

## **Anishinaabeg Language & Culture Curriculum:**

Ackley-Christensen, R. (1991). *The Anishinabeg: "Walking the good road"*. Minneapolis, MN: Indian Education Minneapolis Public Schools.

This calendar is produced annually to educate the public about the Anishinabe people and culture. Each month is in the Ojibwe language, along with historical dates and life teachings about honoring things around us such as women, life itself, and human beings. There are many important lessons within this calendar along many photographs of important people and events that both deserve remembrance and respect.

*American Indian History, Culture, and Language Curriculum Framework* (1995). Minnesota State Board of Education. Roseville, MN.

This curriculum framework provides extensive information on American Indian History, Culture and Language for primary, intermediate, middle school and senior high school students. This framework is divided into 17 different topics. Some example topics include: stereotypes, oral tradition, treaties, reservation and communities, language, music and dance, art, and contemporary issues. Within the sections it provides lesson plan models for the four levels. Each section also provides the teacher with comprehensive graduation goals, graduation standards, required profile of learning, learner outcomes, attributes, rationale, cultural content, and teacher background information. The lessons provide the teacher with developmental checkpoints, outcome indicators, curriculum integration, lesson outcomes, instructional strategies, vocabulary, lists of materials, resources, assessment tasks, and activity ideas.

American Indian Resource Center. (1992). *A-gay-yah: A gender equity curriculum for grades 6-12*. Newton, MA: WEEA Publishing Center.

This gender equity curriculum's objective is to arm today's students with the skills and knowledge to challenge the old ways of thinking that has limited expectations for boys and girls. This curriculum is divided into two parts; one is devoted to classroom activities that create an awareness of or directly teach basic principles of gender equity, and two contains teaching lessons with applied gender equity focus-mostly with Native American focus.

*An Ojibwe Language and Culture Curriculum Grades K-6 owii-kikendan* (ND). Minnesota State Department of Education. Minneapolis, MN.

This is a curriculum utilizing basic Ojibwe language and culture for grades K-6. It provides 9 week lesson plans for each of those grade levels. The concepts utilized within this curriculum include animals, household items, colors, family members, and wild rice and maple sugar gathering. It provides descriptive daily lessons with teacher's guides, worksheets, tests and keys, and coloring worksheets all appropriate for grades K-6. This guide provides a foundation for teaching younger students about Ojibwe Language and Culture.

Anderson, D. W., & Carlson, H. L., & LeGarde Grover, L. (1994). *A childhood in Minnesota: Exploring the lives of Ojibwe and immigrant families, 1880-1920s*. Duluth, MN: A.M. Chisholm Museum.

This book takes a look at what it was like to live in the time era of 1880-1920s. It provides information on the families and children, clothing, food, schools, hobbies, and

technology. This book is designed to explore the way of life of both the Ojibwe people and the immigrants coming into the country. There are many primary documents which aid in learning about Duluth and the surrounding areas, such as maps, signature rosters, photographs, report cards, blueprints, and direct quotes. In every section there is a section to help the reader examine the sources and then think about the sources. This book could be read as a bedtime story or used in a classroom.

Annette, C. (2010). *Discovering the little brothers*. Hibbing, Minnesota: DMcD Productions, Inc.

Arey, M., & Croaker, C., & Folstrom, M., & Smith, H. (1983). *Miscellaneous materials/ coloring and activity books/ legends and booklets*. Cass Lake-Bena, MN: Cass Lake-Bena Indian Education Program.

This is a compilation of many Ojibwe activities and stories. There are black and white hand drawn animals to color along with their Ojibwe names, the sounds of Ojibwe lesson plans about these animals, activities using the pictures, and finally a mini-unit on beavers, rabbits, mallards, bears, and partridges which includes Ojibwe vocabulary and many creation stories about each animal.

*Awenen niin? 20 "guess who" animal rhymes in English & Ojibwe*. (1981). Minneapolis, Minnesota: Minneapolis Public Schools.

Baraga, F. (1992). *A dictionary of the Ojibway language*. St. Paul, Minnesota: The Minnesota Historical Society Press.

Baraga, R.R.B. (1878). *A theoretical and practical grammar of the Otchipwe language: For the use of missionaries and other persons living among the Indians*. Montreal: Beauchemin & Valois, Booksellers and Printers.

Barstow, R., Northbird, A., & Dunnigan, T. (1980). *Winita Ojibwemong edoniwing book 4*. Minneapolis, Minnesota: University of Minnesota.

Bruchac, J., & Caduto, M. J. (1991). *Keepers of the animals: Native American stories and wildlife activities for children*. Golden, CO: Fulcum Inc.

Twenty-four stories in this book provide a program of study in Native North American Indian culture. The stories introduce the concepts of wildlife ecology and environmental and stewardship issues concerning animals, habitat, and natural history. The field-tested activities encourage creative thinking and synthesis of knowledge and experience by involving children, ages 5 through 12, in creative arts, theater, reading, writing, science, social studies, mathematics, and sensory awareness. A discussion section provides background information on the topics it introduces and questioning techniques that bridge stories and activities. This book also offers a glossary and pronunciation key for Native American languages used within the stories.

Bruchac, J., & Caduto, M. J. (1991). *Keepers of the animals: Teacher's guide*. Golden, CO: Fulcum Inc.

The teacher's guide offers further background by discussing the nature of Native North American stories and cultures from which these particular stories come. It also considers the educational philosophies and approaches upon which the book is based. This guide includes educational terms and specific needs of Native American students which both

aid in the teaching process while using the set. A section in the teacher's guide provides lists of books for learning about Native North Americans, animals and earth, as well as guides to environmental and outdoor education, to values education and to facilitating storytelling. There is also a section in the teacher's guide that lists resources for further inquiry for both children and adults covering the Native North American group(s) from which the story(ies) in each chapter come, and the animals and other environmental topics addressed in each chapter.

Bruchac, J., & Caduto, M. J. (1988). *Keepers of the earth: Native American stories and environmental activities for children*. Golden, CO: Fulcum Inc.

This curriculum provides a program of study in Native North American Indian culture. When children are allowed to experience stories and activities that help them to care for, and take care of other people and the Earth, they develop a conservation ethic. A selection of traditional tales from various Indian peoples, each accompanied by instructions for related activities dealing with aspects of the environment helps promote understanding and appreciation of, empathy for, and responsible action toward the Earth and its people. Each story is followed by a section that summarizes the story and a discussion section that provides background information on the topics it introduces. Relevant questions bridge the stories and activities. Chapters end with suggestions for extending the experience. Each activity is keyed by its objectives and the location for the activity. Topics considered include: (1) "Creation"; (2) "Fire"; (3) "Earth"; (4) "Wind and Weather"; (5) "Water"; (6) "Sky"; (7) "Seasons"; (8) "Plants and Animals"; (9) "Life, Death, Spirit"; and (10) "Unity of Earth." This book also offers a glossary and pronunciation key for Native American languages used within the stories.

Bruchac, J., & Caduto, M. J. (1988). *Keepers of the earth: Teacher's guide*. Golden, CO: Fulcum Inc.

The accompanying Teacher's Guide expands, in chapter 1, on the educational philosophy, linking the telling of Native American stories with experiential environmental activities. This guide includes educational terms and specific needs of Native American students which both aid in the teaching process while using the set. The tenets of environmental education and their synthesis with the study of native cultures, teaching positive social and environmental skills, and a look at several ongoing programs that use this approach are discussed. In chapter 2, traditional stories are placed in the context of their Native American cultures, past and present. How the stories are used for teaching, entertaining, disciplining, and praying is described in a discussion which focuses on traditional storytelling techniques. Suggested readings are included for each of the chapters in the book with separate recommendations for children and for adults.

Buffalohead, P. (1989). *A Guide to Ojibway Family Life in Minnesota: 20<sup>th</sup> Century Sketches*. Indian Education Program Anoka-Hennepin School District 11. Minneapolis, MN.

This guide provides teacher information, learner outcomes, student worksheets, and student activities. This book provides students with a humanistic view of American Indian people and history. It focuses on Ojibway people in Minnesota and family and community in the 20<sup>th</sup> Century. It consists of six chapters each focusing on profound changes that have taken place in Ojibway culture over the century. This book is a series of historical sketches that are woven together with original drawings, historical photos,

newspaper and newsletter accounts, interviews with community elders, and bibliographical essays.

Buffalohead, P. (1988). *American Indian Communication Systems*. Indian Education Program Anoka-Hennepin School District 11. Minneapolis, MN.

This booklet is one of a series of lessons about the heritage of American Indian people. This booklet focuses on the communication systems of American Indians through the use of writing and pictographs. The lessons can be used to supplement textbook information on the same topic. The lessons provided within this booklet provide students with an in-depth coverage of very specific topics. The lessons are designed for fifth grade students but can be modified and adapted for use in other grade levels as well. Each lesson includes the following categories of information for teachers: Name of topics, time required, materials needed, learning objectives, procedure, activities, evaluation and supplementary resources. The goal of these lessons is to provide students with a better understanding of the cultural heritage of American Indian People.

Buffalohead, P. (1988). *American Indian Time Keeping Devices*. Indian Education Program Anoka-Hennepin School District 11. Minneapolis, MN.

This booklet is one of a series of lessons about the heritage of American Indian people. This booklet focuses on the ways American Indians kept track of time before clocks. It discusses time in terms of nights, moons, and months. The lessons can be used to supplement textbook information on the same topic. The lessons provided within this booklet provide students with an in-depth coverage of very specific topics. The lessons are designed for fifth grade students but can be modified and adapted for use in other

grade levels as well. Each lesson includes the following categories of information for teachers: Name of topics, time required, materials needed, learning objectives, procedure, activities, evaluation and supplementary resources. The goal of these lessons is to provide students with a better understanding of the cultural heritage of American Indian People.

Buffalohead, P. (1988). *American Indian Toys and Games*. Indian Education Program Anoka-Hennepin School District 11. Minneapolis, MN.

This booklet is one of a series of lessons about the heritage of American Indian people. This booklet focuses on games and toys of American Indians. The lessons can be used to supplement textbook information on the same topic. The lessons provided within this booklet provide students with an in-depth coverage of very specific topics. The lessons are designed for fifth grade students but can be modified and adapted for use in other grade levels as well. Each lesson includes the following categories of information for teachers: Name of topics, time required, materials needed, learning objectives, procedure, activities, evaluation and supplementary resources. The goal of these lessons is to provide students with a better understanding of the cultural heritage of American Indian People.

Buffalohead, P. (1993). *Modern Indian issues: repatriation, religious freedom, mascots and stereotypes, tribal sovereignty, tribal government, tribal enterprises, treaty rights*. Coon Rapids, MN: Anoka-Hennepin District 11.

This book's focus is modern issues surrounding Native American communities. There are five lesson plans which all consist of a readings and activities. The main issues addressed

within this book are tribal sovereignty, treaty rights, Indian mascots, American Indian religious freedom, and American Indian's past. To supplement each lesson there are historical documents and photographs along with vocabulary and definitions.

Buffalohead, P. (1989). *Ojibway Family Life in Minnesota: 20<sup>th</sup> Century Sketches*. Indian Education Program Anoka-Hennepin School District 11. Minneapolis, MN.

This book provides students with a humanistic view of American Indian people and history. It focuses on Ojibway people in Minnesota and family and community in the 20<sup>th</sup> Century. It consists of six chapters each focusing on profound changes that have taken place in Ojibway culture over the century. This book is a series of historical sketches that are woven together with original drawings, historical photos, newspaper and newsletter accounts, interviews with community elders, and bibliographical essays.

Buffalohead, P. (1987). *Plants and Their Uses by the Chippewa Indian People*. American Indian Language & Culture Project. Minneapolis, MN.

This is a curriculum designed for upper elementary students and can be used as a supplement basic concepts taught in either social studies or science classes. This provides an opportunity to for students to gain an understanding of how plants are classified and how culture influences the way in which plants, animals, and humans are seen in relation to another.

Buffalohead, P. (1987). *Plants and Their Uses by the Chippewa Indian People: Teachers guide*. American Indian Language & Culture Project. Minneapolis, MN.

This is a teacher's guide that provides Teacher Information, Learner Outcomes, Student Worksheets, and Student Activities to the Plants and Their Uses by the Chippewa Indian People book. This is a curriculum designed for upper elementary students and can be used as a supplement basic concepts taught in either social studies or science classes. This provides an opportunity to for students to gain an understanding of how plants are classified and how culture influences the way in which plants, animals, and humans are seen in relation to another.

Clark, J., & Gresczyk, R. (1998). *Ambe, Ojibwemodaa endaayang! Come on, let's talk Ojibwe at home!* Minneapolis, Minnesota: Eagle Works.

Clark, J., & Gresczyk, R. (1991). *Traveling with Ojibwe: A phrasebook in the Chippewa language.* Minneapolis, Minnesota: Eagle Works.

Courchene D. Jr. (2006). *The seven teachings.* Victoria, BC: Trafford Publishing.

Delisle, G.L. (1970). *Southwestern Chippewa: A teaching grammar.* Department of American Indian Studies University of Minnesota.

DePoe, M., & Ehlert, J. L., & Enno, D., & Martin, R., & Saice, P., & Viren, D. (1988). *Miscellaneous Elementary Bilingual Curriculum.*

This contains a variety of handwritten Ojibwe lessons created by students and teachers using literary resources. There are lessons for all ages groups that range from creating flashcards for animals to reading and acting out a play using both English and Ojibwe. There is also a set of comics made using Ojibwe!

Desjarlait, R. (1991). *Ni-mi-win: A history of Ojibway dance*. Coon Rapids, MN: Anoka-Hennepin District 11.

This book includes the history and information about Ojibwe dance. The first part includes the traditional period, the contact period, the reservation period, and the contemporary period. The second part is on the land of the Ojibwe. Parts three to eight discuss the dancers, the dances, the outfits, the drum, and storytelling. The last part of the book is a section with brief lesson plans and activities for grades K-12 using the information given in the historical section.

Elias, J. E., & Heim, J. A., & Meeker, J.E. (1993). *Plants used by the Ojibwa*. Odanah, WI: Great Lakes Indian Fish and Wildlife Commission.

This book offers an insight into the sacred medicines and plants traditionally used by the Ojibwe people. This book provides brief history explaining the Ojibwe people and the major habitat changes which occurred over time. It divides the book into habitat regions, including all plants within those regions, to make it easier for the reader to locate plants. The book gives definitions for those who know little about plant life, as well as medical definitions for those who need to know what exactly they are treating. The book also provides Ojibwe words for each plant on the same page as the English information. There is also an index for all plants including the scientific names, the region they are located in, the page number they are found on and also a separate index which states all the Ojibwe names.

Erickson, S. (1997). *Seasons of the Chippewa Off-Reservation Treaty Resource Guide*. Great Lakes Indian Fish & Wildlife Commission. Odanah, WI.

This booklet provides details on Great Lakes Indian Fish & Wildlife Commission activities and harvest totals for all major off-reservation tribal, hunting, fishing, and gathering seasons. This guide provides information for students and teachers regarding the treaty rights of American Indians in this region.

Erickson, S. (1999). *Seasons of the Chippewa Off-Reservation Treaty Resource Guide* (1999 ed.). Great Lakes Indian Fish & Wildlife Commission. Odanah, WI.

This booklet provides updated details on Great Lakes Indian Fish & Wildlife Commission activities and harvest totals for all major off-reservation tribal, hunting, fishing, and gathering seasons. This guide provides information for students and teachers regarding the treaty rights of American Indians in this region.

Erickson, S. (2007). *Treaty Rights* (2007 ed.). Great Lakes Indian Fish & Wildlife Commission. Odanah, WI.

This guide contains the pertinent treaties, discusses the nature of treaty rights, provides historical background on the treaty rights in the ceded territories of the 1836, 1837, 1842, and 1854 treaties. It also discusses the topics of anti-Indian movement, counterpoint to racism, and popular misconceptions on treaties.

Fairbanks, P., & Gale, C., & Gamble, K., & Hands, N. (1979). *Student activities: Using beadwork and birch bark*. Minneapolis, MN: Minneapolis Public Schools.

This unit consists of introductory beading activities for early elementary students. The majority of the activities utilize beads the teacher/student can make themselves, such as macaroni beads, straw beads, clay beads, paper beads, and baked beads. There is also a

section on loom-work. The next activity section is on “weegwahs” or birch bark. It starts out with a story about the birch bark tree and the many uses of it. Then there are eight art activities using birch bark or construction paper and other materials such as porcupine quills, leather, and yarn.

Fedullo, M. (1990). *It's like my heart pounding: Imaginative writing for American Indian students*. Ogden, UT: Mountain West Educational Equity Center.

This packet includes the basics of writing when writing fictional stories including plagiarism, titles, words not to use, rhythm, revision, and so on. There are two chapters that cover all the important matters and getting started. Following these two chapters are 18 lesson plans which include more detailed descriptions of literary terms and writing skills. Within these lessons are brief definitions, steps to ensure the objectives are met, activities, and checklists at the end. The American Indian aspect is rich and apparent in each lesson ranging from the details of nature and animals around us to tribal activities and the he's and she's of the Earth.

Fond du Lac Indian Curriculum Committee. *Fond du Lac Indian reservation elementary Ojibwe language unit*. Cass Lake, Minnesota: Minnesota Chippewa Tribe Curriculum Development Project.

Fox, S.J. (2002). *Creating a Sacred Place to Support Young American Indian and Other Learners in Grades K-3 (2nd ed.)*. National Indian School Board Association(NISBA). Polson, MT.

This curriculum guide presents ingredients for developing a culturally relevant curriculum for American Indian students in the primary grades. A survey of American

Indian literature for young children yielded four topic areas included here. The suggested approach to curriculum development is the integration of reading, language arts, math, and science based upon the American Indian literature and other resources. Materials and activities are aligned with challenging content standards. The topic also provides a context for language instruction. Activities for parents and tutors are included as part of a comprehensive approach. The guide begins with descriptions of the roles of administrators, parents and tutors, and teachers and aides in creating a sacred place for learning. Each 4-week unit contains background information on the topic, a suggested outline for formulating activities from American Indian literature, information about the suggested literature, further resources on the topic, a vocabulary list, content standards, example activities developed by teachers of Indian children, pages for teacher ideas and lesson plans, and nursery rhymes and poetry. A final section of the guide lists additional resources and where to get books.

Fox, S.J. (2003). *Creating Sacred places for Children in Grades 4-6* (2nd ed.). National Indian School Board Association(NISBA). Polson, MT.

This guide attempts to help teachers of American Indian children in grades 4-6 provide a culturally relevant education that takes place in the regular classroom, includes content related to Indian students' lives, makes students proud, expands to other experiences, and enhances learning. The approach presented here combines the teaching of various subject areas and reinforces classroom instruction with language and cultural activities by using American Indian literature as a basis for instruction. Materials and activities are aligned with challenging content standards. This guide outlines 24 thematic units, which include background information, relevant Indian literature, objectives, activities, and content

standards. Eight science-based units cover Indian houses; sun, moon, and stars; Indian foods; cycle of life; caring for land and animals; Indian art; earth, air, water, and fire; and Indians' use of trees. Eight social studies and history-based units cover tribal histories, before 1492, 1492 and the 1500s, 1600s and 1700s, 1800-68, 1869-99, 1900-52, and 1953-2000. Eight language arts-based units cover Indian contributions to communication, Indian-developed forms of writing, Indian authors, student writing, oral tradition and oratory, Indian stories, Indian biographies, and contemporary Indian children. A final section lists additional resources and sources for books.

Fox, S.J. (2001 and 2003). *Creating Sacred Places for Students in Grades 7&8* (1st and 2nd ed.). National Indian School Board Association(NISBA). Polson, MT.

This guide attempts to help teachers of American Indian students in grades 7-8 provide a culturally relevant education that takes place in the regular classroom, includes content related to Indian students' lives, makes students proud, expands to other experiences, and enhances learning. The approach presented here combines the teaching of various subject areas and reinforces classroom instruction with language and cultural activities by using American Indian literature as a basis for instruction. Materials and activities are aligned with challenging content standards. This guide outlines 24 thematic units, which include background information, relevant Indian literature, objectives, activities, evaluation methods, and content standards. Eight science-based units cover electricity; oil and gas; use of plants; man, animals, and plants; sun, moon, and stars; abuse of alcohol and drugs; water; and Indian art. Eight social studies and history-based units cover tribal histories, before 1492, 1492 and the 1500s, 1600s and 1700s, 1800-68, 1869-99, 1900-52, and 1953-2000. Eight language arts-based units cover contemporary Indian young people,

student writing, oral tradition and oratory, Indian stories, Indian biographies, poetry, short stories, novels, and American Indian and Alaska Native authors. A final section lists additional resources and sources for books.

Fox, S.J. (2003). *Creating Sacred Places for Students in Grades 9-12 Social Studies & Language Arts* (2nd ed.). National Indian School Board Association. Polson, MT.

This guide attempts to help teachers of American Indian students in grades 9-12 provide a culturally relevant education that takes place in the regular classroom, includes content related to Indian students' lives, makes students proud, expands to other experiences, and enhances learning. The approach presented here coordinates the teaching of various subject areas and reinforces classroom instruction with language and cultural activities by using American Indian literature as a basis for instruction. Materials and activities are aligned with challenging content standards. This guide outlines 24 thematic units, which include background information, relevant Indian literature, objectives, activities, evaluation methods, and content standards. Five Civic based units covering Tribal land decision making, base of Indian nations and water rights. Eight social studies and history-based units cover tribal histories, before 1600, 1600s and 1700s, 1800-68, 1869-99, 1900-52, 1953-2000, and water rights. Eleven language arts-based units cover oral tradition and oratory, Indian stories, poetry, short stories, student writing, novels, drama, and essays. American Indian and Alaska Native authors are listed. A final section lists additional resources and sources for books.

Fox, S.J. (2003). *Creating Sacred Places for Students in Grades 9-12 Science* (2nd ed.). National Indian School Board Association. Polson, MT.

This guide attempts to help teachers of American Indian students in grades 9-12 provide a culturally relevant education that takes place in the regular classroom, includes content related to Indian students' lives, makes students proud, expands to other experiences, and enhances learning.. The approach presented here coordinates the teaching of various subject areas and reinforces classroom instruction with language and cultural activities by using American Indian literature as a basis for instruction. Materials and activities are aligned with challenging content standards. This guide outlines 8 Science thematic units, which include background information, relevant Indian literature, objectives, activities, evaluation methods, and content standards. Eight science-based units cover geology and fuel resources, care of land and animals, keeping the water supply safe, caring for water resources, caring for health, use of healing plants, abuse of alcohol and drugs, and Indian art. A final section lists additional resources and sources for books.

Gaikezheyongai, S. (2002). *The story of the seven fires*. Owen Sound, ON: Ningwakwe Learning Press.

This is a teaching manual that tells the story of the seven fires and the seven prophecies of the Anishinaabe people. There are 26 activities in paragraph form that can go along with the seven fires story or can stand alone. The activities range from discussing how our actions reflect our words and values to discussing inspirational people in our lives. There is also an appendix of charts, pictures, and questions that go along with the activities.

Geysick, M., & Gresczyk, R. *Ojibwe from the boundary waters: Giwii-nitaa-anishinaabem ina?* Minneapolis, Minnesota: Eagle Works.

Grenoble, L.A., L.Whaley. (2011). *Saving Languages*. Cambridge University Press.

This is a book on the Introduction to Language Revitalization including global issues, models, and cases studies.

Great Lakes Indian Fish & Wildlife Commission. (2011). *Minwaajimo, Telling a Good Story*.

This book was donated to the Native Teacher Program by Jeff Savage, Director of the Fond du Lac cultural museum on April 10, 2012. It includes a DVD to use in combination with the Minwaajimo Preserving Ojibwe Treaty Rights for the past 25 years. The book and DVD discuss legal issues, history presentations, natural resources management impacts, social and economic political issues of treaty right preservation over the past twenty five years.

Gresczyk, R. (1997). *Our Ojibwe grammar volume 1: A reference grammar in the Chippewa language*. Minneapolis, Minnesota: Eagle Works.

Gresczyk, R., & Gresczyk, C. (2002). *Nursery rhymes for Anishinaabe children and their families: A coloring book of teachings and pictures, English and Ojibwe words and rhymes*. Minneapolis, MN: Eagle Works.

Gresczyk, R., & Hunter, S., & Premo, S. (1981). *Ojibway people speak out!* Minneapolis, MN: Minneapolis Public Schools.

This is a unit which guides teachers and students to speak out by studying the great speakers of the Anishinaabe past, their biographies, and their speeches from leaders such as “Hole-in-the-day”, “Buffalo”, “Flat Mouth”, “Stands Forever”, “Sharpened Stone”, and many more. It’s objectives include building public speaking skills, listening skills, and remember and be able to recall. This unit includes 18 brief activities that will help

meet these objectives including: mini-conversations, magazine cut-outs, skits, memory games, role-playing visuals, and so on.

Gresczyk, R., & Sayers, M. *Let's speak Ojibwe! Ahaw Ojibwemodaa! (50 dialogues)*.

Minneapolis, Minnesota: Eagle Works.

Gresczyk, R., & Sayers, M. *An Ojibwe booklet (questions and answers): Part 1.*

Gresczyk, R., White, J.L., & Premo, S. (1980). *Odaminodaa Ojibwemong!! Let's play in*

*Ojibwe!!* Minneapolis, MN: Minneapolis Public Schools.

Hilger, M.I. (1992). *Chippewa child life and its cultural background*. St. Paul, Minnesota:

Minnesota Historical Society Press.

Hirschfelder, A. and Beamer, Y. (2000). *Native Americans Today: Resources and Activities for Educators Grades 4-8*. Teacher Ideas Press. Englewood, CO.

With this guide teachers can introduce their students to American Indians and promote a realistic understanding of their cultures and histories. Through reproducible activities, biographies of real people, and accurate background information, this book helps teachers show their students how American Indians live today. Some of the topics included within this guide are ground rules, home and environment, growing up and growing old, communications, arts, economics, and sociopolitical struggles. It also includes oral history guidelines, lists of information sources, a bibliography of educational materials, and a glossary.

Huisken, J. S., & Ness, J. E. (2002). *Expanding the circle: Respecting the past preparing for the future*. Minneapolis, MN: Institute on Community Integration.

This curriculum was developed to support American Indian high school students in their transition from high school to postsecondary life. It provides a structured process and culturally relevant activities that can be led by teachers, tribal elders, community members, or paraprofessionals. The curriculum is based on principles such as a belief in the resilience of American Indian youth and their communities and the awareness of sensitive topic areas. The curriculum seems to focus on the individual and individual growth but provides many areas of team building and family discussions. It is organized into four themes and within each theme into topical units and lesson plans (30-60 minutes). The four themes are discovery, framework, choice, and reflection. Within each theme consists of units which address the following topics in order: the first day, social supports, my family, my community, about me, responding to change, goal-setting, self-advocacy, problem-solving, organizational skills, communication skills, diversity awareness, vision, postsecondary education, career development, military training, and bringing it all together. Each lesson plan includes the activity name, possible student outcomes, portfolio placement, time frame, size of group, preparation, directions, discussion, closure, additional suggestions, and resources. This curriculum does include worksheets and handouts, but does not include any tests or study guides. Additional information includes a brief history of American Indian education and a chart showing Minnesota graduation standards.

Indian elementary curriculum project staff. (1979). *Indian Elementary Curriculum*. Minneapolis, MN: Minneapolis Public Schools.

This curriculum set includes the basic harvesting processes of the Ojibwe people along with many biographical lessons on the famous Native American people of our past and

present. There are many vocabulary definitions which aid in the learning of each process. The information on Maple sugar harvesting includes a summary and lesson plan information including discussion sheets, recipes, and art project directions. The wild rice harvesting information includes a summary of harvesting wild rice along with lesson plan information, discussion sheets, and wild rice recipes. The men covered in the biographical lessons of famous Native Americans are Charles Albert Bender (baseball player), Patrick Des Jarlait (artist), Charles Alexander Eastman (physician/author), and Carl Gawboy (painter). There are many important historical events covered within each of the lessons on these men such as Wounded Knee Massacre, Sioux Uprising, and the boarding school era.

Johnston, B.H. (2007). *Anishinaubae thesaurus*. East Lansing: Michigan: Michigan State University Press.

Kewley, M. J. & Great Lakes Indian Fish & Wildlife Commission. (ND). *Bishigendan akii: Respect the earth*. Duluth, MN: Stewart-Taylor Printing Company.

This is an informational publication on the environmental issues surrounding the Great Lakes, inland waters, and other reservation areas. The topics included in this booklet are wildlife rescue, wild plants, water and air pollution, hatcheries, mining and planning, and Lake Superior.

Konechne, Teresa. (2010). *Woven from the Land*. Working Hands Production:

LaFortune, R. (2003). *Living water: A cooperative mapping project for native communities and language revitalization*. Minneapolis, MN: Heart of the Earth, Inc.

This booklet is divided into two sections, one is about the history of institutionalized education for natives and how it relates to the issue of language, and two is about the movement towards healing. This booklet provides a history of boarding schools, how the church and state education started, a review of the good and bad boarding schools, the occurrence and ubiquity of un-wellness, the Meriam Report, the Native American Languages Act, the Administration for Native Americans, health and human services, third wave speakers, and much more.

*Leadership Beyond the Seventh Generation III: Creating Sacred Places for Children.* (2003).

National Indian School Board Association. Polson, MT.

This is a Third Edition book of the overall manual for the Creating Sacred Places for Children for the developments in school improvement models and processes. This guide also covers the changes in Title 1 and other legislation under the No Child Left Behind Act that affect our schools and the myriad resources available on the internet. This guide provides information for staff and administration who are looking for ways to improve school atmosphere.

Leekley, T.B. *The world of manabozho: Tales of Chippewa Indians.*

McBain, A. (2010). *Hockey in the northwoods: Giiwedinoong animals colouring book.* FOUR

Colours Productions.

McLellan, J., & McLellan, M. (1997). *Nanabosho & Kitchie Odjig.* Winnipeg, Manitoba,

Canada: Pemmican Publications Inc.

Nichols, J. and Nyholm, E. (1995), *A Concise Dictionary of Minnesota Ojibwe*. Minneapolis, MN: University of Minnesota Press. (7 books)

An up-to-date resource for those interested in the linguistic and cultural heritage of the Anishinaabe, containing 7,000 of the most frequently used Ojibwe words.

Nichols, J. and Nyholm, E. (1979). *Ojibwewi-ikidowinan: An Ojibwe Word Resource Book*. St. Paul, MN: Minnesota Archaeological Society.

This is a language word resource book which contains 3500 or so entries included represent but a small part of the total vocabulary of this rich and creative language.

Nichols and Nyholm tried to include common words occurring frequently in conversations and stories. This book was prepared to help the students learning Ojibwe language in colleges, schools, and community education programs, and for speakers of Ojibwe who wish to improve their writing skills in a standardized writing system. Within this resource book the core vocabulary reflects the speech norms of the Mille Lacs area of Central Minnesota.

Nichols, J., & Nyholm, E. *Ojibwe Coloring Book*. Odanah, WI: Great Lakes Indian Fish & Wildlife Commission (GLIFWC).

Ningewance, P.M. (2007). *Talking gookom's language: Learning Ojibwe*. Lac Seul, Ontario: Mazinaate Press.

Norberg, S. (1998). *Baswewe: "Echo*. Milaca, MN: ECM Publishers, Inc.

This book was created to contribute to the teaching and speaking and reinforcing the Ojibwe language. This book embodies the unique language and culture of the Ojibwe

people. All the songs in the book were specially created using contemporary music influence to help foster learning a second language. The music, song lyrics, and illustrations in this book allow for a deeper understanding of Native American culture and tradition. Translations are not always word for word but the basic meanings are there. Song topics include: colors, wild ricing, animals, food, seasons, hunting, and love.

*Northwest Native American Curriculum Project.* (2002). Olympia, WA. Northwest Native American Curriculum Development Project.

This curriculum is arranged into week by week schedules with complete lesson plan format and set up by the following topics: the drum, the canoe, and hunting and gathering. There are many worksheets and activity sheets included that go along with each topic. Important discussion questions center around the origin and history of each individual topic, the role of each topic within the Northwest tribes, the importance/significance of each topic, how each topic is related to other important items and values, and how each topic has changed over the years. Usually the topic will be introduced with a creation story or a myth/legend and along the way there are other stories and children's books incorporated to aid each lesson.

Ojibwe Cultural Resource Center Title III E.S.E.A., State of Minnesota. (1976). *Grand Portage Indian coloring book and teachers guide.* Grand Portage, Minnesota: Ojibwe Cultural Resource Center Title III E.S.E.A.

*Ojibwe word list.*

*Ojibwa/English dictionary.*

*Ojibwe history curriculum: Ojibwe waasa inaabidaa. (2002).*

This is the corresponding set of study guides and quizzes that go along with the television series “Ojibwe Waasa Inaabidaa: We Look in all Directions” or the book by Thomas Peacock and Marlene Wisuri also titled “Ojibwe Waasa Inaabidaa: We Look in all Directions.” The guide is set up so the teacher and the student can find exactly where the questions and answers can be found because it includes the page numbers on each worksheet. Using the information given in the book the study guides consist of questions that require the student to: fill in the blank, write a short answer, list the answers found, and define the given word. The quizzes consist of multiple choice, completion, matching, short answers, and short essays.

*Ojibwemowin/Anishinaabemowin Maajitaawin-Bezhibo Gikinoo'amaagan Mazina'igan ( The Ojibwe Language Beginning I Student Manual) (ND). The College of St. Scholastica.*

Duluth, MN.

This manual is a compilation of beginning concepts of the Ojibwe language for college level students studying Ojibwe language. It is broken into 4 sections, a Beginning I, Beginning II, Beginning III, and Beginning IV. Each section utilizes different sections of Ojibwemowin and student created lists and worksheets. The concepts covered in this manual are migration of Anishinaabe people, language concepts such as double vowel system, sound chart, greeting speech, VII's and VAI's, numbers, colors, animals, weather, foods, clans, maple sugar and wild rice units, and many worksheets of sentence building, translations, and crossword puzzles. The manual provides the teacher and

student with beginning concepts of Anishinaabe language and provides both with a taste of the culture.

*Ojibwe language curriculum teacher resource guide.* (1992). Fort Frances, ON: Rainy River Board of Education.

This is a teacher's resource guide to grades 2, 3, and 6 using the Ojibwe language and each grade has one unit which include many hand drawn pictures and visual aids to go along with each topic. There are a variety of worksheets and activities for each unit such as matching, fill in the blank, and crosswords. For grade two the unit is on "long ago and now" and focuses on the how different the Anishinaabe people's everyday life is compared to today. The unit for grade three is on "growing things" such as plants and focuses on colors, numbers, kitchen items, and discussion questions. There are three units for grade six and they are on "kinds of trees", "birds and insects", and "plants". All three units are advanced in the vocabulary by using all the separate names for the trees, adds on the diminutives for the animals, and uses more vocabulary such as locatives and participles, to discuss the locations of items and places.

*Odaminiidaa Ojibwemong!!: Let's Play in Ojibwe!!* ( 1980). Minneapolis Public Schools.

Minneapolis, MN.

This is a booklet of games for students and adults of all ages. This booklet was designed for teachers to adapt to the abilities and readiness to their students. The target language in this book is Ojibwe, however, other languages may be used as well. The games emphasize the importance of student listening and speaking. This book provides

examples and instructions on how to make games, pages that may be reproduced, and language tables.

Oxley, S. (1982). *Maple Sugaring Unit Lac Du Flambeau*. Wisconsin Woodland Indian Project. Rhinelander, WI.

The goal of this curriculum is to provide students with an understanding of the importance of the gift of maple sugar from the Woodland Indians to another culture and gain an appreciation for the resourcefulness of the Woodland Indians in the processing of maple sugar. This guide provides history, teaching procedures, recipes, tests with answer keys, and coloring pages for students.

Oxley, S. (1991). *The Anishinaabe: A unit on the history of the Red Cliff band of Lake Superior Ojibway Indians*. Madison, WI: Wisconsin Department of Public Instruction.

This mini-unit is the second part of the unit titled “An Overview unit of the History and Background of the Wisconsin Ojibway Indian Tribe.” This part of the unit is mainly focused on the Red Cliff reservation. All the lessons in this book are brief but include a review worksheet to go along with each one. There are 5 lessons total and the topics include moving to and from Madeline Island, treaties, changes over time and the reservation today. There are also pretests and tests included, along with enrichment activities, extensions, pictures of historical figures and places, and detailed maps.

Paul, P. (ND). *Beda: My child: Traditions of early infant care*. LaConner, WA: Swinomish Indian Tribal Community.

This booklet describes that special relationship between mother and child as the word “beda” also describes that relationship. There are many traditions and stories told throughout this booklet through interviews of elders of the Swinomish Indian Tribal Community. Traditions covered within this booklet are the hammock, feeding time, carrying an infant, learning language by hearing it, babies being around during the family’s activities, and discipline.

Peacock, T. & Wisuri, M. (2006). *The four hills of life: Ojibwe wisdom*. Afton, Minnesota: Afton Historical Society Press.

Peacock, T. & Wisuri, M. (2002). *The good path: Ojibwe learning and activity book for kids*. Afton, Minnesota: Afton Historical Society Press.

Rasmussen, C. O. (1998). *Where the river is wide: Pahquahwong and the Chippewa flowage*. Odanah, WI: Great Lakes Indian Fish & Wildlife Commission Press.

This story traces the history of the Chippewa Flowage region in northwest Wisconsin. From early Ojibwe Indian life to the rise of the resort industry, Rasmussen vividly describes the human and environmental impact of the Chippewa Flowage. This is the true tale of how an Ojibwe village, Pahquahwong, was flooded to create a recreation area. The Chippewa Flowage, now one of the largest lakes in Wisconsin, provides some of the best fishing in the nation, but came at a high price for the citizens of this little Native American community. This book includes rare black and white photographs along with detailed maps.

Reyhner, Jon., L. Lockhard.(2009). *Indigenous Language Revitalization*. Northern Arizona University. Flagstaff, Arizona.

This book is from the 14<sup>th</sup> & 15<sup>th</sup> annual Stabilizing Indigenous Languages conferences. The content involves encouragement, guidance and lessons learned within the language movement.

Reyhner, Jon., J.Martin, L.Lockhard, W.Sakiestewa Gilbert.(2000). *Learn in Beauty*. Northern Arizona University. Flagstaff, Arizona.

This book is developed from the 1999 teaching grant from the U.S. Dept. of Education. The primary focus is on language, culture and teaching, as well as various viewpoints on Indigenous Education.

Reyhner, Jon., B. Barnaby. (2002). *Indigenous Languages Across the Community*. Northern Arizona University.

This book gives broad perspectives and policy for teaching and learning Indigenous languages, community development using language, educational projects, language and literary development and uses of media in language revitalization.

Reynor, Jon, Octaviana Trujillo, R.Carrasco, L.Lockard.(2003) *Nurturing Native Languages*. Northern Arizona University.

This book assesses the impact on total immersion projects, technology and issues such as how to teacher when a teacher isn't fluent, preparing language advocates, honoring elders and oral history.

Reynor, Jon, W.Sakiestewa Gilbert, L.Lockard (2011). *Honoring our Heritage*. Northern Arizona University.

This book promotes culturally appropriate approaches for Teaching Indigenous Students.

Reynor, Jon, G. Cantoni, R.St. Clair, E.P. Parsons, Yazzie (1999). *Revitalizing Indigenous Languages*. Northern Arizona University.

This book includes information on basics of language revitalization, obstacles, opportunities, roles of writing in language revitalization, and technology.

Schmid, M. (ND). *Anishinaabe Literature Curriculum Unit*. Minnesota State Department of Education. Minneapolis, MN.

This curriculum was created for secondary students but can easily be adapted to the middle school or to the college levels. It was designed to expose the students to a variety of literature written by Anishinaabe authors about Anishinaabe life and culture in both a historical and contemporary context. This curriculum includes books, booklets, worksheets, quizzes, study guides, and a computer review game, and tests.

Schmid, M. (ND). *An Ojibwe History and Culture Curriculum*. Minnesota State Department of Education. Minneapolis, MN.

This curriculum was created for secondary students but can easily be adapted to the middle school or to the college levels. This unit was designed to give students a basic knowledge of the oral and written history of the Ojibwe people in Minnesota which includes an understanding of the Minnesota Chippewa Tribe's Government and the legislation of the U. S. Government which has affected the Tribe. The following topics are included within this curriculum: Prehistory & Traditional Life, Oral History & Migration, Early History & Fur Trade, U.S. and Chippewa Treaty Period, U.S. Government-Indian Legislation and Policies 1890-1930, Indian Education, and Tribal Government and Policies.

Schmid, M. (ND). *Native American History: Introduction*. Minnesota State Department of Education. Minneapolis, MN.

This curriculum was created for secondary students but can easily be adapted to the middle school or to the college levels. This unit was designed to give students a basic knowledge of the history of American Indian people in the United States, with an emphasis on Anishinaabe people in this Minnesota. It also utilizes the book Indians in American History by Frederick E. Hoxie as a basic text along with the supplemental materials. This guide provides activities, tests and answer keys, and additional resources such as books.

State of Minnesota Department of Education Division of Instruction. (1969-1970). *Chippewa Indian language project: Grades one & two Vineland elementary school*. Onamia, Minnesota: State of Minnesota Department of Education.

St. Germaine, E. (1981). *The Anishinaabe: A unit on the history of the Lac du Flambeau band of Lake Superior Ojibway Indians*. Madison, WI: Wisconsin Department of Public Instruction.

This mini-unit is the second part of the unit titled “An Overview unit of the History and Background of the Wisconsin Ojibway Indian Tribe.” This part of the unit is mainly focused on the Lac du Flambeau reservation. All the lessons in this book are brief but include a review worksheet to go along with each one. are also pretests and tests included, along with enrichment activities, extensions, pictures of historical figures and places, and detailed maps.

The College of St. Scholastica. *Ojibwe language animal picture posters*. Duluth, MN: The College of St. Scholastica.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 1: The drum*. [Motion Picture]. Canada: Arbor Records.

The first of eleven episodes introduces the drum, where everything essentially begins. It is the heartbeat of the Native American people. This episode places great importance on drums because they have many purposes including healing and ceremony. There are hundreds of drum groups that exist today and each drum group has their own drum along with their own purpose for it. Torrie and his crew venture to various reservations within the United States and Canada, capturing some of the ancient ceremonies in which drums feature prominently. This episode explains the distinguishable differences between drum songs and drum groups' styles along with their different beats and different meanings.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 2: The songs*. [Motion Picture]. Canada: Arbor Records.

The second episode of the series offers insight on the songs that Native Americans sing, hear, and dance to at powwows. Songs carry stories of the people and therefore carry the culture of Native Americans. Passing down tradition through the generations, the music of the powwow does not rely on specific words as much as it does the sound, for it is the sound that is heard by the spirits of all living creatures. Native Americans pass along tales of bravery, remarkable achievements, and life's simple pleasures so that the spirit of their culture will live on indefinitely. The songs are said to touch the soul because of the

mystical element within each of them and although the words have been lost, the meanings behind the songs will always survive.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 3: The dances*. [Motion Picture]. Canada: Arbor Records.

This episode brings the dances of powwows into focus by showing the relationship between dance and the previous two episodes, the drum and the songs. There are clips of elder interviews explaining the importance of dance to Native peoples. Each dance tells a story along with its own historical significance, sometimes even the nation's creation mythology. Dance is considered good medicine for the soul and within each dance, vital elements of Native American culture are expressed and preserved and often remains largely unchanged for generations.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 5: Grass dance & men's traditional*. [Motion Picture]. Canada: Arbor Records.

This volume focuses on the Grass Dance and men's traditional. Grass Dance is a traditional dance based on the warrior's society dances and has evolved over the years. It is one of the oldest dances and portrays a warrior in search of an appropriate ceremonial place. The dancers move and sway like prairie grass in the wind. Men's traditional also express the pride of brave warriors of the past and present. Men's traditional tells stories of battles and humility experienced in the past, along with the relationship between Native people with the land.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 7: Pow-wow rock*. [Motion Picture]. Canada: Arbor Records.

This episode shows how Indian musicians have adapted their traditional music into a new contemporary style. Famous mainstream artists include Buffy Saint-Marie and Keith Secola, who both share Native American contemporary issues within their music and also incorporate traditional aspects such as the drum beat and the powwow. Another musical group included in the episode is the inspirational a-capella trio Ulali, who literally created a new genre of Native music.

Torrie, J. (Producer/Director). (2004). *Pow wow trail: Episode 11: Pow-wow fever*. [Motion Picture]. Canada: Arbor Records.

The last episode of the series focuses on the various aspects of the historical Native American pow-wow dance and ceremonies, including the comedic announcer and the vendors. This episode also offers highlights of the images from the other titles in the series, all in which should be honored.

Tribal Wetland & Waterfowl Enhancement Initiative. (2000). *Bizhibayaash: Circle of flight*.

The Circle of Flight program was first funded in 1991 and has since distributed 5.5 million dollars to 26 reservations and three inter-tribal organizations for waterfowl and wetland enhancement projects. This publication contains 26 tribal and inter-tribal success stories. Projects within this publication range from wild rice restoration to wetland seeding and mowing. This includes all reservations and areas located in Michigan, Wisconsin and Minnesota.

Vollom, J.L., & Vollom, T.M. (1994). *Ojibwemowin series 1: The Ojibwe language, second edition*. Ojibwe Language Publishing Native Voice, Inc.

Vollom, J.L., & Vollom, T.M. (1994). *Ojibwemowin: The Ojibwe language workbook chapters 13-18*. Ojibwe Language Publishing Native Voice, Inc.

Walker, N. (2003). *Life in an Anishinabe camp*. New York, NY: Crabtree Publishing Company.

*We Choose To Remember: More Memories of the Red Lake Ojibwe People*. (1991). The Students of Project Preserve. Red Lake, MN.

This book consists of stories compiled by the students in Project Preserve at Red Lake High School and is meant as a honor to the memory of the elders and a gift to the future generations. It is a collection of stories and memories told by elders on the Red Lake Reservation. This is the second book developed by these high school students.

Wikwemikong Heritage Organization. *Shki kid-wi-nan*. Manitoulin Island, Ontario, Canada: Wikwemikong Unceded Indian Reserve.

Wisconsin Department of Public Instruction. (1991). *Classroom Activities on Chippewa Treaty Rights*. Madison, WI: Wisconsin Department of Public Instruction.

These activities are set up in lesson plan format, divided into elementary, middle and high school level and concentrate on the history of treaty rights and the way they are seen today. There is also a section called fundamentals which go along with each of the three levels and include pretests, worksheets, tests, readings, and so on. Within this section are historical overviews of main photographs of historical events such as canoe making, harvesting, gathering and hunting.

