



REBEL MUSIC NATIVE AMERICA

TEACHER'S GUIDE, CONTEXT LESSON PLAN AND
EPISODE DISCUSSION GUIDE

ABOUT THE EPISODE

Rebel Music: Native America is one episode of a six-part documentary film series that explores the lives of young people who are using their art and music to ignite social and political change around the world. *Rebel Music: Native America* highlights Native American musicians who are using their art to inspire and transform their communities and the places they travel. This powerful story from South Dakota, Chilliwack, British Columbia, Canada, and New York City depicts the lives of four characters: **Frank Waln**, a Lakota hip-hop artist who is fighting to save the environment, **Inez Jasper** a Skowkale musician who is bringing awareness to missing and murdered indigenous women in Canada, and **Nataanii Means** and **Mike Cliff (aka Witko)**, Oglala Sioux from Pine Ridge Reservation in South Dakota who are encouraging youth to find strength and inspiration through music amidst high suicide rates in their community. These musicians demand positive change for their communities, harnessing the power of music to elevate their voices and escalate awareness. They understand that the future of their communities is at risk and are fighting in hopes of a more promising existence.

GOALS OF THE LESSON PLANS

Rebel Music: Native America invites participants to ask: "How do we understand the complex history of North America?" The lessons will help students build a deeper understanding of Native American history and contemporary and historical issues that influence indigenous communities in the United States and Canada by examining the powerful narratives of youth, analyzing various texts, and making connections to their personal experiences. Critical thinking questions and inquiry-based activities encourage participants to consider the complexities of history, the environment, gender issues, and suicide in Native American communities.

TARGETED AUDIENCE

These lesson plans were designed for English Language Arts/Literacy in History and Social Studies Common Core State Standards, grades 9-10 and 11-12. We encourage educators and facilitators to use these lesson plans with instructional flexibility, modifying, adapting, and simplifying as necessary. All Rebel Music episodes are free and online at www.rebelmusic.com/edu.



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NATIVE AMERICA

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EPISODE DISCUSSION GUIDE

FORMAT OF THE LESSON PLANS:

THE CURRICULUM INCLUDES

- About Native America
- Teacher's Guides
- Context Lesson Plans
- Episode Discussion Guides
(with Extended Learning Opportunities)

All lessons are approximately one hour, although some may require follow-up lessons to complete the activities. Context lesson plans are used before viewing the episode and meant to prepare students for the topics visited in the episode. These plans contextualize the narratives and topics in Rebel Music by giving an overview of the themes and/or country of focus. The context lesson plans are not intended to give a detailed history of the community or country. Episode discussion guides include discussion questions, classroom activities for deeper understanding, and extended learning opportunities. The guides are student handouts that ask students to analyze and deconstruct messages and narratives in the episode. Classroom activities help students summarize the central themes of the episode. Extended learning opportunities encourage students to use their knowledge in a way that is personally meaningful, and engages them with their "community".

TIPS FOR IMPLEMENTATION

1. Pause the video
2. Watch the episode twice
3. Preview the questions
4. Split up the questions
5. Have students pick the questions which interest them

ABOUT THE AUTHORS

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REBEL MUSIC

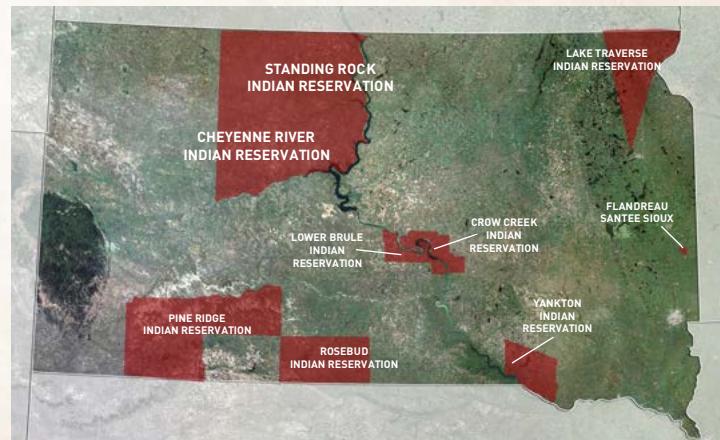
NATIVE AMERICA

Note: Indigenous people lived in North America for thousands of years before European explorers first arrived in the 11th century. Below are brief informational sections on the Sicangu Lakota, Oglala Sioux, and Skowkale First Nation. The aim is to help viewers of Rebel Music understand the basic information needed to engage in the episode's stories. This historical and geographical overview is not a comprehensive history. It is strongly recommended that educators expand on these histories to provide critical information to students.

ABOUT THE SICANGU LAKOTA FROM THE ROSEBUD SIOUX TRIBE IN SOUTH CENTRAL SOUTH DAKOTA

South Dakota is home to more than 65,000 American Indians. There are nine reservations in South Dakota. According to the American Indian Tribal Census Tracts by the Census Bureau, more than half of South Dakota's American Indian population live on reservations. The tribe's official website states that about one-third live off reservations and in urban areas. Most of the state's Native American population are associated with tribal bands commonly known as the Sioux. These people are also named, or recognized, by their band's dialect - either Dakota, Lakota or Nakota. Three dialects exist because the Sioux were spread out over the plains region. According to Nelson Chaske, "Before the 1800's there were no Lakotas or Nakotas, there was only Dakota, as when a people move to different areas they develop a different "way" of speaking, this denotes, the persons, family ties and even sex (there are male and female words). This is also shown in regalia, art, story telling, song, dress, it was a simple way of showing a difference, yet still not separating themselves from one another" (<http://www.hanksville.org/daniel/lakota/Lakota.html>). Lakota are comprised of seven tribal bands. The "Sicangu" are one of the seven Lakota tribes who live on the Rosebud Reservation in South Dakota (New Lakota Dictionary Online).

The Rosebud Sioux Reservation is located in Todd County, south central South Dakota, and borders the Pine Ridge Reservation and Nebraska. The Reservation is a total area of 1,442 sq. mi and has a population of approximately 10,000 people, although this demographic varies because people often travel back and forth from the reservation. There are twenty communities within the reservation borders. The majority of those people are between the ages 0-29 years.



The Rosebud Sioux Tribe's official website tells the story of the Sioux name:

The name Sioux comes from Nadowe Su, which is Algonquin meaning "Little Rattle." The story, as recorded, says the phrase comes from the rattling sound a snake makes before it bites. French traders and trappers changed the spelling from Su to Sioux and dropped Nadowe. This is how the great Oceti Sakowin became commonly known as Sioux.

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ABOUT THE SICANGU LAKOTA FROM THE ROSEBUD SIOUX TRIBE IN SOUTH CENTRAL SOUTH DAKOTA [continued]

In the 1880's, the Tribes of the Great Sioux Nation signed treaties with the United States establishing the boundaries of the Tribes and recognized their rights as a sovereign nation. The Sicangu Lakota (Rosebud Sioux) are a federally recognized tribe with sovereign status. This status gives them the right to elect their own officials, manage tribal affairs, regulate their own territory, and create and enforce their own tribal laws. According to the Official Site of the Rosebud Sioux Tribe, the Tribal governments have rights over land for transportation purposes, electrical transmission lines, oil and gas pipelines, and authority on waterways, and streams running through any part of the reservation.

The Sicangu people were moved five times before established as a sovereign nation, the Rosebud Reservation, in 1889. The land promised to the Rosebud Sioux community, by the U.S. government, slowly reduced as the Homestead Acts allowed settlers to aggressively encroach on Native American territory. The Dawes Act (1887) forced the privatization of Indian lands on reservations to Native Americans. The Federal government purchased and sold any reservation lands that were not privatized to non-Natives. Land disputes persisted and in the Black Hills Land Claim of 1980, the United States Court of Claims stated and responded to these conflicts:

WHEREAS, the Great Sioux Nation Tribes sued the United States in the U.S. Court of Claims, and on appeal the U.S. Supreme Court stated: "The Court also remarked upon President Grant's duplicity in breaching the government's Treaty obligations to keep trespassers out of the Black Hills, and the pattern of duress practiced by the government on the starving Sioux to get them to agree to the sale of the Black Hills. The court concluded a more ripe and rank case of dishonorable dealings will never in all probability be found in our history...", U.S. v. Sioux Nation 100 S. Ct. 2716, 2727, 448 U.S. 356, 388 (1980) (National Congress of American Indians)

The Tribal government operates under a constitution approved by the Tribal membership and Tribal Council of the Rosebud Sioux Tribe. The Tribal Council consists of a President, Vice-President, Secretary, Treasurer, a Sergeant-At-Arms, and twenty additional Council members that are elected by the Tribal members.



Three young Sioux Indian men, in the Black Hills, c. 1890.

Credit: Getty Images



Credit: Getty Images



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ABOUT THE PINE RIDGE INDIAN RESERVATION IN SOUTHWEST SOUTH DAKOTA

The Pine Ridge Indian Reservation, established in 1889, is home to Oglala Sioux Native Americans located in the poorest counties in the United States. On the southwest corner of South Dakota, near Nebraska, and on the southern end of the Badlands, the reservation includes nearly 3,500 sq. miles of land area and is larger than Rhode Island and Delaware combined, making it the eighth largest reservation in the United States. However, only 84,000 acres of land is suitable for agriculture. The census lists the population at 18,800, while a recent study done by Colorado State University estimates the resident population at almost 29,000, and yet other population statistics estimate closer to 38,000.

The Pine Ridge Indian Reservation is located in Shannon County, where the per-capita income varies from \$1,500 to \$3,500. Eighty percent of residents are unemployed and forty-nine percent of residents live below the federal poverty line. Current housing conditions on Pine Ridge show about 17 people per house, with the average resident at 23 years old. Most of the housing is not up to livable standards. Some people cannot consistently pay for running water or electricity due to unemployment and low income. On the reservation, 13 percent of residents lack complete plumbing facilities, while 9.2 percent lack complete kitchen facilities. Also, 22.8 percent lack phone service. Alcohol and violence can be serious factors in the hardships some young Native Americans face in their communities. Alcohol sales have become a plague on Pine Ridge: 25% of tribal youths there suffer from fetal alcohol syndrome and 75% of adults suffer from alcoholism. About 70 percent of residents have attained a high school diploma, while 12.1 percent have attained a bachelor's degree.

Pine Ridge is the site of many historically significant events. In 1800, the nomadic Lakota followed the buffalo across the midwest. In 1868, pioneering homesteaders arrived, resulting in immediate conflict. In November, Chief Red Cloud signed a treaty with the US Government, getting the land that now makes up the Pine Ridge Reservation. The environment, natural springs and fresh water and lumber made this area suitable for living. But then beginning in 1877, the government overruled the treaty, selling 7 million acres to the highest bidder. Battles erupted as the Lakota fought for their land. The government's repression of the Ghost Dances led to the Wounded Knee



A wooden sign marks the location of the Pine Ridge Reservation

Credit: Getty Images



4-year-old Wambli and other members of Michael Little Boy's family in their single-room home at Pine Ridge Oglala Sioux reservation.

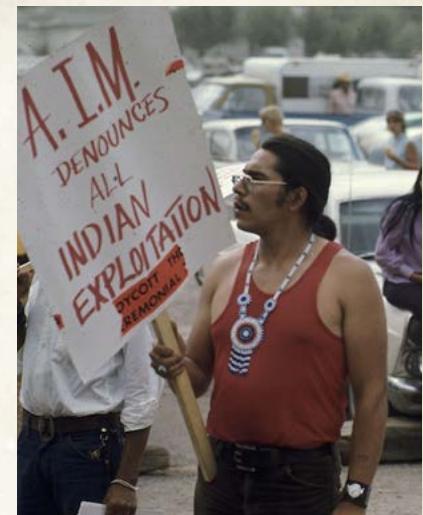
Credit: William F. Campbell
The LIFE Images Collection/Getty Images

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Massacre in 1890, the murder of Sitting Bull, and the massacre of 350 women, children and warriors by the Seventh Cavalry. The Ghost Dance was a spiritual movement incorporated into many Native American belief systems. According to the teachings of Wovoka, a Paiute spiritual leader, proper practice of the dance would reunite the living with the spirits of the dead and return the world to where it was before colonization. On December 29, 1890 the Lakota were surrounded by the US Cavalry at Wounded Knee, South Dakota, where the military opened fire on the Lakota, massacring over 300 women, children, and warriors. Those who survived were forced to live on reservation land that was reduced to one-thirtieth of its original size. The result was a fragmentation and disconnection of the tribe and forced assimilation of the Sioux to the Christian way of life.

In 1973, "decades of discontent at the Pine Ridge Reservation resulted in a grassroots protest that escalated into the Wounded Knee Incident, gaining national attention.... supporters occupied the town in defiance of federal and state law enforcement in a protest that turned into an armed standoff lasting seventy-one days. This event inspired American Indians across the country and gradually led to changes at the reservation, with a revival of some cultural traditions," (Oglala Nation Website). Several activists were killed and imprisoned during this period as a result of activist efforts.



Circa 1970: An AIM [American Indian Movement] activist holds a placard protesting against Indian exploitation.

Credit: Ernst Haas/Ernst Haas/Getty Images

Rebel Music: Native America's Nataanii Means and Mike Cliff aka "Witko" at the site of Wounded Knee .



SKOWKALE FIRST NATION IN CHILLIWACK, BRITISH COLUMBIA, CANADA

The Skowkale are First Nations people in Chilliwack, British Columbia and members of the Stó:lō Nation. The Stó:lō are the original inhabitants of Fraser Valley and continue their lives there today. According to The Sto:lo Nation website, Skowkale make up 8% of the Stó:lō Nation population.

The Stó:lō language is Halq'emeylem. The word "Stó:lō" means "river" or "people of the river". According to Sto:lo Museum of Archaeology and Ethnology, "this is important as the Stó:lō culture and economy are dependent on the river and the surrounding territory." The river and fishing influence economics, mobility, settlement patterns, communication, spirituality and family structure.

Before contact with European newcomers, the Stó:lō territory included all of the Fraser River watershed and the surrounding areas- all the way west to the Pacific ocean. "Stó:lō relationships with the natural world (inclusive of animals, plants, and the environment) are a major part of their spirituality. The Stó:lō peoples believe that they have always lived here, within their traditional territory. Stó:lō peoples have a strong connection with the land and with their sense of place within that landscape" (Sto:lo Museum of Archaeology and Ethnology).

The gold rush began in 1858 in the Fraser Valley area of British Columbia. With the discovery of gold came the arrival of over 30,000 miners. Many of these miners created problems as they intruded close to Stó:lō communities, resources, and homes. Land disputes emerged over the ownership and the damage that was being caused by the miners. The governor at the time tried to separate the Stó:lō community and miners by creating separate territories for each group to occupy. This began the long history of land disputes between the Stó:lō and settlers.

The Potlatch is a traditional Northwest Coast gathering. The Stó:lō practice potlatch as a way for families to celebrate major life events such as births, weddings, naming ceremonies. The ceremony establishes respect and honor by giving away wealth and possessions. Some of these items include salmon, oil, blankets, and money. The Canadian government banned the Stó:lō, and other coastal peoples, from practicing potlatch with the Potlatch Ban of 1885 (later repealed in 1951). The Canadian Government outlawed the potlatch in 1885, in part because of their belief that potlatches were a detriment to the expansion of the nation's economy. Native peoples' labour was needed by non-native, market-oriented business enterprises, especially local canneries. Such businesses could not abide the inconsistency of a native labour force whose time and energy was needed for participation in the potlatch. Federal Canadian Indian agents were concerned about what they perceived as problems created by the expansion of potlatching and felt that native people were too wrapped up in the old customs. Each nation and tribe in the Pacific Northwest has its own way of practicing potlatch, but people share the historical experience of the government's ban on potlatch in an attempt to force assimilation to Christian and European ways. First Nations peoples now openly hold potlatches as a way to reconnect with their ancestors and celebrate cultural traditions.



Credit: All Canada Photos/Getty Images

The official Stó:lō Nation website notes several events as important factors in the Stó:lō Nation as it exists today:

The Stó:lō Nation Society evolved from several organizations that emerged in response to the 1969 Liberal Indian Policy, usually referred to as the White Paper. If successful, the White Paper would have resulted in changes to the Statutes of Canada and the British North America Act. The Department of Indian Affairs (DIA) would have ceased to exist and all benefits afforded to Status Indians would have ended. Aboriginal people across Canada would have been assimilated according to federal and provincial government policies.

By 1994, the Stó:lō Nation Canada and the Stó:lō Tribal Council formed a single organization under the leadership of Chief Steven Point. Twenty one bands joined the Stó:lō Nation Society with a shared purpose of reviving and maintaining cultural values, maintain and enhance unique Stó:lō identity, help the general public better understand Stó:lō culture and history, and improve services and policies in order to better support the Stó:lō community.

MISSING AND MURDERED ABORIGINAL WOMEN AND VIOLENCE AGAINST WOMEN

On May 1, 2014, the Royal Canadian Mounted Police (RCMP) confirmed that there were 1,186 cases of violence against Indigenous women over the past 30 years. 1,026 of these women were murdered and 160 are still missing. Aboriginal communities across Canada and the northern United States demanded investigations to determine more accurate data related to these cases. One case that encouraged police inquiry was that of Loretta Saunders- a 26 year old Inuit student at St. Mary's University. Loretta was researching and studying the cases of missing and murdered aboriginal women in Canada when her body was found on February 26th, 2014. Her case disproved the idea that only women who participated in high risk activities were victims of violence in these cases. According to the Nova Scotia Native Women's Association, aboriginal women are five times more likely to be assaulted or murdered than non-Native women.

Similarly, in the United States, Native American women experience domestic violence and physical assault at much higher rates than non-Native women. In some cases, these rates can be as high as 50% more than the next highest demographic. The United States Department of Justice has reported that Native American and Alaskan Native women are more than 2.5 times more likely to be sexually assaulted or raped than women in the United States in general. An estimated 80% of Native women rape survivors reported that they were assaulted by non-Native men. The Supreme Court does not allow tribes to exercise criminal jurisdiction on outside defendants (non tribal members). Therefore, non-Native men are not being charged or prosecuted for crimes against Native women.

In March of 2014, President Obama reauthorized and signed into law the Violence Against Women Act (VAWA). With this act, the U.S. government is beginning to take steps to protect American Indian victims of domestic violence. The Justice Department announced that three tribes (out of 566 federally recognized tribes) will begin a pilot program that will allow them to prosecute non-Native men for abuse against Native American women.

Rebel Music: Native America's Inez Jasper focus on bringing awareness and inspiration to young indigenous women with her music.



Sources for Lakota Rosebud History Section-

- Official Site of the Rosebud Sioux Tribe
 - <http://www.rosebudsouixtribe-nsn.gov/visit-us/culture>
- Rose, LaVera Roether. Sicangu/Lakota Historical Timeline. Rosebud Rez
 - <http://rosebudrez.com/government/timeline.html>
- Akta Lakota Museum and Cultural Center
 - http://aktalakota.stjo.org/site/PageServer?pagename=alm_culture_origins
- 2010 US Census- Tribal Census Tracts
 - <http://www.census.gov/2010census/>
- The South Dakota Department of Tribal Relations
 - <http://www.sdt部落relations.com/new/tribalstatprofiles/rststatprofile2011.pdf>
- The New Lakota Dictionary
 - <http://lakotadictionary.org/nldo.php>
 - <http://www.hanksville.org/daniel/lakota/Lakota.html>
- Triumph of Hope Campaign Official Website, Lakota Language, Culture and History
 - <http://triumphofhope.org/lakota-culture-language-history/>
- The Homestead Act of 1862: Dreams and Realities, History Scene
 - <http://www.ushistoryscene.com/uncategorized/1862homesteadact/>
- National Congress of American Indians, Resolution #WAS-04-004
 - http://www.ncai.org/attachments/Resolution_watTiWWAjYaxYkLQFWaVKuqrurouXlfTmCpouonBybjRuQWDwKt_ECWS-04-004.pdf

Sources for Oglala Lakota Nation, South Dakota

- Oglala Lakota Nation Official Website
 - <http://www oglalalakotanation org oln History html>
- Documentary, "Street Gangs of Pine Ridge,"
 - <https://www.youtube.com/watch?v=a000GDnvWBA>
- LA Times Article
 - <http://articles.latimes.com/2013/mar/05/nation/la-na-nn-pine-ridge-liquor-laws-20130305>
- Red Cloud School - Our Story
 - <http://www.redcloudschool.org/reservation>

Sources for Skowkale First Nation in Chilliwack, BC

- Aboriginal Affairs and Northern Development Canada
 - <http://www.aadnc-aandc.gc.ca/eng/1307460755710/1307460872523>
- Stó:lō Nation Website
 - <http://www.stolonation.bc.ca/about-us/our-history.htm>
- British Columbia: First Nations People
 - <http://www.britishcolumbia.com/first-nations/>
- Sto:lo Museum of Archaeology and Ethnology
 - <http://www.sfu.museum/time/en/panoramas/beach/the-stolo-people/>
- Wikipedia
 - <http://en.wikipedia.org/wiki/Sto:lo>
- Carlson, Keith Thor (ed.) (1997). You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History. Chilliwack, BC: Stó:lō Heritage Trust. ISBN 0-9681577-0-X
- <http://indiancountrytodaymedianetwork.com/2014/05/03/nearly-1200-missing-murdered-aboriginal-women-canada-rcmp-154722>
- <http://indiancountrytodaymedianetwork.com/2014/02/28/inuit-students-murder-sparks-renewed-calls-national-violence-inquiry-153791>
- http://www.nwac.ca/files/download/NWAC_3D_Toolkit_e_0.pdf
- <http://www.rcmp-grc.gc.ca/pubs/mmaw-faapd-eng.pdf>
- <http://www.futureswithoutviolence.org/userfiles/file/Violence%20Against%20AI%20AN%20Women%20Fact%20Sheet.pdf>
- <http://thinkprogress.org/health/2014/02/07/3263231/vawa-native-american-tribes/Sheet.pdf>
- <http://thinkprogress.org/health/2014/02/07/3263231/vawa-native-american-tribes/>



REBEL MUSIC NATIVE AMERICA

CONTEXT LESSON PLAN PART 1: THE EFFECTS OF POVERTY ON NATIVE AMERICANS

Overview

In Part 1 of this context lesson plan students will read and compare texts to gain a deeper understanding of the issues related to poverty in many Native American communities. Students will then strengthen their knowledge by analyzing photographs of Pine Ridge Reservation as a way to explore history and contemporary issues connected to poverty. In Part 2 of this context lesson plan, students explore youth suicide in Native American communities by viewing and listening to stories through multi-media. In Part 3 students explore a collection of stories of life on the Pine Ridge Indian Reservation, told by the people of Pine Ridge in their own unedited words, as a different way to see the complexities and humanity in the issues studied beforehand. Before the context lesson plans are implemented, students should read the *Background* section outlining brief histories of The Lakota, Oglala, and Skowkale.

OBJECTIVES - PART 1

Students will read, understand, analyze, compare and synthesize information from texts about poverty and the effects of poverty on Native Americans.

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.RI.9-10.1 Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text. (Grades 9-10)

CCSS.ELA-LITERACY.RI.11-12.1 Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain. (Grades 11-12)

CCSS.ELA-LITERACY.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts. (Grades 9-10)

CCSS.ELA-LITERACY.RH.11-12.6 Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence. (Grades 11-12)



22-year-old Oglala Sioux Leon Brave Heart by his trailer home, on the Pine Ridge Indian reservation.

Credit: William F. Campbell/The LIFE Images Collection/Getty Images

KEY TERMS

Native Americans	Suicide
Reservation	Alcoholism
Poverty	Terminate
Income	

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CONTEXT LESSON PLAN PART 1: THE EFFECTS OF POVERTY ON NATIVE AMERICANS

MATERIALS

Bill Moyers Photography of the Pine Ridge Reservation
<http://billmoyers.com/content/slideshow-the-pine-ridge-indian-reservation/>

Student Handout Text: "Native American Poverty," by Tom Rodgers, Spotlight on American Poverty and Opportunity
<http://www.spotlightonpoverty.org/ExclusiveCommentary.aspx?id=0fe5c04e-fdbf-4718-980c-0373ba823da7> (Original article)

Student Handout Text: "The Hard Lives --- and High Suicide Rate--- of Native American Children on Reservations," by Sari Horwitz, Washington Post
http://www.washingtonpost.com/world/national-security/the-hard-lives--and-high-suicide-rate--of-native-american-children/2014/03/09/6e0ad9b2-9f03-11e3-b8d8-94577ff66b28_story.html (Original article).

Aaron Heuy's TEDxTalk, "America's Native Prisoners of War"
<https://www.youtube.com/watch?v=Nv7n5jhrHGQ>

Aaron Huey Pine Ridge Indian Reservation (National Geographic) Photography Collection
[http://aaronhuey.com/#/pine-ridge-\(national-geographic-magazine\)](http://aaronhuey.com/#/pine-ridge-(national-geographic-magazine))

ADDITIONAL RESOURCES

The Canary Effect, documentary, Directed by Robin Davey and Yellow Thunder Woman
<http://topdocumentaryfilms.com/canary-effect/>

"As American Indians Move To Cities, Old and New Challenges Follow," Timothy Williams, New York Times
http://www.nytimes.com/2013/04/14/us/as-american-indians-move-to-cities-old-and-new-challenges-follow.html?pagewanted=all&_r=0

Text: "5 Ways the Government Keeps Native Americans In Poverty," by Shawn Regan, Forbes
<http://www.forbes.com/sites/realspin/2014/03/13/5-ways-the-government-keeps-native-americans-in-poverty/>

"1 in 4 Native Americans and Alaskan Native are Living in Poverty," by Jens Manuel Krogstad, Pew Research Center
<http://www.pewresearch.org/fact-tank/2014/06/13/1-in-4-native-americans-and-alaska-natives-are-living-in-poverty/>

Credit: William F. Campbell/The LIFE Images Collection/Getty Images

John Red Shirt, 51, sits outside one of five convenience stores that sell beer in Whiteclay, Nebraska just across the stateline from the Pine Ridge Indian Reservation.



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CONTEXT LESSON PLAN PART 1: THE EFFECTS OF POVERTY ON NATIVE AMERICANS

PROCEDURE

1. LAUNCH

- a. "To be a poor man is hard, but to be a poor race in a land of dollars is the very bottom of hardships." W.E.B. Du Bois, *The Souls of Black Folk* (1903). Display this historical quote from the Tom Rodgers article.
- b. Pair this quote with Bill Moyers 9 photographs of the Pine Ridge Reservation.
- c. Ask students to identify evidence from the photos that connect to the quote (option 1).

Students identify things from the photos that surprise them or they are curious about (option 2).



House in Oglala Indian Reservation, South Dakota.

Credit: Getty Images

2. CLOSE READ OF TEXTS

- a. Guiding Questions (use specific evidence from the text to answer these questions)-
- How does poverty affect Native Americans?
 - What factors are making poverty worse?
- b. Students will read some portion of either text: "The Hard Lives — and High Suicide Rate — of Native American Children on Reservations," or "Native American Poverty."
- c. Use a jigsaw approach by creating groups of students to read particular sections of each article (later dividing them into new groups to become expert on a topic, and then returning them to their home groups).
- d. Teacher modeling
- Read and think-aloud as if you are working in an expert group, focusing on thought processes such as:
 1. How can I put these ideas into my own words?
 2. What connections do I see between this material and things we've already learned, or from my own life?
 3. How will I tell the members of my group about this material?
- e. Collaborative learning- Organize students in their jigsaw groups and share the guiding questions. Then, reorganize them into their expert groups where they read the text to have a strong understanding so they can share it as experts when they return to their jigsaw groups. Students should write a summary of their evidence answering the guiding questions before they return to their jigsaw groups. Reconvene the jigsaw groups and ask students to share their expertise with one another.

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CONTEXT LESSON PLAN PART 1: THE EFFECTS OF POVERTY ON NATIVE AMERICANS

3. CLOSING -

STUDENTS WRITE A REFLECTIVE SUMMARY:

- a. Explain how your knowledge changed by listening to your peers.
- b. How did different texts enhance your understanding of the guiding questions?
- c. List possible questions of inquiry related to Native American poverty or history.

4. FOLLOW-UP ACTIVITY (THE FOLLOWING DAY) -

ANALYZING PHOTOGRAPHS OF PINE RIDGE INDIAN RESERVATION

- a. Launch- Watch Aaron Huey's TEDxTalk, "America's Native Prisoners of War"
 - Identify and explain two new things you learned about Native American history or poverty from Aaron Heuy's TEDxTalk
- b. Display or have students independently view Aaron Huey's Pine Ridge Indian Reservation Collection of photographs from National Geographic.
 - **Guiding question**- how do photographs help us explore history and contemporary issues?
 - **Option 1**- Have students follow AVID protocol for analyzing photographs.
 1. Who is the audience and why?
 2. Describe the action or subject of the photograph.
 3. What details yield the most information?
 4. Based on what can be seen in the photograph, what facts are likely to be true?
 5. Explain the impact this photograph may have had on viewers in the past.
 6. What questions do you have about this photograph?
 7. In what ways might this photograph be misleading?
 - **Option 2**- Consider new images you see in the photographs and how those moments captured in history help you to better understand the information you learned from reading the text on poverty, or brings up new questions you have about the issue.





Credit: Getty Images

CONTEXT LESSON PLAN PART 2: NATIVE AMERICAN YOUTH SUICIDE

KEY FACTS

- Suicide is a major cause of death for Native Americans, 2.5 times higher than the national average.
- Forty percent of all Native American suicides involve children and youth ages 15 to 24. (American Foundation for Suicide Prevention)
- In native communities, youth suicide contagion is common, where one suicide triggers others attempts, resulting in multiple suicides or attempts within a short time frame. (American Foundation for Suicide Prevention)

OBJECTIVES PART 2

- Students will listen to stories related to Native American youth suicide and consider point of view.

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts. (Grades 9-10)

CCSS.ELA-LITERACY.RH.11-12.6 Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence. (Grades 11-12)

MATERIALS

- Internet, access to YouTube
- American Foundation for Suicide Prevention, "American Indian Alaska Native Suicide Prevention Issue" PDF
<https://www.afsp.org/advocacy-public-policy/federal-policy/other-legislative-priorities/american-indian-alaska-native-youth-suicide-prevention>
- "Suicide is Epidemic for American Indian Youth: What More Can Be Done?" by Stephanie Woodard, NBC News Investigations
http://investigations.nbcnews.com/_news/2012/10/10/14340090-suicide-is-epidemic-for-american-indian-youth-what-more-can-be-done
- Video, "Native Cry Outreach Alliance"
<https://www.youtube.com/watch?v=rXruYMZq01Y>

ADDITIONAL RESOURCES

- Center for Native American Youth: At the Aspen Institute
<http://www.cnay.org/ForEveryone.html>
- Inspirational Native Youth Stories on YouTube
<https://www.youtube.com/playlist?list=PL58A657B76CCC83B0>
- Video, "Native American Teen Suicide Epidemic on Pine Ridge, South Dakota"
<https://www.youtube.com/watch?v=Z5gxcQjLCjo>

REBEL MUSIC

NATIVE AMERICA

CONTEXT LESSON PLAN PART 2: NATIVE AMERICAN YOUTH SUICIDE

PROCEDURE

1. Launch- display and read the text on American Indian Alaska Native Suicide Prevention and the Native American Suicide Prevention Act 2013. What is missing from the text? (People's stories and point of view).
2. Watch the three different videos on Native American youth suicide and prevention. Focus on these Guiding Questions
 - a. What are the suicide risk factors for Native American youth?
 - b. How is suicide affecting people, families, and communities (consider varying point of view)?
 - c. What is being done, or can be done, to prevent youth suicide?
 - d. Graphic organizer-

Source	What are the suicide risk factors for Native American Youth?	How is suicide affecting people, families, and communities?	What is being done, or can be done, to prevent youth suicide?
"Native American Teen Suicide Epidemic on Pine Ridge, South Dakota," www.youtube.com/watch?v=Z5gxcQjLCjo			
"A Native Teen's Story" www.youtube.com/watch?v=PfEwokj-eMA			
"High Teen Suicide Rate" News Report www.youtube.com/watch?v=orPsnpAPal			

3. Small group discussion

- a. In groups of 3-4 talk about which videos were the most informative and which offered the strongest points of view on Native American youth suicide.
- b. Discuss what questions you still have about the issue.
- c. Optional- write a question of inquiry.

4. Optional Homework-

Read "Suicide is Epidemic for American Indian Youth: What More Can Be Done?" by Stephanie Woodard. Pick two stories from the article and answer the guiding questions focused on in the class activity.



CONTEXT LESSON PLAN PART 3: STORIES FROM PINE RIDGE INDIAN RESERVATION

OBJECTIVES - PART 3

Students will explore a collection of stories about life on the Pine Ridge Indian Reservation, told by the people of Pine Ridge in their own unedited words, as a different way to see the complexities and humanity in the issues studied beforehand.

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.RH.9-10.9 Compare and contrast treatments of the same topic in several primary and secondary sources. (Grades 9-10)

CCSS.ELA-LITERACY.RH.11-12.7 Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem. (Grades 11-12)

MATERIALS

- Internet and computer (personal computers for students, if possible)
- “In the Shadow of Wounded Knee: Pine Ridge Community Storytelling Project; A partnership with cowbird” Aaron Huey and National Geographic
<http://ngm.nationalgeographic.com/2012/08/pine-ridge/community-project-intro>
- Cowbird storytelling gallery
<http://cowbird.com/topic/pine-ridge/>
<http://cowbird.com/topic/>

LAUNCH-

Introduce the purpose of the Cowbird project by reading “In the Shadow of Wounded Knee: Pine Ridge Community Storytelling Project; A partnership with Cowbird” by Aaron Huey and National Geographic. Ask students, (Guiding Questions) “Why is it important to hear stories about life on the Pine Ridge Indian Reservation, told by the people of Pine Ridge in their own unedited words?” And, “How do these stories help us understand the issues we’ve been studying?”

ACTIVITY ON COWBIRD-

Give students at least 30 minutes to explore the different stories on Cowbird.

Directions- Record the title of at least 2 stories that captured your attention. Read the text and look at the pictures that accompany those stories. Write a clear summary about why those stories are an important of studying the complexities and issues related to Native American history, poverty, youth and suicide.

Option- leave a positive comment for the author of the story explaining the impact of their story.

CLOSING

Get students into partners so they can share one of the stories that stood out to them.



TEACHER'S GUIDE FOR EPISODE DISCUSSION GUIDE, EPISODE: NATIVE AMERICAS

OBJECTIVES

- Students will consider people's experiences in Native America and how it informs their music.
- Students will analyze quotes from Rebel Music related to history, gender, youth, the environment, poverty and suicide as a way to gather, analyze, and synthesize information about Native Americas.
- Students will listen to and consider varying points of view of stories told by people in the episode.
- Students will use their knowledge acquired from the episode to make sense of issues in their own lives, and consider ways to reach out to their communities in an effort to change their world.

COMMON CORE STATE STANDARDS

• CCSS.ELA-LITERACY.RH.9-10.9 (Grades 9-10)

Compare and contrast treatments of the same topic in several sources.

• CCSS.ELA-LITERACY.RH.11-12.7 (Grades 11-12)

Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, as well as in words) in order to address a question or solve a problem.

MATERIALS

- Access to www.rebelmusic.com
- Copies of student handout (Episode Discussion Guide)

PROCEDURE & EPISODE DISCUSSION GUIDE ASSISTANCE

- Watch the Rebel Music: Native Americas episode. Give students an opportunity to answer select questions. The Discussion Questions in the first section are knowledge and comprehension questions.
- After watching the episode, give students an opportunity to look at the next section: Questions & Activities for Deeper Understanding. These questions will probe deeper into the central themes of the episode by analyzing, evaluating and synthesizing information.
- Extended Learning Opportunities can be used as follow up activities or assigned for homework. These questions and activities ask students to make connections between Native American youth, themselves, and their communities. Service-learning and activism components are also part of the extended learning opportunities.

KEY TERMS

Sovereign	Regalia	Prevention
Colonization	Traditional	Suicide
Reservation	Stereotype	Activism
Indigenous	Genocide	Protest
First Nation	Resistance	Grassroots
Aboriginal	Prophecy	Rebel
hypersexualized	Regalia	Privileged

REBEL MUSIC

NATIVE AMERICA

EPISODE DISCUSSION GUIDE - STUDENT HANDOUT

DISCUSSION QUESTIONS

- Record a list of all the positive messages from the musicians.
- An opening statement made by Frank Waln is, “The music is my shield and my weapon.” To what extent is this true for other musicians in the episode?
- Explain the stereotypes of Native American women that Inez is fighting against.
- How many missing or murdered indigenous women are there?
- Who is Russell Means and why is he important?
- How does Inez help bring awareness to missing and murdered women in Canada?
- What is the central theme of Mike, Frank, Naatani, and Jasper’s collaboration song?
- Where do the musicians find hope, strength, and motivation to move forward with their messages?

QUESTIONS & ACTIVITIES FOR DEEPER UNDERSTANDING

1. Consider all the positive messages from the musicians. In your opinion, who had the most powerful message and why? How can you use that message to help the people in your life?
2. Design a graphic, piece of art, or poem as an extension of the title of Frank’s song, “Aboriginal” or “The Radical,” by Nataanii. Consider the titles and meanings of the songs as a way to explain your own story.
3. Inez Jasper states, “I have to be a rebel just to be myself”. Explain why this is true for her and how this might be true for yourself or someone you know.
4. At an event in New York City, Nataanii raps, “Long hair, don’t touch, don’t stare.” Can you make a personal connection to his statement?
5. “We see ourselves as human beings. And, we live in a society where that makes us rebels.” (Frank) Consider your prior knowledge about Native American history. How would you explain his statement to someone who knows very little about this history?
6. What does it mean to be a rebel? Infer- How is your definition the same or different from the “rebels” in the episode?

EXTENDED LEARNING OPPORTUNITIES

Inquiry -

How does Inez fight for the safety of Aboriginal women? Research the most prevalent and harmful stereotypes of Native American women and write a letter to Inez describing what you learned from her statements.

Activism Artform-

What issue do you want people to be aware of? Who would your audience be and how would you inform them and at the same time encourage them to join your “fight”? Research the issues you’ve selected, design your activism artform, and create, upload, and share a five minute video.