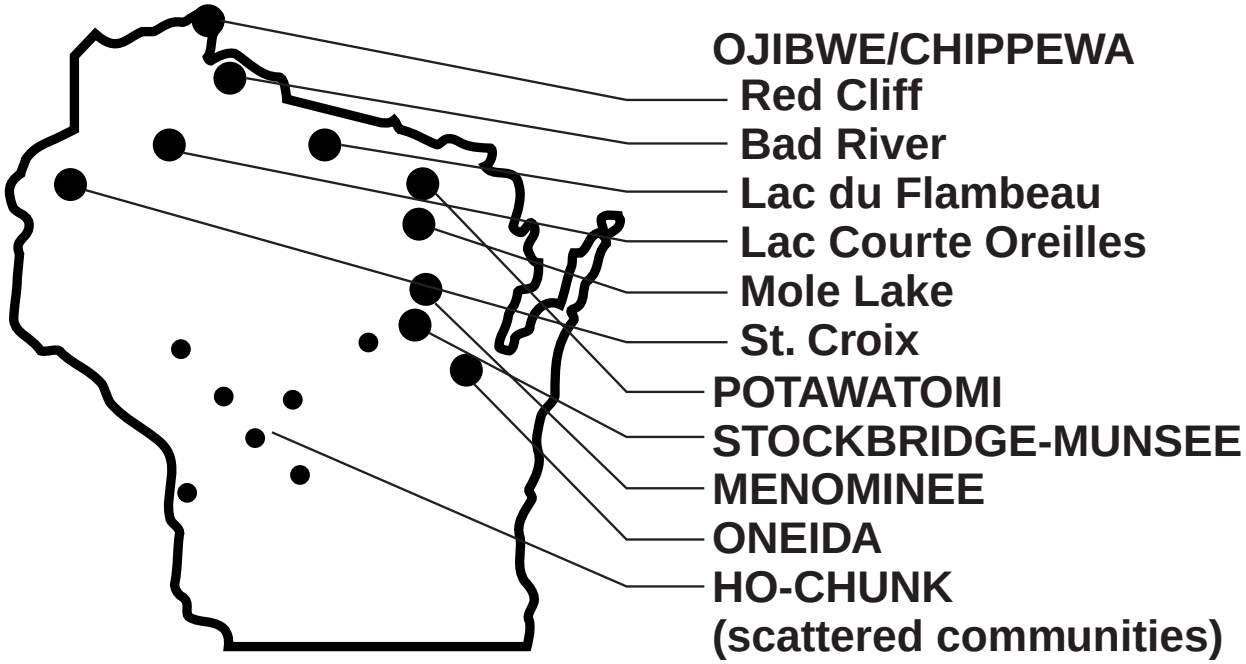
American Indian Studies Program
Information Packet



Wisconsin Department of Public Instruction
Elizabeth Burmaster, State Superintendent
Madison, WI 53707-7841

J P Leary, Consultant
American Indian Studies Program
jp.leary@dpi.state.wi.us

http://www.dpi.state.wi.us/dpi/dlsea/equity/index.html

Map on cover based on a map developed by the former Wisconsin American Indian Language and Culture Education Board (AILCEB)

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Table of Contents

American Indian Studies Fact Sheet

The Need

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

Description

The 1989-1991 Biennial Budget (1989 Act 31) established a program within the Department of Public Instruction to support school districts' efforts to provide instruction in Wisconsin Indian history, culture, and tribal sovereignty. The primary roles of the American Indian Studies (AIS) staff include the provision of training and technical assistance to districts, the development/ cquisition of resources and materials to facilitate quality instruction, and the maintenance of liaison with key committees and associations. With the dissolution of the American Indian Language and Culture Education Board, the American Indian Studies Program has been assigned many of the board's former duties. The American Indian Studies Program is also the primary state contact for issues related to the education of American Indian students.

Plan of Action

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

Impact

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

Further Information

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

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

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

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

115.28 General Duties

(17) AMERICAN INDIAN LANGUAGE AND CULTURE EDUCATION.

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

Chapter 118—General School Operations

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

7. An appreciation and understanding of different value systems and cultures.
8. At all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics.

Chapter 118—General School Operations

118.19 Teacher Certificates and Licenses

(8) Beginning July 1, 1991, the state superintendent may not grant to any person a license to teach unless the person has received instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally-recognized American Indian tribes and bands located in the state.

Chapter 121—School Finance

121.02 School District Standards

(1) Each school board shall:

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

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

Historical Background to the Study of Wisconsin Indian History, Culture, and Tribal Sovereignty

Treaty rights first came to the forefront in the popular media in Wisconsin 1976 when a court case led to a series of appeals and decisions which ultimately resulted in a 1983 ruling from the U.S. Federal Court. This ruling, popularly known as the Voigt Decision, affirmed the Lake Superior Band of Chippewas' reserved right to hunt, fish, and gather within the territory ceded under the treaties of 1837 and 1842. The confusion and animosity that resulted from a fundamental misunderstanding of treaty rights and tribal sovereignty ultimately led to statutory requirements for instruction in the history, culture, and tribal sovereignty of the 11 federally-recognized tribes and bands in the state.

In 1983, the Lac Courte Oreilles Band of Ojibwe established the Ad Hoc Commission on Racism to study the strained relationship between the Indian and non-Indian communities that resulted from the court's affirmation of Chippewa treaty rights. The commission held a series of hearings to gather testimony from the community.

The commission's final report, issued in 1984, advocated partnerships with other organizations to address issues of anti-Indian discrimination. One such partnership involved the American Indian Language and Culture Education Board (AILCEB), an organization whose members were nominated by the tribes and appointed by the governor to advise a number of state agencies involved in Indian education. The commission recommended that AILCEB urge all Wisconsin schools to develop and implement courses dealing with American Indian history and culture, including treaty rights and tribal sovereignty. They advised that the Department of Public Instruction use its influence to encourage all districts in the state to begin to develop these courses. The Ad Hoc Commission also requested that the University of Wisconsin System campuses and private institutions critically examine their teacher training programs to determine how they could best prepare prospective teachers to address these issues. Additionally, the members of the commission advocated education for the public on American Indian history and culture.

In 1987, the American Indian Language and Culture Education Board issued a statement recognizing that "rampant racism due to American Indian treaty stipulations has become a critical educational issue" and that "much of the racism can be directly attributed to misinformation and lack of information on the treaty rights issues." The board unanimously passed a resolution calling upon the Department of Public Instruction and the Wisconsin State Legislature to work with tribes to develop and implement curriculum units which accurately describe the history of the tribes of Wisconsin and the government to government relationship to the federal and state governments. The board urged that this curriculum be taught in every school district in the state.

As tensions escalated over the Chippewa treaty rights issue, AILCEB members worked with several state legislators to develop an initiative requiring the study of Wisconsin Indian history, culture, and tribal sovereignty in public school classrooms. Their efforts led to statues requiring instruction in Wisconsin Indian history, culture, and tribal sovereignty and to an appropriation in the biennial budget to establish an American Indian Studies Program at the Department of Public Instruction. The American Indian Studies Program was created to support school districts'

efforts to provide the required instruction by locating and developing curriculum materials, providing training for classroom teachers, and conducting conferences and workshops. Local school districts were required to address these requirements in their curriculum by September 1, 1991.

The legislation specifically required the State Superintendent to work with the American Indian Language and Culture Education Board to develop instructional materials for grades four through twelve on Chippewa treaty rights. In 1991, the Department of Public Instruction addressed this requirement by publishing *Classroom Activities on Chippewa Treaty Rights* (Bulletin #2150).

This initiative also included several other requirements that affect local school districts. The first requires local school boards to provide instructional programs that "give pupils an understanding of human relations, particularly with regard to Black Americans, American Indians, and Hispanics." (Wisconsin's large Asian population, particularly Hmong, was not mentioned in the legislative requirement for this group. It is hoped that this group will be added in the future.) To ensure that schools provide this instruction in an appropriate manner, the legislature also required school districts to provide instructional materials which "reflect the cultural diversity and pluralistic nature of American society."

Because knowledgeable teachers are essential to instruction, the legislation required post-secondary teacher training institutions to include the study of Wisconsin Indian history, culture, and tribal sovereignty as part of the human relations code requirement for teacher licensure. As of July 1, 1992, no one may receive a Wisconsin teaching license unless they have received this instruction.

The need for greater understanding of American Indian people, their history, culture, and unique relationship with the state and federal governments, is reflected most acutely in the problems of the past decade. The last ten years illustrate the importance of developing an inclusive curriculum that reflects and respects the diversity of the people of the world. The study of American Indian history, culture, and tribal sovereignty can be an important component of such a curriculum. It holds as legitimate a place in Wisconsin classrooms as does the history, culture, and political status of any other group and can serve as a basis for comparison and contrast with those of other peoples. The Model Academic Standards offer a wide variety of opportunities to address these topics. See "Integrating Wisconsin American Indian History, Culture, and Tribal Sovereignty Into the Curriculum" and "American Indian Studies, Standards, and Curriculum" in this packet for more information.

Integrating Wisconsin American Indian History, Culture, and Tribal Sovereignty into the Curriculum

One of the most commonly expressed concerns about the requirement to teach American Indian history, culture, and tribal sovereignty relates to the relationship of these concepts to the existing curriculum. The question, "How do we add more water to a bucket that is already full?", captures this sentiment well. This conceptualization of the issue implies that American Indian Studies is a separate discipline, unrelated to the "real" curriculum, which will require the creation of new courses.

The first step toward integration is to view American Indian Studies as an interdisciplinary field that draws from civics, history, law, sociology, anthropology, economics, art, literature, music, science, and mathematics to study the indigenous peoples of the Americas. In this light, it is possible to see connections between the study of American Indian history, culture, tribal sovereignty, and the existing curriculum. The answer is not necessarily to create new classes, but to take advantage of the many opportunities to integrate these concepts into current courses.

The statute requires this instruction to take place within the social studies curriculum at least twice in elementary school and at least once in high school. While social studies is perhaps the most obvious place to integrate these concepts, American Indian topics can be brought into any course through the use of broad central themes.

The diversity of tribal groups in Wisconsin offers students an excellent opportunity to make comparisons. Students can draw comparisons between the cultures, laws, histories, languages, beliefs, economics, communications, and technologies of American Indians and other peoples around the world. By studying the wide array of cultural, linguistic, and historical events that have taken place among the tribes, students will learn that the diversity among tribes is as great as those between other peoples of the world. By providing lessons on American Indian peoples, classroom teachers can provide their students with a cultural study that can be interesting, perplexing, intriguing, and exciting.

The historic and contemporary interactions between American Indians and other citizens of the nation and world offer an opportunity to expand the study from a local, to a nationwide, to a global scale. Such comparisons can reinforce the study of cultural similarities and differences closer to home. Insight into these similarities among peoples and their struggles can lead toward understanding. This is increasingly important as our world becomes more interdependent and subject to global forces.

The most effective way to integrate the American Indian Studies requirements into the existing curriculum is to build a broad base of support among staff members at the central office and building level. The objectives for teaching Wisconsin Indian history, culture, and tribal sovereignty must be shared by district administration. It is essential that curriculum coordinators, directors of instruction, district administrators, and school board members support these efforts by allocating adequate resources for instructional materials and staff development programs. Principals similarly need to involve the entire school staff in the development and implementation of the total program. Classroom teachers and district staff must be convinced that the inclusion of American Indian Studies is important for the well-being and academic

success of Indian and non-Indian students alike and each must be prepared to play a role in its implementation. Classroom teachers have a central role but they should not feel overwhelmed with the notion that they must become the school's "Indian expert." School librarians and media specialists play a key support role in helping teachers and students to identify and locate appropriate instructional resources and materials. While there is definitely the need for staff to build their knowledge base in the content areas, their role can be primarily that of facilitator. In this role, they will link the concepts required by statute with the core curriculum and assist the school and district to involve members of the Indian community as instructional program experts.

Inservices are critical to districts' efforts to provide school staff with concrete examples of how to integrate the American Indian Studies requirements into their courses. The department's education consultants are available to districts free-of-charge for technical assistance. Each year, the American Indian Studies Program sponsors several workshops around the state for which eligible participants can receive DPI clock hours. These workshops provide an opportunity for staff to build their knowledge in the content areas, to familiarize themselves with new curriculum materials, and to learn more about how other schools are integrating American Indian Studies into a new standards-based curriculum. The Annual American Indian Studies Summer Institute, a week-long, intensive seminar held in cooperation with one or more tribes and a college or university, provides an opportunity for more extensive study of teaching and learning about American Indians. DPI consultants also maintain lists of resources, curriculum materials, and contact people in a variety of subject areas.

The Department of Public Instruction recognizes the need for appropriate curriculum materials on the eleven tribes and bands located within the State of Wisconsin. To address this need, the department has published several resources for educators. *Classroom Activities in State and Local Government* (Bulletin #9446) includes a section on tribal governments and tribal sovereignty. The Department also worked with the Wisconsin Indian History, Culture, and Tribal Sovereignty Project at the University of Wisconsin-Eau Claire to produce a series of curriculum materials. In 1991, *Classroom Activities on Chippewa Treaty Rights* (Bulletin # 2150) became the first of these resources to be published by DPI. The Wisconsin Indian History, Culture, and Tribal Sovereignty Project produced a companion volume, *Classroom Activities on Wisconsin Indian Treaty Rights and Tribal Sovereignty* (Bulletin #6156) in 1996. This comprehensive guide received the 1996 Distinguished Document Award from the Wisconsin Libraries Association. Each school district and each CESA has received one complimentary copy of each of these materials. Additional copies are available for purchase from the Publication Sales office at DPI.

The American Indian Studies Program at DPI continues to work to assist teachers to serve the needs of their students. The program continues to: collect sample curriculum units; assess educational best practices; survey the current literature; develop new resources; sponsor curriculum development workshops and summer institutes; provide staff inservices; and present at regional conferences. Future workshops and inservices will involve classroom teachers as co-presenters to share their approaches and their experiences with using the available materials.

American Indian Studies, Standards, and Curriculum

In 1989, the Wisconsin State Legislature passed legislation requiring specific instruction in human relations and American Indian Studies. They enacted requirements for all school districts to provide instruction in the history, culture, and tribal sovereignty of the federally-recognized tribes and bands located in the state (s.12102(L)4, Wis. Stats.). Related requirements included an instructional program which promoted "an appreciation and understanding of different value systems and cultures" and "an understanding of human relations, particularly with regard to American Indians, Black Americans, and Hispanics" (118.01(c)7-8, Wis. Stats.).

Since that time, many educators throughout the state expressed concern about these additional curricular requirements. The question "How do you add water to a bucket that's already full?" reflects this sentiment well. This conceptualization implies that American Indian Studies is a separate discipline, unrelated to the "real" curriculum, that will require the creation of new courses or other additions to the existing curriculum. The answer is not to add additional pieces to the curriculum "bucket," but to use what noted educator James A. Banks has termed a "transformative approach."

Banks describes the "transformative approach" as one which changes the structure of the curriculum such that students are able "to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups" (Banks, 192). This practice promotes the meaningful inclusion of multicultural content, including American Indian Studies and human relations, as an integral part of the curriculum by examining topics using multiple perspectives within new or existing curricular themes. Students can also be taught to use this information to make decisions and to take action relative to the concept, issue, or problem studied (Banks, 198).

A less systematic approach to controversial topics, or those that carry significant emotional weight, involves serious risks. Banks recounts instances in which a disjointed approach to such topics results in community controversy, embattled schools, and confused students because the teacher did not build content knowledge and attitudinal maturity in a sequential and developmental fashion. The use of such material when students are unprepared can be counterproductive and can actually reinforce stereotypes (Banks, 196).

Banks acknowledges that curriculum transformation can be a complex process, but the movement toward content and performance standards clearly supports such reform efforts. The Curriculum Standards for Social Studies developed by the National Council for the Social Studies (NCSS) clearly supports the use of multiple perspectives and the application of the knowledge, skills, and values attained to take civic action. The NCSS has declared that social studies teaching and learning are valuable when they are meaningful, integrative, value-based, challenging, and active. The organization recommends that districts use their standards "as a starting point for the systematic development of a K-12 social studies curriculum of excellence" (NCSS, 15). As educators across the nation begin to re-examine and rewrite their curriculum, the environment is favorable to transformation.

This national process is also taking place in Wisconsin. In January, 1997, Governor Tommy Thompson established the Governor's Council on Model Academic Standards. One year later, Executive Order No. 326 issued the task force's standards to be used as "the basis for state

testing, especially as it relates to the Wisconsin Reading Comprehension Test, the Wisconsin Student Assessment System, and the planned High School Graduation Test" (*Wisconsin's Model Academic Standards for Social Studies*, x). Wisconsin's model academic standards are intended to serve as an example for local educators to use as they decide whether to adopt these standards, to modify them to better fit their needs, or to develop their own standards. In any case, districts are required to have content and performance standards in place by August 1, 1998 (s.118.30(1g)(a) Wis. Stats.). The Model Academic Standards will also be used as the basis for the revision of the DPI *Guides to Curriculum Planning* and related professional development activities.

The development of the model standards has led Wisconsin school districts to examine their curriculum in a new light outside of the regular cycle of curriculum revision. This process provides an ideal setting in which local school districts can assess their instruction in human relations, multiculturalism, and American Indian studies. As curriculum committees work on standards and align their curriculum to those standards, they have the opportunity to undertake the complex process of curriculum transformation that Banks describes. Such an approach enriches the learning environment and has the potential to increase the academic achievement of all students.

The model standards themselves give educators the opportunity to avoid the additive approach and to address the "full bucket" issue. They divide the social studies into five major areas: geography, history, political science, economics, and behavioral sciences. In each area, the standards clearly articulate what students should know and be able to do and by what grade these knowledges and proficiencies should be gained. This arrangement suggests numerous ways to incorporate nearly any social studies topic. Locally-developed curriculum will describe how these standards will be addressed and what topics and instructional strategies will be used to address them. The following sections illustrate in a general way, the opportunities each area presents for infusing American Indian-related topics. A similar process could certainly be used to infuse topics related to women or to any ethnic or cultural group. The standards listed below are by no means the only places where this content can be infused, but they are the places where this can most readily occur.

A. Geography: People, Places, and Environments

"Students in Wisconsin will learn about geography through the study of the relationships among people, places and environments" (*Wisconsin's Model Academic Standards for Social Studies*, 2).

Wisconsin's Model Academic Standards for Social Studies states, "Knowledge of geography helps students to address the various cultural, economic, social, and civic implications of life in earth's many environments" (2). Students could be asked to identify reservations and tribal lands in Wisconsin as part of assignments involving the identification and location of various political and natural features on a map. Basic knowledge of who the tribes and bands in Wisconsin are and where they are located is necessary background knowledge for further study of American Indian peoples in Wisconsin.

Geography presents the opportunity to view issues from a place-oriented perspective, an important technique if students are to understand the changing ways in which people live with the environment and use its resources to meet their basic needs. Students can learn how the movement of peoples; exchanges of flora and fauna; and the introduction and development of new technologies transform a place and the people who live there. A place-oriented perspective allows students to see treaty rights, especially the reserved rights of the Chippewa to hunt, fish, and gather within the ceded territory, as a means to preserve their relationship with a specific geographic area and the ways that they used the resources within that area to meet their basic needs. This provides a smooth transition point into issues of tribal sovereignty. The table below illustrates the geography standards which most readily allow for the infusion of American Indian content into the social studies curriculum.

Geography Standards—4th Grade

A.4.4 "Describe and give examples of ways in which people interact with the physical environment, including use of land, location of communities, methods of construction, and design of shelters."
A.4.5 "Use atlases, databases, grid systems, charts, graphs, and maps to gather information about the local community, Wisconsin, the United States, and the world."
A.4.7 "Identify connections between the local community and other places in Wisconsin, the United States, and the world."

Geography Standards—8th Grade

A.8.2 "Construct mental maps of selected locales, regions, states, and countries, and draw maps from memory, representing relative location, direction, size and shape."
A.8.4 "Conduct a historical study to analyze the use of the local environment in a Wisconsin community and to explain the effect of this use on the environment."
A.8.7 "Describe the movement of people, ideas, diseases, and products throughout the world."
A.8.9 "Describe how buildings and their decoration reflect cultural values and ideas, providing examples such as cave paintings, pyramids, sacred cities, castles, and cathedrals."
A.8.10 "Identify major discoveries in a science and technology and describe their social and economic effects on the physical and human environment."
A.8.11 "Give examples of the causes and consequences of current global issues, such as the expansion of global markets, the urbanization of the developing world, the consumption of natural resources, and the extinction of species, and suggest possible responses by various individuals, groups, and nations."

Geography Standards—12th Grade

A.12.7 "Collect relevant data to analyze the distribution of products among global markets and the movement of people among regions of the world."
A.12.8 "Identify the world's ecosystems and analyze how different economic, social, political, religious, and cultural systems have adapted to them."
A.12.9 "Identify and analyze cultural factors, such as human needs, values, ideals, and public policies that influence the design of places such as an urban center, an industrial park, a public project, or a planned neighborhood."
A.12.10 "Analyze the effect of cultural ethics and values in various parts of the world on scientific and technological development."

Geography Standards—12th Grade

A.12.11 "Describe scientific and technological development in various regions of the world and analyze the ways in which development affects environment and culture."
A.12.13 "Give examples and analyze conflict and cooperation in the establishment of cultural regions and political boundaries."

B. History: Time, Continuity, and Change

"Students in Wisconsin will learn about the history of Wisconsin, the United States, and the world, examining change and continuity over time in order to develop historical relationships, and analyze issues that affect the present and the future" (*Wisconsin's Model Academic Standards for Social Studies*, 4).

The history standards clearly illustrate the relationship between the statutory requirements for instruction in American Indian Studies and other topics in the study of history. The Governor's Council transformed the requirements described in s.121.02(L)4 Wis. Stats. into performance standards for each of the three benchmarked grade levels. Standard B.4.10 states that by the end of fourth grade students will "explain the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin." Similarly, by the end of eighth grade, students are expected to be able to "summarize major issues associated with the history, culture, and tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin." By the end of high school, students should be able to "analyze the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin" (*Wisconsin's Model Academic Standards for Social Studies*, 6-7). These standards go beyond a narrow reading of the statutory requirements to model inclusion of contemporary American Indian peoples and also leave room for the study of those tribes currently without federal recognition.

While these three standards are the only which explicitly address the study of American Indians, they are obviously not the only standards that curriculum could address with an American Indian-related topic. The standards introduce historical methodology by fourth grade—skills which could be used to investigate American Indian-related topics. In later grades, when students are asked to use historical evidence to develop and defend an argument, they could, for example debate the role of the Iroquois Confederacy in the development of the U.S. Constitution or assess the Columbian encounter. Both topics provide an easy transition into the study of changes within and across human cultures. The study of treaties and international relations provides an excellent opportunity to study treaties with Indian tribes and the historical relationship between the federal and tribal governments. Several other topics also provide an opportunity to infuse American Indian Studies into the social studies curriculum.

History Standards—Grade 4

B.4.1 "Identify and examine various sources of information that are used for constructing an understanding of the past, such as artifacts, documents, letters, diaries, maps, textbooks, photos, paintings, architecture, oral presentations, graphs, and charts."
B.4.3 "Examine biographies, stories, narratives, and folk tales to understand the lives of ordinary people, place them in time and context, and explain their relationship to important historical events."

History Standards—Grade 4

B.4.7 "Identify and describe important events and famous people in Wisconsin and United States history."
B.4.8 "Compare past and present technologies related to energy, transportation, and communications, and describe the effects of technological change, either beneficial or harmful, on people and the environment.
B.4.9 "Describe examples of cooperation and interdependence among individuals, groups, and nations."
B.4.10 "Explain the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin."

History Standards—8th Grade

B.8.5 "Use historical evidence to determine and support a position about important political values, such as freedom, democracy, equality, or justice, and express the position coherently."
B.8.7 "Identify significant events and people in the major eras of United States and world history."
B.8.10 "Analyze examples of conflict, cooperation, and interdependence among groups, societies, or nations."
B.8.11 "Summarize major issues associated with the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin."

History Standards—12 Grade

B.12.1 "Explain different points of view on the same historical event, using data gathered from various sources such as letters, journals, diaries, newspapers, government documents, and speeches."
B.12.2 "Analyze primary and secondary sources related to a historical question to evaluate their relevance, make comparisons, integrate new information with prior knowledge, and come to a reasoned conclusion."
B.12.4 "Assess the validity of different interpretations of significant historical events."
B.12.5. "Gather various types of historical evidence, including visual and quantitative data, to analyze issues of freedom and equality, liberty and order, region and nation, individual and community, law and conscience, diversity and civic duty; form a reasoned conclusion in the light of other possible conclusions; and develop a coherent argument in the light of other possible arguments."
B.12.6 "Select and analyze various documents that have influenced the legal, political, and constitutional heritage of the United States."
B.12.12. "Analyze the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin."
B.12.13 "Analyze examples of ongoing change within and across cultures, such as the development of ancient civilizations; the rise of nation-states; and social, economic, and political revolutions."
B.12.16 "Describe the purpose and effects of treaties, alliances, and international organizations that characterize today's interconnected world."
B.12.18 "Explain the history of slavery, racial, and ethnic discrimination, and efforts to eliminate discrimination in the United States and elsewhere in the world."

C. Political Science and Citizenship: Power, Authority, Governance, and Responsibility

"Students in Wisconsin will learn about political science and acquire the knowledge of political systems necessary for developing individual civic responsibility by studying the history and contemporary uses of power, authority, and governance" (*Wisconsin's Model Academic Standards for Social Studies*, 8).

Political science is perhaps the most natural place to include the required instruction on tribal sovereignty. Students could study the concept of sovereignty as it relates to federal, tribal, state, and local governments. The guide *Classroom Activities on State and Local Government* already includes a unit on tribal governments and their relationship to other levels of government (51). Since political science involves the study of governance and international relations, treaties and federal trust responsibility are both natural topics. Teachers could combine the performance standards involving the use of relevant information to take and defend a position and the study of landmark court decisions by having students study and debate cases with special significance to American Indians such as Worcester v. Georgia or Lac Courte Oreilles, et al. v. Wisconsin (Voight Decision). A study of popular movements and their use of the political system to effect change could involve discussion of the successful efforts of Menominee D.R.U.M.S. or other grassroots organizations. As with history, nearly any American Indian-related topic fits very well into the area of political science.

Political Science Standards—4th Grade

C.4.1 "Identify and explain the individual's responsibilities to family, peers, and the community, including the need for civility and respect for diversity."
C.4.4 "Explain the basic purpose of government in American society, recognizing the three levels of government."
C.4.6 "Locate, organize, and use relevant information to understand an issue in the classroom or school, while taking into account the viewpoints and interests of different groups and individuals."

Political Science Standards—8th Grade

C.8.2 "Identify, cite, and discuss important political documents, such as the Constitution, the Bill of Rights, and landmark decisions of the Supreme Court, and explain their function in the American political system."
C.8.7 "Locate, organize, and use relevant information to understand an issue of public concern, take a position, and advocate the position in a debate."

Political Science Standards—12th Grade

C.12.5 "Analyze different theories of how governmental powers might be used to help promote or hinder liberty, equality, and justice, and develop a reasoned conclusion."
C.12.6 "Identify and analyze significant political benefits, problems, and solutions to problems related to federalism and the separation of powers."
C.12.8 "Locate, organize, analyze, and use information from various sources to understand an issue of public concern, take a position, and communicate the position."

Political Science Standards—12th Grade

C.12.12 "Explain the United States' relationship to other nations and its role in international organizations, such as the United Nations, North Atlantic Treaty Organization, World Bank, International Monetary Fund, and North American Free Trade Agreement."
C.12.14 "Explain and analyze how different political and social movements have sought to mobilize public opinion and obtain governmental support in order to achieve their goals."
C.12.15 "Describe and analyze the origins and consequences of slavery, genocide, and other forms or persecution, including the Holocaust."
C.12.16 "Describe the evolution of movements to assert rights by people with disabilities, ethnic and racial groups, minorities, and women."

D. Economics: Production, Distribution, Exchange, Consumption

"Students in Wisconsin will learn about production, distribution, exchange, and consumption so that they can make informed economic decisions" (*Wisconsin's Model Academic Standards for Social Studies*, 10).

Economics provides a variety of opportunities to integrate American Indian Studies and most of these would not require the teaching of additional topics. For example, the study of treaties, which would draw upon history, political science, and geography, could also involve the location and acquisition of resources. For example, the 1837 and 1842 Chippewa treaties are commonly called the Pine Tree Treaty and the Copper Treaty respectively because the United States' primary objective was to secure rights to those natural resources. Similarly, land transfers had a national economic impact. As students study the role of government in the economic system, they could examine sources of revenue for various levels of government and the services that they provide their citizens. This easily leads to a lesson on taxation, gaming, and other government enterprises. The use of economics in this way helps students to develop a richer understanding of how government works and the services that they receive from it. The performance standards below are just a few of the economic issues that can be addressed through American Indian Studies.

Economics Standards—4th Grade

D.4.6 "Identify the economic roles of various institutions, including households, businesses, and government."

Economics Standards—8th Grade

D.8.3 "Describe Wisconsin's role in national and global economies and give examples of local economic activity in national and global markets."
D.8.5 "Give examples to show how government provides for national defense; health, safety, and environmental protection; defense of property rights; and the maintenance of free and fair market activity."
D.8.7 "Identify the location of concentrations of selected natural resources and describe how their acquisition and distribution generates trade and shapes economic patterns."

Economics Standards—12th Grade

D.12.3 "Analyze and evaluate the role of Wisconsin and the United States in the world economy."
D.12.6 "Use economic concepts to analyze historical and contemporary questions about economic development in the United States and the world."

E. The Behavioral Sciences: Individuals, Institutions, and Society

"Students in Wisconsin will learn about the behavioral sciences by exploring concepts from the discipline of sociology, the study of interactions among individuals, groups, and institutions; the discipline of psychology, the study of factors that influence individual identity and learning; and the discipline of anthropology, the study of cultures in various times and settings" (*Wisconsin's Model Academic Standards for Social Studies*, 12).

For the most part, the required instruction in American Indian cultures will be addressed in the behavioral sciences. The model performance standards include a number of comparisons among cultures and cultural components. Students could learn about tribal kinship and clan systems as they study families and other social structures in various times and cultures. The behavioral sciences also provide an opportunity to examine beliefs and value systems and the ways these concepts are expressed through art, music, literature, and other forms of communication. This could lead to the study of material culture, a topic with clear ties to the disciplines of geography and economics. The behavioral sciences also involve the study of equity, prejudice, discrimination, intercultural communication, and cultural clash. As with the other areas of the social studies, American Indian-related topics fit well with issues and concepts in the behavioral sciences such that nearly any topic studied could also involve tribal issues.

All classroom lessons about culture should begin with the study of the various cultures of the students in the classroom. This is important so that students develop adequate background knowledge about culture is and how it works. Once students have a achieved a deeper understanding of their own culture(s), they are better prepared to learn about others in a more meaningful way. Lessons that do not involve the students own cultures risk losing a frame of reference such that the "other" cultures studied simply seem strange and exotic instead of systems with their own internal logic, just like our own culture.

Behavioral Sciences—4th Grade

E.4.2 "Explain the influence of factors such as family, neighborhood, personal interests, language, likes and dislikes, and accomplishments on individual identity and development."
E.4.3 "Describe how families are alike and different, comparing characteristics such as size, hobbies, celebrations, where families live, and how they make a living."
E.4.4 "Describe the ways in which ethnic cultures influence the daily lives of people."
E.4.6 "Give examples of group and institutional influences such as laws, rules, and peer pressure on people, events, and culture."
E.4.7 "Explain the reasons why individuals respond in different ways to a particular event and the ways in which interactions among individuals influence behavior."
E.4.8 "Describe and distinguish among the values and beliefs of different groups and institutions."
E.4.9 "Explain how people learn about others who are different from themselves."

Behavioral Sciences—4th Grade

E.4.11 "Give examples and explain how language, stories, folk tales, music, and artistic creations are expressions of culture and how they convey knowledge of other peoples and cultures."
E.4.13 "Investigate and explain similarities and differences in ways that cultures meet human needs."
E.4.14 "Describe how differences in cultures may lead to understanding or misunderstanding among people."
E.4.15 "Describe instances of cooperation and interdependence among individuals, groups, and nations, such as helping others in famines and disasters."

Behavioral Sciences Standards—8th Grade

E.8.2 "Give examples to explain and illustrate how factors such as family, gender, and socioeconomic status contribute to individual identity and development."
E.8.3 "Describe the ways in which local, regional and ethnic cultures may influence the everyday lives of people."
E.8.4 "Describe and explain the means by which individuals, groups, and institutions may contribute to social continuity and change within a community."
E.8.5 "Describe and explain the means by which groups and institutions meet the needs of individuals and societies."
E.8.6 "Describe and explain the influence of status, ethnic origin, race, gender, and age on the interactions of individuals."
E.8.7 "Give examples to show how the media may influence the behavior and decision-making of individuals and groups."
E.8.9 "Give examples of the cultural contributions of racial and ethnic groups in Wisconsin, the United States, and the world."
E.8.10 "Explain how language, art, music, beliefs, and other components of culture can further global understanding or cause misunderstanding."
E.8.11 "Explain how beliefs and practices, such as ownership of property or status at birth, may lead to conflict among people of different regions or cultures and give examples of such conflicts that have and have not been resolved."
E.8.13 "Select examples of artistic expressions from several different cultures for the purpose of comparing and contrasting the beliefs expressed."
E.8.14 "Describe cooperation and interdependence among individuals, groups, and nations, such as helping others in times of crisis."

Behavioral Sciences—12th Grade

E.12.2 "Explain how such factors as physical endowment and capabilities, family, gender, ethnicity, religion, socioeconomic status, attitudes, beliefs, work, and motivation contribute to individual identity and development."
E.12.3 "Compare and describe similarities and differences in the ways various cultures define individual rights and responsibilities, including the use of rules, folkways, mores, and taboos."
E.12.4 "Analyze the role of economic, political, educational, familial, and religious institutions as agents of both continuity and change, citing current and past examples."
E.12.5 "Describe the ways cultural and social groups are defined and how they have changed over time."

Behavioral Sciences—12th Grade

E.12.6 "Analyze the means by which and extent to which groups and institutions can influence people, events, and cultures in both historical and contemporary settings."
E.12.8 "Analyze issues of cultural assimilation and cultural preservation among ethnic and racial groups in Wisconsin, the United States, and the world."
E.12.10 "Describe a particular culture as an integrated whole and use that understanding to explain its language, literature, arts, traditions, beliefs, values, and traditions."
E.12.11 "Illustrate and evaluate ways in which cultures resolve conflicting beliefs and practices."
E.12.12 "Explain current and past efforts of groups and institutions to eliminate prejudice and discrimination against racial, ethnic, religious, and social groups such as women, children, the elderly, and individuals who are disabled."
E.12.13 "Compare the ways in which a universal theme is expressed artistically in three different world cultures."

Conclusion

The degree and type of curriculum reform and alignment efforts currently driven by the adoption of content and performance standards affords educators the chance to improve instruction in American Indian Studies. The development of a transformed curriculum allows teachers to include American Indian-related topics in a way that is natural and provides students the opportunity to develop both content knowledge and changed attitudes about the diversity present in their own lives and in the world around them. While the standards themselves are the impetus for these changes, they are also a major tool for effecting them. The division of the social studies into five major areas and the inclusion of general knowledge for each suggests a scope and sequence for a variety of courses and levels. Topics in American Indian Studies are appropriate in nearly any of these topics but they are most readily addressed by the standards identified.

Those with specific questions regarding integration of American Indian Studies into the Social Studies curriculum should contact J P Leary, American Indian Studies Consultant, at 608/267-2283 or learyjp@mail.state.wi.us.

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American Indian Studies Summer Institute

The American Indian Studies Summer Institute is a week-long workshop designed to increase participants' understanding of issues related to the history, culture, and tribal sovereignty of the federally recognized tribes and bands in Wisconsin. Its scope includes both American Indian Studies and the education of American Indian students. By providing a high-quality professional development opportunity that focuses on experimental learning and accurate, authentic information, the American Indian Studies Summer Institute aims to improve teaching, learning, and student services so that they become more culturally appropriate. Participants will learn how to adapt or develop new techniques best suited to their unique circumstances.

Classroom sessions use both direct and indirect teaching methods and provide opportunities for participants and presenters to share information, resources, best practices, and model programs. Discussions are rich and allow everyone to share their insights and reactions. Field trips and a community tour provide opportunities for experiential learning. Participants will work in small groups to develop a lesson or other project that allows them to pass on what they have learned. The last evening features a celebration of learning with a traditional feast and cultural activities.

This training is designed for educators from a wide variety of backgrounds. Our participants have included parents, grandparents, classroom teachers, teachers' aides, curriculum specialists, library/media specialists, guidance counselors, home-school coordinators, Headstart and early childhood teachers, Title IX/JOM coordinators, principals and administrators, school nurses, Office for Civil Rights staff, tribal education staff, higher education faculty and staff, students, applicants for Wisconsin teaching licenses, artists, writers, activists, video production teams, and all others with an interest in American Indian Studies and/or American Indian education.

Our staff is a mix of Native and non-Native educators from a variety of academic and personal backgrounds. They serve as resource persons, mentors, and facilitators of small group sessions designed to help participants process what they have learned and develop a lesson plan or project for future use. Although participants will have the opportunity to work with several staff leaders during the course of the week, they will work most closely with the facilitator assigned to their group.

Participants can receive up to forty-five DPI clock hours for attending. For an additional fee, participants may elect to complete additional assignments to receive college credit for their attendance. Both undergraduate and graduate credit options are available.

The American Indian Studies Summer Institute is traditionally held in mid- to late-June, and registration materials become available in early spring. Past year's summer institutes have been held in collaboration with the Ho-Chunk Nation, Menominee Nation, Stockbridge-Munsee Band of Mohicans, and the Oneida Nation. A limited number of scholarships may be available.

For more information contact J P Leary (DPI) at 608/267-2283 or Connie Ellingson (DPI) at 608/267-9155. Email: jp.leary@dpi.state.wi.us or connie.ellingson@dpi.state.wi.us.

Questions and Answers About American Indians in Wisconsin

Q1. "Who are the American Indian tribes in Wisconsin?"

A. There are eleven federally-recognized tribes and bands in the state, each of whom possesses unique tribal, cultural, legal, historical, and linguistic identities. The federally-recognized tribes in the state of Wisconsin are the Ho-Chunk, Menominee, Ojibwe, Oneida, Potawatomi, and the Stockbridge-Munsee Band of Mohicans. There are six bands of Ojibwe, or Chippewa, each independent of the others and having the same federal status as the other tribes existing in Wisconsin. Collectively, Lac Courte Oreilles, Lac du Flambeau, Mole Lake Sokaogon, St. Croix, Bad River, and Red Cliff are referred to as the Lake Superior Band of Chippewa. Another resident tribe in Wisconsin, the Brothertown tribe, is currently not federally-recognized but is pursuing restoration of that status.

Several other tribal groups, including the Dakota, Sauk, Fox, Kickapoo, Mascouten, Miami, Ottawa, Huron, Ioway, Petun, and Illinois have been involved in the history of the region. Although most of these tribes are no longer living in the area, they remain a part of the state's history.

Q2. "Why is the list of tribes presently in Wisconsin different than the list of those who have lived in the state in the past?"

A. The answer relates both to federal Indian policy and to demographics. In the past, some of the listed tribes maintained a presence in the area mainly through hunting, gathering, and trade until competition from other tribes and from non-Indians forced them from the area. Some tribes, like the Kickapoo, frequently moved elsewhere to avoid white encroachment. For various reasons, other nations in the present state of Wisconsin began to negotiate with the federal government.

The government coerced some tribes to move into the state, forced others to move out of the state, and reluctantly permitted others to remain after several unsuccessful removal attempts.

Near the turn of the nineteenth century, the government began an aggressive land acquisition program. The Sauk and Fox became the first nation to remove from Wisconsin after ceding lands in the southern portion of what is now Wisconsin. Other tribes, including the Ottawa and the Dakota, relinquished their claims to Wisconsin lands during this same period.

The Oneida, Mohican, and Brothertown tribes moved to Wisconsin in the early 1820s in the wake of government efforts to acquire their landholdings in New York. At the time, the United States government was experimenting with formalizing its policy of Indian Removal, and Wisconsin appeared to be a logical site to become "Indian Territory." These three tribes, often collectively referred to as the "New York Indians," negotiated with the Menominee to settle on lands belonging to that nation.

After the passage of the Indian Removal Act of 1830, the Menominee and Ojibwe lived under constant threat of removal. By 1860, both nations had managed to reserve a portion of their ceded lands through treaties. The federal government made several attempts to remove the Ho-Chunk Nation to present-day Minnesota, Iowa, South Dakota, and Nebraska. The government eventually gave up after several attempts because some Ho-Chunk families avoided removal entirely and others consistently returned home. The federal government abandoned its efforts to remove the Ho-Chunk in the 1870s and permitted them to receive allotments under the Homestead Act. The Potawatomi experience with removal was similar to that of the Ho-Chunk.

The faction that avoided removal remained landless until they received payment for the sale of their former lands and purchased allotments near Crandon.

Q3. "Why are so many of the tribes known by more than one name and why do they change?"

A. Many of the names previously used to refer to a particular group were not the names they called themselves, rather they were names used by others to refer to them. The names that tribes use for themselves can usually be translated as "The Original People," or a similar term. An example of this is Neshnabek, the Potawatomi tribe's name for themselves, which means "True People."

Many commonly used names for tribes were given to them by other tribes or by Europeans to refer to the place where they lived, that they spoke a different language, or had a distinctive trait. In the case of the Chippewa, this name refers to the puckered-style seams on their moccasins. Ojibwe is thought to be a variation of this word. Sometimes, the names that we know a tribe by are actually offensive terms bestowed upon them by a rival tribe.

This helps to explain why many tribes are known by more than one name. Many tribes, including the Wisconsin Winnebago, have officially changed their name to reflect their true names. They have officially adopted their own name, Ho-Chunk, which means "People of the Big Voice." One explanation of this name is that many tribal languages are closely related to Ho-Chunk, including Otoe and Ioway. Formal re-adoption of a tribe's true name is not something unique to Wisconsin, rather it is something that is happening throughout the United States and Canada.

Q4. "Do the tribes and bands in Wisconsin speak the same language?"

A. Linguists classify the tribal groups presently located in Wisconsin in three of the eight American Indian linguistic families. The Menominee, Ojibwe, and Potawatomi languages belong to the Algonquian language family, as do the majority of tribes in the northeastern portion of the United States. The Ho-Chunk language is part of the Siouan language classification along with the Lakota, Dakota, Nakota, and other peoples of the Great Plains. The Oneida speak a language that is part of the Iroquoian language family. Other examples of Iroquoian languages include Mohawk, Seneca, and Cherokee.

The languages spoken by tribal groups within a language family are similar to each other much as the Romance languages Spanish and French are similar. It is also true that languages from different classifications are likely to be as different from each other as German is from Mandarin Chinese.

Q5. "What is the present population of Wisconsin's American Indian community?"

A. American Indians are one of the fastest rising populations in the state of Wisconsin. The 1990 United States census placed the population of American Indians and Alaska Natives at nearly two million. In Wisconsin, the Indian population was about 40,000, an increase of approximately 25 percent since 1980. A fertility rate higher than the general population, improved health and prenatal care, lowered mortality rates, and improved census methods all contributed to this increase.

The American Indian population in Wisconsin is fairly evenly divided between reservations, urban areas, and other communities. Nearly one-third live on one of the eleven reservations,

approximately 30 percent live in urban areas (primarily Milwaukee), and the remainder live in smaller communities such as Shawano, Ashland, Hayward, and Black River Falls.

Q6. "What is tribal sovereignty?"

A. Sovereignty is the basis for all specific political powers. "Sovereignty is inherent; it comes from within a people or culture. It cannot be given to one group by another"(Kickingbird, et al., 1). The Oneida Nation (Wisconsin) offers the following definition: "Our existence as a nation with the power to govern ourselves in regard to political, social, and cultural aspects that meet the needs of our people" (Kickingbird, et al., 2). Within the boundaries of the United States, there are over 550 sovereign, federally-recognized American Indian tribes and bands. Each of these nations has entered into a government-to-government relationship with the United States through treaties or other channels. Treaty-making offers insight into tribal sovereignty, as John Marshall explains in his opinion in *Worcester v. Georgia* (1832):

> …The very fact of repeated treaties with them recognizes [the Indians' right to self-government] and the settled doctrine of the law of nations is that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger, and taking its protection…without stripping itself of the right of government, and ceasing to be a state.

The federal government recognizes these tribes as nations within a nation, or "domestic dependent nations" to quote Chief Justice John Marshall's opinion in *Cherokee Nation v. Georgia* (1831). The Supreme Court recognized that tribes were distinct, self-governing political societies able to enter into treaties with the United States.

While federal enactments have at times limited the power of Indian tribes to exercise their sovereignty, tribes have retained most of the rights of sovereign nations. Powers remaining on the reservation include the power to: determine the form of government; define citizenship; administer justice and enforce laws; regulate economic activities through taxation or other means; control and regulate use of tribal lands, including hunting, fishing, conservation, and environmental protection; provide social services; and, engage in relationships with other governments. Since their relationship is with the federal, rather than state government, tribes have a status higher than states. Thus, states must have Congressional approval to exert or to extend political jurisdiction over tribes. Because tribes are inherently sovereign, they are only partially under the authority of the United States Constitution.

Q7. "Are Indians United States citizens, and if so, how can they also be citizens of another government?"

A. All American Indians became American citizens in 1924. It is estimated that nearly two-thirds of American Indians living in 1924 had already become citizens of the United States through treaty, statute, or naturalization proceedings. The Indian Citizenship Act of 1924 declared all noncitizen Indians born in the United States to be U.S. citizens, a status that did not impair or otherwise affect an individual Indian's right to tribal property (43 Stats. 253). Subsequent amendments clarified this law by including Alaska natives and by specifying that citizenship was granted at birth (8 USC 1401).

All Americans are citizens of several governments. They are citizens of the United States, their state, their county, and their local city or town. American Indians who are enrolled members of their tribe (that is, who are tribal citizens) are citizens of the United States, their tribal nation, their state, their county, and their local city or town. The legislation conferring American citizenship upon American Indians, the Indian Citizenship of 1924, did not affect tribal citizenship.

Much of the information above is from the following sources. Teachers should consult any of the listed resources for further information.

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Indian Government/Law (1990). Bulletin #0940 Cost: $6
Three Parts: *American Indian Tribal Government*
Current Federal Indian Law and Its Precedents
Indian-White Relations: Historical Foundations

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Tribal and Intertribal Offices in Wisconsin

Bad River Band of Lake Superior Tribe
of Chippewa Indians
P.O. Box 39
Odanah, WI 54861
715/682-7111

Brothertown Indian Nation
AV2428 Witches Lake Rd.
Woodruff, WI 54568
(*Currently not federally recognized)*

Forest County Potawatomi Tribe
P.O. Box 340
Crandon, WI 54520
715/478-2903

Great Lakes Indian Fish and
Wildlife Commission
P.O. Box 9
Odanah, WI 54861
715/682-6619

Great Lakes Inter-Tribal Council, Inc.
P.O. Box 9
Lac du Flambeau, WI 54538
715/588-3324

Ho-Chunk Nation
P.O. Box 667, Main St.
Black River Falls, WI 54615
715/284-9343

Lac Courte Oreilles Band of Lake Superior
Chippewa Indians
Route 2, Box 2700
Hayward, WI 54843
715/634-8934

Lac du Flambeau Band of Lake Superior
Chippewa Indians
P.O. Box 67
Lac du Flambeau, WI 54538
715/588-3303

Menominee Indian Tribe of Wisconsin
P.O. Box 910
Keshena, WI 54135
715/799-5100

Oneida Tribe of Indians of Wisconsin
P.O. Box 365
Oneida, WI 54155-0365
920/869-2214

Red Cliff Band of Lake Superior
Chippewa Indians
P.O. Box 529
Bayfield, WI 54814
715/779-3700

St. Croix Chippewa Indians of Wisconsin
P.O. Box 287
Hertel, WI 54845
715/349-2195

Mole Lake Band of Wisconsin
(Sokaogon Chippewa Community)
Route 1, Box 625
Crandon, WI 54520
715/478-2604

Stockbridge-Munsee Tribe
Route 1, N8476 Mohheconnuck Rd.
Bowler, WI 54416
715/793-4111

Tribal Landholdings in Wisconsin

Tribe	Acreage		
	Tribal	Individual	Total
Bad River Band of Chippewa[♤]	20,085	36,196	56,238
Ho-Chunk Nation[1]	845	3,408	4,253
Lac Courte Oreilles Band of Chippewa*	22,782	25,083	47,864
Lac du Flambeau Band of Chippewa*	30,507	14,426	44,948
Menominee Nation[2]	228,770	6,128	236,505
Oneida Nation[3]	5,820	481	6,300
Forest County Potawatomi Tribe[4]	11,560	400	12,280
Red Cliff Band of Chippewa*	6,140	1,767	7,922
St. Croix Chippewa Tribe[5]	2,016	0	2,016
Sokaogan Chippewa Tribe (Mole Lake Band)[6]	1,713	0	1,731
Stockbridge-Munsee Band of Mohicans[7]	15,965	156	16,120
TOTAL	346,228	88,044	436,222
State of Wisconsin Landholdings			5,370,353
Federal Government Landholdings			1,758,847

♤ Reserved by treaty with the United States (1854).

[1] Landholdings acquired by individuals under provisions of the Indian Homestead Act beginning in 1884. Additional parcels have since been purchased by the tribe.

[2] Reserved by treaty with the United States (1854). Reservation status ended with the Menominee Termination Act of June 17, 1954 (P.L. 83-399) and was re-established when the United States restored federal recognition with Menominee Restoration Act (P.L. 93-107) on December 22, 1973.

[3] Reservation established by treaty with the United States (1838).

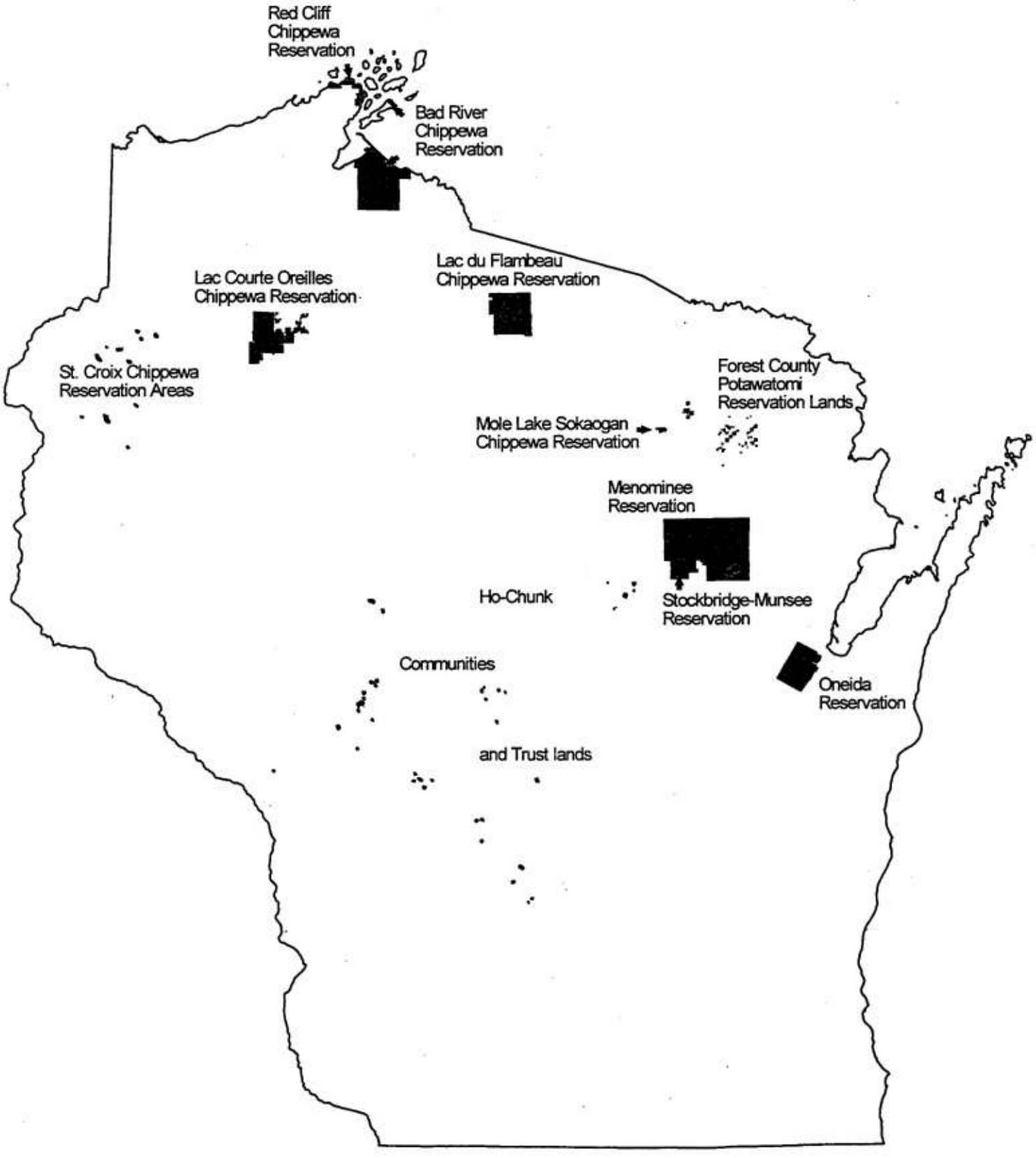
[4] Reservation established by Congress in 1913 using annuity money due under treaty to the Potawatomi (ch. 4, §24, 38 Stat. 102).

[5] This so-called "Lost Band" had not been a party to the Treaty of 1854 and did not acquire a reservation until 1938 when Congress established the St. Croix Reservation pursuant to the 1934 Indian Reorganization Act's land acquisition program for landless tribes (25 U.S.C. 461 et seq., 48 Stat. 984). The band received title to scattered parcels totaling 1,750 acres.

[6] Reservation established in 1938 pursuant to the 1934 Indian Reorganization Act's land acquisition program for landless tribes (25 U.S.C. 461 et seq., 48 Stat. 984). The bands' land claims had remained unaddressed until Congress purchased 1,680 acres which became the Mole Lake Reservation.

[7] Current land base is comprised of former allotments restored to tribal ownership in 1936 and two townships ceded by the Menominee in 1856. The Mohican Nation, Stockbridge-Munsee Band had originally received land in Wisconsin in the Fox River valley in 1821 following a treaty they had signed with the Menominee, Ho-Chunk, Brothertown, Munsee, Oneida, and other New York tribes that had emigrated to Wisconsin. Their title in Wisconsin solidified with the ratification of a treaty with the United States and the Menominee Nation in 1832 when they acquired a township east of Lake Winnebago.

Wisconsin Indian Tribal Communities



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