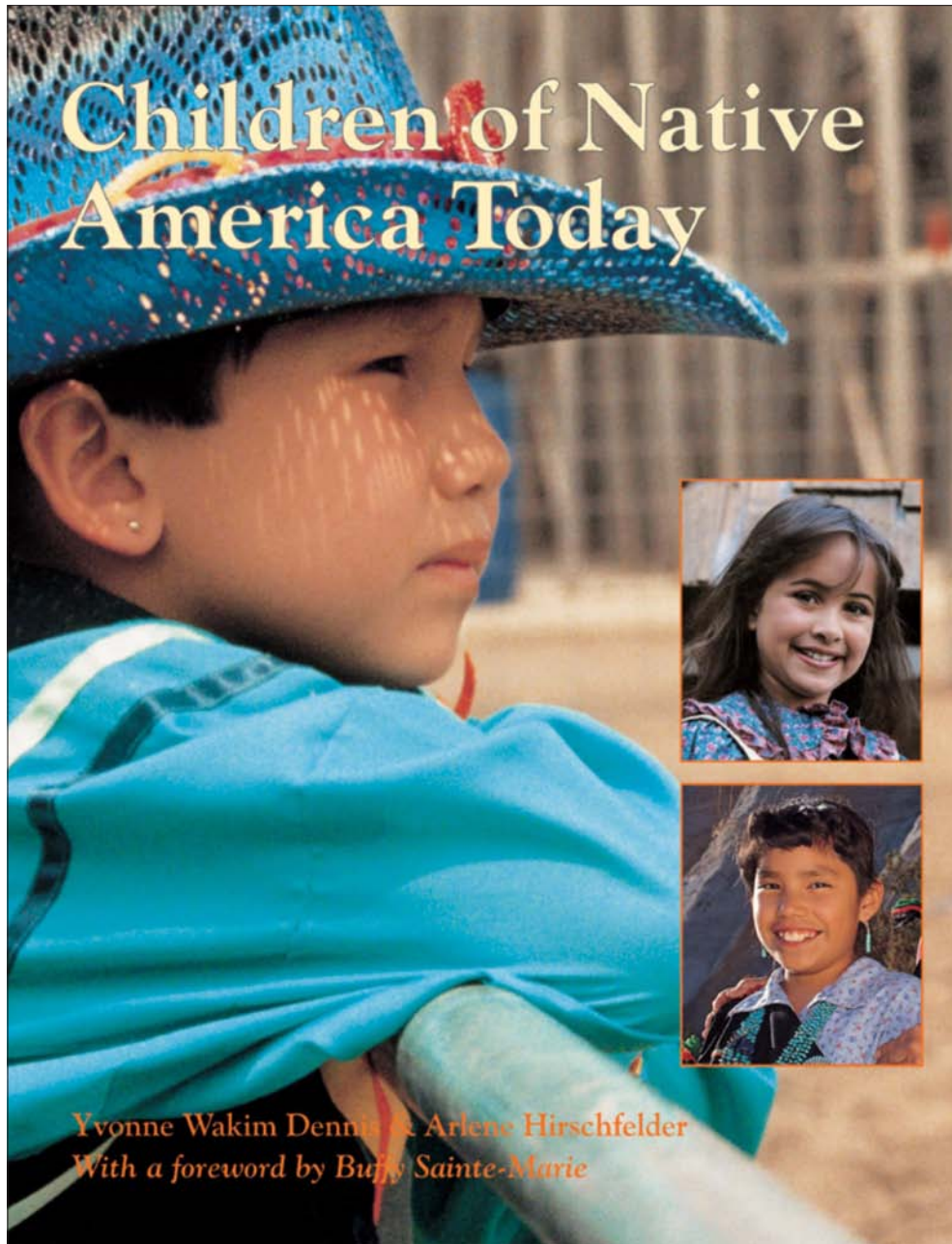

Excerpts from the Activity and Resource Guide



Children of Native America Today

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Children of Native America Today: An Activity and Resource Guide

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Native Foods

Wampanoag (womp-uh-NO-ag)



Combing for cranberries with a cranberry scoop

Helen Manning [1919–] was born in Aquinnah (formerly Gay Head), Martha's Vineyard, Massachusetts. She is a respected tribal elder, educator, historian, and storyteller. She grew up spending the school year in Washington, D.C., with her mother's family, but she spent most of her summers on the island. Her father ran a Vineyard restaurant, and then an inn with its own restaurant, and her mother supervised the kitchens. Manning began her teaching career in Washington, D.C., schools in the early 1950s. After returning full-time to the Vineyard in 1956, she taught in Aquinnah's one-room public school until it closed in 1968 and then in a public school in Oak Bluffs. Her career has included directing her tribe's Education Department and serving on the tribal council and in town government. Because Manning feared the loss of her community's stories and her own memories, in 2001 she published *Moshup's Footsteps*. In it, she recalls stories about Aquinnah and Moshup's legends and provides recipes from her collection that celebrate the bounty of the island and sea.

Let's explore Native American foods An estimated 80 percent of the food consumed in the United States and 50 percent of foods eaten worldwide were developed by Native American agronomists. Tomatoes, corn, beans, squash, pineapple, wild rice, and potatoes are a few crops domesticated by Native Americans. Host a Native American Foods Day for parents. Have the class research and prepare Native recipes. Use measuring to make this a math activity as well. Have the students design invitations and decorate the room with food illustrations. Have the students research and tell traditional Native American stories about foods and their origins.

Let's investigate our sources of food Native agronomists were successful because they used a variety of methods, like symbiotic planting and natural ways of discouraging pests. Because of the nature of modern agribusinesses, contaminants like pesticides, herbicides, hormones, and antibiotics are rampant in our food supply, and much of our food is grown in toxic soil. However, using natural methods of food production can ensure that there will be healthy plants and soil in the future. Some organizations are leading the movement to produce healthy, non-toxic food. Have the students contact one of the following for information: Children's Environmental Health Network (www.cehn.org), Mothers and Others for a Livable Planet (40 West 20th Street, New York, NY 10011; 888-326-4636) and the Environmental Justice Resource Center (www.ejrc.cau.edu). Have students compile information and develop information flyers for the community. If you have a Community Supported Agriculture (CSA) program in your area, invite a representative to make a presentation at your Native American Foods Day.

Making connections Many Native nations or individual tribal members operate food businesses. Have the students research the businesses, write to them, or go on-line to obtain catalogs. If your budget allows, order some provisions for your Native American Foods Day. Some companies to consider are: Red Corn Native Foods; Dennis Banks and Co., Ltd.; White Earth Land Recovery Project (Native Harvest); Daybreak Farming and Food Program; San Juan Agricultural Cooperative; and Fish Point Seafood.

Suggested Resources

Cape Cod Wampanoag Cookbook: Wampanoag Indian Recipes, Images and Lore. Earl Mills and Betty Breen. Santa Fe, NM: Clear Light Publishers, 2000.

Clambake: A Wampanoag Tradition. Russell M. Peters. Minneapolis, MN: Lerner Publications Co., 1992.

"I Knew That We Had a Special Place: Childhood in Aquinnah." In *Vineyard Voices: Words, Faces, and Voices of Island People*. Linsey Lee and Mark Lennihan. Edgartown, MA: Martha's Vineyard Historical Society, 1998. pp. 210–212.

Moshup's Footsteps. Helen Manning, with Jo-Ann Eccher. Aquinnah, MA: Blue Cloud Across the Moon Publishing Co., 2001.

Native Harvests: American Indian Wild Foods and Recipes. E. Barrie Kavasch. Washington, CT: Institute of American Indian Studies, 1998.

"Community Supported Agriculture," www.nal.usda.gov/afsic/csa

"Plymouth-on-Web: The Wampanoag People," www.plimoth.org/learn/history/wampanoag/wampanoag.asp

"Wampanoag Tribe," www.wampanoagtribe.net

Kimberly Puanani Johnston

[contemporary] lives on the Hawaiian island of Molokai. She teaches first grade in the Hawaiian Language Immersion Program of the state's Department of Education. Students in Kula Ka-iapuni o Kualapu'u study the same subjects as other students, but all instruction is conducted

Clean Water

Hawaiian (hah-WHY-un)

Let's explore the water cycle Have the students read *A Drop around the World* or explore other resources to learn about the water cycle and how streams depend on rain. Discuss the following questions:

- What would happen if a stream dried up because we diverted all the water?
- What would happen if there were no plants on a mountain-side?
- What would happen if people dumped trash and chemicals into a stream or an ocean?

Make a chart to display ways to take care of streams and rivers and conserve resources. Write ideas on paper raindrops and stick them to the chart.

Let's investigate our need for water Share the following Hawaiian proverb: Ue ka lani, ola ka honua (When the heavens weep, the earth lives). Discuss the figurative meaning of the proverb. Have the students share examples from their own lives that relate to our need for life-giving rain by drawing pictures and then explaining their work to the class. Have the students write and

rehearse a skit about the importance of rain, streams, rivers, and the ocean. For Earth Day, invite other grades to join your class, decorate the classroom with proverb-inspired drawings, perform the skit, explain the charts, and ask for ideas from the audience.

Making connections Take action for the streams of Hawaii and bodies of water in your own community. Have the group compose a joint letter to the community from the perspective of the plants and animals that live in local bodies of water. Suggest that the students ask the community to cooperate in caring for these ecosystems, and include suggestions for doing so. Encourage the students to send the letter to the editors of local papers and explore other outlets for promoting this cause. Read in *Children of Native America Today* about other groups that are working hard to preserve ecosystems.

Suggested Resources

Discover Hawaii's Freshwater Wildlife; Discover Hawaii's Natural Forests; Discover Hawaii's Sandy Beaches and Tidepools. Katherine Orr. Waipahu, HI: Island Heritage Publishing.
A Drop around the World. Barbara Shaw McKinney. Nevada City, CA: Dawn Publications, 1998.
Flowing to the Sea. Maura O'Connor. Honolulu, HI: Moanalua Gardens Foundation, 1994.
Hawaiian Word Book. Robin Yoko Burningham. Honolulu, HI: Bess Press, 1983.
"Central Pacific Island Environments," <http://home.hawaii.rr.com/cpie>
"Exploring the Islands Teacher Guide," www.mgf-hawaii.com/HTML/Television/dlprogramguide.htm
"Hawaiian Ecosystems at Risk," www.hear.org/index.html
"Hawaii's Streams," www.hawaii.edu/hga/gaw01/website.html
"Hawaii Watersheds," www.hawaii.edu/environment/welcome.html



Studying a stream's ecosystem firsthand in Honouliwai, Hawaii

in the Hawaiian language. In addition to language, the curriculum emphasizes Native Hawaiian cultural traditions and values. Children in Johnston's class learn about their home and the world around them through lessons in and outside of the classroom. They learn their history by taking trips to areas of great significance to their ancestors. Students journey around the island, learning ways to protect the ocean and the streams and all that live there. They also do activities in reforestation, restoration of ancient fishponds, and the preservation of Native foods and herbs. Johnston teaches her students about computers, and they share their activities on the Internet. Through the efforts of Kula Ka-iapuni and teachers like Johnston, the Native Hawaiian language and culture will thrive through the children of Hawaii.

Walter BigBee [1958–], a member of the Comanche Nation, is a renowned professional photographer. He lived in Africa before finishing high school on the East Coast and then lived in various places around the United States. He studied photography at the

Photography

Comanche (ka-MAN-shee)

Let's explore photojournalism If possible, obtain publications that carry Walter BigBee's work. Have the students check libraries for copies of Time-Life

books or *Native Peoples* magazines. If his work is not available, select other examples of photojournalism. Show the students the photos without the accompanying text. Ask each student to write a paragraph that tells what is happening in the pictures. After the writing exercise, read the text to them. Did they have an accurate view of the events? Chief Joseph said, "It does not require many words to speak the truth." Have students discuss what this means to them.

Let's investigate telling stories through pictures Select a day for the students to record events through photography. A class trip or another class activity during the regular school routine would work well. Divide the class into groups, giving each a disposable camera. Instruct the students to divide exposures equally, giving each student a certain number of shots to take from his or

her perspective. After developing the photos, have the students select those that best tell the story of the day's events and display them on a poster with corresponding text. The students can also make and decorate photo albums for their friends or families. Investigate developing a website that the children can design for posting their photos. Have them look at the Memory Book section of Hawaiian teacher Kimberly Puanani Johnston's website for ideas.

Making connections Have students look for photographs in publications by and/or about Native Americans. Students should identify the photographers of images they like and learn more about the artists. Some photographers to consider are: Pena Bonita, Apache/Seminole; Tom Fields, Cherokee/Creek; Katherine Fogden, Mohawk; Dorothy Grandbois, Turtle Mountain Chippewa; Lee Marmon, Laguna; Martin Neptune, Penobscot/Passamaquoddy; Lehua Pekelo-Stearns, Hawaiian; Jolene Rickard, Tuscarora; Monty Roessel, Navajo; Hulleah Tsinhnahjinnie, Navajo/Creek/Seminole; and Richard Ray Whitman, Yuchi.

Suggested Resources

"The Original People" (photographs by Walter BigBee). In *Strong Hearts: Issue 139:*

Native American Visions and Voices. New York: Aperture Foundation, 1995. pp. 99–103.

This Path We Travel: Celebrations of Contemporary Native American Creativity. National Museum of the American Indian, Smithsonian Institution. Golden, CO: Fulcrum Publishing, 1994.

Kimberly Puanani Johnston's Memory Book: www.kualapuu.k12.hi.us/kjohnston/memory.html

"Walter Tutsiwai BigBee," www.crowcanyon.org/EducationProducts/WOODS/walter.html



Walter BigBee and some of his photographic art

Rochester Institute of Technology, and since 1997 he has taught workshops for the Institute of American Indian Arts. BigBee owns the Big Picture, a photography business in Tesuque, New Mexico. He feels Native photography continues the tradition of literacy and storytelling once expressed through petroglyphs and pictographs. He hopes his photojournalism work will help Natives and non-Natives to better understand Native people. BigBee has worked on several Smithsonian Institution projects. One such project included photographing the 15 leading contemporary Native American artists who collaborated on an installation and exhibition called "This Path We Travel." His images have appeared in Time-Life books, *Native Peoples* magazine, and countless other publications. BigBee also tans animal hides using traditional methods, makes moccasins and beaded clothing, and fashions drums and gourd rattles.