American Indian Studies
in
Wisconsin
(Act 31)

Resource Manual

Lac Courte Oreilles
Ojibwa College
Community Library
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Presenters at the Wisconsin Indian Studies in Wisconsin (Act 31) Workshop included Lewis White, Dennis White, and David O’Connor (Wisconsin DPI). Photograph contributed by Thelma Nayquonabe.
American Indian Studies in Wisconsin (Act 31)

In March of 1974, two brothers from Lac Courte Oreilles, Mike and Fred Tribble, were arrested for spearfishing on off-reservation waters. They were not the first to test their treaty rights but the incident eventually led to the 1983 U.S. Court of Appeals case known as the Voigt Decision which allowed that tribal members do have the right to exercise their treaty rights in ceded territories. Societal problems that resulted from this decision indicated the need for accurate information about tribal histories and culture. This recognized need led to the creation of Wisconsin Act 31 that requires all students and teachers within the state of Wisconsin receive instruction on the history, culture, and tribal sovereignty of the American Indian nations and tribal communities in Wisconsin. This instruction is required for students at least twice in the elementary and once in the high school grades. This resource manual has been developed to help teachers, students, librarians, and parents identify quality materials that will help support Act 31 endeavors.

Federal recognition of tribes and bands in Wisconsin has occurred through various means and criteria– some received federal acknowledgement through treaties and others through land grants. There are eleven federally recognized tribes or bands in Wisconsin, six of these are collectively referred to as Ojibwe or Chippewa. Individually the six bands are acknowledged as:

- Bad River Band of Lake Superior Chippewa
- Lac Courte Oreilles Band of Lake Superior Chippewa
- Lac du Flambeau Band of Lake Superior Chippewa
- Mole Lake (Sokaogon Chippewa Community) Band of Lake Superior Chippewa
- St. Croix Chippewa Indians of Wisconsin
- Red Cliff Band of Lake Superior Chippewa

The five remaining Wisconsin tribes receiving federal recognition are:

- The Menominee Indian Tribe of Wisconsin
- The Ho-Chunk Nation of Wisconsin
- The Forest County Potowatomi Community of Wisconsin
- The Oneida Nation
- The Stockbridge-Munsee Community Band of Mohican Indians

The Brothertown Tribe is not federally recognized but it does see itself as a sovereign nation.

This resource manual focuses on listing quality materials that are representative of Wisconsin tribes. In addition, it offers a wide selection of resources pertaining to tribes and significant events outside of Wisconsin. It was decided to provide this wider range in order to introduce the exceptional new Native authors and resources now available. This offers the opportunity to show that American Indians do not fit generic modes but are unique individuals who are members of distinct nations throughout this country. Some of these newer Native materials often represent today’s trends. There is a wide range of Indigenous graphic novels, teen genres including dystrophic and paranormal fiction, science fiction, and bi-lingual materials along with the more traditional history and culture resources. In this manual an effort has been made to include materials that are readily available for purchase or for loan through libraries.
Dennis White plays his flute.

Sisters Lynn Nell and Cathy Begay provided their own perspectives.

Act 31 Workshop—Photographs contributed by Thelma Nayquonabe.

Resources Materials on display.
State Statutes Relating to American Indian Studies in Wisconsin (Act 31)

§115.28(17)(d), Wis Stats.
General duties. The state superintendent shall:
(17) AMERICAN INDIAN LANGUAGE AND CULTURE EDUCATION.
(d) Develop a curriculum for grades 4 to 12 on the Chippewa Indians' treaty-based, off-reservation rights to hunt, fish and gather.

§118.01(2)(c)(7 and 8.), Wis Stats.
Educational goals and expectations.
(2) EDUCATIONAL GOALS. . .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.

§118.19(8), Wis Stats.
Teacher certificates and licenses.
(8) 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 this state.

§121.02, Wis Stats.
School district standards.
(1) Except as provided in §118.40 (2r)(d), 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.
Wisconsin Tribes

Menominee

Menominee translates to “wild rice people”. Their name for themselves is Mamaceqtwa, meaning “the people”. The Menominee Reservation is located in east central Wisconsin. The tribe faced financial hardship after losing federal recognition in the 1950’s, however it regained federal recognition in 1973. Today the Menominee tribe is recognized as a model for sustainable and environmentally conscious forest management.

Ho-Chunk

The name Ho-Chunk is from the word Hochungra, meaning "People of the Big Voice" or "People of the Sacred Language.” The Ho-Chunk have no official reservation, but do have parcels of Indian Trust Land in six Wisconsin counties.

Ojibwe

The Ojibwe refer to themselves as Anishinaabe meaning “original man” or “spontaneous man”, others sometime refer to the group as Chippewa, which is an English corruption of the word Ojibwe. The Ojibwe are a group of culturally related people that at one time inhabited a large portion of North America. Today they are primarily located in Wisconsin, Michigan, Minnesota, North Dakota and Canada. There are six distinct entities of Ojibwe in Wisconsin.

Potowatomi

The Potawatomi called themselves Neshnabé, a linguistic derivation of the Ojibwe word Anishinaabe. The Forest County Potawatomi Indian Reservation is located primarily in southern Forest County and northern Oconto County, with an additional seven acres of trust land in the City of Milwaukee.

Oneida

The Oneida Nation Reservation is located west of metropolitan Green Bay and comprises portions of eastern Outagamie and western Brown counties. Oneida comes from their word for themselves in their own language, Onyota'aka, which translates to "people of the standing stone."
Stockbridge-Munsee

The Stockbridge-Munsee Indian Reservation is located in Shawano County. The tribe is composed of two distinct peoples, Christian Mohicans and Christian Munsees. Together both groups left Stockbridge, Massachusetts around the time of the Revolutionary War, with some settling in Wisconsin, and others finding a home in Canada.

Brothertown

The Brothertown (or Brotherton) is a tribe that was formed at the same time as Stockbridge-Munsee. The histories of the two tribes are nearly identical in many aspects, and they came together as a group because of their shared Christian beliefs. It is the only tribe in Wisconsin that is not federally recognized.
The Great Migration Story

Lac Courte Oreilles Ojibwa College Community Library Artwork

These paintings represent the seven major stops along the Ojibwe migration journey. The Ojibwe were looking for their final destination, where “the food grows on water with an island shaped like a turtle”. Each picture tells a story and most of them represent individual clans named after the animals that are part of that story. “The Migration Story is not finished, it is still going on.”—Gordon M. Coons.

Gordon Coons designed and painted the black outlines of the paintings. Community members, Carol Smith, George Perry, and Lora Taguma, helped by adding to the designs and applying color to the artwork.

Waabizheshi-Marten

Mooz/Moose

Ma’iingan/Wolf

Ajijaak/Crane

Odoodeman–Gathering of Clans

Makwa/Bear

Owaazisii–Bullhead
Storytelling Traditions

David Scott Bisonette and Tom Antell provided the following explanation of the three types of Ojibwe stories. They have graciously allowed us to share it with you.

Aadizookaanag

These are the traditional or sacred stories that are told during certain ceremonies or in the winter months. In the Ojibwe way of life, these stories are “beings” and have animacy in the same way that humans or animals have life. As such, aadizookaanag exist in a similar way that we do and can grow or change through time. In addition, because aakizookaanag are living, they are not to be understood as stories of a distant past; instead they are ever present and we are a part of the world that they describe. As an additional note, an aadizookaan is also a character in these stories.

Dibaajimowinan

These are the stories, tales, narratives, and accounts that are not sacred or traditional. The closest parallel in Western literature would be a work of fiction—a story or a novel. In addition, a dibaajimowin can be as simple as telling a story about a hunting trip or a day of picking berries.

Agindaasowinan

Agindaasowinan are teachings. They are explanations for why the Ojibwe do certain things (such as offering tobacco) or behave in certain ways. They are also guides for living in a proper or traditional manner.

David and Tom go on further to describe Aadisookaanag:

Aadizookaanag (traditional stories) tell of many things including the origin of the world, how animals and people came to be, and the spiritual, ethical, and moral values of the Ojibwe people. Many of these stories are only told in the winter months when some animals and spirits are asleep or hibernating so as not offend these animals and spiritual beings. There is a loosely defined core group of aadizookaanag which features the Ojibwe’s Great Uncle. Our Uncle is also commonly known as *Wenabozho and he oftentimes lends his names to these types of stories. These Wenabozho stories are freely arranged by storytellers to suit their own purposes and intentions of entertaining and teaching. Wenabozho is half human and half spirit and so he occupies a place amongst us in our world while also having the ability to interact in ways that regular people cannot. Aadisookaanag tell of many things: Wenabozho’s birth; his various travels and experiences; the naming of plants and animals; the creation and origin of ceremonies; and the flooding and re-creation of the earth. In spite of his supernatural origins, Wenebozho is both wise and foolish. He taught the Ojibwe how to use corn, tobacco and
medicinal plants, and he protects the Ojibwe from storms. However, he also plays tricks on humans and thinks nothing of harming (and even killing) his own relatives and animals to further his ends. Although such actions are part of his nature (and as befits his character) Wenabozho oftentimes will afterwards bless or bestow gifts upon those beings and he brings them back to life as well. Wenabozho often behaves exceedingly foolishly, and many times greatly suffers for his own actions. In essence, Wenabozho is a teacher for the people in that his being and actions provide multiple examples of proper and improper behavior and conduct of the Ojibwe.

* Also known as Nanabush, Nanabosho, Waynaboozhoo, or Manabosho.

Storytellers gathered for a day of winter stories at the Lac Courte Oreilles Ojibwa Community College. They included Charlotte Hocking, Mildred Schuman, Ralph Pewaush, Amik (Larry Smallwood), and Larry Baker. Taylor Nelson was then the student president and performed introductions.

Photo provided by Thelma Nayquonable.
SECONDARY LIST
Wisconsin Tribes

Menominee


Ho-Chunk


**Ojibwe**


Gawboy, Carl (Ojibwe), and Ron L. Morton. *Talking Sky: Ojibwe Constellations as a Reflection of Life on the Land*. Rockflower Press, 2014. **Astronomy and Folklore**


---. *Road Back to Sweetgrass*. University of Minnesota Press, 2016. **Fiction.**

---. *The Dance Boots*. University of Georgia Press, 2012. **Short stories.**


---. *Ojibway Ceremonies*. McClelland and Stewart, 2011. **Fiction**.


Kegg, Maude (Ojibwe), and John Nichols, ed. (Ojibwe). *Portage Lake: Memories of an Ojibwe Childhood*. University of Minnesota Press, 2010. **Ojibwe/English. Seasonal Memoirs**.


Lyford, Carrie A. *Ojibwa Crafts*. R. Schneider, 1982. **Art and Handicrafts**.


---. *Ojibwe Waasa Inaabidaa = We Look in All Directions*. Minnesota Historical Society Press, 2011. **Culture and DVD Series Companion.**


---. *Honour the Sun*. Pemmican Publications, 2000. **Fiction.**


The following four titles include original Ojibwe language stories written by an illustrious group of Ojibwe language speakers and illustrators including Nancy Jones, Eugene Stilliday, Rose Tainter, Marlene Stately, Anton Treuer, Keller Paap, Lisa LaRonge, Michael Sulllivan, John D. Nichols, Lucia Bonacci, HeatherFairbanks, Rosemary DeBungie, Anna Gibbs, Gordon Jourdain, Dustin Burnette, Andrea Carlson, and Wesley Ballinger.


Potawatomi


Oneida


Stockbridge-Munsee


Brothertown

Compilations that Include Wisconsin Tribes

Bancroft, Dick, and Laura Waterman Wittstock (Seneca). *We are Still Here: A Photographic History of the American Indian Movement*. Minnesota Historical Society Press, 2013. **History of AIM.**

Doxtator, Antonio J. (Oneida) and Renee J. Zakhar (Oneida). *American Indians in Milwaukee*. Arcadia Pub., 2011. **History and Culture.**


Dunbar-Ortiz, Roxanne, and Dina Gilio-Whitaker (Colville Confederated). "All the Real Indians Died Off": And 20 Other Myths about Native Americans. Beacon Press, 2016. **History.**


Schilling, Vincent (Mohawk). *Native Athletes in Action!* 7th Generation/Native Voices, 2016. **Biographies.**

---. *Native Defenders of the Environment*. 7th Generation/Native Voices, 2011. **Biographies.**

---. *Native Men of Courage*. 7th Generation/Native Voices, 2008. **Biographies.**


## Tribes Outside of Wisconsin


Hart, Kate (Choctaw). *After the Fall*. Square Fish, 2018. Fiction.


---. *Son who Returns.* 7th Generation/Native Voices, 2014. **Fiction.**

Sherman, Sean (Oglala Lakota) and Beth Dooley. *The Sioux Chef’s Indigenous Kitchen.* University of Minnesota Press, 2017. **Cookbook.**


*See also* Smith’s Tantalize series which precedes the Feral series.

---. *Hearts Unbroken.* Candlewick Press, 2018. **Fiction.**

---. *Rain is Not My Indian Name.* HarperCollins, 2001. **Fiction.**


---. *No Name.* 7th Generation, 2014. *No Name* Series 1. **Fiction.**

—. *No More No Name.* 7th Generation, 2017. *No Name* Series 2.

—. *A Name Earned.* 7th Generation, 2018. *No Name* Series 3.


Wilson, Daniel. (Cherokee) *Guardian Angels and Other Monsters*. Vintage, 2018. **Science Fiction Stories.**


---. *Robopocalypse*. Doubleday, 2011. **Science Fiction.**

Elementary List
Wisconsin Tribes

Ho-Chunk


Ojibwe


The following four titles include original Ojibwe language stories written by an illustrious group of Ojibwe speakers and illustrators including Nancy Jones, Eugene Stilliday, Rose Tainter, Marlene Stately, Anton Treuer, Keller Paap, Lisa LaRonge, Michael Sullivan, John D. Nichols, Lucia Bonacci, Heather Fairbanks, Rosemary DeBungel, Anna Gibbs, Jordon Jourdain, Dustin Burnette, Andrea Carlson, and Welsey Ballinger.


---. *Last Leaf, First Snowflake to Fall*. Orchard Books, 1994. **Fiction.**

**Potawatomi**

Oneida

De Coteau Orie, Sandra (Oneida). Did You Hear Wind Sing Your Name?: An Oneida Song of Spring. Illustrated by Christopher Canyon. Walker, 1995. Fiction.

Stockbridge-Munsee


Compilations that Include Wisconsin Tribes


**Biographies:**

---. *Native Athletes in Action!* 7th Generation/Native Voices, 2016.


**Tribes Outside of Wisconsin**


---. *Shi-Shi-Etko*. Illustrated by Kim LaFave. Groundwood Books, 2005. *Boarding School Fiction*. *See also Shi-Shi-Etko DVD*


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Confederated Salish and Kootenai Tribes. *Beaver Steals Fire: A Salish Coyote Story.* University of Nebraska Press, 2005. **Legend.**

Dupuis, Jenny Kay (Nipissing), and Kathy Kacer. *I Am Not a Number.* Illustrated by Gillian Newland. Second Story Press, 2016. **Boarding School Fiction.**

Flett, Julie (Cree/Métis), and Earl Cook(Cree), trans. *Wild Berries = Pikaci-mînîsa.* Simply Read Books, 2013. **Cree/English. Fiction.**


Grace, Catherine O'Neill, and Margaret M. Bruchac (Abenaki). *1621: A New Look at Thanksgiving.* National Geographic Society, 2004. **First Contact and History.**


—. *Good Luck Cat.* Harcourt, 2000. **Fiction.**


—. *Dragonfly Kites.* Illustrated by Julie Flett (Cree/Métis). Fifth House Publishers, 2016. **Cree/English. Fiction.**


Sockabasin, Allen J.U.(Paassamaquoddy), and Rebekah Raye. *Thanks to the Animals*. Tilbury House, 2005. **Fiction.**


Tharp-Thee, Sandy(Cherokee), and Marlena Campbell Hodson. *The Apple Tree = NaSvgata Iquigvi*. RoadRunner Press, 2015. **Cherokee/English. Fiction.**


Uluadluak, Donald (Inuit). *Kamik: An Inuit Puppy Story*. Illustrated by Qin Leng. Inhabit Media, 2012. **Fiction.**


---. *What's the Most Beautiful Thing You Know about Horses?* Illustrated by George Littlechild (Cree). Children's Book Press, 1998. **Fiction.**


Wheeler, Bernelda (Cree/Métis). *I Can't Have Bannock, but the Beaver Has a Dam*. Illustrated by Herman Bekkering. Pemmican Publications, 1993. **Fiction.**

Board Books for the Very Young


---. *We Sang You Home*. Illustrated by Julie Flett (Cree/Métis). Orca Book Publisher’s, 2016.

---. *Welcome Song for Baby: A Lullaby for Newborns*. Orca Book Publishers,
Curriculum


Satz, Ronald N. *Classroom Activities on Wisconsin Indian Treaties and Tribal Sovereignty*. Wisconsin Dept. of Public Instruction, 1996.


*Seale, Doris (Santee Dakota/Abenaki/Cree) and Beverly Slapin, eds. A Broken Flute: The Native Experience in Books for Children*. AltaMira Press, 2005.


Online Resources

Absent Narratives Resource Collection. Minnesota Humanities Center.
www.humanitieslearning.org/resource/


Great Lakes Indian fish & Wildlife Commission (GLIFWC). Media and downloadable resources.
www.glifwc.org


Ojibway Lifeways. Minnesota DNR. Teacher’s guide and article.

The Ojibwe People’s Dictionary. https://ojibwe.lib.umn.edu


The Ways. Created by Wisconsin Public Television Education. Videos and Interactive Resources. Stories of culture and language from Native communities around the central Great Lakes.
www.theways.org

We are Healers. Videos of Indian health professionals. www.wearehealers.org/

Curriculum Kits

Curriculum kits can be used as classroom supplements, pathfinders to a variety of available resources for a given topic, collection development, home schools, and displays. They are available for loan through Merlin and Wiscat.

Secondary Level

- Indian Boarding Schools
- Traditional Foods
- Indian Games
- Indigenous Graphic Novels
- Indian Mascots
- Ojibwemowin
- Pahquahwong, Chippewa Flowage, Winter Dam Takeover & Honor the Earth
- Treaty Rights
- Wisconsin Tribes

Elementary Level

- Birchbark House-Big READ project
- Birchbark House Series
- Indian Boarding Schools
- Ojibwemowin
- Powwow-Music & Dance
- Seasons: Biboon, Ziigwan, and Dagwaagin (3 Kits)
Indian Boarding Schools
Secondary Level

Books


DVDs


Curriculum


Other

Binder with photographs of Hayward Indian School.

Basketball Teams at Hayward Indian School. James Bracklin was the coach.

The Hayward Indian School was located at the current site of the Hayward Hospital.
Traditional Foods
Secondary Level

Books


DVDs

Indian Games
Secondary Level

Books


DVDs


Compact Disc

Curriculum


Other

Bone Game,

Moccasin Game

Binder

Photographs,
Handouts for Bageswin (Dish Game) and Bipindijiganaong (Bone Game).

Moccasin Game at Lac Courte Oreilles-1910

*Milwaukee Public Museum*
Indigenous Graphic Novels
Secondary Level

Books


Curriculum


Indian Mascots
Secondary Level

Books


DVDs


Curriculum


Binder collection

- Position Statement for Wisconsin Indian Education Indian Mascot and Logo Taskforce “Teach Respect not Racism”.
- Common Themes and Questions about the use of Indian logos.
- State Statues Pertaining to Mascots in Wisconsin schools.
- Wisconsin Sports Teams Currently with Indian Names and Those that have Changed Their Names or Logos.
- Compilation of Offensive Logos and Mascots.
- Bias Bag Kit.

Logos

- Patch with former logo of the Marquette Warriors now named the Golden Eagles.
- Cleveland Indians banner depicts various versions of Chief Wahoo. Beginning in 2019 Chief Wahoo will no longer be used on uniforms and stadium signs. The team will keep its name and the controversial logo will still be used and licensed for merchandise.

Artwork by Barbara Munson, Oneida
Ojibwemowin
Secondary Level

Books


Compact Discs

*Basic Ojibwe.* New York Simon & Schuster Audio, 2006


Book and Compact Disc Sets

Oshkaabewis Native Journal with two compact discs. Volume 4, Number 2, Fall 1997.

**Great Lakes Indian Fish & Wildlife Commission Publications**


**Games**

Anishinaabemodaa. Ojibwe Word Magnets.

Anishinaabemo: Speak Ojibwe: An Ojibwe Language Card Game.

Giigooh! Go Fish! An Ojibwe Language Card Game.

**Online Resources**

Wisconsin Media Lab. *The Ways; Stories of Culture and Language from from Native Communities Around the Central Great Lakes*. www.theways.org:

“Language Apprentice: Bringing Back the Ho-Chunk Language”

“Living Language: Menominee Language Revitalization”

“Prayers in a Song: Learning Language through Hip-Hop”

“Waadookodaading: Ojibwe Language Immersion School”
Pahquahwong, Chippewa Flowage, Winter Dam Takeover & Honor the Earth
Secondary Level

Books


Binder

Photographs: Winter Dam, the Flood, Old Post,


Newspaper Clippings

A Village is Destroyed
Treaty Rights

Books


DVDs


Curriculum


**Online Resource**


**Binder**

Assorted Newsletters Relating to Treaty Issues of the 1980’s:

**Treaties Rights and Protection:**

The Voigt Tribes and Treaties

What Can You Do? Rally for Chippewa Rights

Northern Wisconsin Spearfishing Witness Pledge of Peace

Hayward Lakes Resort Association support for the LCO Tribe

Midwest Treaty Network *Witness for Nonviolence*

**Anti-Treaty Activism:**

Protect Americans Rights and Resources (PARR)

Citizens Equal Rights Alliance, Inc. (CERA)
Wisconsin Tribal History
Secondary Level

Books


DVDs
“When Wisconsin was New France”. Wisconsin Public Television, 2008.

Curriculum
Birchbark House
Elementary Level

During the spring of 2018 the LCO Library participated in the “Wisconsin Reads The Round House: An NEA Big Read Program” sponsored by University of Wisconsin Colleges and Lac Courte Oreilles Ojibwa Community College. The Big Read is a National Endowment for the Arts (NEA) Program in partnership with Arts Midwest. This kit was developed by staff from the Rice Lake Public Library, UW-Barron County, and the LCO Library.

Books


Rock People

Binder

- Birchbark House Kit Activities Sheet.
- Bibliographies of related materials.
- Bias Bag
- Shadow Box Directions
- Language Matching Game
- Map of Central Great Lakes
- Recipes from Heid Erdrich.

John Stone in front of a Wigwam (Birchbark House) at Lac Courte Oreilles in the 1940’s.

Milwaukee Public Museum

Shadowbox by LCO Student, Anne Wewasson.
Birchbark House Series
Elementary Level

Books


DVD

*The Island of the Yellow Breasted Woodpecker*. Produced by Joe Frazier. WDSE-TV, 2008. (Adult)

Curriculum


Other:

Models of Wigwam, Canoe, and Winnowing Basket

Rock People.

Map of the Family’s Journey
Boarding Schools
Elementary Level

Books


Robertson, David (Swampy Cree). When We Were Alone. Illustrated by Julie Flett (Cree/Métis). HighWater Press, 2016.


DVD


Curriculum

Ojibwemowin
Elementary Level

Books


Great Lakes Indian Fish and Wildlife Commission  Language Sets


**Compact Disc**

Gresczyk, Rick, et al. *Nagamodaa Ojibwemong Abinoojiinh-Nagamonan!: Let’s Sing Children Songs in Ojibwe!*. Eagle Works, 200

**Book/Compact Disc**


**Online**

Wisconsin Media Lab. *The Ways: Stories of Culture & Language from Native Communities around the Central Great Lakes*. www.theways.org:

  “Language Apprentice: Bringing Back the Ho-Chunk Language”

  “Living Language: Menominee Language Revitalization”

  “Prayers in a Song: Learning Language Through Hip-Hop”

  “Waadookodaading” Ojibwe Language Immersion School"

**Games**

Anishinaabemodaa- Language Magnets, Flash Cards
Giigoooonh! Go Fish Card Game
Ingodwewaan: Ojibwe Language Matching Card Game.


Powwow—Music and Dance

Elementary Level

Books


DVDs


*Keshena Menominee Powwow*. Produced by James Greeley. Meadowlark Media, 2009

Compact Discs


_Songs of King Eagle._ Badger Singers-Lac Courte Oreilles). Noc Bay, 1998

Curriculum


Online

Smith, Cynthia Leitch. “Jingle Dancer Teacher Guide”.
https://cynthialeitichsmith.com/about--cynthia/_teachers_guide/


Other


Jingles for Jingle Dance Dresses

Beadwork

Honor the Earth Crown worn in the 1990’s.
Biboon (Winter)—Ice Fishing and Storytelling

Books


**Great Lakes Indian Fish & Wildlife Commission Publications**


Jennings, Dylan(Ojibwe), and Paula Maday (Ojibwe), eds. *Anishinaabe Coloring and Activity Book*. Great Lakes Indian Fish & Wisconsin Commission, 2016.


*Masina’igan* Supplement. “Growing Up Ojibwe.”

**DVDs**

*Traditional Ojibwe Ice Fishing*. Produced by Lorraine Norrgard. WDSE-TV, 2008.

**Curriculum**


**Other**

Fish Decoy created by Christine Stamper

Tip-Up for Ice Fishing.
Ziigwan (Spring)

Books

Brown, Cassie (Ojibwe). *The Sugarbush Coloring Book*. Northland Indigenous Cultures Center, 2018


Great lakes Indian Fish and Wildlife Publications

Jennings, Dylan (Ojibwe) and Paula Maday (Ojibwe), eds. *Anishinaabe Coloring and Activity Book*. Great Lakes Indian Fish & Wisconsin Commission, 2016.

*Mazinaa’igan Supplements*. “Growing Up Ojibwe”, “Iskigamizigan (Sugarbush)” and “Spearfishing with Tommy Sky”.


DVD


Curriculum

Minneapolis Public Schools Indian Elementary Curriculum Project Staff. *Maple Sugar Harvesting*


Online


Other: Model Canoe, Basket, and Maple Sugar Taps, Photographs-Historical and Current.
Dagwaagin (Fall)

Books


Great Lakes Fish and Wildlife Commission Publications


Jennings, Dylan (Ojibwe), and Paula Miday (Ojibwe), eds. *Anishinaabe Coloring and Activity Book*. Great Lakes Indian Fish and Wildlife Commission, 2016.


*Masinaaigan Supplement*. “Growing Up Ojibwe”

*Masinaaigan Supplement*. “Ricing with Tommy Sky: A Sequel to Growing Up Ojibwe”.


Ricing in 1910

Milwaukee Public Museum
DVDs


Curriculum


Online


Other

Photographs

Model Birchbark Canoe and Winnowing Basket with Wild Rice

Model Ricing Sticks.

Jerry Kirk and Larry Baker
American Indian Youth Literature Award

The American Indian Youth Literature Awards are announced every two years by a selection committee composed of members of the American Indian Library Association (AILA). The awards were established as a means to identify and honor the very best writing and illustrations by and about American Indians. The three categories for selection include Young Adult, Middle School, and Picture Book. Each category has one winner and a varying number of honor books. The following list includes the books that have been selected since the awards began in 2006. The selection criteria follows this list of titles and is an excellent guide to help identify quality books.

**Young Adult**


Charleyboy, Lisa (Tsilhqot’in) and Mary Beth Leatherdale, eds. *#Not Your Princess: Voices of Native American Women*. Annick Press, 2017. (2018 Winner)


Middle School

Charleyboy, Lisa (Tsilhqot’in) and Mary Beth Leatherdale, eds. Dreaming in Indian: Contemporary Native Voices. Annick Press, 2014. (2016 Honor)


Marshall, Joseph (Sičhanağu Oyate) and Jim Yellowhawk (Cheyenne). In the Footsteps of Crazyhorse. Amulet Books, 2015. (2016 Winner)

Medicine Crow, Joseph (Crow) and Herman Viola. Counting Coup: Becoming a Crow Chief on the Reservation and Beyond. National Geographic, 2006. (2008 Winner.)


Schilling, Vincent (Mohawk) Native Defenders of the Environment. 7th Generation/Native Voices, 2011. (2012 Honor) Also recommended are the other titles in the Native Trailblazers Series.


Tingle, Tim (Choctaw). Danny Blackgoat, Navajo Prisoner. 7th Generation/Native Voices, 2013. (2014 Honor)


Picture Books


AILA BEST BOOKS CHECKLIST

Developed by the American Indian Library Association

GENERAL CRITERIA

☐ Author and or illustrator must be recognized by the Indian community of which they claim to be a part and be connected to the people.

☐ Books should be published within three years since the last awards were given

☐ The book allows children and young adults to look, read, recognize, and respond to the text and illustrations in a positive manner.

☐ Text and illustrations are infused with (or reflect) values and worldview of American Indian cultures, such as significance of community, extended family structures, harmony between material and non-material aspects of life, and respect for all aspects of Mother Earth.

☐ American Indian religion and spirituality, if included, is shown in a natural, not contrived way

☐ Gender is balanced and accurately portrayed.

☐ Text and illustrations depicting race, ethnicity, gender, age, sexual orientation, or class will be free of stereotypes.

☐ Authentic and balanced characters will exhibit the wide range of positive and negative human emotions, behaviors, reactions, and lifestyles.

☐ American Indian characters will demonstrate the ability to achieve success on their own terms and in the context of Native cultures or communities

☐ American Indian characters are portrayed as successful problem solvers rather than dependent on non-Indian teachers, social workers, and other authority figures.

☐ References and consultants with expertise in American Indian cultures are cited

☐ Text and illustrations should accurately reflect the traditions, symbols, clothing, housing, and lifestyles of the nation(s) presented in the book, appropriate for the time period of the story

☐ Women should be accurately portrayed as essential, integral, and powerful members of their communities, and not as subservient drudges or marginalized beasts of burden, as often occurs in historical works.

☐ The roles of traditional elders are authentically presented.

☐ Heroes are recognized by Native standards.

☐ Books should show the continuity of cultures, with indigenous values, religions, and morals as an outgrowth of the past and connected to the present.

☐ Historical texts portray American Indian people as human beings and members of highly defined and complex societies.

CRITERIA FOR ILLUSTRATIONS

☐ Illustrations should be high quality, with careful attention given to accurate and authentic portrayals of culture as well as artistic elements of design.

☐ Illustrations should accurately portray the tribe(s)/nation(s) specified, and enhance the text.

☐ American Indian people are shown wearing traditional clothing in appropriate contexts.

☐ Artwork is not predominated by generic "Indian" designs. Unless the illustrations are abstract or stylized,
CRITERIA FOR TEXT

☐ Retellings or interpretations of traditional literature (myths, legends, folktales) should specify tribal origin and include notes regarding the origin and source for the story.

☐ Warrior, “brave,” “chief,” and similar terms should be used in proper context. Not all men were or are warriors, chiefs, or braves.

☐ Inappropriate, insulting, or stereotypical terms like “squaw,” “papoose,” “redskin,” “paleface,” and “savage” should be used only in context, and not as standard vocabulary to refer to women, children, or Indian people.

☐ Generalizations, such as “Indians lived in tipis,” should be absent.

☐ Authors should use specific terms for American Indian nations when referring to only one people, such as “Yaqui” or “Wampanoag,” rather than generic terms like ”Indian.”

☐ Books should consistently demonstrate parallel usage of terminology, i.e. “Indians” and “whites” or “Native people” and “white people.”

☐ Stereotypical portrayals of American Indian people as “fierce,” “violent,” “stealthy,” “stoic,” etc., should not be used gratuitously or out of context.

☐ Historical texts should avoid providing a distorted view that newcomers brought “civilization” to Indian peoples and thus improved Indian ways of life.

☐ Authors should avoid terminology that demeans American Indian cultures or implies the superiority of European ways.

☐ Significant American Indian characters should have personal names.

☐ The book should contain notes that verify or otherwise support the accuracy of the tribal language when used.

☐ Dialogue should be realistic and free of romantic overtones such as “My Son,” or “Tonto-speak” such as “Me go help.”

ADDITIONAL CRITERIA FOR YA MATERIALS (AGES 13-17)

☐ American Indian characters should not be portrayed as stereotypical heroic guardians and caretakers of the environment, nor as faultless or flawless and unrealistically heroic (the “noble savage”).

☐ Books should avoid inaccurate and unrealistic “coming of age” scenarios.

☐ Books should present accurate portrayals of contemporary life among American Indian teens in various geographical settings: on or near reservations, villages, urban, and suburban areas.

☐ Challenges and obstacles faced by American Indian teens in the story’s time period should be realistic.

☐ Balanced presentation between American Indian and non-Indian authority figures.

REVIEWER SUMMARY

☐ Consideration for best book must meet all of the criteria stated and decision by consensus.

☐ Consideration for honor book must meet all of the criteria stated and no objections from all committee members.

☐ Book considered, but was not recommended for content or illustrations.

☐ Book not considered because it does not meet award criteria.
**Acquisition Sources**


Minnesota Historical Society Press. [mnhs.org/mnhpress](http://mnhs.org/mnhpress).

Native Realities. [www.nativerealities.com](http://www.nativerealities.com). Graphic Novels and Posters.


Wisconsin Historical Society Press. [https://www.wisconsinhistory.org](https://www.wisconsinhistory.org)
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