

Contribution to the U. S. Constitution

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Purpose

The purpose of this research is to look at the enormous contributions Native Americans, the League of the Iroquois in particular, had on the "Founding Fathers" who helped shape our nation. A curriculum unit and lesson plans will be developed to assist teachers and students in broadening their understanding of how the United States was formed and the structure of democratic ideals that are in place today. Specifically this curriculum unit will be used in the Native American Studies course sponsored by the Indian Education Unit of Albuquerque Public Schools. In facilitating this instruction, the teacher will see the direct correlations between student learning and the District Core Curriculum Scope and Sequence in listening and communication, self esteem, language arts 9-12, geography 9, world history, United States history, government, as well as areas in math and science.

Academic Setting

The School

I teach for the Indian Education Unit (IEU) of the Albuquerque Public Schools (APS) and I am currently assigned to Albuquerque High School (AHS). I teach Native American Studies (NAS), and have other non teaching duties. APS is a very large district (127 K-12 schools) with a student population of over 80,000. AHS has a student body count neighboring 2,200 students. AHS is centrally located in the city, serving a diverse mix of ethnicity, race and languages. According to APS Research Development and Accountability (RDA), the following breakdown represents the self identification of ethnic codes for AHS: 68 % Hispanic, 20 % White, 5 % African American, and 5% Native American. AHS also has a significant minority of various Asian descent students. Overall there are over a dozen languages other than English spoken by the students and staff.

For immediate implementation, I will share this unit with the NAS classes. Of course this unit would fit in any 6-12 sociology, government, or history class. There are approximately 140 Native American students at AHS. Over forty Tribal Nations are represented and as many languages spoken, either by the student or the families. The backgrounds of the NAS students are extremely diverse.

Some students still reside on traditional land and commute to the city, others have never been to a tribal community. Some are fluent and others struggle in their native languages. Like all students, there exists a broad continuum in terms of knowledge and prior knowledge of traditional or tribal culture. I have performers at many levels of readiness and students from grades 9 to 12.

One of my duties includes acting as a sponsor to the Intertribal Club. As a sponsor and a teacher I help bring guest speakers and mentors from tribal elders / community members to the school. These guests are generally successful people with unique experiences. I also help promote Native American and American Indian weeks in APS in November and April with ongoing culture activities specifically for the Native American students. I encourage non-Native students and staff participation.

The percentage of students receiving free or reduced meals is 24 % of the students at AHS. In comparison, 55 % Native American students receive free lunch. A substantial number come from single parent homes and many have jobs, or sibling care-taking responsibilities. These factors contribute to how students learn.

Native American students have the misfortune of leading APS in several categories. Unfortunately these categories all represent failure or the opposite of success. School drop-out rates, recidivism, absenteeism, teen pregnancy, reading scores, English language proficiency ratings, special education services (not gifted). These issues are reflective of general status Native American education throughout the United States. In an effort to address these issues and rather than dealing directly with the institutional racism that exists and perpetuated by false or misleading Euro-centric text books and biased instructional practices, the IEU developed the NAS course.

The Class

The NAS class is an elective offering, presently only available to Native Americans due to federal budget policies from Johnson O'Malley and TITLE IX. APS Administrators are, at their initiative or student request, able to offer it to non-natives at any of the four present sites offering NAS, is though appropriate fiscal appropriation. Currently NAS is offered at four high schools (AHS, Highland, Rio Grande, West Mesa) with IEU instructors, while two high schools have initiated the course offering at their sites (there are 12 high schools in the district). NAS is also offered by IEU at one mid school (Van Buren) and one whose administrator took appropriate action in attempting to meet district goals and directives.

The NAS course was designed to promote literacy foundations and literacy building skills that will translate into success in other academic areas. Students learn using the multiple intelligence model (Gardner 1993) and differentiated instruction (Tomlinson, 1995) to organize, plan, prepare, present (written and oral) while learning about general history, practices, issues, and contemporary realities that will culminate in a long term research project in an area of personal interest. Students learn while building self worth and esteem, which aid them in overcoming perpetual stereotyping and discriminating social practices.

NAS has a level I and level II. Level I is for 9-10 graders. Level II is designed for 11-12 grade students with additional emphasis in post secondary challenges, like

higher education and the world of work. Depending on numbers during enrollment and time the course is offered, some classes include 9-12 grade, from special education to gifted students.

Utilizing Bloom's Taxonomy and Higher Order Thinking Skills or HOTS, this unit plan will meet and exceed APS High School District Core Curriculum Scope Sequence (APSHSDCCSS) standards. Overall the NAS course is designed to be interdisciplinary and is correlated closely with grade level APSHSDCCSS in language arts including reading, writing and comprehension, social studies, math, and science.

Goals and Objectives

Upon completion of this unit students will be able to read critically; develop the ability to discern between fact and fiction; refine comparison and contrast skills; use, understand and be aware of the story telling tradition of oral history people; gain insight into the way history is reported, and by whom for what reason; begin to appreciate and share the truth in regards to "American Democracy"; and feel proud of the accomplishments Native Americans have contributed to the United States Constitution and development of this country. Students will learn about geography of the eastern United States. They will learn about the development and unification of the thirteen colonies based on Iroquois example, and the structure of power, checks and balances, and also about diplomacy.

Furthermore, students will learn about Five Nations becoming Six Nations, the Great Law of Peace, Iroquois culture and society, relations among and between Native Nations, and the political concept of sovereignty and how it applies to Native American Nations, and of course they will learn about the undeniable impact the Iroquois had on the founding fathers.

Narrative

Rationale

The rationale for teaching this unit is multi-fold. The teaching of the Iroquois Democracy, found in the Great Law of Peace, as well as the United States Constitution, helps put the record straight. Senator Daniel Inouye, as Chairman of the Select Committee on Indian Affairs submitted a report that resulted in the passage of Senate Resolution 76 and House concurrent Resolution 331 that:

"Acknowledges the contribution of the Iroquois Confederacy of Nation to the Development of the United States Constitution and to Reaffirm the Continuing Government -to -Government Relationship between Indian Tribes and the United States Established in the Constitution" (100th Congress 2d Session).

This public acknowledgment and personal study will act as a source of pride and

inspiration for the Native American student. It shares an important, overlooked aspect of Indian -white relations. It can foster interest in sovereignty, self governance or an exploration in the traditional wisdom or "policy" that has guided the various Indigenous Nations, which the student can use in their individual research for the NAS class.

It will provide a basis for understanding sovereignty and government to government relations. It will bring attention to neglected and disregarded treaty rights. Of course, foremost to the valued knowledge, it will stimulate thought, discussion debate, comparison, and contrast. Perhaps with appropriate encouragement it will extend to civil or social democratic action, like voting or community service.

I have been sharing insights and data regarding Iroquois contribution to the Constitution for years, as an aside. This unit provides the opportunity to address, acknowledge and flesh out the indigenous momentum surrounding the revolution and idealists and lofty goals of a young republic. Both teacher and student will come to accept the role of the orators, spokesman, and leaders of the Iroquois.

It will provide opportunities for students to use primary documents as well as oral histories. It will create a forum for debate dealing with contemporary state of democracy ideals and reality. It will also provide a clearer understanding of differences, cultural, language, practice and fulfillment of ideals.

This unit may also provide opportunity for lessons in tolerance. Living diversity is a reality and not just a theory. Centrism and xenophobia are some of the lessons to be learned here.

Background

The Iroquois confederacy has existed for a minimum of 600 years. It became known as the league of the Iroquois and after the Tuscarora joined the Mohawk, Oneida, Onondaga, Seneca and Cayuga, thus, the Six Nations. They controlled the trade economy and diplomatic interactions among nations, both foreign and domestic up to and through the colonizing period.

The Six Nations had practiced a democratic representative government for at least 300 years by the time of the American Revolution. Although the earlier colonist and revolutionaries held the Native American in general in a lower class, even regarding them as savages, the framers of our constitution could not deny the "indissoluble union" that "subsisted ages" of the Iroquois Confederacy (Wallace, 1994).

Benjamin Franklin's writing of the Albany plan echoed and reiterated the words of the Iroquois Grand Council. The Albany Plan was, of course, the precursor to the constitution. John Locke's writing of Free Government in the second treatise can be traced to the Canadian Huron's (Burton, 1988). The language and concepts used to pen these influential documents, that later matured into the work of the

Constitutional Convention of 1787, reflect the Constitution's indigenous roots.

I would first like to give more background on the Native Americans, the original inhabitants of what we now know as North America has been populated by its Indigenous Peoples for conservative estimates between 10,000 and 50,000 years ago. Population estimates have ranged from one million to several hundred million. It is pointless to debate either of these demographics. Currently, the 558 federally recognized tribes, the one and one half million Native Americans (1990 census) and the over 300 languages still spoken are decimated survivors of 500 years of "active" genocide perpetuated by "civilized" European and European decent people. Needless to say the Indigenous people have lived here since time immemorial.

Today, indigenous people in North America have been classified into ten cultural regions according to National Geographic and the late Dr. Alfonso Ortiz. The Iroquois are regarded as a Northeast Woodlands culture. Each of the Six Nations speak their own dialect of the Iroquois language family.

The Algonquian, who are also Northeast Woodland people with their own language family, have written accounts in the Walla Olum or Red Record, which describes their return across the land bridge to their ancestral land on "Turtle Island" (1992). The Algonquian were a large nation joined with many smaller nations. Their individual rights and freedoms also became beacons for the Constitution and Bill of Rights, when witnessed by colonial representatives and Indian agents.

The Iroquois, who have a very rich and encompassing culture, are known as audenosaunee, or People of the Longhouse. Architecturally speaking this was an early model for apartment living, ecologically and environmentally sound. The Longhouse was built with tree limbs and bark. They were long and wide, they generally housed three or four or more families. There were openings for the smoke for every hearth inside the Longhouse.

For authentic replicas of historical long houses see some painting and works of Charles White. He was able to capture the essence of the Iroquois living community. His work has provided detailed images of the early contact period.

Community was based on a matriarchal society. That is land, property and so on was passed through the female lineage in the family. It is a good time to point out that the Iroquois, as well as most of indigenous people of North America, did not share the same perspective on land or property ownership.

Land was a gift of the creator, to be used and cared for by the people, not to be bought, sold or amassed. It was a means for survival. The Iroquois practiced sound ecology: waste not, want not is an apt applicable concept. Never take more than what you need and replenish what you take. The agricultural practice included the burning of harvested fields and the rotating of harvests, so as not to deplete the

nurturing power of the land.

Iroquois subsistence was on the "three sisters" of agriculture, hunting, and gathering. The reference to three sisters is the uniquely North American early farming practices that yielded corn, beans, and squash. Due to migratory practices of Native American nations, a competition arose among tribes for resources. This set the stage for prosperity, jealousy, poverty and battle.

This was about the time of Deganawidah. Deganawidah, otherwise known as "Peacemaker," was, according to prophecy, to have been born of a virgin mother and carry with him a message from the creator. His words and wisdom would become the Great Law of Peace (Great Tree of Peace, as law translates to mean peace in Iroquois) that guided and protected the Iroquois Confederacy.

Traditional Haudenosaunee intertwine their existence with existentialism. In other words, they live their religion on a daily basis. One practices their religion everyday, worship, action and interaction is an ongoing philosophy that does not separate society, government, or religion. Interestingly enough, one is free to practice and celebrate religion anyway they see fit.

Every member (of the League) had individual and communal responsibilities. These duties usually followed traditional roles. For instance in the matrilineal society women had specific responsibilities. Raising of children was generally the women's role, that was, of course, for the obvious reasons of feeding and nurturing. Women also were responsible for passing on family history and fulfilling their role in a clan based system of social relationships/interactions. Women were elected as clan mothers. Clan mothers contributed in instrumental societal and governmental roles. I will expound upon these roles later.

Symbolism and art were intricate tools in realizing personal commitment to the League, clan, and family. Art was as much aesthetic as it was useful. Symbols were also used to denote clans, family affiliation. Symbols and art were both used to create wampum.

Wampum was a traditional form of communication and of recording events. Wampum used specifically colored seashells, arranged to express detailed data that reflects the oral tradition and retelling of historical events. These recorded documents, "wampum," were and are sacred to the Haudenosaunee.

In fact, wampum, although not used in bartering, was often exchanged as a trust or commitment. Copies were made for each party participating in an international agreement. Wampum value, therefore, being so precious, became a colonial and post colonial colloquialism for money.

Clans are extended family, a system of relations, handed down through the mother. A man who married would live among his wife's people, their children would be of the mother's clan. They would reside in her Longhouse, in her village. Again the role of the matriarch was and is very instrumental in the Iroquois way of life.

There are many clans. These clans are the direct descendants of the first beings on Turtle Island in the Haudenosaunee creation stories. Clans among the Iroquois implore the use animal symbols, while each Nation share four of the same clans. Thus one always has a relative no matter where she is. Each clan is protected, guided and protects for their animal.

Great Law of Peace

Dates have once again become an issue, but Deganawidah was said to have been born to a young Huron virgin somewhere between 1000-1500 AD. Deganawidah's story is prophetic and carries the burden and backbone of the United States Constitution. Deganawidah, or Peacemaker, was assisted in his mission by Hiawatha.

Deganawidah's appearance came at a point in Iroquois existence that threatened the survival of the Haudenosaunee. The Five Nations were warring with each other, as well as with nations with a tradition of conflict. Raid after raid, destruction ensued. Deganawidah, who, it is said, was a messenger of the creator, was to "bring Good News of Peace and Power to the Five Nations" (Wallace 1994).

According to Iroquois history, the Peacemaker's instructions were to travel east and unite the nations under three reasons righteousness, health and power. His message from the creator is that we are all related, and we shall love one another and live together in peace. Each reason, or part, has two branches: righteousness means justice practiced between men and nations, it also means to see justice prevail; health, means soundness of body and mind, it also means peace because that is what comes when minds are sane and bodies are cared for; power means authority, the authority of law and custom backed by such force as is necessary to make justice prevail, it means also religion, for justice enforced is the will of the holder of the heavens and has his sanction.

Oren Lyons, faith keeper of the Onondaga, reiterates today the four principles that drive the Kanonsionni. Peace, equality, justice, and the power of good minds are what continue to hold the Kanonsionni together. These principles are the same as the original principles (Lyons, et al. 1992).

The opportunity to join with the new league was extended to all nations, this was the message of the creator. In fact other nations and lesser nations were members of the league. Nations like the Tuscarora, who spoke Iroquois, in what would become North Carolina joined the league, or the Kanonsionni. The colonies were later extended this opportunity union with the Iroquois. They chose not to join, but they did choose to model their structure of government on the Iroquois. The French were also invited to join, but they did not trust the Iroquois.

In Deganawidah's travels, his efforts to secure peace were sometimes met by skepticism and opposition. Atotarho, also known as Tadodaho, was an Onondaga

chief who was ruthless and very difficult to bring into the Great Peace. They said he was a man with a twisted body, twisted mind, and hair a mass of tangled snakes. This was a challenging task for Deganawidah, and he solicited assistance from one who came to be called He Who Combs, Hiawatha.

Deganawidah set out to end the brutality and fear of a man-eating humans. His goal was to share the new mind, replacing killing with thinking. Once Hiawatha saw reason and a good mind it changed him. He was to join Deganawidah and share the new mind.

While Hiawatha was preparing to deal with Atotarho, Deganawidah convinced the Mohawk to believe in the Great Peace, and they became the first founding member of the league. Deganawidah first had to prove his words were true. His miracle was to survive a falling tree set to fall over a river while perched at the highest branch.

Hiawatha's dealings proved fruitless, tragedy struck his family, and he became a wanderer. While on his personal journey Hiawatha discovered the use of lake shells strung like beads as a form of writing, or system of memory recall, wampum. Hiawatha would redeem himself with the efforts of Deganawidah and the Iroquois condolence prayer song.

Wampum strings were carried by the Peacemaker and his partner to the various nations and were used to explain the Great Peace. Mohawk leaders accompanied Deganawidah and Hiawatha in their recruitment for member nations. Soon the Oneidas and the Cayugas joined the Mohawks.

All Onondaga chiefs, except for Atotarho, were compelled to join, and even the "warlike and independent" (Wallace 1994) two branches of the Seneca had joined. Atotarho was the only left to convince. With an eloquent statement followed by a show of support of the Five Nations, Atotarho finally succumbed to the Peace movement. He was not without benefit though.

Deganawidah had negotiated the host site of the council and council the presidship to Atotarho, now referred to as Tadodaho, as all head chiefs of the Six Nations have since been titled. The union was to remain strong, for it was to be a leader in unity in diversity. Five nations had five different customs, rituals, and practices that were preserved through their membership in the Kaianerekowa.

The Great Tree of Peace has its own constitution, originally in strings of wampum. The Constitution of the Great Tree of Peace is an instrument of a way of life rather than a defensive product abdicating protection from aggression. It is as simple, thorough, and complex as the U. S. Constitution. The many similarities can be traced directly to colonial experience in Haudenosaunee villages.

The starkest differences are the intentional elimination for women's rights. Rights and responsibilities go together. Iroquois women as mentioned previously have a tremendous role in Iroquois society. They nominated, or appointed leadership. They had the power of veto and impeachment and leaders could be removed from

office for failing to lead an exemplary life.

Robert Venable calls it a betrayal to Iroquois values to have omitted women. The checks and balance system that now has more check and less balance. In the U.S. majority can rule an important issue, whereas the Iroquois call for consensus on all important issues before their council. The council is made up of two houses: Elder Brothers; Mohawk, Seneca, Onondagas and the Younger Brothers, Cayuga, Oneida and Tuscarora.

Each nation sent representatives, some held more seats than others, but in the end each nation has only one vote, one voice. Each of the nations supported the league by offering its best leadership. As mentioned before, Onondaga became the host site and Atotarho was the agenda setter, moderator, and mediator in times of disagreement or confusion.

Councils met a minimum of once a year and as needed by sending runners to all nations. It was each member's responsibility to consider seven generations ahead in all their decisions. (Names of the original chiefs of the first council meeting became the titles for future chiefs). Different nations held variations of veto powers. For example, the Seneca, as the military leaders of the league, had veto power regarding war and other acts of aggression.

Other differences include the fact that the U.S. distinctly separates church and state and to the Iroquois there is no difference they are inseparable and integrated into Iroquois life. Another large discrepancy is the philosophy regarding property rights and individual ownership versus communal usufruct. Some things that are so common to the Iroquois were not included in their constitution.

Freedom of religion was considered a natural right and was a moot point. When new nations join, they are encouraged to practice and maintain any religious practice they have. Freedom of speech goes without saying for the Iroquois.

Implementation

The creation of this unit plan was designed exactly as the APS IEU curriculum development team created the NAS curriculum guide. It was designed to address the APHSDDCCSS with every lesson. As a reminder NAS is an elective credit course, but our goal is to improve student success and we do that by interdisciplinary study for holistic learning. Therefore, we address APHSDDCCSS standards in multiple disciplines across our curriculum.

Our NAS curriculum guide is developed in a way that allows for student growth (academically and personally). I intend to use this unit early in the school year. It is a rather limited unit, but the extension activities and related study are boundless. This unit will provide a strong foundation in portraying a people with pride and dignity and a unique system of justice in the oldest living democracy.

One way to meet our objectives at IEU in building healthy, strong, self-esteem in

our students is to aid and empower them. I believe that by studying the Iroquois Native American students will feel a sense of pride through the recognition and significance of Native American influence, impact and contribution, to not only the Constitution, but the birth of a nation.

Unit Overview

This unit can take five to ten class periods. The length depends on student engagement, teacher background and knowledge and choice of extension activities. The reasoning behind the planned lessons and extension activities is that they provide for anchoring exercises, full immersion into Bloom's Taxonomy from Knowledge to Evaluation, and in addressing each student's multiple intelligences.

To begin this unit, I would begin with a brief history of the Haudenosaunee (people of the long house). This history may start with contemporary Haudenosaunee celebrities. This is important to show the longevity, survival and continuance of the Six Nations. Iroquois government and culture is alive and well and the students need to be aware of this fact. In fact the Iroquois has a seat in the United Nations.

There are two videos that give a unique perspective of the People of the Longhouse. The first is titled "A Matter of Promises" by the Native American Public Broadcasting Consortium, and the other is a PBS special Bill Moyers with Oren Lyons. There are other videos that are also good, including a PBS video on the Iroquois creation story. These videos paint a picture of a contemporary people with a living history, tradition and culture while exploring current issues of the Haudenosaunee.

TNT has produced a program that aired on television called "Broken Circle". This film characterizes Iroquois action during the American revolution. It is an appropriate film for understanding the complexities that faced the People of the Longhouse.

Lesson Plan I

While discussing the who, what, when, where, and why the teacher can point to Iroquois members who have reached celebrity or public figure status. For instance the Iroquois Lacrosse team that took runner up in the World Lacrosse Championships in Australia this year. One can identify actors like Graham Green, musicians like Robbie Robertson, and comedians like Charlie Hill. These bring opportunities for the students to identify with someone they may be familiar with.

Of course lacrosse was a sport indigenous to this continent and was a major event for entertainment, sport and political discourse for the Iroquois. Hockey is another area where Iroquois men have earned respect in the National Hockey League. History books often reflect on the skills and aptitude of Iroquois men who built the sky towers and high risers in New York city. Obviously once the student's interest is peaked then you go into your lesson.

I start with a Geography check. Asking the student's where the Iroquois six Nations are? Where is New York? You can mention that Buffalo (i.e.: Bills, Sabres) is right outside of Onondaga, the central fire of the League. I would check students knowledge of the Great Lakes, rivers, like the St. Lawrence and so on . You can discuss the flora and fauna, ecology and environment.

I use different types of maps, atlas', globe, wall maps, and National Geographic maps of Indian land and reservations. For a hands on project I have students make maps creating their own legends or keys. This can be organized and carried out in a variety of ways. Individual or small group, rubrics and criteria can be established with student involvement.

I introduce, or reintroduce, geographical terms and concepts going over cardinal directions and so on. Learning map reading is a valuable life long tool. We discuss the fact that the Mohawk Nation is on both sides of the United States and Canadian border and how it came to be that way. There are plenty of opportunity to discuss boundary disputes between Canada, United States and the Haudenosaunee.

In Canada the reservations are called reserves. Canada, not having the best track record with its indigenous people, has made significant conciliations and recognition of the rights of the native people of Canada in recent time.

In the geography portion of the lesson my intention is for the student to know where the Eastern woodlands are, who the eastern woodlands people are, to name all 5-6 nations of the Iroquois, the five Great Lakes, the St. Lawrence river, the Atlantic Ocean. I would expect the students to be able to read maps, understand keys, legends and orientation, as well as to know terms and symbols.

Vocabulary is important in developing literacy skills. NAS students in particular need to be aware of specifics terms and concepts as applied to the unique relationships between indigenous Nations and the United States government. Things like sovereignty, Treaties and Treaty Law, are important to all people, especially for Native Americans. Other terms and language as recognized by the particular classroom teacher are added to the list. I usually have a writing exercise involving use of vocabulary.

Having students write sentences with vocabulary and term concepts is a lower level of understanding . Having student write a three or four paragraph essay utilizing their definitions and class notes asks them to analyze and synthesize the interrelationship between terms, vocabulary and student learning. Poetry is another option that offer students another learning perspective.

An extension exercise would be to calculate square mileage of Iroquois territory, before and after European contact and the American Revolution. You can do this for the entire league or individual nations. Learning the resources and economic conditions also demonstrate to the student, the depth of the Iroquois society.

This lesson meets the APSHSDCCSS standards in the following areas:

Geographic.

Understanding- Relative and Absolute location Place; physical and human systems Interaction; human and physical systems Regions; criteria and definition Math-IV Geometric concepts, calculating, formulas

Lesson Plan II

Since NAS has multiple responsibilities that include, learning to prepare for, and conduct research for their final project, it is logical to include a research exercise. The goal of this lesson would be to introduce or familiarize students with Internet exploration and conduct a library search. Done early in the year, this will prepare students for their long term project.

Students will become familiar with the AHS library and Internet search engines while gathering additional / supplemental material on a directed topic. Students can work in pairs investigating specific concerns. Students will learn how to focus their search, zero in on their topic, and choose the more appropriate search engine. Here again is a chance for vocabulary building; search engine, URL, and other terms learned while data searching.

The teacher can choose a topic like Iroquois or League of Six Nations for students to begin their search. They can also go after contemporary topics like World Lacrosse or an actor or celebrity. I use two class periods for this exercise. Students prepare to share their findings and URL's as well as their experience in exploring the net.

Therefore, while developing skills for individual research project, students are becoming proficient with computer use. In order to enhance student learning, challenges and rewards must be present. The computer provides those along with entertainment! Computer use and proficiency is a primary goal of Title IX grant in IEU.

Obviously, a teacher would need to reserve time in the computer lab. At AHS we have "flex" days where classes are two periods long. That works best for our computer use. I just learned we no longer have flex days, and I will have to make some adjustments and carry some lessons an extra day.

There are some great primary documents that can be accessed through educational software and CD-ROM. Check with your Librarian for what is available at your school.

Evaluation is, of course, on going: student portfolio, using teacher / student developed rubrics per lesson / unit. Here the teacher would monitor time on task, development of resource list and proper identification of URLs, group work, preparedness to share findings.

Lesson Plan III

In this next lesson we are prepared to delve into the Great Law of Peace or the Kaianerekowa of the Haudenosaunee, Iroquois Confederacy founded by Deganawidah sometime during the 10th-15th century (Schaaf, 1987). For this portion I use Dr. Schaaf and Jake Swamps presentation in a pamphlet produced through the Tree Of Peace Society. It includes the U. S. Constitution and many reference and resources. Dr. Schaaf uses American Indian Agent George Morgan's official and personal papers that explain the connections and "borrowing" by the framers of the U.S. Constitution.

The focus of this lesson is to become familiar with the Great Law of Peace. To recognize the use of wampum and wampum interpretation and how this democracy worked in the life of a member of the Six Nations. This lesson allows for the exploration of symbols and symbolism. DCCSS history skills on research, primary documentation, and analyses will be met.

Symbols and symbolism predicate the Iroquois culture. It permeates the Great Law of Peace and the constitution. The United States borrowed many symbols and ideas that are prevalent today from the Iroquois. They appear on our coins, our bills, our national bird, our speech, and slang.

The Iroquois, remember, used a great white pine to represent the Great Tree of Peace. The white pine was chosen because it was tall and it reached toward the sky (Heavens). The roots of the pine were said to extend to all four quarters of the earth. This was so, according to the Peace Maker, because the law (peace) was extended to embrace all mankind. The large branches signified shelter and protection for all member nations.

The Haudenosaunee referred to the confederacy as the "Great Peace." The eagle who is regarded in a sacred way, watches out for evil to protect the great peace. Again, Deganawidah's instructions called for the end to violence and abuse. Warriors were instructed to bury their weapons underneath the great white pine. Thus, the saying, "bury the hatchet."

Another opportunity to include art is during the discussion of symbols and symbolism. Students can draw or create an Iroquois symbol or concept and then write about its significance to the Haudenosaunee and to themselves. An optional assignment is to have them construct a poem using terminology from the Kaianerekowa. A rubric can be created for these assignments.

Time must be spent either in lecture, or storytelling format, meeting AP SHSDCCSS communication and listening standards, to share the evolution of the Great Law of Peace. Getting students to see the reasoning and the motivation for the work of Deganawidah will help them see its significance to the Haudenosaunee today. Students can work in pairs or small groups to read and come to understand the Kaianerekowa through question and discussion.

The next part of the lesson is constructing charts for later comparison with the

constitution. Students can use butcher paper to establish linear timelines for their comparisons. An extension activity could be the opportunity to show the PBS Bill Moyer Interview with Oren Lyons. Obviously a local elder or member of the Six Nations would be a great asset as a guest speaker or storyteller.

Again various APSHSDCCSS disciplines and competencies are met. Under Math Geometric Concepts IV linear measurement, graphing, inductive and deductive reasoning are applied. Language arts listening skills are met at various levels, speaking skills are addressed as well as reading comprehension.

Lesson Plan IV

Now it's time to check student knowledge of the Constitution. Some student recognition of similarities will have come up during the reading of the Kaianerekowa. A great video recently released for youth is hosted by Bill Maher of Politically Incorrect. This video makes fun while explaining the constitution at a level students will enjoy. The video can provide for a relaxed environment in which to discuss the constitution and the merits of its presentation.

After reviewing the Constitution and the Bill of Rights, students will draw on the some of the similarities. The challenge you pose to them will be to look for the differences between the Great Law of Peace and the Constitution and the Bill of Rights. Students will continue to work in pairs and small groups completing their comparison charts and time lines. Vocabulary and terms are important here to facilitate student understanding. This will segue into a discussion of current situations for both governments.

There are also several articles for the students to read in this lesson. These articles by Dr. Bruce Burton, Dr. Greg Schaaf, National Geographic, and Congressional Resolution 76, acknowledge and defend the fact that the Great Law of Peace, the democratic government practiced by the Haudenosaunee, predates European exploration or colonization in North America. Furthermore, evidence by the Morgan Papers, Benjamin Franklin's own words and writings, the structure and practice of our current government, cannot deny proper acknowledgment and appropriate recognition.

At this point students should be expected to know quite a lot about the Haudenosaunee and the Great Law of Peace, and that it predates the United States Constitution by at least 300 years. Students have now been progressively informed on the history and political philosophy of the Haudenosaunee. They have been reminded of the Constitution and Bill of Rights. They have now reached the synthesis stage in Bloom's taxonomy and the evaluation stage is next.

Assessment and evaluation are ongoing and meet previously stated APSHSDCCSS standards.

Lesson Plan V

It is time for discussion and debate. Are there really differences? Are there really similarities? What are they? Have students present their charts to the class and share their findings. Check student understanding with a written or verbal quiz, or perhaps a class game like Jeopardy. Depending on the size of the class, students could role play a Council meeting where colonist are present or another scenario.

These are the types of culminating activities that showcase enthused learning. A video tape of a reenactment or the game will be great for the students to watch at a later time. Photos would be appropriate for their portfolios.

Writing is important in our literacy based program, and the ability to express thoughts and understandings not only is necessary to communicate effectively it is a performance standard set by the district. Students should write an essay on the differences of the systems, philosophy of the Iroquois and the colonists, system of personal preference and reasoning behind it. It doesn't really matter as long as they are writing about their learning. Once again a rubric needs to be established, unless a standing rubric is used.

Portfolio assessment has been the means of assessment for three years now in APS IEU. It is comprised of student work, including first drafts and works in progress, quizzes, assignments and the rest of the work involved in NAS for the entire school year. IEU has also tried to empower the students by seeking their input in developing rubrics for assignments, as well as for their research projects.

In these lessons for the unit, Iroquois Contribution to the Constitution, the emphasis is placed on communication and understanding. Our goal is to empower students with history and tradition that is substantial and substantiated. It is hoped this exploration and mini research inspires a student to learn more of their tribal traditions and governments. Maybe it will just spark an idea, or support for tribal sovereignty.

As explained throughout the unit our assessment tools for this lesson will be to add to their portfolio. We will be assessing daily involvement and group work participation, note taking, discussion leading or supporting, timelines, charts of comparison and differences, maps, essay and related learning assessable participation in role playing or class game.

Sample Lesson Plans

Unit Plan I

Lesson Plan: Geography of the Six Nations

Grade Level 9-12

Goal: Meet AP SHSDCCSS, To learn about the Land, Resources and territory of the Six Nations

Objectives: Map Orientation, Iroquois land base and political dominion

Class Periods: 3-4 periods

Activity: Read and interpret maps, work in small groups and have students map each nation and quilt the maps at the end, incorporate music. Watch PBS documentary on Land of the Eagle 50 minute program

Vocabulary/Terms/Concepts: Five Great Lakes (Huron, Ontario, Michigan, Erie, Superior), St. Lawrence River, Mohawk, Cayuga, Oneida, Onondaga, Tuscarora, Seneca, Sovereignty, Justice, Peace, Law, League, Nation, Confederacy

Materials: North American Wall Map, Native American Map of federal reservations and Indian territory, Blank U. S. maps to be filled in by students, map of Iroquois dominion, poster board, consumables (ie: props;vegetation, sugar cubes, etc.), calculators, pen /pencil, colored pencils, markers, TV/VCR, video(s), Music, Tape/CD, CD-Rom, Iroquois music, flute, drum, etc.

Extension Activities: Video PBS Land of the Eagle series, Guest speakers, Iroquois creation stories, Include Iroquois traditional or contemporary music during map making activity Artist like; 1st Nations Women Singers, Flute music,

Evaluation / Assessment: ongoing, portfolio, teacher/student developed rubric based on exercises, map ID, group map project, vocabulary quiz

Lesson II

Lesson plan: Research Experience

Grade level: 9-12

Goal: To learn to use "search engines"

Objectives: To Identify appropriate data and information. To get additional and supplemental material for student learning. Develop skills for independent research.

Activity: Students will use internet to search for Data on the Iroquois using Native American Studies Research data.

Class Periods: 2 periods

Vocabulary/Concepts: search engine, URL,

Materials: Topic target term list, P/C, MAC, floppy disk to store student data, pen/paper & notebook

Extension Activities: Library search, CD or CD-ROM activities, establish academic communication

Evaluation / Assessment: Portfolio, teacher observation, time on task, url address list, material/data gathered, number and type of search engine used.

Lesson Plan III

Lesson Plan: The Great Law of Peace

Grade level: 9-12

Goal: To gain deeper understanding of the specifics of the Great Law of Peace as it relates to the U.S. constitution. To meet APSHSDCCSS standards in reading and comprehension, as well as, listening skills

Objectives: To learn how the league was formed. To learn the history of the Haudenosaunee. To identify symbols and symbolism as they relate to the Haudenosaunee.

Activity: Students will read the Great Law of Peace, (small groups, pairs) Will use butcher paper to create time line of Iroquois existence, and to list the concepts and rights as defined by the Kanerekowa

Class Periods: 1-3 periods

Vocabulary/Concepts: Younger Brother, Elder Brother, Council, Central Fire, Clan Mo

Materials: copy of the Great Law of Peace, video, paper, pencil/pen, notebook, butcher paper, art materials as needed

Extension Activities: PBS video Bill Moyers interview with Oren Lyons (55 minutes), art activity related to symbols and symbolism, poetry writing

Evaluation / Assessment: Portfolio, group work participation, group discussion, chart, vocabulary quiz/assignment

Lesson Plan IV

Lesson Plan: U. S. Constitution & Bill of Rights

Grade level: 9-12

Goal: To gain understanding of the U. S. Constitution. To meet APSHSDCCSS standards in social studies and Government.

Objectives: To learn about rights and responsibilities provide by the Constitution and Bill of Rights

Activity: Show Bill Maher Video "The Bill of Rights of Responsibilities", Debrief, students will create similar charts on butcher paper for time lines and Constitutional concepts.

Class Periods: 1-2 periods

Vocabulary/Concepts: Right, Responsibility,

Materials: copy of U. S. Constitution and Bill of Rights, Butcher paper, pen/pencil, notebook, paper

Extension Activities: Video with Bill Maher, Identify, contrast/compare shared symbols

Evaluation / Assessment: Portfolio development, quiz, Vocabulary, chart

Lesson Plan V

Lesson Plan: Analyzing the similarities and differences of the Great Law of Peace and the U. S. Constitution

Grade level: 9-12

Goal: To identify parallels and differences in the Great Law of Peace and the U. S. Constitution. To recognize the preexistence of the Iroquois constitutional democracy. To meet APSHSDCCSS standards in debate, analytical and synthesizing skills, personal communication.

Objectives: To understand the impact Native Americans and their active democracies of the Iroquois and Algonquian nations, had on framers of the constitution and European writers and philosophers.

Activity: Culminating activities, debate Kanerekowa and Constitution, importance to daily life, Students will present their charts to class sharing their findings, after their presentations students can play a form of Jeopardy or reenact a likely council meeting.

Class Periods: 1-2 Class periods

Vocabulary/Concepts: Treaty, Sovereignty, Constitutional Right,

Materials: several articles including; "From One Sovereign People to Another" National Geographic pg. 370-373, 2 articles from the 1998 Northeast Indian Quarterly Indian Roots of American Democracy Culture Encounter I by Dr. Bruce Burton, and Dr. Greg Schaaf and Senate Concurrent Resolution 76

Evaluation / Assessment: Portfolio development, student generated rubrics.

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Oren Lyons with Bill Moyers	PBS video 1989
Bill Maher	ICY Cambridge Educational 2000
Winds of Change Consortium 1990	Native American Public Broadcasting
Robbie Robertson	Capital Recording
Joanne Shenandoah	Canyon Recording
First Nations Women Singers	SOAR Distributing