

Ponca Tribal Encounter Kit

Teacher's Guide

THE PONCA TRIBAL ENCOUNTER KIT TEACHER'S GUIDE

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RESOURCES OF THE PONCA TRIBAL ENCOUNTER KIT

Teacher's Guide

Resources in the Ponca Tribal Encounter Kit
Background and the Ponca People Today
Activity 1: Stories of the Ponca
Activity 2: Touching the Buffalo
Activity 3: Ponca Language
Activity 4: The Trial of Standing Bear
Activity 5: Ponca Jeopardy
Section A: Nebraska Educational Objectives
Section B: Native Americans: What Not to Teach
Section C: Resource List

Activity Packets

Stories of the Ponca Tribe activity packet
Ponca Storyteller video tape
Story Transcript cards (4 copies)
Worksheet originals

Touching the Buffalo activity packet
Traditional Uses of the Buffalo cards (9 copies)
Worksheet originals
Buffalo picture

Ponca Language activity packet (see box)
Ponca Language audio tape
10 imitation eagle feathers
fabric swatches (9 colors)
Ponca Language flashcards (3 sets)

Trial of Standing Bear activity packet
Trial of Standing Bear video tape
Trial of Standing Bear teacher's copy
Trial of Standing Bear original

Ponca Jeopardy activity packet
Jeopardy game cards

Other Items

Buffalo Box

Ponca History Packet
The History of the Ponca Tribe
Ponca History Timeline
Ponca leaflet Nebraska Commission on Indian Affairs

Additional Resources
College of Journalism and Mass Communications. (1997) *Back from Oblivion*,
Depth Report. Lincoln: University of Nebraska-Lincoln
Howard, J. H. (1995) *The Ponca Tribe*. Lincoln: University of Nebraska Press.
Mulhair, C. (1992) *The Ponca Agency*. Niobrara: Charles Mulhair.
Skinner, A. (1998) *Lakota Classics: Ponca Societies and Dances*. Kendall Park:
Lakota Books.
Tibbles, T. H. (1972) *Standing Bear and the Ponca Chiefs*. Lincoln: University of
Nebraska Press.
A Pow Wow Experience activity book
Buffalo Trivia game
Gifts of the Buffalo coloring book
Ponca Songs audio tape

BACKGROUND AND THE PONCA PEOPLE TODAY

by Phil Wendzillo

In 1945 the government formulated a policy which called for termination of Indian Tribes. This policy affected some 109 tribes and bands, including 13,263 Native Americans and 1,365,801 acres of trust land. In 1962 the Congress of the United States decided that the Northern Ponca Tribe should be terminated. In 1966 the Northern Poncas were completely terminated and all of their land and holdings were dissolved. This termination removed 442 Ponca from the tribal rolls, dispossessed them of 834 acres, and began the process of tribal decline.

During the 1970s, members of the Ponca Tribe, unwilling to accept their status as a terminated tribe, initiated the process of restoration to federal recognition. In 1986 representatives from the American Indian Community Development Corporation of Omaha, Inc., Lincoln Indian Center, Sequoyah, Inc., and National Indian Lutheran Board incorporated the Ponca Restoration Committee, Inc. as a non-profit organization in Nebraska and was the base for the federal recognition effort.

In April of 1988, the Nebraska Unicameral passed Legislative Resolution #128 giving state recognition to the Ponca Tribe and their members. This was an important step in the restoration efforts. The Ponca Restoration Bill was introduced in the United States Senate on October 11, 1989 by Senators James J. Exon and J. Robert Kerrey. The Senate passed the Ponca Restoration Act by unanimous consent on July 18, 1990. The bill was signed into law on October 31, 1990 by President Bush.

Today the Ponca Tribe is headquartered in Niobrara, Nebraska. Since restoration in 1990, the Tribe has opened offices in not only Niobrara, but also Norfolk, Omaha, and Lincoln, Nebraska, as well as Sioux City, Iowa. The Tribe has opened a Museum in Niobrara, as well as The Ponca Health and Wellness Clinic in Omaha. The Omaha facility serves over 2000 Native Americans.

The Tribe today has 1900 members. It has several programs in education, social services, economic development, and culture open to its members. While the Tribe has a service area of 15 Midwestern counties, its population is spread out into over 40 states, plus members that reside in as far away as Canada and Africa.

In 1994 the Ponca Tribe held its first general election, ratified the Tribal Constitution, and held their first Pow-wow in over 50 years. In 1996, the Tribe opened up its land to buffalo. Our herd is the first to occupy these lands since the 1800s. As we grow, we continue to learn and hopefully we will continue to move forward or at least to our next stop in the circle of life.

Activity 1: Stories of the Ponca Tribe

- Overview:** Learn storytelling as a means of recording history.
- Duration:** 1 hour
- Group size:** Whole class, divided into groups of about five students
- Background:** Before writing was developed thousands of years ago, people learned about their past through storytelling. Stories are still told that have a moral to them and teach us how to live right. People still tell stories in their own families about special events. These stories become legends if told often. Stories can be told orally, in writing, or drawn in pictures on paper, rock, or hide.
- The Ponca people have many stories. They told stories of historical accuracy, stories of legends and beliefs, and stories of education.
- Subjects Covered:** This activity will help support the following objectives of the Nebraska Educational Standards. See Section A for a complete description of the objectives.
- Social Studies 1.5; 1.23; 4.2; 4.4; 4.11; 8.1.9; 8.2.7
 - Reading 4.1.3; 4.1.5; 4.1.8; 8.1.3; 8.1.5; 8.1.7
 - Writing 4.2.5; 8.2.5
 - Speaking 4.3.1; 4.3.2; 8.3.1; 8.3.2
 - Listening 4.4.1; 8.4.1
- Values:** Tradition, Education, Survival, Knowledge, Respect
- Materials:** **For Class:** Ponca Legends video (included in kit), story transcript cards (included in kit), VHS video player and television
- Per Student:** Paper, pencil, crayons or markers
- Preparation:** This activity may be conducted in any type of comfortable space indoors. Before the activity begins, set up the video and have students gather writing and drawing supplies.
- Starting Out:** Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. In this discussion, introduce the concept of storytelling to teach morals, values and tradition to the students. Ask the students what their favorite story is today. Discuss stories that might have been passed down in their families about events or family members.

Introduce each of the stories that are included on the video.

The Ponca History is one of struggles and triumph. Its rich history and tradition take them on a journey westward to settle in Nebraska, interacting with the Europeans, and finally termination and restoration (running time 10 minutes).

The Legend of the Butterfly teaches children to look deep within and try to be everything they can be (running time 1 1/2 minutes).

The Sacred Pole is a legend of Ponca and Omaha belief in a powerful pole as a gift from the Creator (running time 3 min. 15 seconds).

The final story is the Legend of the Smoke Maker, and his exploits (running time is 2 min. 30 seconds).

Action:

1. Divide the students into groups of approximately 5 students each.
2. As a class, watch the Ponca Legends video (total running time approximately 18 minutes). Direct students to pay attention to how the stories presented reflect the morals, values, traditions or history of the Ponca Tribe.
3. Have each group choose one of stories on the video.
4. Have the group review the story together, discuss its meaning and complete the viewing chart. (The story transcript cards included in the kit may be provided to the students.)
5. Have each group briefly share with the class what their story was about.
6. In their groups, have the students write the title of a story they would like to tell about anything in their life (i.e. family, friends, school, a trip, a pet, a feeling, etc.), identify a lesson it teaches, and share the story with the group.
7. Have the students write and illustrate their story, remembering to include the lesson it teaches.
8. Have each student (or volunteers) tell his or her story, or create a space in the classroom to post the stories.

Tying it all together:

Review and help students clarify and organize what they have learned.

1. Ask the students to tell what they learned from the stories.
2. Which story did they like the best?
3. What was the most important lesson or moral taught by their favorite story?
4. How do the students' stories differ from the Ponca stories?

Branching out:

Optional projects or activities that will help students build on their experiences.

1. Have a Ponca elder tell stories with morals or about their history and tradition.
2. Have each child ask his or her family for family legends that he or she can share at school.
3. Have students do reports on books and stories of the Ponca that were not read in class and present them to the class.

Resources:

- Howard, J. H. (1995) *The Ponca Tribe*. Lincoln: University of Nebraska Press.
- Tibbles, T. H. (1972) *Standing Bear and the Ponca Chiefs*. Lincoln: University of Nebraska Press.
- Skinner, A. (1998) *Lakota Classics: Ponca Societies and Dances*. Kendall Park: Lakota Books.
- Mulhair, C. (1992) *The Ponca Agency*. Niobrara: Charles Mulhair.

Activity 2: Touching the Buffalo

- Overview:** Touch parts of a buffalo and experience what they feel and smell like. Learn how people used the different parts of the buffalo.
- Duration:** 30-60 minutes
- Group Size:** Up to 40 students, divided into one to seven cooperative learning groups
- Background:** Though they were called buffalo by European settlers because of their similarity to Asian and African buffalo, American buffalo are properly referred to as bison. The term buffalo continues to be commonly used today. The buffalo was the staple not only of the Ponca Tribe, but all Plains Tribes. The Plains Tribes had over two hundred uses for the buffalo.
- For the Plains Tribes, the buffalo was their food and clothing. It provided shelter and tools. Parts were also used in ceremonies. No part of the buffalo was ever wasted. The Tribes used it to sustain themselves, and they respected this great animal for all it did for them. They didn't kill one unless there was a need. In later years senseless slaughter by settlers nearly caused the buffalo to become extinct. Today millions of buffalo roam on private lands throughout the country.
- Subjects Covered:** This activity will help support the following objectives of the Nebraska Educational Standards. See Section A for a complete description of the objectives.
- Social Studies 1.2; 1.3; 1.12; 1.28; 1.29; 4.4; 4.5; 4.7; 4.9; 4.12; 8.1.1; 8.1.9; 8.2.1
 - Science 1.1.4; 1.6.1; 4.1.1; 4.2.1; 4.6.3
 - Writing 4.2.5; 8.2.5
 - Speaking 4.3.1; 8.3.1
- Values:** Tradition, Education, Survival, Knowledge, Respect
- Materials:** **Class:** Buffalo Box (included in kit)
- Small Groups:** Investigative Reporting worksheet (original included in kit), Making Connections worksheet (original included in kit), laminated card "Traditional Uses of the Buffalo" (included in kit)
- Preparation:** This activity may be conducted in any type of comfortable space indoors. Prepare the space so that all students are able to touch the Buffalo Box and its contents.

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. Use the background material and additional resources provided to introduce the buffalo and its use by Plains Tribes. Brainstorm possible uses for familiar parts of the buffalo, such as the hide or bones. (See the laminated card, “Traditional Uses of the Buffalo” for suggestions.)

Divide students into cooperative learning groups (up to seven groups of three to six depending on class size). Each group should designate
a recorder who will write the group’s responses on the table provided
a reporter who will share the findings of the group with the whole class
investigators (1-4 investigators, depending on class size)

Action:

Students study and touch the contents of the Buffalo Box. As they examine the box and the objects inside, each group will complete the Investigative Reporting and Making Connections worksheets.

In order to facilitate time to work with all the objects, students should be encouraged to examine an individual artifact for two to five minutes and then give another group a chance to examine it. It may be appropriate to periodically remind students to share objects with the other groups.

As the groups work with the Buffalo Box and its contents, they will use the Investigative Reporting sheet to help them make deductions regarding how the objects in the box could be used. Students should realize that there may be more than one way to describe or use a particular object.

The groups will then use the Making Connections sheet to compare uses of the buffalo by Plains Tribes to what they use to meet the same purposes today. Here the teacher must guard against misconceptions and stereotypes. During this activity, students should recognize that there are similarities and differences between the daily life of the past and today.

Tying it all together:

Review and help students clarify and organize what they have learned.

Discuss the contents of the Buffalo Box and the completed tables.

Compare and contrast daily life in the past and present. Discuss how in the past, the Plains Tribes used different methods to provide the same things that students use in their daily life today.

Describe life in America before the 17th century by identifying how the Plains Tribes used the buffalo as part of their culture and economic system.

Consider how western settlement and federal policy changes affected the buffalo and the lives of the Plains Tribes.

Branching out:

Optional projects or activities that will help students build on their experiences.

1. Play the Buffalo Trivia Game included in kit to learn or review additional facts about the relationship between the buffalo and the Plains Tribes.
2. Have each student write and illustrate a story on the buffalo and its uses.
3. Have the students construct a timeline of the events that led up to and followed the slaughter of the buffalo by American settlers.
4. Have students find Native American stories or legends about the buffalo.
5. Visit a bison reserve.

Resources:

College of Journalism and Mass Communications. (1997) *Back from Oblivion*, Depth Report. Lincoln: University of Nebraska-Lincoln

Intertribal Bison Cooperative, P.O. Box 8105 Rapid City, SD 57703

Telephone: 605-394-9730 Fax: 605-394-7742

Email: itbc@enetis.net Web: www.intertribalbison.org

Activity 3: Ponca Language

- Overview:** Listen to and practice using Ponca words for colors, seasons and numbers from one to ten.
- Duration:** 30-60 minutes
- Group Size:** Whole class, divided into three groups
- Background:** Students listen to an audio tape of terms for colors, seasons and numbers from one to ten pronounced in English and Ponca. Flashcards, craft eagle feathers and fabric swatches are provided to help reinforce the terms. Eagle feathers are important to Ponca children and are used to practice counting. Fabric swatches are used to illustrate colors. Drawing is used to reinforce terms for the seasons.
- Subjects Covered:** This activity will help support the following objectives of the Nebraska Educational Standards. See Section A for a complete description of the objectives.
Social Studies 1.2; 1.6; 4.2
Listening 4.4.1; 8.4.1
- Values:** Education, History, Tradition
- Materials:** **Class:** Ponca Flashcards (included in kit), Ponca Terms audio tape (included in kit), cassette player
For Stations: craft eagle feathers (included in kit), fabric swatches (included in kit), and drawing supplies
- Preparation:** This activity may be conducted in a classroom setting. Set up three small group stations. At each station, the students will practice a different set of terms.
The first station will need flashcards with terms for numbers and the craft eagle feathers.
The second station will need flashcards with terms for colors and the fabric swatches.
The third station will need flashcards with terms for the seasons and drawing supplies.
- Starting Out:** Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. Introduce the Ponca language by talking about different languages spoken by students in the classroom (if any). Discuss why language is important. Ask students:

Why is it important for the Ponca Tribe to continue using their native language?
How does language help express the values of a culture?

Action:

As a whole class, play the audio tape of Ponca language while showing children the flashcards. Play the tape a second time repeating the words along with the tape.

Divide students into three groups and allow them to practice the words at each station. It may be necessary to set time limits for each station.

Numbers: This group will practice using Ponca terms to count craft eagle feathers.

Colors: This group will practice using Ponca terms to name the colors of the fabric swatches.

Seasons: This group will practice using Ponca terms for the seasons and draw a picture representing the season and incorporating the Ponca term.

Have the groups switch stations and practice the next set of words.

Tying it all together:

Review and help students clarify and organize what they have learned. Listen to the audio tape again as a whole group and have students repeat the words along with the tape.

Branching out:

Optional projects or activities that will help students build on their experiences.

1. Allow the students to make their own copies of the flashcards to take home and practice.
2. Have students use the resources provided to look up additional Ponca words.

Resources:

Howard, J. H. (1995) *The Ponca Tribe*. Lincoln: University of Nebraska Press.

Activity 4: Trial of Standing Bear

Overview: Re-enact the Trial of Standing Bear

Duration: Video 2 hours
Drawing the story (for younger students) 30 minutes
Reader's Theater (for older students) 60 minutes

Group size: Whole class

Background: The Trial of Standing Bear was a turning point in Indian Civil Rights. He was the first Indian to be recognized as an "person" within the meaning of the law.

In 1868, the Treaty of Fort Laramie forever altered the course of Ponca history. Among other things, it established the boundaries of the Great Sioux Reservation which included 96,000 acres of land that was the Ponca Reservation. The Ponca became trespassers in their own aboriginal homeland. Over the next eight years, the Ponca repeatedly appealed to the government for protection and assistance, but received very little.

In 1876, the government formulated a policy to consolidate as many tribes as possible in Indian Territory in Oklahoma. The Ponca Tribe was approached by a government agent who offered to take the Ponca chiefs to Oklahoma to look over several alternative reservation sites. Prior to their departure, the agent promised the chiefs that if they didn't like the land they saw, they could return to their Nebraska homeland. The Ponca chiefs made the journey to Indian Territory, visiting many different land reserves which were equally barren and unsuitable for agriculture.

The chiefs agreed not to exchange their land, but instead return home. Upon informing the agent of their decision, the agent threatened to withdraw all money and support, including the interpreter. The chiefs stubbornly refused to relinquish their Nebraska homeland, so the agent departed without the Ponca chiefs. The chiefs, some of whom were advanced in years and ill, were forced to make the journey in the middle of winter without money, food, or an interpreter. Fifty days later, near starvation, the Ponca chiefs reached the Oto Reservation along the Kansas-Nebraska border where the Otos provided them with enough food and ponies to make their way back to Niobrara.

When the chiefs reached home, they found their people already preparing for the move. Federal troops were called in to enforce the removal orders. The long march took a heavy toll on the tribe, over half of whom were women and children. Storms, poor roads and traveling conditions greatly impeded their journey, causing much suffering and death. Standing Bear's daughter was

among those who died along the way. Finally, the death of Chief Standing Bear's eldest son set in motion events which were to bring a measure of justice and worldwide fame to the chief and his tribe. Unwilling to bury his child in the strange country, Standing Bear gathered a few members of his tribe and started for the Ponca burial ground in the north.

Because Indians were not to leave their reservation without permission, Standing Bear and his followers were labeled as a renegade band. The Army advanced and took them into custody and were prepared to escort them back to their reservation in Indian Territory. The *Omaha Daily Herald* publicized the plight of the Ponca and two prominent Omaha attorneys decided that a writ of *habeas corpus* could prevent the Ponca from being forcibly returned to their reservation in Indian Territory. The government disputed the right of Standing Bear to obtain a writ of *habeas corpus* on the grounds that an Indian was not a "person" under the meaning of the law.

The case of Standing Bear vs. Crook was brought before Judge Elmer S. Dundy in US District Court on April 30, 1879. On May 12, 1879 Judge Elmer S. Dundy filed in favor of Standing Bear. The government appealed Dundy's decision, but on June 5, 1880, the Supreme Court of the United States dismissed the case leaving Standing Bear and his followers free and clear in the eyes of the law. Although Standing Bear and his followers were free, they had no home to return to until August of 1881, when 26,236 acres in Knox County, Nebraska, were returned to the Ponca.

Subjects Covered: This activity will help support the following objectives of the Nebraska Educational Standards. See Section A for a complete description of the objectives.

- Social Studies 1.1; 1.5; 4.2; 4.4; 4.5; 4.6; 4.7; 4.9; 4.10; 4.11; 4.12; 4.24; 8.1.4; 8.1.9; 8.1.10; 8.2.1; 8.2.7; 8.2.8
- Reading 4.1.3; 4.1.8; 8.1.1; 8.1.3
- Speaking 4.3.1; 4.3.2; 8.3.1; 8.3.2
- Listening 4.4.1; 8.4.1

Values: Tradition, Family, Survival, Respect, Knowledge, Education

Materials: **Group:** Trial of Standing Bear video, VHS video player and television

Per student: A large sheet of paper and drawing supplies (for younger students), a copy of the Trial of Standing Bear script (for older students)

Preparation: This activity may be conducted in any type of comfortable space indoors. Photocopy an appropriate number of scripts for the dramatic reading.

Starting Out: Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare them for learning. Use the

background material and additional resources provided to introduce the story of Standing Bear.

Action:

1. Watch the video. The video is very well done and effective at presenting the story of the trial, however, it will take 120 minutes of class time. For younger students, or if time is limited, preview the video and select the most appropriate portions to view. Direct students to pay particular attention to the arguments made by each side during the trial.
2. Discuss the video. Encourage students to think about how different people felt about their role in the trial (ex. General Crook, Standing Bear, his wife, Tibbles, Poppleton, Webster, Lambertson, Judge Dunby, etc.).

Drawing the story, for younger students:

1. Discuss which parts of the trial were the most important (you may want to see script for suggestions).
2. Have students fold their paper to divide it into eight sections of equal size. In each section, they will create an illustration and caption for one of the important parts of the trial.
3. When completed, have students share their drawings with the whole class.

Reader's theater, for older students:

1. Assign students to read each character. Because there are only ten characters, you may choose to have students share a part. The characters are:
 - A.J. Poppelton: A well known Omaha lawyer for Union Pacific who helped represent Standing Bear.
 - John Webster: An Omaha lawyer who offered to represent Standing Bear.
 - Thomas Tibbles: A reporter for *Omaha Daily Herald* who spread word about the plight of Standing Bear and his band.
 - Judge Elmer Dundy: US District Court judge.
 - Mr. Lambertson: The lawyer representing the US government.
 - Standing Bear: The man who led a band of the Ponca from Oklahoma back to Nebraska. He is suing the government for arresting them and ordering them back to the reservation.
 - General Crook: The Army Commander of Fort Omaha.
 - Lieutenant Carpenter: The officer responsible for arresting Standing Bear and the band of Ponca on the Omaha reservation.
 - Clerk: A US District Court clerk.
 - William Hamilton: A white man who lives and works on the Omaha Reservation. He has been called to testify at the trial.
2. Perform the dramatic reading pausing for discussion as indicated by the script.

Tying it all together: Review and help students clarify and organize what they have learned. Discuss the far reaching effects of these events.

What can we learn from these events today?

Have the students consider how these events effected the civil rights movement in the United States. Can you think of any similar stories of people who were denied their rights?

(For younger students only.) Ask the students to share why they selected the parts of the story they did. Consider whether students selected the same or different parts. Why or why not?

(For older students only.) Ask the students again how different people may have felt about their role in the trial (use the same people that were used in the discussion of the video). Did performing the play change their opinion?

Branching out: Optional projects or activities that will help students build on their experiences.

1. Have students find additional information on Standing Bear and the Ponca tribe and write a report.
2. Construct a timeline of the events in the Trial of Standing Bear.
3. Have a classroom debate of the two sides of the Trial of Standing Bear.

Resources:

Howard, J. H. (1995) *The Ponca Tribe*. Lincoln: University of Nebraska Press.

Tibbles, T. H. (1972) *Standing Bear and the Ponca Chiefs*. Lincoln: University of Nebraska Press.

Activity 5: Ponca Jeopardy

- Overview:** Learn about the Ponca Tribe in a fast paced game-show type of activity.
- Duration:** 45-60 minutes (or more if desired)
- Group Size:** Up to 36 students, divided into three to six teams
- Background:** This is played like the TV game show “Jeopardy.” Rather than providing answers to questions, students must come up with the appropriate question for each answer given. The answers are divided into ten categories. The categories are: Arts, Crafts & Animals, Contemporary History, Family, Food, Ponca Facts & History, Ponca Societies & Dances, Religion, Restoration, Standing Bear, and Trail of Tears.
- Subjects Covered:** This activity will help support the following objectives of the Nebraska Educational Standards. See Section A for a complete description of the objectives.
Social Studies 1.1; 1.5; 4.2; 4.4; 4.5; 4.6; 4.7; 4.11; 4.24; 8.1.1; 8.1.4; 8.1.9; 8.2.1; 8.2.8
Speaking 4.3.1; 8.3.1
Listening 4.4.1; 8.4.1
- Values:** Education, Tradition, Knowledge, Teamwork
- Materials:** **Class:** Jeopardy Category game cards (included in kit)
Per Team: hand bell (included in kit)
- Preparation:** This activity may be conducted in any classroom setting. Arrange the classroom so that each team may sit together and each student can reach their team’s bell.

Post the Jeopardy categories and point values where all students can see them. Laminated cards may be taped to a chalkboard, bulletin board or wall. Organize the Jeopardy game cards so that they are separated by category (each category is a different color) and in order by point value (there are multiple questions for each point value. You may not want to use all the questions. For younger students, it may be appropriate to use only the questions with lower point values that are designed to be easier.

If you choose to keep score for each team, appoint a scorekeeper. The game can also be played without keeping score by simply choosing a category and

randomly selecting an “answer” from that category. The game may also be played with a single score for the whole class.

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare them for learning. Introduce Ponca Jeopardy by discussing the TV game show to help students establish familiarity.

Explain to students that this game focuses on detailed aspects of the culture and history of the Ponca Tribe and they should not expect to know all these facts. Explain that the goal is not to know all the information, but to learn more as they play. Also, remind them that all the categories are all related to the Ponca Tribe and the questions with higher point values are more difficult.

Action:

1. Divide the students into three to six teams of one to four players.
2. Explain the rules and demonstrate the format of the Ponca Jeopardy Game. This is played like the TV game show “Jeopardy.” Students must come up with the correct “question” in order to receive points. The “answers” are divided into five categories. Each “answer” has a point value.
3. One team is chosen to start. They pick a category and point value. The “answer” is read off the card. Any team can ring in with their bell, if they know the “question.” The first team to ring in will get the opportunity to “state the question” to the answer given. If correct, the team will get the appropriate point total. However, if incorrect, the point total is deducted from the team’s score. Remind students that their response must be stated as a question (i.e. “Who is Standing Bear?”).
4. Have the students play one or two practice turns.
5. Ask for questions. Be sure students understand how the game is played before you proceed.
6. Play game for a set period of time.
7. The team with the highest score wins the game.

Tying it all together:

Review and help students clarify and organize what they have learned from the game.

- What new facts did you learn playing the Ponca Jeopardy Game?
- Which was the most difficult question you answered correctly?
- Which answer surprised you the most today?

Branching out:

Optional projects or activities that will help students build on their experiences.

1. Have students use the resources below or additional resources to research the information presented in Ponca Jeopardy.
2. Have students create additional Jeopardy “answers” based on what they have learned.

3. Have students construct a timeline of significant events in the history of the Ponca Tribe.

Resources:

Howard, J. H. (1995) *The Ponca Tribe*. Lincoln: University of Nebraska Press.

Tibbles, T. H. (1972) *Standing Bear and the Ponca Chiefs*. Lincoln: University of Nebraska Press.

Skinner, A. (1998) *Lakota Classics: Ponca Societies and Dances*. Kendall Park: Lakota Books.

Mulhair, C. (1992) *The Ponca Agency*. Niobrara: Charles Mulhair.

Nebraska Educational Objectives

The activities of the Ponca Tribal Encounter kit support the following objectives of the Nebraska Educational Standards. The description of each activity will list the specific objectives it supports referred to by number.

Social Studies

- 1.1: Students will understand that history relates to events and people of other times and places by:
 - Identifying past events and people in legends and historical accounts.
 - Identifying Americans through exposure to biographies of important people of the past.
 - Identifying leaders from the past through exposure to biographies and stories.
- 1.2: Students will compare everyday life in different places and times and recognize that people, places and things change over time by:
 - Comparing current school and community with past school and community.
 - Comparing contemporary American life with American life in previous time periods.
- 1.3: Students will construct time lines to show sequence and change, identifying examples of possible cause and effect.
- 1.5: Students will explain the past and present through pictures, oral history, letters or journals.
- 1.6: Students will compare and contrast cultures of families past and present.
- 1.12: Students will describe how climate, location, and physical surroundings affect the lives of people, such as their food, clothing, shelter, transportation and recreation.
- 1.23: Students will demonstrate good citizenship and demonstrate an understanding of its importance by:
 - Taking turns and sharing.
 - Taking responsibility for certain classroom chores.
 - Explaining why it is important to show respect for self, family, and others.
 - Identifying examples of honesty, courage, patriotism and other admirable character traits seen in American history.
 - Identifying examples of rules and consequences of breaking them.
- 1.28: Students will identify what inventions are, explain why they are important, and describe a helpful invention.
- 1.29: Students will identify ways that people grow and change over time.
- 4.2: Students will identify and describe the past and present contributions of people.
- 4.4: Students will compare and contrast daily life in the past and present.
- 4.5: Students will explain how historic and geographic factors affected the expansion and development of Nebraska.
- 4.6: Students will trace Nebraska's 20th century by:
 - Identifying the accomplishments of prominent Nebraskans.
 - Explaining the impact of advances in transportation, communication, immigration, and economic development.
- 4.7: Students will describe Nebraska's history from territory to statehood.
- 4.9: Students will make a historical map of Nebraska and the surrounding region.
- 4.10: Students will analyze the migration patterns in Nebraska.
- 4.11: Students will identify significant individuals and historical events in their community and in Nebraska and explain their importance.

- 4.12: Students will develop historical analytical skills by:
- Identifying, analyzing, and making generalizations about how people in Nebraska lived using primary sources.
 - Comparing documentary sources on historical figures and events with fictionalized characters and events to distinguish fact from fiction.
- 4.24: Students will identify examples of the extension of the rights and responsibilities of citizenship in American history and the contributions of Native Americans, Hispanic Americans, African Americans, European Americans and Asian Americans, individuals and groups.
- 8.1.1: Students will describe life in America before the 17th century by:
- Identifying and describing culture and economic systems of the first Americans.
 - Explaining how geography and climate influenced the way Native Americans lived.
- 8.1.4: Students will analyze the United States Constitution and the Bill of Rights, such as:
- The Native American heritage.
 - The philosophy of government expressed in the Declaration of Independence.
 - The powers granted to Congress, the President, the Supreme Court, and those reserved to the states.
- 8.1.9: Students will develop skills for historical analysis, such as the ability to:
- Identify, analyze, and interpret primary sources such as artifacts, diaries, letters, photographs, art, documents, newspapers, and contemporary media such as television, movies, and computer information systems to better understand events and life in United States history to 1877.
 - Identify characters, settings and events from narratives of Nebraska, America and world history.
 - Construct various timelines of American history from pre-Columbian times to 1877, highlighting landmark dates, technology changes, major political and military events, and major historical figures.
- 8.1.10: Students will develop skills in discussion, debate, and persuasive writing by analyzing historical situations and events such as:
- Different historical perspectives of people.
- 8.2.1: Students will explain how, following the Civil War, massive immigration, combined with the rise of big business, heavy industry, and mechanized farming transformed American life, such as:
- Western settlement and how federal policy changes affected Native Americans, Hispanic Americans, African Americans, European Americans and Asian Americans, individuals and groups.
- 8.2.7: Students will develop skills for historical analysis such as the ability to:
- Identify, analyze, and interpret primary sources such as artifacts, diaries, letters, photographs, art, documents, newspapers, and contemporary media, and computer information systems, making generalizations about events and life in United States history since 1877.
 - Recognize and explain how nationalism, race, religion, and ethnicity have influenced different points of view.
 - Distinguish fact from fiction by examining documentary sources.
 - Construct various timelines of United States history since 1877, such as landmark dates, technological and economic changes, social movements, military conflicts, and presidential elections.

8.2.8: Students will evaluate different assessments of the causes, costs, and benefits of major events in recent American history to develop discussion, debate, and persuasive writing skills.

Science

1.1.4: By the end of first grade, students will develop an understanding of form and function.

1.6.1: By the end of first grade, students will develop an understanding of technological design.

4.1.1: By the end of fourth grade, students will develop an understanding of systems, order, and organization.

4.2.1: By the end of the fourth grade, students will develop the abilities needed to do scientific inquiry.

4.6.3: By the end of fourth grade, students will develop an understanding of the abilities to distinguish between natural objects and objects made by humans.

Reading

4.1.3: By the end of fourth grade, students will identify the basic facts and essential ideas in what they have read or viewed.

4.1.5: By the end of the fourth grade, students will identify characteristics of different types of text.

4.1.8: By the end of the fourth grade, students will identify similar ideas across a variety of narratives and stories.

8.1.1: By the end of the eighth grade, students will identify the basic facts and essential ideas in what they have read or viewed.

8.1.3: By the end of the eighth grade, students will identify characteristics of different types of text.

8.1.7: By the end of the eighth grade, students will interpret the meaning of literary works, nonfiction, films, and media by using different analytic techniques.

Writing

4.2.5: By the end of the fourth grade, students will use self-generated questions, note-taking, summarizing and outlining to enhance learning.

8.2.5: By the end of the eighth grade, students will use self-generated questions, note-taking, summarizing and outlining to enhance learning.

Speaking

4.3.1: By the end of the fourth grade, students will pose questions and contribute their own information or ideas in class discussions in order to acquire new knowledge.

4.3.2: By the end of the fourth grade, students will make oral presentations that demonstrate appropriate consideration of audience, purpose, and information to be conveyed.

8.3.1: By the end of the eighth grade, students will pose questions and contribute their own information or ideas in class discussions in order to acquire new knowledge.

8.3.2: By the end of the eighth grade, students will make oral presentations that demonstrate appropriate consideration of audience, purpose, and information to be conveyed.

Listening

4.4.1: By the end of the fourth grade, students will gain information or complete tasks by listening.

8.4.1: Apply listening skills in a variety of settings.

NATIVE AMERICANS: WHAT NOT TO TEACH

By June Sark Heinrich

Nebraska Curriculum Institute on Native American Life (1979)

University of Nebraska-Lincoln

June Sark Heinrich directed an alternative school for Native American children in Chicago. Her experiences there revealed many inadequacies in the way teachers present the history and heritage of Native peoples in the classroom. She offers the following pointers to aid elementary school teachers in correcting the most common errors made in presenting Native American subject matter.

10 CLASSROOM “DON’TS”

--Don’t use alphabet cards that say A is for apple, B is for ball, and I is for Indian.

The matter may seem to be a trivial one, but if you want your students to develop respect for Native Americans, don’t start them out in kindergarten equating Indians with things like apples and balls. Other short “i” words (imp, ink or infant) could be used, so stay away from I-is-for-Indian in your alphabet teaching.

--Don’t talk about Indians as though they belong to the past.

Books and filmstrips often have titles like “How the Indians Lived,” as though there aren’t any living today. The fact is that about 800,000 Native Americans live in what is now the United States, many on reservations and many in cities and towns. They are in all kinds of neighborhoods and schools and are in all walks of life. Too many Native Americans live in conditions of poverty and powerlessness, but they are very much a part of the modern world. If the people who write books and filmstrips mean “How (particular groups of) Native Americans Lived Long Ago,” then they should say so.

--Don’t talk about “them” and “us.”

A “them” and “us” approach reflects extreme insensitivity, as well as a misconception of historical facts. “They” are more truly “us” than anyone else. Native peoples are the original Americans and are the only indigenous Americans in the sense that all of their ancestors were born on this land. Everybody else in this country came from some other place originally.

--Don’t lump all Native Americans together.

There were no “Indians” before the Europeans came to America--that is, no peoples called themselves, “Indians.” They are Navajo or Seminole or Menominee, etc. The hundreds of Native groups scattered throughout the U.S. are separate peoples, separate nations.

They have separate languages and cultures and names. Native Americans of one nation were and are as different from Native Americans of another nation as Italians are from Swedes, Hungarians from the Irish or the English from the Spanish. When referring to and teaching about Native Americans, use

the word “Indian”--or even “Native American”--as little as possible. Don’t “study the Indians.” Study the Hopi, the Sioux, the Nisqually or the Apache.

--Don’t expect Native Americans to look like Hollywood movie “Indians.”

Some Native Americans tell a story about a white “American” woman who visited a reservation. She stopped and stared at a young man, then said to him, “are you a real Indian? You don’t look Indian.”

Whatever it is that people expect Native Americans to look like, many do not fit those images. Since they come from different nations, their physical features, body structure and skin colors vary a great deal and none has red skin. Of course, Native and non-Native Americans have intermarried so that many Native Americans today have European, African or other ancestry. Therefore, don’t expect all Native Americans to look alike any more than all Europeans look alike.

--Don’t let TV stereotypes go unchallenged.

Unfortunately for both Native and non-Native American children, TV programs still show the savage warrior or occasionally the noble savage stereotypes. Discuss with children the TV programs they watch. Help them understand that from the Native American point of view, Columbus and other Europeans who came to this land were invaders. Even so, Native Americans originally welcomed and helped the European settlers. When they fought, they were no more “savage” than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not “savage warriors,” neither were they “noble savages.” They were no more nor less noble than the rest of humanity.

Another common stereotype is the portrayal of the “Indians” as a person of few words, mostly “ugh.” The fact is that early European settlers were aware of and commented specifically on the brilliance of Native American oratory and the beauty of their languages.

Stereotypes are sneaky. They influence the way we talk and live and play, sometimes without our knowing it. Don’t say to your students, “You act like a bunch of wild Indians.” Don’t encourage or even allow children to play “cowboy and Indians.” Be sensitive to stereotypes in everything you say and do.

--Don’t let students get the impression that a few “brave” Europeans defeated millions of “Indians savages” in battle.

How could a few Europeans take away the land of Native Americans and kill off millions of them? This did not all happen in battle. Historians tell us that, considering the number of people involved in the “Indians” wars; the number actually killed on both sides was small. What really defeated Native Americans were the diseases brought to this continent by the Europeans. Since Native Americans had never been exposed to smallpox, measles, tuberculosis, syphilis and other diseases that plagued the Old World, they had no immunity and were thus ravaged. Between 1492 and 1910, the

Native population in the U.S. area declined to about 200,000. Help your students understand that it was germs and disease, not Europeans' "superior" brains and bravery, that defeated the Native peoples.

--Don't teach that Native Americans are just like other ethnic and racial minorities.

Ethnic and racial minorities in the U.S. share in common discrimination, unemployment, poverty, poor education, etc. But they are not all alike. The problems these groups encounter are not all the same, nor are their solutions. Perhaps the biggest difference between Native Americans and other U.S. minorities is that Native peoples didn't come from some other land. This land has always been their home.

Although dispossessed of most of their land, Native peoples didn't lose all of it. According to U.S. law, Native American reservations are nations within the United States. U.S. government and business interests persist in trying to take away Native land--especially land containing oil or other valuable resources. However, the fact is that Native American--by treaty right--won their land. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. And though often ignored and/or violated, U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, attest to those claims.

--Don't assume that Native American children are well acquainted with their heritage.

If you have Native American children in your class, you may expect that they will be good resource persons for your "unit on Indians." Today, it is not unlikely that such children will be proud of being Native American. Some may participate in traditional activities of their cultures.

In general, however, Native children have much in common with other children in the U.S. in that they know far more about TV programs than about their own national ways of life. They eat junk food and want all of the things most children in our society want. If lost in a forest, they would not necessarily be able to manage any better than other children would. Like other children in the U.S., Native children need to be taught about the Native heritage, which, in a very real sense, is the heritage of everybody living in the U.S. today.

--Don't let students think that Native ways of life have no meaning today.

Native arts have long commanded worldwide interest and admiration. But far more important for human and ecological survival are form of life, human and non-human, harmony between humans and nature rather than conquest and destruction of nature---these are vital characteristics of Native ways of life. All peoples in the U.S. can and must learn to live in harmony with the natural world and with one another. That is one lesson Native peoples can teach the world, and that is one of the most significant lessons you should teach your students about "the Indians."

RESOURCE LIST

Additional resources for information regarding the Ponca Tribe of Nebraska.

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