



THE MOHICAN PEOPLE
THEIR LIVES AND THEIR LANDS
A CURRICULUM UNIT FOR GRADES FOUR-FIVE

PART 1 FOUNDATIONS

TIME TWO-THREE CLASS PERIODS

- OBJECTIVES**
1. Students will create a foundation that will help them make the study of **THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS** relevant by:
 - * Creating interest in the concepts/unit/topic
 - * Having history come alive so that it is relevant today
 - * Creating a relationship between individuals and the content so that the content is meaningful.
 2. Students will understand that all of life's history and experiences influence who we are today.
 3. Students will distinguish myth from fact.
 4. Students will appreciate that the information gained in this curriculum can give people a new perspective on Mohican history/people as well as on the history of North America.

MATERIALS

Teacher Resource Sheet #1.1: Moving, Moving, Moving Activity
Teacher Resource Sheet #1.2: Mohican People of the Present
Student Resource Sheets #1.A—1.H: Present-Day Mohicans
Teacher Resource Sheet #1.3: Myth/Fact Activity
Teacher Resource Sheet #1.4: Point-of-View and Perspective Activity
Teacher Resource Sheet #1.5: Mohican Leaders of the Past
Student Resource Sheets #1.J—1.N: Mohican Leaders of the Past
Teacher Resource Sheet 1.6: Framing the Curriculum Activity

- CONTENT**
- THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS
PART 1 — FOUNDATIONS
1. CONNECTING WITH THE MOHICAN PEOPLE
 - A. The many moves
 - B. Some Mohican People today
 2. CONCEPTS THAT HELP WHEN LEARNING HISTORY
 - A. Myth and fact
 - B. Point-of-view and Perspective
 3. FORESHADOWING THE CONTENT AND CURRICULUM
 - A. Some Mohican Leaders of the past
 - B. Questions for exploration





- PROCEDURE**
- 1. Do the Moving, Moving, Moving Activity: Teacher Resource Sheet #1.1**
During the course of this curriculum, your students will encounter the notion that the Mohican People were compelled to move over and over again. This phenomenon is a defining experience that continues to affect the Mohican People today. This activity offers a peek into that experience and may help your students develop empathy for that situation and thus allow them to gain a deeper understanding of the Mohicans and their history.
After the activity, note to the students that the Mohican People had to move against their will from their homelands, and then had to move over and over again. Foreshadow this so that they can wonder about why and how this happened. Answers will be forthcoming later in the curriculum.
Share with students that even though it was hard, inconvenient and so on, they got through the activity. Ask them to notice instances of resistance, adaptation and survival. Share that the Mohican People are still here today, even though they had to deal with many hardships: not knowing where they would end up, what it would be like, whether the medicine plants would grow there, what animals would be there to hunt, if a river would be there and so on. Sometimes they had to leave behind their loved ones who died along the way because they had to bury them in places they would likely never see again. Discuss what qualities people have that help them get through such difficult times.
The next lesson is about some of the Mohican People today.
 - 2. Do the Mohican People of the Present Activity: Teacher Resource Sheet #1.2 and Student Resource Sheets 1.A–1.H: Present-Day Mohicans.**
There are many stereotypes about American Indians. For example, many people believe that all Indians have a certain type of spirituality, or that they all wear buckskin and feathers all the time. This is generally based on a romanticized version of history, played up in television and the movies. This activity is designed to show that the Mohican People exist today, in the 21st century. Although the Mohicans have a unique culture, there is a general "human beingness" among us all. In Part 7 of the curriculum, we will learn more information about Mohicans today and where they live.
 - 3. Do the Myth/Fact Activity: Teacher Resource Sheet #1.3**
Throughout this curriculum, students will have an opportunity to examine myths as opposed to facts about the Mohican People. During Part 4: The Stockbridge Mohicans and the American Revolution, there is an emphasis on two major myths for students to examine. Understanding the meaning of myth will help them access this material.
 - 4. Do the Perspectives Activity: Teacher Resource Sheet #1.4.**
The ideas of point-of-view and perspective are central to the study of history. Every author will have her or his perspective, and the Mohican





People have perspectives based on their experiences. This curriculum highlights some of the defining events for the Mohican People: the effects of colonization and the resulting removals from their homelands. Because children have rarely studied the Mohicans, there are many opportunities with this curriculum to offer new and expanded information that will inform students and help them alter their perspectives, not only about the Mohican People but also about American Indians in general. It is hoped that stereotypes can be diminished through the sharing of the information and perspectives in this curriculum.

5. **Do the Mohican Leaders of the Past Activity: Teacher Resource Sheet #1.5, and Student Resource Sheets 1.J–1.N: "Mohican Leaders of the Past."** This activity is designed to create awareness of past Mohican leaders who are commonly excluded from history books and who had an influence on Mohican history. This activity also provides a bridge between the Mohicans of today and the Mohican People of yesterday. As students learn more about them, they will have questions about what happened to these people and why it happened. These questions will be solicited from the students and written down in the next activity, helping students to be ready to learn the information in this curriculum.
3. **Do the Framing the Curriculum Activity: Teacher Resource Sheet #1.6.** Questions that students have may or may not be covered in this curriculum. If there are questions that are not covered, encourage students to do some independent research (for example, see www.mohican.com).





TEACHER RESOURCE SHEET # 1.1 MOVING, MOVING, MOVING ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Gaining a perspective on how being compelled to move can influence us (affect us), and how it influences the Mohican People

Materials Paper and crayons

Level Grades 4 and 5

Framing

Tell the students that they are getting ready to study the Mohican People and their history. One of the things they had to deal with was having to move from their homes many times. This activity is to give them an idea about what it means to move a lot. Ask students to pay attention to what they are thinking and feeling as they go through the activity.

Suggested Procedure

1. Have students sit in their regular seat at a desk or table.
2. Students will be moving every 30 seconds, so establish a pattern of where they are to move. For example, if you have rows of desks, each person moves to the desk in front of them, and the front person moves to the back. If you are in groups or tables, have them move clockwise.
3. The task for students is to draw a picture of where they live. They are to include as much detail as possible — what it looks like, furniture, who lives with them and so on.
4. Have 1/3 the number of crayons as the number of students. Randomly pass these out. All other writing/drawing utensils are to be put away.
5. Tell students that they are going to move every 30 seconds. When they move they are to take their paper with them but leave the crayon at the seat. If they arrive at a seat with a crayon, they may use it. If not, they are to wait the 30 seconds without drawing.
6. The total amount of time they will have to draw the picture is 5 minutes. You will tell them when to move.
7. Start the time. Every 30 seconds, have all the students move. Observe the reactions of the students and make written or mental notes about instances of frustration, excitement, irritation and so on.

Facilitation Notes

Be aware/prepared that you may encounter a variety of behaviors during this activity. It is not your role to be tough or mean but to help students connect with the ideas/feelings of what the Mohican People experienced. Some students will simply adapt and take the activity in stride. Others may show frustration and even resistance. If someone refuses to move, let them stay where they are and coach the student moving into that spot to simply skip that seat and go to the next one.

Sample Processing Questions

- What happened when you were told to move? How did it feel?





UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
TEACHER RESOURCE SHEET #1.1: MOVING . . . p. 2.

- Was it difficult? Did you feel frustration, irritation, joy, happiness, anger? What caused you to feel this way?
- When you felt this way, did it affect what you were drawing and how you drew it? If so, how?
- Can you think of a time when you had to move or give up something that was important to you?
- What did you notice about your classmates and how they did this? Did they react the same way as you or in different ways?
- Did you notice anyone refusing to move? Why do you suppose they did this? Could this be a kind of resistance to doing what they were told to do? What emotions would lead to this kind of behavior? Might this have happened to some Mohican People during their history?
- At the end of this discussion, let students know that we will return later on in this study of the Mohicans to the feelings they remember experiencing in this activity.





TEACHER RESOURCE SHEET # 1.2 MOHICAN PEOPLE OF THE PRESENT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Mohicans living today
Materials Student Resource Sheets 1.A—1.H: Present-Day Mohicans
Level Grades 4 and 5

Framing Help students make a connection that some of the Mohicans from long ago, who had to move many times with many challenges, survived, and their descendants are living today.

Suggested Procedure

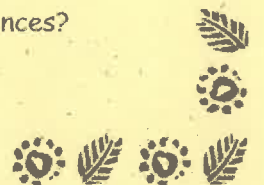
1. Ask students, "What do you know about Mohicans?" If they give only a few answers or "nothing," ask what they know about Native American people in general.
2. Write responses on large flip chart paper to be posted in the room.
3. Tell students that we will have an opportunity to investigate these beliefs to be true (or not) as we learn more about the Mohicans.
4. Remind students that we will explore stories of Mohicans from the past, but that it is important to remember that Mohicans still exist today.
5. Pass out one sheet to each student from Student Resource Sheets 1.A—1.H: Present-Day Mohicans. Inform students these are a few, short biographies of Mohicans today. Be sure to tell them that these Mohicans were interviewed at the 31st Annual Mohican Veterans Pow-wow, so some photos show the girls wearing their dance regalia. We will talk more about pow-wows and what happens there as we learn more about present-day Mohican life in Parts 5 and 7.
6. After students have read them silently, ask one student to read her/his biography out loud to the class — one for each of the eight Mohican persons. Then facilitate questions like those below.

Facilitation Notes

When first asking students what they know of Mohicans and perhaps finding that students have limited responses or know nothing, acknowledge that most people don't know about Mohicans. Ask: Why do you think that is? How do we relate differently between friend and stranger? If we don't know anything about a whole culture or group of people, how might that affect how we relate to them or how they are treated? If they use stereotypes (for example, Mohicans live in tipis), this is not the time to correct assumptions. Rather, expect to return to these whenever it seems appropriate and check in on them. Even though we want to acknowledge that Mohicans have a unique history and culture, it is important for students to relate to similar interests/needs/lifestyles. Stress the human being-ness — *we are alike in many ways.*

Sample Processing Questions

- How did the Mohicans you read about introduce themselves? Why do you think they did that? (To identify who they are in the community to those who might not know them)
- What did you learn about some Mohicans of today?
- Do you have any similarities to the Mohicans you read or heard about? Any differences?
- Do you think differently about Mohicans after reading/hearing the biographies?
- Do you think it's important to learn and know about Mohicans? Why? Why not?





STUDENT RESOURCE SHEET #1.A
PRESENT-DAY MOHICANS: KELLI ANN BOSWELL

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Kelli Ann Boswell is the daughter of Hope Lemieux and Michael Boswell and is a Stockbridge-Munsee/Mohican descendant. Her grandparents are Joyce and Edward Lemieux and Cheryl and Peter Houle. Kelli Ann has three big brothers and likes to go out to eat with her family. She has lived in Blaine, Minnesota and now lives on the Reservation and is a fifth grade student at Bowler School. She enjoys Science and friends at school and likes to stay up late to finish her homework. She does not like bullies at school and when teachers teach slow. She describes a favorite teacher as a nice person who doesn't yell and helps students. She likes hands-on art projects using sculpture and painting.

Kelli Ann enjoys gardening with many different kinds of flowers and vegetables at the local family/recreation center and community garden. She also enjoys dancing at pow-wows and would like to continue this in the future. She describes what it means to be Stockbridge-Munsee/Mohican as not judging other people.



Kelli Ann Boswell

NOTE -- In the photo, Kelli Ann is wearing her dance regalia because the photo was taken at the 31st Annual Mohican Veterans Pow-wow.

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.B PRESENT-DAY MOHICANS: KALEN FISCHER

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

Kalen Fischer is the son of Kelly Davids and Jeremiah Fischer. His grandparents are Carmen Cornelius and Sheldon Davids and Brian Fischer and Donna Grignon. Kalen is an enrolled member of the Stockbridge-Munsee Band of Mohicans. He has one sister and one brother and enjoys fishing with his dad and grandpa and helping his grandma with things like cutting the grass. He also enjoys going on special trips like to Six Flags, the Mall of America or Wisconsin Dells for vacation. He enjoys spending time outside, making forts in the woods and driving a four wheeler. Kalen lives in Gresham, a small town southeast of the reservation, and is a fifth grade student at Gresham School. He likes spending time with friends, especially during recess at school. He thinks Math is fun when playing various Math games, like Math baseball. His least favorite thing at school is tests. He is also active with soccer, football, homework club and computer games at school. He describes his favorite teacher as one who is nice, not strict, and bringing treats to class. Kalen enjoys the outdoors and likes to swim and fish as much as possible. He describes what it means to be a Stockbridge-Munsee/Mohican as being cool to be Indian, having a neat history and going to lots of pow-wows and gatherings where lots of Indians are. Kalen hopes to get his drivers license and maybe become a mechanic, like his dad, and/or an artist using computers.

NOTE: Kalen had a face painting during the pow-wow. He chose the symbol of the bear paw, one of his favorites.



Kalen Fischer

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.C PRESENT-DAY MOHICANS: JAMES KAZIK

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

James Kazik is the son of Kim Miller and Warren Hoffman and his grandparents are Malvin and Ellie (Malone) Kazik and Jim and Kathy Hoffman. James is a Mohican descendant.

He has two sisters and one brother and likes to make dream catchers to give to family and friends. He lived for a while in Shawano but now lives in Gresham, a town southeast of the reservation, and is a fifth grade student at Gresham School.

At school, James enjoys friends, recess, gym and art. He likes to be active, with things like dodgeball and drawing. He does not like Reading, Math, Social Studies and Music at school. After thinking about what his favorite teacher would be like, he described someone who is always fair, serious about what he or she teaches and is always a nice person.

James enjoys being outside and likes doing yard work for others as a way to earn money. When asked what being Stockbridge-Munsee/Mohican means to him, James thought a moment and then said, "peace and respect." James plans to go to college and/or into the Marines, and then be a farmer in the future.



James Kazik

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.D
PRESENT-DAY MOHICANS: BARBARA MILLER

UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
FOUNDATIONS



Barbara Miller

Barbara Miller is a young professional Mohican woman. Her father is Robert Miller and her mother is Brenda (Pecore) Miller. Her grandparents were Rob and Priscilla (Tousey) Miller and Ben and Kathryn (Otto) Pecore.

Barbara was born and raised on the Reservation of the Stockbridge-Munsee Band of Mohican Indians and is a tribal member. She went to Bowler School from kindergarten through twelfth grade, and later got both a bachelors and masters degree at the University of Wisconsin-Stout in Menominee, WI.

Barbara loves young people, especially students. She works at the University of Wisconsin in Oshkosh in the Admissions Office, giving most of her time to Native American students and others who would not

ordinarily get to college. She loves her job, because she is often able to visit high schools or have high school seniors and juniors come to the university to see what being on a college campus is like. She says that such visits often encourage students to think seriously about coming to college. She then assists them in finding financial and other resources to enable them to afford the tuition and other costs.

Once they have been admitted and are on campus, Barbara can help new university students feel more at home, get to know other students and deal with problems that might arise because they are away from home. Her one regret is that sometimes she isn't able to find enough resources for them that would help them in their first years at the university.

Barbara remembers some of her teachers who were her favorites. She says that they were the ones who really cared about their students, taking extra time to get to know them — their strengths and talents — and finding ways to help them along. Because she never had a Native teacher in school, she was always excited to hear about Native people in class. Probably because of this, she always greets Native people who come to the campus, and she coordinates special events such as pow-wows, Native theater, movies and so on for Native students and their families.

When asked what being a Mohican means to her, she thought a while and then said: "It gives me a great sense of pride in my family, in our land, and in having strong connections to such strong people." She said that there really weren't words to express what it means to be a Mohican; it's a very strong feeling that no one can take away from you.

Barbara has two older sisters and an older brother that she's really close to, but she spends a lot of her "family time" with her four nieces, playing with them, taking them places and doing things that they like doing. Others, who know Barbara and her work, think that she is an "older sister" to many, many young adults, who need someone to guide and help them along their way at the university.

Ruth A. Gudinas, Interviewer and Author





STUDENT RESOURCE SHEET #1.E PRESENT-DAY MOHICANS: RIVER OTRADOVEC

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

River Otradovec is the daughter of Sohapp and Todd Otradovec. Her grandparents are Jermain Davids, Roland "Buddy" Davids, Sharon Bond and Matt Otradovec, Jr. She has one sister and one brother and they all like to play board games, watch movies and spend time outside and with each other.

River is an enrolled member of the Stockbridge-Munsee Band of Mohicans. She has lived in Gresham, a small town southeast of the reservation, her entire life and is a fourth grade student at Gresham School. She enjoys school because of the nice teachers and fun recess time, and she especially likes Reading. Math is her least favorite subject. River describes several favorite teachers with common characteristics: being fun, funny and nice. She also enjoys the many activities at homework club after school where teachers and tutors are available to provide additional help with school work and opportunities to do many different fun projects and be outside with friends. She enjoys dancing at pow wows (in the photo River is in her dance regalia) and participating in sports, and she is active with a soccer team in a neighboring town. She also enjoys two Native games from her Mohican heritage. One is Lenape (Len AH pe) football where a round, stuffed ball is used and boys and girls have different rules while playing the same game. The other is the game of chaw haw, where there are two teams and individuals use sticks with hooks to pick up a small leather ball to put on a pole.

River describes the meaning of being a Stockbridge-Munsee/Mohican as being part of a community and knowing other Stockbridge people and enjoying gatherings like pow-wows where there is dancing and Native foods to eat, like wild rice, Indian tacos and fry bread. In the future River would like to work with animals at a Humane Society and participate in soccer at the Olympics.



River Otradovec

Barbara Miller, Mohican Interviewer and Author





STUDENT RESOURCE SHEET #1.F PRESENT-DAY MOHICANS: MIKE RAASCH

UNIT THE MOHICAN PEOPLE: THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

Michael Raasch is an enrolled member of the Stockbridge-Munsee Band of Mohican Indians and has lived in the Town of Red Springs since he was born. His mother is Missy Raasch and his father is Richard Gulbranson. His grandparents are Keith and Mary (Bauman) Raasch and Delbert and Eileen (Miller) Gulbranson.

Mike will be a Junior at Gresham High School this school year of 2007-2008. He really likes school because he's with his friends there and he loves math. The only thing about school that he doesn't like is homework. When asked about favorite teachers, he said that he had had a few. What he likes best about them was that they got along with the class, treated their students like friends and were able to exchange personal stories with them.

Mike is really active at school. He is Vice President for Community Development in the Future Farmers of America (FFA) and this year will be leading the officers in welcoming each teacher personally to the school. This will be special, since this is the first year the Gresham School is not a part of the Shawano(-Gresham) School District and has many new staff members.

Mike is also on the Student Council. This group of student leaders plans and puts on homecoming, blood drives, fruit sales, as well as the summer trip to Wisconsin Dells downstate. It also organizes events in the Gresham community, such as participation in Gresham Heritage Days (with a food stand and petting zoo), the Halloween Haunted Forest and the Fourth of July parade in Gresham (with Council members this year throwing bites of cheese into the crowd along the way). He was also a much respected member of YEP (Youth Empowerment Process) which featured activities and other events for youth in the Towns of Red Springs and Bartelme.

When asked what being a Stockbridge-Munsee/Mohican person means to him, he said: "It is just part of who I am. I am proud to show off my Mohican culture." Mike lives with his mom and grandparents. The family goes on trips together, such as a trip to Minnesota last year, where he especially enjoyed the Mall of America. They also enjoy sharing movie nights, going swimming and spending "typical family time" together.

In the future he hopes to go to college, be an accountant and then a massage therapist. For those who know Mike Raasch, they know he'll do just fine at all three!



Michael Raasch

Ruth A. Gudinas, Interviewer and Author





STUDENT RESOURCE SHEET #1.6
PRESENT-DAY MOHICANS: BARBARA SHUBINSKI

UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
FOUNDATIONS



Barb Shubinski

Barbara Shubinski was born and raised in Berwyn, Illinois. Her parents are Robert and Marion "DeeDee" (Davids) Shubinski and her grandparents were Elmer and Eureka (Jourdan) Davids and Milton and Eva (Benedict) Shubinski. She is an enrolled member of the the Stockbridge-Munsee Band of Mohicans.

Barb went to school at Irving Elementary and Morton West High School in Berwyn and then went on to college to get her degree at Harvard in Boston, Massachusetts. She loves learning things, her conversations with her schoolmates and singing in the choir. But she didn't like having deadlines to get her work done, or the feeling she sometimes had that she wasn't being useful in the world while at the University.

When she talked about her favorite teachers, she mentioned that it was because they talked to her like an equal, as if they were both learning things together. Also she liked that they had a sense of humor and loved what they did.

A few years ago Barbara left New York City where she was living and now works at the Mohican North Star Casino. Usually she is a dealer at a table with card games, but sometimes she teaches guests how to play Roulette or she has to serve as a supervisor when needed. She really likes to make people laugh and have fun and she enjoys teaching new dealers how to be good at their work. What she doesn't like is customers who aren't very nice or who are rude to herself or others. She also gets bored when there aren't many people at the casino.

As for her family, besides her parents in Berwyn, she has an older sister in Chattanooga, Tennessee and a younger one in Berwyn; she also has three brothers, one in Reno, Nevada, one in New York City and one who lives on the Reservation. She said that she loves it when they all get together, sing, tell jokes and stories, and play games. She also loves Sister Days when she talks on a regular basis with her sisters on the phone.

When asked what being a Mohican means to her, Barbara responded: "Belonging to a community — good, bad or indifferent — we all belong together. We are all Mohicans."

Ruth Gudinas, Interviewer and Author





STUDENT RESOURCE SHEET #1.H PRESENT-DAY MOHICANS: STEPHANIE WILLIAMS

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Stephanie Williams is the daughter of Barbara and Joe Williams. Her grandparents are Albert and Beulah Williams and Elaine and Frank LaRoche. She has two sisters and one brother and enjoys visiting with family. Stephanie is a descendant of the Stockbridge-Munsee Band of Mohicans and lives on the Reservation.

She was born in Texas and also lived in Rhinelander, a northern Wisconsin town. She is a ninth grade student at Bowler High School and enjoys Math and having time to be with friends in school. She also enjoys playing softball, basketball and volleyball. However, she does not like the frequent teasing among students in school.

Stephanie does have a favorite teacher. What she liked about her was that she was very nice and did not judge the students based on gender, race or academic ability. She thinks being fair is important to be a good teacher. She described a recent incident where a teacher declared in school that Natives just get things free and non-Natives have to work for them. She said this made her mad because it is not true, but she is confident in knowing the truth — that Natives are like everybody else, only with a unique history.

Stephanie enjoys attending pow-wows to be with family. She likes to learn about her extended family and her tribal heritage. Stephanie describes that being a Stockbridge-Munsee/Mohican person means being unique, although she recognizes that some people do not like Natives.

Stephanie plans to finish high school and attend college in the future.



Stephanie Williams

Barbara Miller, Mohican Interviewer and Author





TEACHER RESOURCE SHEET # 1.3
MYTH/FACT ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus A) Distinguish myth from fact.
B) Learn how information may influence a belief/perspective.

Materials Paper and pencil

Level Grades 4 and 5

Framing

Tell students that **what we believe to be true may not be true**. As we learn about things, our perspectives and beliefs may change.

Suggested Procedure

1. Have students get out a pencil and their History/Social Studies notebooks or piece of paper.
2. As you read each question, ask students to write down his/her response — A, B, C or D.
3. Read each of the following 5 questions out loud, allowing time for students to write down their answers.
4. Read answers to students. (Answers are underlined.)

We need water:

- A. to survive
- B. to go skiing
- C. to bake a cake
- D. only when we're thirsty

People need:

- A. Video games
- B. ipods
- C. food
- D. watches/clocks

At the end of the rainbow you will find:

- A. a pot of gold
- B. the end of a rainbow
- C. a box of lucky charms
- D. a leprechaun





UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 TEACHER RESOURCE SHEET #1.3: MYTH/FACT . . . p. 2.

Iceland is mostly covered with:

- A. flowers
- B. grass
- C. sand
- D. chocolate

Who were the original people in what we now call the United States?

- A. English
- B. American Indians
- C. Spanish
- D. African Americans

Facilitation Notes

Students may not understand the word "myth." For the purposes of this curriculum, myth is defined as: Somebody or something whose existence is or was widely believed in but did not really live (or live that way) or that really did not happen (or did not happen that way). Although the word myth may be seen as negative in this case, myths can also be seen as positive examples of fiction, traditional stories or legends. Many Native people prefer to call their traditional stories their histories, although we often hear such histories called their "legends" or "myths" by those who do not understand that Native histories were given to them by their ancestors long ago. These histories are not "myths" but rather oral or spoken stories passed down through the ages. Be aware/prepared that there may be some strong beliefs during this activity. Help students understand that many people have different beliefs and we need to be respectful of them even though there may be a disagreement.

Sample Processing Questions

- Did any of your beliefs change after this activity? How?
- Was this difficult? Did you feel frustration, confusion, confidence, happiness, embarrassment with your response or others responses? What caused you to feel this way?
- Describe a time when your beliefs were challenged.
- What did you notice about other people and their beliefs? Did you always agree?
- Is it OK to disagree? Why or why not?

When we learn more about something, how can that change what we believe?





TEACHER RESOURCE SHEET # 1.4 POINT-OF-VIEW/PERSPECTIVE ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

- Focus**
- A) Understand that a person's experiences influence his or her perspectives on their history,
 - B) See that people view history in a variety of ways (perspectives), based on education and other experiences.
 - C) Understand that, if we disagree, it may be that we are simply seeing the same thing in a different way, not that one of us is wrong and the other is right.
- Materials** 8-1/2 x 11 piece of scrap paper for each student
- Level** Grades 4 and 5

Framing

Tell the students that this activity will help us pay attention to the idea that each of us sees the world in her or his own way.

Suggested Procedure

1. Give each student an 8-1/2 by 11 piece of scrap paper.
2. Tell students to close their eyes, and explain that you will be giving them a series of directions.
3. They are not able to ask questions, but do the best they can to follow the directions as closely as possible with their eyes closed.
Here are the directions:
 - * "Fold the paper in half." (Some will fold it lengthwise; others will fold it widthwise.)
 - * "Fold the paper in half again." (You will see different ways of doing this as well.)
 - * "Tear the bottom right corner off the paper."
 - * "Tear the top left corner off the paper."
 - * "Open your eyes and unfold your paper."
4. Ask students to look around and see what everyone else did compared to what they did.
5. Ask students to group according to their papers. (Have the similar ones group together).
After discussing the first two processing questions (below), introduce the concepts of point-of-view (How we see something depends on where we are standing and how we are looking at it) and perspective: (The way a person sees and understands a situation from their point-of-view).
Indicate that how we see things (our perspective) is influenced by our background, age, experiences, history and so on.
6. Now ask the students a series of questions; if it is true for them, they are to stand up. Each time notice how many people stand up, then ask someone to share why they stood up and ask someone why they did not stand up.
 - * Do you like chocolate ice cream?
 - * Do you like Brussels sprouts?
 - * Have you ever been on a farm?
 - * Have you ever lived in an apartment?





UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
TEACHER RESOURCE SHEET #1.4: POINT-OF-VIEW . . . p. 2

- * Do you have at least one older sister or brother?
- * Do you have at least one younger sister or brother?
- * Are you Mohican?
- * Do you have any Mohican relatives?
- * Do you know anyone who is Mohican?
- * Do you collect anything?
- * Do you have light skin/hair/eyes?
- * Do you have dark skin/hair/eyes?
- * Have you ever traveled to a different country?
- * Have you ever been swimming in the ocean?
- * Ask if there are any questions the students would like to ask.

7. Continue with processing the questions.

Facilitation Notes

The two activities presented here are intended to help sensitize young people to the idea that each of us has particular points-of-view and perspectives. These perspectives are not wrong but are different, and are based upon our backgrounds, history and experiences.

Throughout these two activities, make note of places where people are the same and different:

Sample Processing Questions

- What do you notice about how the papers look?
- I gave the same directions to everyone. What do you think caused the papers to come out similar to some people and different from others?
- Why did different people stand up for different things?
- What stories can you tell about your experiences. (This can be an optional writing assignment.)
- How might having older brothers and sisters affect the way you see things compared with not having older brothers and sisters or being an only child?
- How might the color of our skin/hair/eyes affect the way each of us is in the world?
- Why are we not all the same?
- How do we handle it when we have different perspectives and have disagreement? Are the perspectives wrong?
- Is it possible to change our perspectives? How?





TEACHER RESOURCE SHEET # 1.5 MOHICAN LEADERS OF THE PAST

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Mohican Leaders of the Past

Materials Student Resource Sheets #1.J–1.N: Mohican Leaders of the Past

Level Grades 4 and 5

Framing Tell students that it is important to include Mohican leaders of the past because they are typically excluded from text books. This will also provide an opportunity to recognize different types of leaders.

Suggested Procedure

1. Divide students into small groups.
2. Pass out Student Resource Sheets #1.J–1.N: Mohican Leaders of the Past — a different one to each group. For example, students in one group should all have copies of 1.J, another all copies of 1.K and so on.
3. Ask students to take turns reading the biography in their group.
4. After students are done reading, have each group summarize their biography to the class.
5. Facilitate questions about Mohicans of the past (see sample processing questions).

Facilitation Notes

It is important for students to know that there were strong leaders who supported Mohicans through difficult times. It is also valuable to acknowledge that **present-day Mohicans** identified the selected individuals as "Leaders of the Past." These Mohican leaders committed their lives to helping their people, and the Mohican People still remember and honor them.

Sample Processing Questions

- What did you learn about Mohicans of the past?
- What were some of their leadership roles?
- Are there any similarities and/or differences among these leaders?
- Why do **you** think they are considered leaders by Mohicans today?
- What are some challenges the leaders may have experienced?





STUDENT RESOURCE SHEET #1.J MOHICAN LEADERS OF THE PAST: HENDRICK AUPAUMUT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Captain Hendrick Aupaumut came from a long line of Stockbridge Mohican leaders. He was born about 1757 and was educated in the school established by Rev. John Sergeant at Stockbridge, Massachusetts. He was a historian of his tribe and also translated the catechism and a portion of the Bible into the Mohican language so the Mohican people could read them.

At the beginning of the Revolutionary War he enlisted in the Massachusetts volunteers and joined the regiment in June of 1775. He served during the entire period of the war, earned the rank of captain and was presented with a sword by General Washington himself.

Following the Revolutionary War, he was employed by the government as a peacemaker. Since he could speak a little in several languages that were much like those of the Native people to the west of the Appalachian Mountains, it was thought that he could prevent a war with the great Shawnee leaders Tecumseh and his brother, called the "Prophet." They opposed the movement of non-Indians into Shawnee and other Native lands. But in the early 1800s American troops defeated those warriors and the great westward movement of non-Indians that was so disastrous for Native people began.

Meanwhile, the Stockbridge, then living in New York, were forced to move farther west and eventually arrived in Kaukauna, Wisconsin around 1822. Captain Hendrick (as he then called himself) remained in New York to complete the sale of Stockbridge lands there, and came to Kaukauna in September, 1829. During the summer of 1830 he died, and he is buried there in Kaukauna.

A historical marker was donated by the Daughters of the American Revolution in 1928 and a ceremony was held in memory of Hendrick Aupaumut. Kaukauna should feel proud to have a Revolutionary War soldier buried in her midst, because there are only twelve of them known to be buried in the whole state of Wisconsin.

Cindy Jungenberg is a tribal member and the Historical Librarian at the Arvid E. Miller Memorial Library Museum on the Stockbridge-Munsee Mohican Reservation.



Captain Hendrick Aupaumut





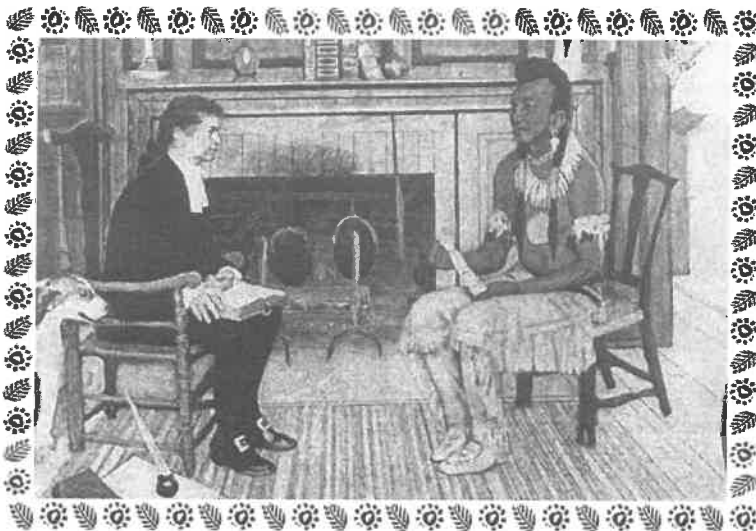
STUDENT RESOURCE SHEET #1.K MOHICAN LEADERS OF THE PAST: JOHN KONKAPOT

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS PART 1 FOUNDATIONS

Konkapot (Kon'-ka-pot) was a sachem (leader) of the Mohicans during the 1700s. He lived on the land called the Great Meadow in the community known today as Stockbridge, Massachusetts. He was a hard-working honest man who wanted the best for his people. He knew the old ways of his people were changing. Europeans had settled near the land where he lived and had brought new ways. They used guns to hunt instead of bows and arrows. They used wool and cloth to make clothing instead of using animal skins.

As more Europeans arrived, they wanted the lands on which the Mohican people lived. Konkapot could see the changes and how they affected his people. In 1734, the Governor of Massachusetts called Konkapot and another sachem, Umpachene (Um-pa-chee'-nee), to the capital to honor them. Konkapot was given the military title of Captain; Umpachene was made a Lieutenant. During their visit, Christian missionaries asked if they could come to live with Konkapot's people to teach them new ways.

Captain Konkapot knew the Mohican people needed to make this decision. Over a four-day meeting, the Mohicans talked about how their people, who once numbered in the thousands, now numbered in the hundreds, while the missionaries' numbers keep increasing. The Mohican



people decided that they now wanted a new path, so they accepted the mission. In 1735 Konkapot and his family were among the first Mohicans to become Christians and were baptized. Konkapot took the name John as a part of the baptism.

Captain John Konkapot died in 1766. While many east coast Indian communities disappeared during this time in history, Konkapot's leadership as a peacekeeper insured that his people would survive, even after he had lost his beloved land, the Great Meadows.

Portrait by Norman Rockwell of Rev. John Sergeant teaching Konkapot.
This painting was on Rockwell's easel when he died in November, 1978.
Photo courtesy of Arvid E. Miller Memorial Library Museum

JoAnn Gardner Schedler is an enrolled member of the Stockbridge-Munsee Band of Mohicans. She is a retired nurse and also a retired Major of the US Army Reserves. Her grandmother was Lida Konkapot and so JoAnn is a descendant of John Konkapot.





STUDENT RESOURCE SHEET #1.L
MOHICAN LEADERS OF THE PAST: JOHN W. QUINNEY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

By the time John W. Quinney, who was born in 1797, became a leader of the Stockbridge Mohican people, Europeans had been in America for almost two hundred years. John had been educated in the "white man's school" while the Stockbridge were in New York, then moved with them to Indiana and again to Wisconsin, finally living in Calumet County there.

At this time, more and more Europeans were coming to this country wanting more and more land. The US Government had several plans: one to remove all Native people west of the Mississippi River, another to make them US citizens so they could freely sell their lands. These decisions were usually made without much input from Native leaders.

This was the situation in the 1830s when John W. Quinney was chosen for leadership. Some of the Stockbridge families, preferring to move west of the Mississippi, sold their lands east of Lake Winnebago and left to go west. Others preferred to remain Stockbridge Indians and own their land in common. This is the situation Quinney faced when he became the leader. His choice, and that of several other families, was to remain in Stockbridge. They were known as the "Indian Party." The others were called the "Citizens Party."

When the United States Congress passed a law in 1843 making all the Stockbridge people citizens, Quinney went to Washington and campaigned against this act. He was able to have it repealed in 1845. Meantime, he and other Stockbridge leaders had written a constitution for the Stockbridge that allowed men in the Tribe to elect their own leaders rather than having only hereditary leaders, that is, those whose fathers had been leaders.

By now, much of the land in Calumet County had been sold and the Indian Party had refused to accept unsuitable land west of the Mississippi. The Indian Party leaders finally agreed to move to land given up by the Menominee Indians. This was done by the Treaty of 1856. But Quinney never lived on that reservation. He died in 1855 without ever seeing the new home of his beloved Stockbridge people.

We need to thank John W. Quinney, and our other strong leaders of the past, who made it possible for us to live together today as the Stockbridge-Munsee Band of the Mohican Nation.



John W. Quinney

Dorothy Davids is a Mohican Elder who is also a writer, poet and strong advocate for peace and justice in the world, and especially in all Native Nations of this hemisphere.





STUDENT RESOURCE SHEET # 1.M
MOHICAN LEADERS OF THE PAST: MOSHUEBEE

UNIT
PART 1

THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
FOUNDATIONS



Moshuebee

If you've learned the story of Molly Pitcher who followed the troops into battle and made sure they had water, then you need to know that the Mohican Nation had a woman known for the same thing.

Moshuebee was an Elder of the Mohican Nation who followed her three sons as they were fighting in the Revolutionary War. One of her sons died in the war.

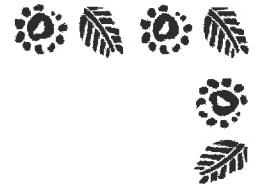
Known as a camp follower of the Patriot Army, Moshuebee probably provided food and water for the troops. She may also have mended their clothing and moccasins so they could keep on fighting. It is apparent that her sons were very important to her, so much so that she did not let them go off to war without her nearby.

Little more is known about her except that she died about 1876 and was believed to be one hundred and twenty-five years of age.

Above is a picture of an oil painting of Moshuebee painted by Samuel D. Coates in 1876. He was born in New York and moved to Merrimac, Wisconsin. This portrait is now on display in the Arvid E. Miller Memorial Library Museum on the Stockbridge-Munsee Indian Reservation near Bowler, Wisconsin.

Molly Miller is a member of the Stockbridge-Munsee Band of Mohicans, the Stockbridge-Munsee Historical Committee and the Language and Culture Committee. She has spent much of her adult life studying the Munsee dialect of the Lenape language with Elder speakers and teachers of the language in Canada





STUDENT RESOURCE SHEET #1.N MOHICAN LEADERS OF THE PAST: ELECTA QUINNEY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS
PART 1 FOUNDATIONS

Electa Quinney was born in 1802. She was born into a well-known family of the Stockbridge community when they were living in New York. While there she was educated at a private school in Clinton, New York, and then at a school for girls in Connecticut. It was very unusual for girls to be highly educated in those days, and especially if they were Native girls.

Electa taught for six years while in New York, until, in the late 1820s, the Stockbridge people again had to move west, first to Indiana, then into Wisconsin. By the time they lived in Kaukauna (or Statesburg), Wisconsin, Electa was ready to teach again. It so happened that the first "free" school in Wisconsin was a log schoolhouse built right there in Kaukauna. At that time all schools charged tuition or fees to educate children, but this school was open to all children, poor or rich, white or Native, so it was called a free, or public, school. She was also the first woman ever to teach in a public school in Wisconsin. How fitting that a Native woman should be remembered for that, though Electa probably had no idea that she would become a famous woman in Wisconsin state history!

Electa Quinney married a Mohawk man named Daniel Adams and moved to Missouri with her husband; after his death she again married, this time a Cherokee newspaper editor. Electa Quinney died in 1885 back in Wisconsin on the family farm on the shores of Lake Winnebago.

Electa was a member of the Stockbridge Methodist Church in Stockbridge, Wisconsin, and she was buried in the Indian cemetery just north of the village. Neglected by the township for many years, the cemetery was cared for by one Stockbridge Indian family who, after many years, supported the Mohican Nation to acquire the cemetery as Mohican land. Thus, a historical marker, a monument to those buried there, as well as Electa Quinney's grave, can now be visited in the Stockbridge Cemetery that has been restored and is now cared for by the Mohican Nation.

Meanwhile, in Kaukauna, many children say the name of this memorable Stockbridge teacher often. Why? They attend Electa Quinney Elementary School!



Electa Quinney

Ruth Gudinas is co-publisher, with Dorothy Davids, and editor of authentic Mohican materials for Muh-he-con-neew Press.





TEACHER RESOURCE SHEET # 1.6
FRAMING THE CURRICULUM ACTIVITY

UNIT THE MOHICAN PEOPLE, THEIR LIVES AND THEIR LANDS

PART 1 FOUNDATIONS

Focus Creating interest in concepts/unit/topic
Materials Butcher paper/flip chart paper and marker
Level Grades 4 and 5

Framing

Tell students we are journeying and exploring history in a different way. The class will brainstorm questions/ideas/things that they want to know about Mohican people and the story of their lives and lands.

Suggested Procedure

1. Ask students to think of some things they would like to learn OR questions they may have.
2. Share with students the titles of the curriculum's Parts to spark thought:
 - * Background: The Muh-he-con-ne-ok
 - * The Muh-he-con-ne-ok and the Coming of Europeans
 - * The Stockbridge Mohicans and the American Revolution
 - * Chief Ninham: Forgotten Hero
 - * Moving, and Moving — and Moving Again
 - * Life Today for the Mohicans
3. On a piece of butcher/flip chart paper, write down students' responses and questions.
4. After all ideas are generated, place butcher/flip chart paper on the wall in a different place.

Facilitation Notes

There are no wrong answers/ideas/questions. Tell students they can ask any question and we'll look into it. We are encouraging students to journey and explore history. Note to teacher: Throughout the curriculum, refer back to this concept of exploring the story of a People. Discuss how questions/thoughts are important to have. The more questions we have, the better we can understand our own beliefs/perspectives and learn greater respect for others' perspectives.

Sample Processing Questions

- What is it that we want to learn?
- What do we want to know about Mohican people?
- What are some myths/beliefs about Mohican people you would like to look into?
- Where have Mohican people lived?

Feel free to include your own questions, either because you are genuinely curious, and/or to fill gaps that students may have left in their questioning.

