

## UbD 2<sup>nd</sup> Grade Ethnic Studies – To Transform the Future, You Must Understand the Past

**By. Jorge Pacheco Jr. (MVWSD/OGSD)**

### **Topic 2: The History of the Students' Own State and Region**

#### **Standard 3: The People, Events, Problems and Ideas that Created the History of Their State**

Standard 3A: The student understands the history of indigenous people who first lived in his or her state or region.

Standard 3B: The student understands the history of the first **European**, African, and/or Asian-Pacific explorers and settlers who came to his or her state region.

Standard 3C: The student understands the various other groups from regions throughout the world who came into his or her own state or region over the long-ago and recent past.

Standard 3D: The student understands the interactions among all these groups throughout the history of his or her state.

Standard 3E: The student understands the ideas that were significant in the development of the state and that helped forge its unique identity.

**Essential Questions:** What does it mean to be indigenous? What are indigenous rights and when are they necessary?

**Enduring Understandings:** To understand the present, you must know the past (Carl Sagan); power concedes nothing without a demand (Frederick Douglass); We are made by history (MLK); history can provide us with many solutions to the problems of the present; history is a process, not an event; important parts of ourselves can be found in our history (Hegel); indigenous peoples have endured a violent history; history is normally told from the colonizers perspective; indigenous peoples are normally represented as stereotypes in the media and history; culture is the way a group of people live their lives (lifestyle); a nation that does not know its history has no future (Russell Means).

**Key Knowledge Acquisition:** Culture includes elements like art, language, food, architecture, and religion; Ohlone peoples are the indigenous peoples of the Bay Area; Indigenous peoples are the first people to have lived on the land; history is a way or organizing and explaining the past.

**Key Skills Acquisition:** Compare and contrast the same culture in different time periods; infer information from visual arts; create timelines; identify aspects of culture; compare and contrast indigenous cultures and settler-colonial cultures; create historical narratives and opinion-research pieces about indigenous history and peoples; present their ideas and opinions in public settings;

#### **Anticipated Misunderstandings and Preconceptions:**

- What do indigenous people look like and how do they behave? They might think that they are all the same or that they do not exist anymore.

- What is history, the concept of past, present, future: they might not understand how long history has been. •
- Concept of years will be difficult to grapple with.
- Hard time understanding the colonizer's mindset and the motive/brutality of their violence.
- "I look at another culture through the lens of my culture when I should look at it as simply different (cultural relativism)."

**Vocabulary:** Ohlone, indigenous, genocide, dehumanization, oppression, labor, exploitation, power, activism, human rights, indigenous rights, federal recognition, Bureau of Indian Affairs, religion, culture, hunter gatherer, subsistence, critical inquiry, conversion, missionization, exploration (knowledge and understanding) vs. conquest (domination and exploitation), racism, bigotry, racial hierarchy, invisibilization, decolonization.

**Materials:** Ohlone Interactive Notebook class set, 60 pounds of clay (white and terracotta) for each class, feathers, shells, sticks, cardboard boxes, cardboard, string, hay.

### **Freirean and Critical Pedagogy/Culturally-Responsive Principals:**

- 1) The purpose of education in an unjust society is to bring about equality and justice.
  - 2) Students must play an active part in the learning process.
  - 3) Teachers and students are both simultaneously learners and producers of knowledge.
- Paulo Freire

**Goals and Conceptual Foundations of Unit:** Students are to understand both the program content being the historical anthropology of the Ohlone peoples as well as key concepts of both history and anthropology. This unit puts forth content that is primarily and purposefully through the perspectives of the Ohlone and Californian indigenous peoples.

History is about struggling for the truth and to pursue questions that don't have easy answers. It must be taught as a contextualized story. It is usually taught from the perspective of powerful White men. I must try to turn history around and tell the story from the

perspective of other groups whose voices we don't usually hear. It requires that we start *before* what we traditionally think of as "the beginning" of the story. If that point is missed, the unit has gotten off on the wrong foot. Build ways for students to come to identify with the indigenous.

We can start about learning ancient Ohlone culture, the Ohlone language, their lifeways, the rhythm of their lives, their spirituality. Think about making it comparative to contemporaneous life.

The goal is to make them educated consumers of history and current events, who consider the perspective of the author and the authenticity of the documents referenced. We want them to grow as people who not only can recognize injustice, but are willing and able to take an effective, principled stance for justice.

**Note about Performance Tasks:** When engaging in performance tasks, if it will be progressively inauthentic, have students discuss how the experience was similar (authentic) to what the indigenous did, how it was different (inauthentic), and our reasons

for doing it this way.		
<p><b>Module 1 – Pre-Contact Ohlone</b></p> <p><b>Essential Question:</b> How did the Ohlone peoples last for over 10,000 years?</p> <p><b>Field Trip:</b> May 12<sup>th</sup> – Hellyer Park for Tully Reed Observation</p>	<p><b>Module 2 – Colonized Ohlone</b></p> <p><b>Essential Question:</b> How were the colonizers able to oppress the Ohlone peoples and how did the Ohlone peoples resist?</p> <p><b>Field Trip:</b> May 13<sup>th</sup> – 1<sup>st</sup> Choice (Mission de San Francisco de Asisi) 2<sup>nd</sup> Choice (Santa Clara University and de Saisset Museum)</p>	<p><b>Module 3 – Modern-Day Ohlone</b></p> <p><b>Essential Question:</b> Are the Ohlone people “extinct” and should they be federally recognized?</p> <p><b>Field Trip:</b> none (in the future, go to the Santa Cruz Museum of Natural History)</p>
<p><b>Content:</b> Students will learn about the Ohlone’s Pre-Contact clothing, food, religion, tools and their village life. They will also learn about the concepts of history, anthropology, culture, and indigeneity.</p>	<p><b>Content:</b> Students will learn about California’s mission system and Junipero Serra’s legacy, the effects of European contact, the effects the Gold Rush and American contact, the story of Pomponio, and diving deeply into the history of Santa</p>	<p><b>Content:</b> Students will learn about the extinction classification of the Ohlone peoples, what the Ohlone people are like today, what federal recognition is and why it is relevant to the Muwekma Ohlone, the concept of genocide and its relation to the</p>
	<p>Cruz Mission, San Carlos Mission and Santa Clara Mission and the effects on Ohlone women. They will also learn about the concepts of genocide, colonization, dehumanization, oppression, slave labor, exploitation, missionization, conversion, resistance, racism, bigotry, racial hierarchy and power.</p>	<p>colonized period, their contemporary activism for federal recognition, the concept of indigenous rights, the Bureau of Indian Affairs, and the role of anthropology and Professor Kroeber/Phoebe Hearst had in classifying the Ohlone as extinct. They will also learn about the concepts of federal recognition, extinction, indigenous rights, human rights, activism, invisibilization, decolonization and the government.</p>

<p style="text-align: center;"><b><u>Performance Tasks</u></b></p> <p><b>Pre-Contact Ohlone Tools Project</b> – I can create an artifact that reflects life of the pre-contact Ohlone and give a speech about how it was used by the pre-contact Ohlone.</p>	<p style="text-align: center;"><b><u>Performance Tasks</u></b></p> <p><b>Missions Project</b> – I can create a mission that reflects the reality of life on the mission for the indigenous populations.</p> <p><b>Genocide Debate</b> – I can create an argument that either supports or denies claims of genocide against the Ohlone, and then debate with my peers.</p> <p><b>Canonization of Junipero Serra Debate</b> – I can create an argument that either supports or is against the canonization of Junipero Serra, and then debate with my peers.</p>	<p style="text-align: center;"><b><u>Performance Tasks</u></b></p> <p><b>Picket Sign Project</b> – I can create a picket sign that reflects my opinion on indigenous rights and the Muwekma Ohlone struggle for federal recognition.</p> <p><b>Federal Recognition and Ohlone Extinction Debate</b> – I can create an argument that either supports or defends the Ohlone’s struggle for federal recognition and their classification for extinction.</p> <p><b>Letter to Bureau of Indian Affairs</b> – I can write a persuasive and informative letter to the BIA regarding my thoughts on indigenous rights and the Muwekma Ohlone struggle for federal recognition.</p>
<p><b>Content Objective:</b> I can explain what history and anthropology are.</p>	<p><b>Content Objective:</b> I can explain what colonization and power are.</p>	<p><b>Content Objective:</b> I can explain what federal recognition and indigenous rights</p>

**Materials:** social studies notebooks, whiteboards and markers; T-chart with one side “history” and other “anthropology”

In this lesson, students will be able to understand and explain what history is, what anthropology is, and they will self identify as anthropologists researching the past of our local indigenous population in order to understand their present situation.

**Hook:** write the word “history” on the whiteboard. Tell students that we will be learning about the history of the Ohlone peoples, but we first must understand what history is as a concept (concept being an idea). Ask students what words they see in history. Underline story. Explain that history is a series of stories that happened in the past and that affect us now and in the future. Explain that you love history because it is about story. Introduce the subject of history and pronounce it *history*, emphasizing the word *story* within history. Explain that learning and sharing stories, especially stories that involve conflict, can bring history home for everyone. Teach to bring about equality and justice. Teach history

**Hook:** write the word colonization on the whiteboard and explain that today we will explore this concept through a read aloud and a game. Explain that colonization is when one group of people (settlers) invade/conquer another group of people and force them to change their way of life (culture) so as to control them more effectively for their own gain.

**Activity:** tell students that we will read a book that shows how Columbus colonized the Taino indigenous people through their perspective. Read aloud the book, “Encounter.” Using a T-chart titled, “Colonizer vs. Colonized,” ask the students, “what are some things that the colonizers were thinking, feeling and doing?” and “what are some things that the Taino were thinking, feeling and doing?” Also ask, “what happened with the colonizers?” and “what happened to the Taino?”

**Optional Activity:** Read aloud “The Invisible Hunters: A Legend From the Miskito Indians of Nicaragua” by Rohmer. After the read aloud, students act out this dramatic, bilingual story in a reader’s theater.

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**Hook:** explain that this is the last module of our tripartite unit on the history and anthropology of the Ohlone people. In the first module, you have learned about the Ohlone’s rich history of over 10,000 years before contact with the Spanish in the 16<sup>th</sup> century. Then in the second module, you learned about what happened to the Ohlone after being colonized by the Spanish and subsequently the Americans, which resulted in the utter near destruction of their culture, history and people through genocide. In this module, you will learn about the struggles the Ohlone peoples are going through today and what they are doing to overcome these struggles, which are the lived legacies of centuries of state-sanctioned genocide and oppression. Today, the Ohlone are considered extinct by the American government. That means that the descendants of the Ohlone peoples have no rights to their original lands or benefits given to other Native American groups. This means that they are not “federally recognized.” “Federally” means relating to the US government, and “recognized” means being seen as real or true. To be federally recognized means to be seen as a true Native American through the

<p>so everyone will care.</p> <p>Write down this enduring understanding:</p> <p>To understand the present, you must know the past (Carl Sagan)</p> <p>Explain that in order to understand what the Ohlone peoples are like today and why we are here on this earth, that we must understand their past and our past.</p> <p><b>Dialogue:</b> pose the question, “what is history and what is it for?”</p> <p>Show video, “What is History For?”</p> <p><a href="https://www.youtube.com/watch?v=hLE-5ElGIPM">https://www.youtube.com/watch?v=hLE-5ElGIPM</a></p> <p>Ask students to T-P-S, “what do you think history is for?” and to write down answers on sticky notes. Have students share out and put it on the T-chart.</p> <p>Next explain that we are not only going to learn the history of the Ohlone, but also what their lives were like before colonization, during colonization, and their lives today. This is called the study of their culture, and people who do this are called, anthropologists.</p> <p>Anthro</p>	<p><b>Dialogue:</b> ask students to TPS about how this book shows colonization. How did it make the colonizers feel? How about the Taino?</p> <p><b>Activity:</b> tell students that now we will try to understand how the colonizer and the colonized think and feel when colonization occurs. The role-play simulation game is called, “Alien Encounter.” Give students the option to sit out this simulation.</p> <p>Tell a hypothetical story about a spaceship landing. Aliens walk into your house without knocking, eat the food you offer, and then start to take food out of your refrigerator without asking. They play with your toys, give you some little beads and bells, then take your toys to their spaceship, not leaving your house when you ask them to leave, and making you live in the damp basement because they’ve decided they like your place.</p> <p>Tell half the students they would be space aliens and that the teacher was their commander. Take them to the classroom library area (spaceship), where they twirl their arms and make a whirring sound as</p>	<p>perspective of the US government. They have been fighting to be federally recognized ever since 1927. We now must understand what and who labeled them as “extinct” and then lose their original federal recognition, what they are doing to resist, fight back and decolonize themselves, and how we can work with them to help in their activism and fight for self-determination. Emphasize that their resistance is decolonization.</p> <p>Show video to introduce what the Ohlone peoples look like today and what they are working for, “Coastanoan Rumsen Carmel Tribe of Ohlone People”:</p> <p><a href="https://www.youtube.com/watch?v=AJ4iAPeleVY">https://www.youtube.com/watch?v=AJ4iAPeleVY</a></p> <p><b>Activity:</b> read aloud “The People Shall Continue” by Ortiz. Emphasize that in spite of slavery, war, disease, and poverty, Native Americans do continue, survive, and struggle for justice.</p> <p><b>Dialogue:</b> Focus on what we can do, as citizen activists. We can connect with Native Americans in our own communities; learn about local, national, and international struggles of indigenous people; and support them by writing letters to government, going</p>
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meaning humans, and –ology meaning the study of. Explain that as people who study other people, we will be called anthropologists. Ask students what benefits can they see from studying other people?

Ask students to T-P-S, “what is anthropology and how can it be useful?” on a sticky note and put it on the T-chart.

their language. Tell the other half of the students that they (with the AT) would be gentle and nonviolent earthlings. Have each team hire scribes to record the events of what is happening through the respective perspectives of each team. Have your spaceship land and lead your aliens to earth. Earthlings should greet them, feed them perhaps and invite them to play with their toys. Then you take toys and food and tell your aliens to put it on our spaceship in a robotic voice. You take all of the toys. Then you start taking some earthlings and instruct your aliens to take them to the spaceship. Have a couple of aliens stay on the spaceship with earthlings and to force them to cook for them and to not speak their earthling language. The only physical contact that should occur is the teacher gently putting their hand on a few earthling shoulders to indicate that they should be taken to the spaceship. End simulation.

**Optional Extension Activity:** reverse roles and repeat the simulation. Discuss, write, and draw.

Have students come to the carpet, sit in a circle, and have scribes from each team read their accounts of what happened, then

to demonstrations, and so on. Ask students, “how can we help the original peoples of this land survive and thrive in a world that is trying to erase them from existence?” On an anchor chart with the word, “activism,” have students write down ideas about what we can do to help the indigenous in their struggle for justice.

**Reflection:** After, have students write reflections in their SS notebooks about, “why should non-natives help the indigenous for justice? Why should we care about their struggle for justice?” Share out.

	<p>ask the earthlings how they felt during the simulation. Next, ask the aliens how they felt. Record feelings on a T-chart. Ask students if they had any text-to-self connections. Ask students if we could say that all the aliens were “bad guys” and if they all felt one way or that all the earthlings felt one other way.</p> <p><b>Reflection:</b> have students draw and write a reflection about how colonization must have felt for the indigenous people, and about how they felt during the simulation.</p>	
<p><b>Content Objective:</b> I can make a captioned drawing about pre-contact Ohlone life (a history of 10,000 years).</p> <p><b>Materials:</b> whiteboard, marker, SS notebook, and pre-contact Ohlone Powerpoint.</p> <p><b>Hook:</b> show students the video, “Ohlone Life at Chitactac”</p> <p><a href="https://www.youtube.com/watch?v=2uvXgCNQxUY">https://www.youtube.com/watch?v=2uvXgCNQxUY</a></p> <p>Then start Powerpoint, what they will learn about (Pre-Contact Ohlone peoples) and introduce what pre-contact means (before the Ohlone were colonized by the Spanish).</p>	<p><b>Content Objective:</b> I can make a captioned drawing about colonized Ohlone life.</p> <p><b>Materials:</b> whiteboard, marker, SS notebook, and colonized Ohlone Powerpoint.</p> <p><b>Hook:</b> start Powerpoint about the colonization of the Ohlone, stop at the slide titled, “Ohlone Population Decline.”</p> <p><b>Dialogue:</b> throughout the Powerpoint, ask students to TPS about how the colonizers and the indigenous might have felt during these events. Also to TPS about why they think the indigenous resisted as well as why the colonizers colonized.</p>	<p><b>Content Objective:</b> I can make a captioned drawing about modern-day Ohlone peoples.</p> <p><b>Materials:</b> whiteboard, marker, SS notebook, and modern-day Ohlone Powerpoint.</p> <p><b>Hook:</b> start Powerpoint about the modern day Ohlone.</p> <p><b>Dialogue:</b> throughout Powerpoint, ask students to TPS about how the contemporary Ohlone people are resisting the effects of colonization (decolonization). Ask for examples.</p> <p>At the end of the Powerpoint, show the first 15 minutes of the video, “Muwekma Ohlone</p>



<p><b>Dialogue:</b> throughout Powerpoint, ask students to T-P-S and compare/contrast their lives to the pre-contact Ohlone.</p> <p><b>Activity:</b> at the end of the Powerpoint, explain the activity, “captioned drawings” and show them examples at the end of the Powerpoint. Have students T-P-S about what things they might draw regarding something they learned about pre-contact Ohlone life. Have students do their captioned drawings, collect at the end (use as formative assessment).</p>	<p>At the end of the Powerpoint, show students the video, “California Native Perspectives” (skip between 5:18 and 5:27)</p> <p><a href="https://www.youtube.com/watch?v=dmarnR8sgNE">https://www.youtube.com/watch?v=dmarnR8sgNE</a></p> <p><b>Activity:</b> have students TPS about what things they might draw regarding something the learned about the colonization of the Ohlone. Have students do their captioned drawings, collect at the end (use as formative assessment).</p>	<p>Back from Extinction”</p> <p><a href="https://www.youtube.com/watch?v=lrDviVehsP0">https://www.youtube.com/watch?v=lrDviVehsP0</a></p> <p><b>Dialogue:</b> ask students what forms of resistance or decolonization did they notice in the first 15 minutes of the documentary. Finish last 15 minutes of the documentary.</p> <p><b>Activity:</b> at the end, have students TPS about what things they might draw regarding something the learned about the modern-day Ohlone. Have students do their captioned drawings, collect at the end (use as formative assessment).</p>
	<p><b>Content Objective:</b> I can create a captioned drawing and a personal reflection of Pomponio and his story.</p> <p><b>Materials:</b> anchor chart with a picture of Pomponio, sticky notes, Pomponio article, SS notebook, and coloring materials.</p> <p><b>Activity:</b> hand out Pomponio article, do a read aloud, pose the question, “what kind of person do you think Pomponio was and why?” and have students write responses on sticky note and post on Pomponio poster. After, have students make a captioned drawing about Pomponio.</p> <p><b>Content Objective:</b> I can write a</p>	<p><b>Content Objective:</b> I can create a poster with my team about the modern-day Ohlone.</p> <p><b>Materials:</b> modern-day Ohlone articles, 5 teams, anchor chart paper, coloring materials.</p> <p><b>Hook:</b> explain today’s activity and their goal. Break students up into 5 teams. Give each team a copy of an article.</p> <p><b>Activity:</b> have teams read their article, and to highlight important information that they can turn into a captioned drawing. Help students comprehend their articles. After the</p>

	<p>reflection about the multiple perspectives regarding how women were treated at Santa Clara Mission.</p> <p><b>Materials:</b> SS notebook and Santa Clara Mission article.</p> <p><b>Activity:</b> hand out Santa Clara Mission article, explain what a perspective is (remind them about the Alien Encounter activity with the scribes), do a read aloud, pose the questions at the end of the article and have students write responses in their SS notebook and share out.</p>	<p>students have read the article several times, have students write a summary about what they read in their notebooks.</p> <p><b>Dialogue:</b> After, have students discuss with their teams what they learned about the modern-day Ohlone in their articles and to cite their evidence. After, have each team brainstorm a poster that will teach the rest of the class and their parents about their subject. Students can create mini-poster drafts using white paper and coloring materials.</p> <p><b>Activity:</b> Have students work in their teams to create their poster. Help students as needed. Have students practice giving their presentation if they finish early as well as reread their article.</p> <p><b>Critical Inquiry:</b> have students come to the carpet with their finished posters and have each team present their poster. Each student should explain something on the poster. After the presentation, have the rest of the class engage in “critical inquiry” by asking clarifying questions. Repeat until each team has gone.</p> <p><b>Reflection:</b> have students write in their notebooks a response to the essential</p>
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		<p>question, “what does it mean to be indigenous?” Have students share out at the end.</p> <p><b>Activity:</b> Have students create a captioned drawing about something they learned today.</p>
<p><b>Content Objective:</b> I can create a poster with my team about pre-contact Ohlone culture.</p> <p><b>Materials:</b> pre-contact Ohlone articles, 5 teams, anchor chart paper, coloring materials.</p> <p><b>Hook:</b> explain today’s activity and their goal. Break students up into 5 teams. Give each team a copy of an article.</p> <p><b>Activity:</b> have teams read their article, and to highlight important information that they can turn into a captioned drawing. Help students comprehend their articles. After the students have read the article several times, have students write a summary about what they read in their notebooks.</p> <p><b>Dialogue:</b> After, have students discuss with their teams what they learned about pre-contact Ohlone peoples in their</p>	<p><b>Content Objective:</b> I can create a poster with my team about the colonization of the Ohlone.</p> <p><b>Materials:</b> colonized Ohlone articles, 5 teams, anchor chart paper, coloring materials.</p> <p><b>Hook:</b> explain today’s activity and their goal. Break students up into 5 teams. Give each team a copy of an article.</p> <p><b>Activity:</b> have teams read their article, and to highlight important information that they can turn into a captioned drawing. Help students comprehend their articles. After the students have read the article several times, have students write a summary about what they read in their notebooks.</p> <p><b>Dialogue:</b> After, have students discuss with their teams what they learned about the colonization of the Ohlone in their</p>	<p><b>Performance Task:</b> I can create an argument that either supports or defends the Ohlone’s struggle for federal recognition and their classification for extinction.</p> <p><b>Hook:</b> briefly explain that the modern-day Ohlone have been fighting for federal recognition ever since they lost that recognition in 1927. Today, they will be creating arguments that both support or go against federal recognition based on historical and anthropological evidence. Pose the question, “should the modern-day Ohlone be federally recognized? Yes or no? Why or why not? Are they really extinct or not?”</p> <p><b>Activity:</b> have students refer back to their readings and working with a partner from another table, in their notebooks write down two arguments using both history and anthropology as evidence (living testimony or lack thereof). Have students practice with each other debating, emphasizing that</p>

articles and to cite their evidence. After, have each team brainstorm a poster that will teach the rest of the class and their parents about their subject. Students can create mini-poster drafts using white paper and coloring materials.

**Activity:** Have students work in their teams to create their poster. Help students as needed. Have students practice giving their presentation if they finish early as well as reread their article.

**Critical Inquiry:** have students come to the carpet with their finished posters and have each team present their poster. Each student should explain something on the poster. After the presentation, have the rest of the class engage in “critical inquiry” by asking clarifying questions. Repeat until each team has gone.

**Reflection:** have students write in their notebooks a response to the essential question, “what does it mean to be indigenous?” Have students share out at the end.

**Activity:** Have students create a captioned drawing about something they learned today.

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**Reflection:** have students write in their notebooks a response to the essential question, “what does it mean to be indigenous?” Have students share out at the end.

**Activity:** Have students create a captioned drawing about something they learned today.

debate strength derives from facts, evidence and presentation. Model for students weak reasoning and strong reasoning.

**Debate:** pose the question, “declared extinct by UC Berkeley anthropologist and professor Kroeber in 1927, the Ohlone have been fighting back for federal recognition ever since. Should they be federally recognized? Why or why not?”

Pick two students to debate. Have the audience vote on the winner of the debate for most convincing reasoning. Repeat with other students. Ask students, “why do you think they won the debate? Why do you think they lost the debate?”

**Reflection:** on a sticky note, have students write down their opinion on whether they think the Ohlone should be federally recognized and post it on a poster with the question, “The Ohlone Today: do they exist? Federal recognition or not?”

**Performance Task:** I can create an argument that either supports or denies claims of genocide against the Ohlone, and then debate with my peers.

**Hook:** show the last slide of the Powerpoint. Read aloud the legal definition of genocide. Briefly discuss why indigenous peoples call the colonization of the Ohlone/indigenous peoples of California genocide and why others do not. Explain to students that today they will debate as lawyers and historians with each other about whether or not the colonization of the indigenous could be considered genocide or not, based on international law and history.

**Activity:** have students refer back to their readings and working with a partner from another table, in their notebooks write down two arguments (one in support of claims of genocide and one against claims of genocide) using both history and the law as evidence. Have students practice with each other debating, emphasizing that debate strength derives from facts, evidence and presentation. Model for students weak reasoning and strong reasoning.

**Performance Task:** I can create a picket sign that reflects my opinion on indigenous rights and the Muwekma Ohlone struggle for federal recognition.

**Materials:** cardboard, white paper, coloring materials, whiteboards, markers, SS notebooks.

**Hook:** explain that activism is a tool that the indigenous use to reclaim and fight for their indigenous rights. Discuss what rights are, and show the video to demonstrate that kids like them are leading the movement using a variety of tools, skills and methods to fight for their rights. Map all responses on anchor chart titled, “Activism.”

Show the video, “Xiuhtezcatl Martinez at TEDxYouth

<https://www.youtube.com/watch?v=o2V2yVkedtM>

**Dialogue:** ask students, “what were some of the skills and tools that this youth is using to fight for the indigenous rights for himself and his community?” Discuss.

Show the videos, “Xiuhtezcatl Martine Suing to Save the Planet” and “Indigenous Activist Mobilizes Hundreds of Teens to

	<p><b>Debate:</b> pose the question, “90% of the indigenous Californian population disappeared since the Spanish and American colonization era. Can this be considered genocide? Why or why not?”</p> <p>Pick two students to debate. Have the audience vote on the winner of the debate for most convincing reasoning. Repeat with other students. Ask students, “why do you think they won the debate? Why do you think they lost the debate?”</p> <p><b>Reflection:</b> on a sticky note, have students write down their opinion on whether they think what happened to the indigenous Californians could be considered genocide and post it on a poster with the question, “Can the colonization of the indigenous of California be considered genocide? Why or why not?”</p> <hr/> <p><b>Performance Task:</b> I can create an argument that either supports or is against the canonization of Junipero Serra, and then debate with my peers.</p> <p><b>Hook:</b> briefly explain that Junipero Serra, just last year, was canonized as a saint by Pope Francis, and there are a lot of people saying that Junipero Serra deserves it because that is how Catholicism reached</p>	<p>Fight Against Climate Change.”</p> <p><a href="https://www.youtube.com/watch?v=5YBuDkBKQ">https://www.youtube.com/watch?v=5YBuDkBKQ</a></p> <p><a href="#">Ww</a></p> <p><a href="https://www.youtube.com/watch?v=4MCF_QcMnB">https://www.youtube.com/watch?v=4MCF_QcMnB</a></p> <p><a href="#">Y</a></p> <p><b>Dialogue:</b> ask students the same question. Discuss.</p> <p>Show the video, “We Are Still Here.”</p> <p><a href="https://www.youtube.com/watch?v=iNq7Tu7gUrA">https://www.youtube.com/watch?v=iNq7Tu7gUrA</a></p> <p><b>Dialogue:</b> ask students the same question. Discuss.</p> <p>Show the video, “Indigenous Protest in Brazil.”</p> <p><a href="https://www.facebook.com/ajplusenglish/videos/730509413757235/">https://www.facebook.com/ajplusenglish/videos/730509413757235/</a></p> <p><b>Dialogue:</b> ask students the same question. Discuss.</p> <p>Show the video, “Rumsen Ohlone Tribe.”</p> <p><a href="https://www.youtube.com/watch?v=jNt9bCz8p5g">https://www.youtube.com/watch?v=jNt9bCz8p5g</a></p> <p><b>Dialogue:</b> ask students the same question. Discuss.</p> <p><b>Activity:</b> explain 5 pieces of advice for all students:</p>
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the Americas, and others say that he does not deserve it because the political and economic effect of his military religious mission campaign caused the death and destruction of many indigenous communities in California. The question is, “how should we remember Juniper Serra and his legacy? Does he deserve to be canonized as a saint or not?”

Show the video, “California Native Americans Oppose Junipero Serra’s Canonization”

<https://www.youtube.com/watch?v=Vk96QqF7ubI>

and the video, “Canonization of Junipero Serra Stirs Controversy in San Diego”

<https://www.youtube.com/watch?v=O7YYiqTDXvY>

and the video, “Pope Francis Canonizes Controversial Figure Junipero Serra”

<https://www.youtube.com/watch?v=xfmp4eKw85Y>

And read/listen to “Saint-to-be Not so Saintly”

<http://latinousa.org/2015/09/18/saint-to-be-not-so-saintly/>

1. We cannot undo history, but we can try to learn and teach the truth.
2. We can be activists for the self determination of Native people.
3. We can be activists for the responsible care of the Earth (thinking of the 7<sup>th</sup> generation).
4. We can press the US government to honor its treaties.
5. We can recognize, think critically, talk with others, and write letters about Native American stereotyping in children’s literature, advertising, team mascots, and other media.

Have students discuss how protesting is a way of advocating for indigenous rights, and that today we will be making picket signs that reflect what we think indigenous rights are about. Have students draft their picket sign first, and then create their picket sign. Have students share out their picket signs at the end.

**Reflection:** have students write a response in their SS notebook to the essential questions, “what does it mean to be indigenous? What are indigenous rights and when are they necessary?” Share out if time

	<p><b>Activity:</b> have students refer back to their readings and working with a partner from another table, in their notebooks write down two arguments (one in support of canonization and one against canonization) using history as evidence. Have students practice with each other debating, emphasizing that debate strength derives from facts, evidence and presentation. Model for students weak reasoning and strong reasoning.</p> <p><b>Debate:</b> pose the question, “81,000 indigenous were baptized as Catholics and more than 62,000 indigenous peoples died California’s 21 missions, under the leadership of Junipero Serra. The question is, does he deserve to be canonized as a hero and a saint? Why or why not?”</p> <p>Pick two students to debate. Have the audience vote on the winner of the debate for most convincing reasoning. Repeat with other students. Ask students, “why do you think they won the debate? Why do you think they lost the debate?”</p> <p><b>Reflection:</b> on a sticky note, have students write down their opinion on Junipero Serra’s legacy and canonization, post it on</p>	permits.
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	a poster that has his picture with the statement, “Junipero Serra’s Legacy and Canonization Debate”	
<p><b>Performance Task:</b> I can create an artifact that reflects life of the pre-contact Ohlone and give a speech about how it was used by the pre-contact Ohlone.</p> <p><b>Materials:</b> clay, hay, tule reeds, rocks, shells, feathers, and sticks.</p> <p><b>Hook:</b> explain to students that today they will be brainstorming about an artifact that the pre-contact Ohlone peoples used, make it and then give a speech about how it was used.</p> <p><b>Activity:</b> ask students to TPS about an artifact that they will make. Have students create a draft plan about what they will make and how they will make it. After their draft is approved, have students start making it. After they finish their artifacts, have students present their tool explaining what it is, how it was used, and how it is different than the real thing.</p> <p><b>Reflection:</b> have students write responses in their SS notebook to these two essential questions. The first is, “what does it mean</p>	<p><b>Performance Task:</b> I can create a mission that reflects the reality of life on the mission for the indigenous populations.</p> <p><b>Materials:</b> cardboard boxes, white clay, paint, little people and animals, objects for mission gardens, fields and tombstones, etc.</p> <p><b>Hook:</b> tell students that today, we will be creating missions that reflect the reality of life for the indigenous populations. Students work in table teams. Show examples on projector.</p> <p><b>Activity:</b> ask students to create a draft plan for their mission. Once draft plan is approved, have students start making it under adult supervision. After students have finished, have students present their mission and why they made it the way they did.</p> <p><b>Reflection:</b> have students write responses in their SS notebook on these two essential questions. The first is, “what does it mean to be indigenous?” and the</p>	<p><b>Content Objective:</b> I can identify stereotypes that have been traditionally applied to Native Americans in films and popular culture.</p> <p>In this lesson, students identify stereotypes commonly applied to Native Americans and think critically about how certain groups benefit from perpetuating stereotypes.</p> <p><b>Essential Questions:</b> How do prevailing stereotypes affect the self-worth of individuals who are labeled by them? How do dominant groups use stereotypes to “write” history?</p> <p><b>Materials:</b> anchor chart titled, “Stereotypes of Indigenous Americans” with pictures of examples, copies of Sherman Alexie’s essay, “I Have Tonto”</p> <p><a href="http://articles.latimes.com/print/1998/jun/28/entertainment-ca.64216">http://articles.latimes.com/print/1998/jun/28/entertainment-ca.64216</a></p> <p><b>Background:</b> read “How Stereotypes Undermine Test Scores”</p>

<p>to be indigenous?” and the second is, “how did the Ohlone peoples last for over 10,000 years?” Share out if time permits.</p>	<p>second is, “how were the colonizers able to oppress the Ohlone peoples and how did the Ohlone peoples resist?</p>	<p><a href="http://www.tolerance.org/article/how-stereotypes-undermine-test-scores">http://www.tolerance.org/article/how-stereotypes-undermine-test-scores</a></p> <p><b>Vocabulary:</b> <i>stereotype</i> – an often oversimplified or biased mental picture held to characterize the typical individual of a group.</p> <p><b>Activity:</b></p> <ol style="list-style-type: none"> <li>Before reading the essay, “I Hated Tonto,” brainstorm about the title in a small group (background knowledge is necessary). Why does author Sherman Alexie hate Tonto? Review these facts to help formulate a hypothesis. <ul style="list-style-type: none"> <li>Tonto was the trusted sidekick of the Lone Ranger, the star of the popular Western TV show of the same name that aired on ABC in the 1950s.</li> <li>Tonto was played by Native American actor Jay Silverheels (show image of Tonto and Lone Ranger).</li> <li>Most “Indian” characters featured in other popular TV shows and movies of the era were played by white actors.</li> </ul> </li> <li>Consider one more fact: the author of the essay is also Native American. Does</li> </ol>
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this new data change your theory about the title? Why or why not? As a class, determine if any new theories need to be added to your list and cross off invalid theories as needed.

3. Show video, “How Hollywood Stereotypes Native Americans” which contains original footage from several Westerns, comparable to the films author Sherman Alexie would have seen as a child and teen. Notice that the Native Americans interviewed here, not unlike Sherman Alexie, are displeased about the portrayal of Native Americans. As you watch, take notes and focus on answering the following questions: how did westerners commonly stereotype Native Americans? How did westerners commonly stereotype whites? Why are the Native Americans interviewed critical of westerners? Share your answers with a partner, then pair up with another partner team. Compare your answers and work to come to a consensus about the best answers.

[https://www.youtube.com/watch?v=\\_hJFi7SRH7O](https://www.youtube.com/watch?v=_hJFi7SRH7O)

4. As a class, decide if the clips—primary sources—support or weaken any of the theories you have collected about the

		<p>impetus (motivation) behind the title of the essay.</p> <p>5. Sit in a circle on the carpet. Individually, read Alexie’s essay. While reading, underline text that responds to the following questions: how did portrayals of Native Americans contrast with portrayals of whites? How did the stereotypes that Alexie saw in the films affect his feelings toward his people and heritage? Why did the author hate Tonto? (He wrote about his childhood days of pretending, “But I never, not one, imagined myself to be Tonto.”)</p> <p>6. Have students partner up and discuss your findings and reactions to question, “How did portrayals of Native Americans contrast with portrayals of whites?” Explore all questions.</p> <p>7. Revisit your initial list of theories. Revise as necessary or simply star the “winners.” What did you discover? Did you learn anything new? Explain. Write a reflection on what you learned and how this new awareness may affect you.</p> <p><b>Refer lesson online on Teaching Tolerance:</b> <a href="http://www.tolerance.org/lesson/stereotypes-and-tonto">http://www.tolerance.org/lesson/stereotypes-and-tonto</a></p> <p><b>Performance Task:</b> I can write a persuasive</p>
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		<p>and informative letter to the BIA regarding my thoughts on indigenous rights and the Muwekma Ohlone struggle for federal recognition.</p> <p><b>Hook:</b> show the video, “American Indian Activist Russell Means testifies at Senate Hearing” (skip 11:42 to 11:58).</p> <p><a href="https://www.youtube.com/watch?v=xVANRroxuOo">https://www.youtube.com/watch?v=xVANRroxuOo</a></p> <p><b>Dialogue:</b> ask students to share out some things they heard Russell Means saying.</p> <p><b>Activity:</b> explain that an effective form of activism is letter writing. Explain that they already know how to do that, and that today we will end out unit with a persuasive and informative letter to the BIA, but first we must know some more context. Read whole class two articles, “CA Tribe Has New Recognition Hopes After Costly, Two Decade Struggle”</p> <p><a href="http://indiancountrytodaymedianetwork.com/2014/07/21/ca-tribe-has-new-recognition-hopes-after-costly-two-decade-struggle-155908">http://indiancountrytodaymedianetwork.com/2014/07/21/ca-tribe-has-new-recognition-hopes-after-costly-two-decade-struggle-155908</a></p> <p>and, <a href="#">“Local Native American Tribe Seeks Identity”</a></p> <p><b>Project Writing Prompt:</b> The Muwekma</p>
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		<p>Ohlone people are fighting to be federally recognized, and after mapping their erasure and “extinction” as first stated by Kroeber and learning about what federal recognition is and its benefits as well as who bestows federal recognition, now you will use what you know to tell the Assistant Secretary of the BIA, Lawrence Roberts, if you think that the Muwekma Ohlone should be federally recognized or not, and why. Basically, answer the essential question: Are the Ohlone peoples “extinct” and should they be federally recognized? Why or why not?</p> <p>Distribute rubrics to each team and <a href="#">example letter</a> with highlighted important parts.</p> <p><b>Activity:</b> Tell students to go through the five stages of writing and write your final draft on the special letter paper. At the end, we will share out and present our stances to the class and engage in Critical Inquiry, seal up the letters and then mail them to the address below:</p> <p>The Honorable Lawrence Roberts Assistant Secretary – Indian Affairs United States Department of the Interior MS—4604—MIB 1849 C Street, NW Washington, DC 20240</p>
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## Pre-Contact Ohlone Villages and Architecture – M1



The pre-contact Ohlone lived in fixed village locations, moving temporarily to gather seasonal foods like acorns and berries. Over 40 distinct Ohlone tribes and villages have been recorded, each with about 10 to 15 families. They generally maintained a harmonious and happy way of life, though of course conflict still existed. The Ohlone raised their children to respect the land and to share the land with other indigenous peoples in the area as they have done for 10,000 years. Life was led in a cooperative way since they depended on each other for survival.

Ohlone villages were many different sizes, ranging from 50 people to 500 people each. They were always built near water, such as streams, rivers and marshes. They were arranged around a big open space. They could find everything they needed for survival within a short distance from their village.

The Ohlone lived in small, round houses called wikiups that were meant to last for one season so they can move to other areas more efficiently. They were made from tule grass, ferns or reeds placed around flexible willow poles. Each wikiup housed 1 or 2 related families and were up to 20 feet wide. They built a fire in the center of the hut with a hole in the roof above it. This hole allowed the smoke to escape and sunlight to enter. This fire was used for heat and for cooking. Every year or two, old houses were burned down and new ones were built.

Each village was an independent and governed by a chief and a council of the village elders. This makes each village different from each other because each village had different rules, ceremonies and religions. Most villages also had a large home for the chief or leader, which was used for large village meetings called an assembly. It could also be used for dances and other rituals. These structures were often big enough to hold up to 200 people. It was located usually in the center of the village.

Ohlone villages also included granaries (storehouse for grains) set up by individual families. They looked like baskets



elevated by poles. There were also many thatch and pole coverings set up to provide shade.

Each village also had at least one prayer house called a sweat lodge. They were like the wikiups except that they were partially buried. These sweat lodges were used mostly by the men in the village for cleansing and healing purposes, usually before a hunt, and women used it too. Its walls were made of earth and the roof was made of earth and brush (dried grass). The sweat lodges were built near riverbanks because water was believed to be capable of great healing.

## **Pre-Contact Ohlone Tools, Creation Myths and Death – M1**



The natural environment of this coastal and forest region influenced which resources the pre-contact Ohlone used to make their tools. For example, they used stone to make knives and arrowheads. They made fishing nets by weaving thin strips of animal hide. Rocks were essential for the creation of many of the basic tools that were used everyday. The wood was carved into hundreds of kinds of tools, such as bowls, posts, bows, spears, knife handles and paddles.

The pre-contact Ohlone also made tools out of shells from the nearby sea. They carved mussel shells to use as cutting tools and scrapers for working with animal skins. The Ohlone also made large spoons out of seashells. Their shiny fishhooks, made from abalone shells, helped attract and catch fish. Tools that they used were bows and arrows for hunting. Other tools included stone mortars to make acorn meal, and *tule balsas* were canoes made from tule reeds.

Tools even have creation myths for the Ohlone. The Ohlone peoples' connection with nature reflected their relationship to animals, which is evident in their myths that involved several species. Narratives told by the Ohlone shows the animals as being sacred gods that are able to do many human tasks like communicating, maintaining relationships and being family with human beings. This shows the Ohlone were relating themselves to creatures and nature.

The Ohlone believe that their world began with the help of their trinity gods: the Hummingbird, the Coyote and the Eagle.



These three creatures helped in the beginning population of the Ohlone peoples. Coyote myths play a very important role in their religion about how the first Ohlone person came to be. The Coyote got married had five children that started five different languages of the Ohlone. He also made the decision that immortality is something that should not be obtained, so he created death. He also showed the people how to gather food to survive and educated them on the different types of life they could consume. The Coyote gave the people useful tools such as the bow, arrow, and carrying net. The Hummingbird helped find the Coyote the person he married and the Eagle helped find the land to live on so Coyote could populate the earth, thus, helping Coyote make life on earth with the Hummingbird's help. All three gods are important for life, death and survival for these reasons.

The importance of the Hummingbird and the Eagle allowed the Ohlone to use birdbones as whistles during ceremonies. The Ohlone even believed that when someone died, their soul would begin their journey to the island of the dead, where they would be greeted by other spirits and eat, dance and sing with those spirits. They burned all of the dead person's possessions as gifts for them and buried them with gifts to take on their journey to the island of the dead.

## **Pre-Contact Ohlone Religion – M1**



The pre-contact Ohlone practiced the Kuksu religion, also known as Shamanism. That is the belief that says the whole universe, not just the earth, is alive, and that the universe is structured in layers: the sky, the underground, and in between, the earth, where we, the humans live. The layer is connected by the Tree of Life. Only shamans can travel to all parts of the universe, and they can gain power for themselves through their travels. These powers can help heal the sick and bring rain and other benefits to the people.

The Ohlone believed that spiritual doctors or medicine people, called shamans, could heal and prevent illness, and that they had a “probable belief in bear shamans.” There were even shamans that could control rain. Kuksu included acting and dancing ceremonies in traditional costume, an annual mourning ceremony, ceremonies when boys and girls become adults,

encounters with the spirit world, and an all-male society that met in underground dance rooms.

It is clear that the pre-contact Ohlone had specific medicine persons among their village. Some of these people healed through the use of herbs, and some were shamans who were believed to heal through their ability to contact the spirit world. Some shamans engaged in more ritualistic healing in the form of dancing, ceremony and singing. Some shamans were also believed to be able to tell and influence the future, therefore they were equally able to bring about good luck and misfortune among the community.

The storytelling of sacred narratives has been an important part of Ohlone peoples for thousands of years. The narratives often teach specific moral or spiritual lessons. Not all Ohlone tribelets shared a unified identity, and therefore have varying religious and spiritual beliefs, which means that the stories are unique to each tribelet.

Ohlone folklore and legend centered around the Californian culture heroes of the Coyote trickster spirit, as well as Eagle and Hummingbird. Coyote spirit was clever, wily, greedy and irresponsible. He often competed with Hummingbird, who despite his small size, regularly got the better of him.

The Ohlone, like all people around the world, wondered about the big question: where did we come from and how did we get here on Earth? Ohlone mythology creation stories mention the world was covered entirely in water, apart from a single peak, Mount Diablo, on which Coyote, Hummingbird and Eagle stood. Humans were descendants of Coyote. Overall, the Ohlone were very connected to nature and the earth, and their identity was part of nature.

## **Pre-Contact Ohlone Food – M1**



The Ohlone believed that Nature, in the form of spirits, had power over their lives; as a result, they respected it and lived in harmony with it. To connect with the spirits, they would usually sing songs. They used folk tales to explain the wonders of

nature around them, such as the creation of animals, plants and rivers. They also believed in sharing what they had, so after hunts, the kill was given to everyone in the clan, and simply to anyone who needed food.

The Ohlone were hunter-gatherers, also known as foragers. That means that the Ohlone were a society (group of similar people) who obtained most or all their food from wild plants and animals by hunting for their meat and gathering nuts, berries and more.

Along with abundant plant life was a huge animal population. The land was crawling with all types of animals, from the lowly insect to the now extinct grizzly bear. The Ohlone ate them all: insects, reptiles, rodents, birds, fish, and large animals of all kinds. Foods that might repulse us, such as grasshoppers and yellow jacket grubs, were enjoyable snacks to the Ohlone! Waterfowl such as ducks and geese were caught with nets; quail were taken in traps, and other birds were brought down by throwing a *bola* (pieces of bone tied to a string).

The Ohlone gendered hunting-gathering responsibilities: the women were the gatherers and the men were the hunters. The women collected vegetables (wild carrots, wild onions and mushrooms), fruits (blackberries, wild grapes, huckleberries and strawberries) and nuts (especially acorns). Acorns were the most important food for the Ohlone. The men would shake the trees in the fall, causing the acorns to fall, and the women and children would gather them.

The collecting and preparing of food was central (extremely important) to the Ohlone. The women would often come together with the rest of the village women and sing or talk as they prepared the food (like acorn meal). Ohlone considered hunting to be sacred (religiously important). A man first had to train both physically and spiritually, and had to learn a strict code

of conduct before he was allowed to go hunting. After killing an animal, Ohlone hunters prayed for the animal's spirit. They believed that praying for the animal would help it be reborn.

They lived near the ocean and always next to streams and rivers, which meant that the Ohlone depended on shellfish such as mussels and abalone for food. Sea lions were hunted along the beach, and if a whale was washed ashore, the meat was taken. Salmon and eels were caught in the rivers using nets and fish traps. Another strategy was to build bonfires along the river at night, which attracted the fish to come close enough to be speared.

## **Pre-Contact Ohlone Clothing and Basketry – M1**



The pre-contact Ohlone generally dressed very simply. They did not need very many clothes since the climate was very mild (not too hot and not too cold). The men often didn't wear anything for hunting. Women wore skirts of rushes or deerskin that was held on with a rope belt. Capes of rabbit-skin or sea otter kept them warm in the winter. Women tattooed their

faces with dots and line designs, wore earring of wood or shells, and both men and women wore necklaces – the more necklaces a man wore, the more important he was.

Women made the clothing, and the jewelry was exquisitely beautiful since it was made from shells, soapstone and seeds. Jewelry was worn as nose rings, ear bobs, necklaces, and as skirt and regalia ornamentation. Fancy baskets were also adorned with shell beads.

Both men and women covered themselves in mud for warmth, and had animal skins for blankets. Ohlone peoples did not wear anything on their feet or on their heads. Both men and women wore their hair long, but women had their hair cut across their forehead in bangs. Men sometimes braided their hair or tied it up. Unlike many other Native Americans, the Ohlone men often wore bears and moustaches, and painted their bodies with special symbols designed to help them accomplish their goals.

Clothing was important for holidays and religious ceremonies. Men wore towering headdresses woven of reeds and grasses, decorated with feathers and shells. Cloaks were made of duck and goose feathers. Men wore kilts woven of fur and they painted their bodies and faces with red and white stripes and designs.

Women were the weavers of the incredibly beautiful baskets, some of the finest in the world! Baskets were a necessary part of everyday life, used for cooking, eating, carrying, etc. The gathering and preparation of basketry materials was time consuming and tedious. Willow trees were the preferred materials. These trees were cultivated by the Ohlone to produce quality baskets. They used a deerbone awl to make coiled baskets. Basket weavers showed off their incredible skills by



making miniature baskets.

Ohlone baskets were made for carrying (burden baskets), for boiling (cooking baskets), seed gathering and acorn grinding. They also made “fancy” or “treasure” baskets that were decorated with shells and feathers. One type of basket was used to beat seeds from plants. Others were used as traps to catch fish and small animals. Some were used as baby cradles, water jugs and mush bowls. They even made basket hats, gave baskets as gifts, stored food and treasures in baskets, and used baskets in important ceremonies. They were extremely important.

## Contact with Europeans and the Genocide of the Indigenous Peoples of California – M2



Europeans began exploring California’s coast in the 1500s. In 1542, Juan Rodríguez Cabrillo explored the coast for Spain. Englishman and pirate Sir Francis Drake sailed along California’s coast in 1579. Then in 1602, Sebastián Vizcaíno explored Monterey Bay as a possible site for a Spanish colony.

After Vizcaíno’s journey, Europeans did little with the California coast for nearly 100 years. Then in the 1700s, Spanish priests, led by Junípero Serra, father of the missions, began building 21 **missions** (a center or headquarters for religious work) on the California coast. Seven of these missions were on Ohlone homelands. Priests at the missions hoped to convert the Ohlone to become Catholics. Those who became Catholics were forced to give up their traditional ceremonies and religions. They had to move onto the mission grounds and work.

After the Europeans came, many Ohlone lost their lives. The indigenous did not thrive when the missions grew. In 1770,

there were about 10,000 to 30,000 Ohlone. By 1852, years after the mission era ended, less than 1,000 Ohlone remained, some say less than 100 Ohlone survived colonization. Diseases brought by the Europeans killed many Ohlone, such as smallpox, measles, and diphtheria, which the indigenous had no natural immunity too. When the Ohlone and other indigenous peoples ran away from the missions, they brought the dangerous diseases that the Spanish gave them to their villages and families, which killed them as well.

“A total of 81,000 Indians were baptized and 60,000 deaths were recorded” for all the missions in California, including the deaths of the Ohlone. Other causes of death other than disease included the drastic diet change from hunter and gatherer fare to a new diet high in bread and low in vegetables and animal protein. Other causes include the harsh lifestyle changes, and the filthy living conditions. Some would call missions as coercive religious, forced labor camps.

This was a very sad time for the Ohlone people. They lost much of their traditional ways and also their lands to the Europeans. The word used to describe when one group of people carry out a *planned* killing and destruction of another racial/cultural group of people is called **genocide**. From a high population of 300,000 indigenous peoples before contact, indigenous Californians reached a low of 16,000 in 1900.

## California's Missions – M2



**A Chain of Missions**

In the late 1700s, Spain wanted its power and wealth to grow. It also wanted to keep other European peoples out of California. Occupying California and building settlements along the coast would help them meet these goals. Missionaries wanted to convert the indigenous to become Catholics.

By 1823 there were 21 missions linked by road. The Spanish settler-colonists (invaders living in occupied land) built forts and towns. The forts protected the missions. The missions were built in places where there was fresh water, rich soil and resources for building. The Californian indigenous did much of the work to build the missions. The first missions were built of wood, and later adobe (brick made of dried clay and straw). At first, the indigenous came by choice because the missionaries offered them gifts. As the mission system grew, the indigenous were forced to come. The missions took and

occupied lands that the indigenous were living on for thousands of years. Then they had no choice but to come to the mission for food. Soldiers also forced them to come.

### **Life at a Mission**

The indigenous peoples had to give up and change their culture (way of life) to become Catholic. They had to stay on the missions, obey the priests, wear Spanish clothes, adopt Spanish names, and speak Spanish. They labored and worked all day in the fields. Some tried to continue practicing their own traditions. Some missions allowed this, but others did not.

The priests taught the indigenous how to grow plants from Europe and how to raise farm animals (the opposite of hunting and gathering). The Spanish taught the indigenous how to make goods that the Europeans used. Sometimes the indigenous were whipped and chained in order to force them to convert (to change a religion or belief).

### **Resisting the Missions**

Missionaries believed that they were helping the indigenous by making them into farmers. The missionaries also needed the food for themselves and the Spanish soldiers. Some indigenous resisted their new way of life. They broke tools and equipment or ran away. Some planned revolts (an uprising against a ruler). But in the end, California indigenous culture has been changed forever. They also lost and forgot the skills they needed to live outside the mission, and the land once used for hunting has been turned into farms. The Spanish also brought diseases to California. By 1846, two-thirds of the indigenous of California had died.

## **San Carlos Mission, Father Junípero Serra and Father Juan Paolo's Encounter with the Ohlone – M2**



Following the founding of the Mission of San Carlos in 1770 led by Father Junípero Serra, the father of the Spanish missions, the Spanish missionaries explored California and the tribes that lived there and to try to find new areas for new missions. Father Juan Paolo and Captain Diego Rivera continued to travel down the coast towards what is now Monterey Bay, California. Upon their travels, tribes greeted the Father and they found many similarities between the tribes, which made the Father want to convert them even more.

A particular meeting that was documented occurred on November 24, 1774. From the Spanish Father, “at 2 o’clock in the afternoon, six heathens came to visit us from the nearest village, all without arms [weapons]. They had been with us all afternoon with the same confidence as if they were among their own people. I spoke to them in their language of the Monterey, a few words about god and heaven, but although they were attentive, I was not satisfied that they understood me. Although when I talked to them about other things, it seemed that they did not understand me, and when they spoke, I understood many words although there were many differences.” This quote shows that the Ohlone were kind and welcoming to the Spanish upon their arrival and did not show any threats of harm towards their presence. However, even though there was evidence that the Ohlone tribelets were happy independent groups who did not need intervention, the Spanish missionaries saw it as their goal and mission to convert the Ohlone to Christianity to save them from harm.

This is what Junípero Serra—who was the leader of all the Californian Missions that were converting all the indigenous—wanted: to convert the Ohlone and all indigenous Californians to become Catholics so they can be saved. Some say that Serra pushed for rules to protect the indigenous from the beatings and violence from the Spanish soldiers, but Serra still whipped and forced the indigenous to work in the fields, stay in the mission and punish those who tried to run away with beatings. Serra wrote a letter in 1775 and told a Spanish governor to whip “troublemakers” and offered to send shackles to teach the others a lesson. Professor Deborah Miranda, who is a Native American, says that “Serra did not just bring us Christianity. He imposed it, giving us no choice in the matter. He did incalculable damage to a whole culture.” Ultimately, because of the missions and the Spanish with Serra violently forcing the indigenous to become Catholic, almost all indigenous peoples were killed off. In fact, the colonization (invasion of one group over another to steal their land) of the indigenous Californians killed off 90% of the indigenous and changed the survivor’s culture forever. Is this **genocide** or not?

## **How the Mission Santa Cruz Colonized the Ohlone – M2**





The primary tool of colonization (when one group of people invades another group of people and forces them to live under their rules) of the indigenous in California was the Spanish Mission. Mission Santa Cruz was founded in 1791 by Father Fermín Francisco de Lasuén. The missions changed the culture of the Ohlone, with the goal to tame the Ohlone and turn them into Catholics, to make them easier to control and to better exploit their labor. Through baptism, the missionaries believed that they were saving the Ohlone and all indigenous peoples and helping them go to heaven. They thought that 10 years would be enough time to change the “wild Indians” (from the Spanish perspective) into obedient citizens and good Catholics.

The Spanish referred to themselves as the *gente de razón* (people of reason): they called the non-missionized Ohlone names like *heathens*, *pagans*, *savages* and *gente sin razón*. During the time of Columbus, people in Spain were arguing about whether the Ohlone (and all indigenous peoples) were even human beings. They decided that the indigenous were human beings, but inferior (that means below) to the Spanish. They described the indigenous as animals (beasts and monkeys). This discrimination and perspective is a form of **racism** and **bigotry**.

The Spanish said that the indigenous didn't have religion or that they worshipped the devil, and they said that they were less smart than the Spanish. In the California missions, the indigenous were slaves to the Spanish, and once baptized, they were not allowed to leave the mission without permission. If they left, they would be chased, caught and violently punished. Women and children were often captured and baptized first so that their parents and families would try to follow them to the missions (also getting caught) so that they could protect them.

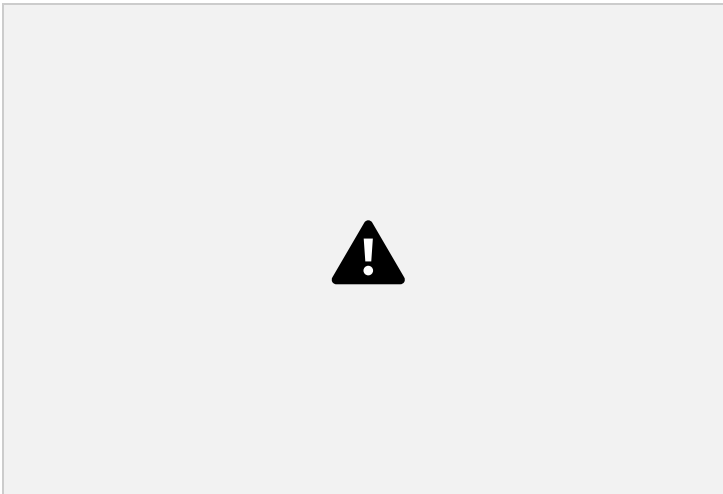
Life for the Ohlone was disrupted even before the founding of the mission. Diseases killed many pre-missionized Ohlone. Tools and other knowledge were lost because important members of their tribelets died early without passing it on. More than half of the Ohlone deaths that occurred in the missions happened because of these diseases brought over by the Spanish missionaries, including measles, mumps, cholera, and influenza.

At the mission, the Ohlone and all indigenous peoples were given new names. They were banned from speaking their languages, practicing their religions, as well as hunting and gathering. Mission rules were enforced through punishment and rewards. Punishments against the Ohlone included whippings, being jailed, beat, and sometimes killed if they didn't follow

the mission rules. Mission Santa Cruz was attacked and almost burned down on December 14, 1793 after a group of indigenous people were returned back to the mission by force after trying to run away. Many Ohlone ran away from the mission and the Spanish tried really hard to try to catch them all. Forced return was the rule. The Spanish use of horses, armor and guns gave them an advantage over the Ohlone, making the Ohlone physically powerless compared to their weapons. Rewards like food, goods and jobs were given to the indigenous whom obeyed.



## **Colonization of California by the Americans – M2**



After the missions ended operations in 1834, the United States of America took over California in 1848 from Mexico. The great American colonization of California started in 1849. This led to many massacres by settler-colonists against the indigenous, which caused several indigenous groups to be wiped out. According to Russell Thornton, pre-contact indigenous peoples were estimated to be at 310,000, and perhaps as much as 705,000. By 1849, due to Spanish and Mexican colonization and diseases, this population number decreased to 100,000. But from 1849 up until 1890, the indigenous population of California had fallen below 20,000, mostly because of the genocidal killings. At least 4,500 Californian

natives were killed between 1849 and 1870, while many more died due to disease (this time brought by the Americans) and starvation. 10,000 native Californians were also kidnapped and sold as slaves.

By all estimates, the Ohlone were reduced to less than 10% of their original pre-contact population. This means that of the 10,000 to 30,000 Ohlone during the pre-contact era, by 1850 when the Americans were colonizing California, there were less than 1,000 Ohlone left since they all got killed. Some say less than 100 Ohlone survived. By the early 1880s, the northern Ohlone were almost extinct, and the southern Ohlone people were displaced (forced off of land) from their communal land, where they lived in poverty. Considered the last fluent speaker of an Ohlone language, Rumsen-speaker Isabella Meadows died in 1939. Colonization made the Ohlone lose control of not only their land, but their history, language, and way of life.

“A war of extermination will continue to be waged between the two races until the Indian race becomes extinct” (California Governor Peter H. Burnett, January 1851). Gold was found in California! That caused a hoard of 100,000 adventurers, gold-seekers, and murderers who came to California to get the gold riches. The indigenous Californians faced a terrible fate because of this genocide from the Americans. The government of California also got involved. They paid about \$1.1 million to groups of armed murderers called militias to hunt down and kill indigenous peoples. This led to thousands and thousands of murders of indigenous peoples living in California, the reason was so that the settler-colonists can take their land and property.

Using racism, Americans continued to oppress indigenous Californians with laws (rules that everyone has to follow). Indigenous Californians were forbidden to own property, carry a gun, attend public schools, serve in juries, testify in court, or marry white people. The government of California took away much of the last remaining land from the indigenous and forced them to live on small pieces of land called reservations. By 1900, most indigenous Californians were killed off *in a planned way* because of Spanish and American colonization.

## **Multiple Perspectives on How Ohlone Women Were Treated at Santa Clara Mission – M2 (Whole Class)**



Immediately following baptism, female children over the age of five and all older unmarried females were separated from their families and locked in barracks (rooms meant for soldiers to sleep) called *monjerios*. Russian explorer Otto van Kotzebue, visiting nearby Mission Santa Clara in 1824, described one such barracks housing female Ohlone women as a building that looked more like a prison without windows and only one carefully secured door where: “these dungeons are opened two or three times, but only to allow the prisoners to pass to and from the church. I have occasionally seen the poor girls rushing out eagerly to breath the fresh air, and driven immediately into the church like a flock of sheep by an old ragged Spaniard armed with a stick. After mass, they are in the same manner hurried back to their prison.”

Military governor Diego de Borica wrote in 1797 of his concern for the health of the Ohlone women imprisoned in a very dirty and disgusting place after visiting the *monjerio* at Mission Carmel, where he was overpowered by the stench of human feces (poop).

In contrast, here is a third perspective on the barracks of the Ohlone women at Santa Clara Mission. Francis McCarthy describes the *monjerio* as “...a fine building...Three large windows on one side and four loopholes on the other other gave enough light and good air to breath to the big room. As a warning against someone coming into the barracks without permission, the windows were placed high on the walls. Bathrooms were located in the next room. A happy fire was lit during cold winter nights, while candles gave light during the night all throughout the year.”

Why do they have different perspectives? How do we get at the truth in history?



## **Lupugeyun (Ponponio/Pomponio) – M2 (Whole Class)**

Pomponio (1799 – 1824) was an Ohlone chief. He was the leader of a group of indigenous freedom fighters who called themselves *Los Insurgentes* because they rebelled against the mission system in California. He was a brave man and martyr (hero who died for their people or something important to them) who struggled to save his tribe's way of life.

He was born with the Ohlone name *Lupegeyun*. He was baptized at the Mission Dolores in San Francisco in 1803, and given the Spanish name "Pomponio." By legend, Pomponio was said to be "the bravest and most fearsome of the Cainameros tribe," which refers to the Pomo indigenous peoples. Some say he was Pomo and Ohlone.

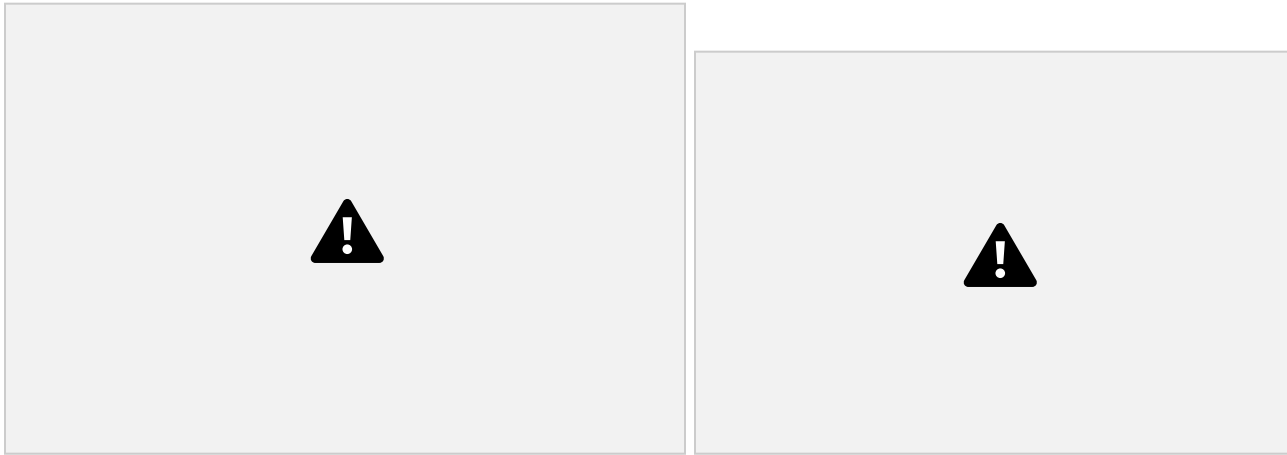
In the 1820s, Pomponio ran away from the mission and began raids against ranches and missions. He was a legend to the other indigenous peoples. They say that he had his headquarters and hideout in a cave. He led his people in resistance against the missions. He did not like the way the missions forced the men, women and children to work for them. He did not like that his people were forbidden to do their ceremonies and Ohlone activities.

The Ohlone were not free to leave the missions. The missions became prisons. When Ohlone people

escaped, soldiers hunted them down. Some Ohlone were punished for leaving, and others were killed.

In 1824, Pomponio was caught and shot to death (executed) by the hands of four soldiers in a place called Novato. He died trying to protect his and his peoples' traditional way of life.

## **The Ohlone Today – M3**



Today, there are about 550 Muwekma (Muwekma means *la Gente* or *the People* in the Ohlone languages of Chochenyo and Tamien) Ohlone people. They are fighting many legal battles (going to court and asking for justice under the law). They want to regain their lands and be recognized as a tribe with federal recognition. With federal recognition, the Ohlone have a voice as Native Americans under American law, and without it, they are legally powerless.

The Ohlone lost their recognition as a tribe in 1927. That year, the superintendent (a person who directs the work of a business or institution like a boss) of the Bureau of Indian Affairs in Sacramento took away federal recognition of the Ohlone, as well as several other California tribes. For this reason, the Ohlone do not have any federally recognized reservations

(a piece of land reserved by the government for Native Americans to live on) or rancherias (a piece of land reserved for Native American use. It is usually smaller than the tribe's original homelands).

In the 1980s and 1990s, many Ohlone petitioned (to make a formal/official request to a person of authority) for federal recognition. But the process is long. Many tribes have been waiting more than 10 or 20 years to learn if they will be federally recognized. In 2011, they lost the case and have filed an appeal (asked for another chance).

Federal recognition is important to the Ohlone. It would allow the Ohlone and their children to be given grants (free

money), scholarships (money to help pay for going to school and the university) and other funding (money). The funding would help the Ohlone to strengthen and restore their traditional ways.

The Ohlone do not choose to live in poverty (having very little money), but they live in poverty because of hundreds of years of racism, punishment and death in a land that once belonged to them and their ancestors for thousands of years before the Spanish came in 1770. They lived in a land filled with food, water and shelter. Their culture was rich, supportive, and focused on giving to others and being generous. The Spanish and American colonization issued a sad future for the Ohlone and many other Native Americans, which almost led to their extinction! The battles are far from being over today. The Ohlone and other indigenous peoples are extremely strong people: they have survived hundreds of years of bloodshed, genocide and pain brought by others not respecting them or seeing them as people (dehumanization). It has been a long and hard journey from peace during the pre-contact times to present-day poverty for the Ohlone, but the Ohlone are strong, and with our help, they will win the respect they deserve.

## **The Muwekma Ohlone Tribe and their Activism to fight for their Indigenous Rights – M3**

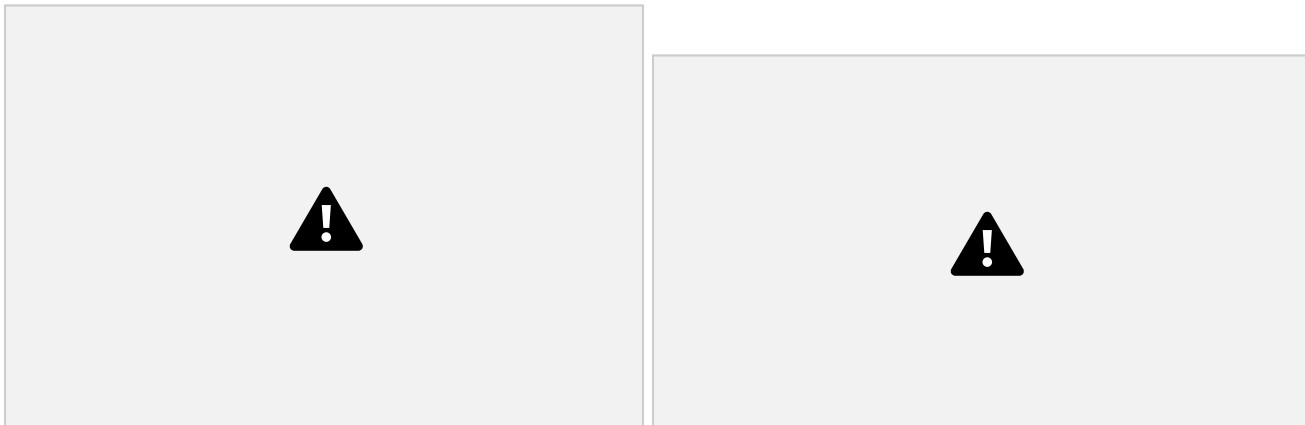


Today, the Ohlone have taken many actions called **activism** to restore their culture and land called their **indigenous rights**. Many Ohlone tribes, such as those in the San Jose and San Francisco area like the Muwekma Ohlone, work together to bring back their traditions, cultures, old ceremonies from their ancestors and connecting with nature. For example, one tradition called the **ocean ceremony** the Ohlone still practice entails bringing a child to the ocean after they are born. Another ceremony that is still practiced is the **vision quest** where an Ohlone young person would spend 4 days in nature so that the youth can grow with nature and discover themselves through nature. Another example is the **marriage blessing** when an Ohlone couple is being wed, and the **bear ceremony**, which is performed when an Ohlone person dies.

There are many tribes that also hold public events to help teach others that the Ohlone are still here and to share the Ohlone culture with others. This also helps them become better known in the United States, which helps them achieve some of their goals. They do this, like public dances, to show that their people still exist and that they are NOT extinct. Linda Yamane is an Ohlone woman who not only brought back Ohlone basketry, but also is working to bring back the Ohlone languages that were erased by the Spanish when they told the Ohlone that they could not speak Ohlone languages and had to only speak Spanish. The Ohlone have many goals that they wish to achieve, which includes being federally recognized by the Bureau of Indian Affairs, to get rights to the land they live on (get back the land that was stolen from them by the Spanish and Americans), and to restore Ohlone values and cultures.

If they were allowed rights to the land of their ancestors (land that their family lived on for a long time), they could protect sacred sites such as Ohlone graveyards and burial sites, and practice their old religion that was erased by the Spanish with the Missions, when they were told that they had to convert. These lands that they are fighting for—some of them which are now public parks—are the lands that their old religion and creation myths say that the Ohlone people were created and taught in this land to respect all human beings. Currently, shopping malls, stores, and peoples' homes are built on top of Ohlone burial sites, and when construction happens, the Ohlone skeletons, which are the ancestors of the present-day Ohlone are destroyed. By not having federal recognition, the Ohlone are not seen as true Native Americans, which means that their voice is not taken seriously when they try to save their ancestor's skeletons from being destroyed. If they had federal recognition, they would be able to save their ancestor's skeletons from being destroyed much better because the government would help them do it.

## **The Ohlone Today and losing Federal Recognition and being called Extinct – M3**



In the 1920s, Phoebe Hearst, a rich woman who supported anthropology, gave money to Dr. Alfred Kroeber, a UC Berkeley professor of Anthropology (the study of humans) who founded the Department of Anthropology at UC Berkeley. He is also



called the Father of Californian Anthropology. During the early 1900s, there were only 20,000 indigenous Californians surviving in California. In pre-contact times in 1769, there were 1.5 million! Many indigenous peoples call this decline in population genocide.

Because there were so few indigenous peoples left, Kroeber wanted to save as much of the indigenous memory and history as he could. He met as many indigenous Californians as he could, including the Ohlone. But what he said about the Ohlone erased the Ohlone from living history, this is what he said: “The Costanoan group (Ohlone) is **extinct** so far as all practical purposes are concerned. A few scattered individuals survive, whose parents were attached to the missions San Jose, San Juan Bautista and San Carlos; but they are of mixed tribal ancestry and live almost lost among other Indians or obscure Mexicans.”

For the surviving Ohlone people of the 1920s, they never read this sentence of “extinction,” nor did they agree with it. Instead, the Muwekma Ohlone continued to practice their indigenous culture, although by this time they were completely landless, still spoke the Ohlone languages until the 1930s. By the 1950s, the last fluent speakers of the Ohlone language died.

So, in 1927, the Muwekma Ohlone were no longer considered Native Americans because they were thought to be “extinct” and were no longer federally recognized by the United States government. In 1989, the Muwekma Ohlone asked the Bureau of Indian Affairs to be federally recognized again, saying, “we are not extinct!” The Ohlone said “NO” to extinction.

The Ohlone people have left a record of 13,000 years of human history, and today are trying to overcome their sentence of “extinction” given to them by UC Berkeley anthropology professor Alfred Kroeber. Presently, there are over 200 unacknowledged tribes (like the Ohlone) in the United States who are fighting for their right to be federally recognized (meaning to be told that they are a real Native American tribe that deserve indigenous rights).

After all is said and done, it will be over 100 years after the Verona Band (Ohlone) was first Federally Recognized, and perhaps now the Muwekma Ohlone Tribe of the San Francisco Bay Area can be treated as **equal** to other Native American federally recognized tribes as well.

**The Ohlone Today, what does Federally Recognized mean and what are Indigenous Rights? – M3**



In the 1880s, the Hearst family (a famous and rich Californian family that got their money from the gold rush and mining) allowed 125 Muwekma Ohlone people to live on their land. Mrs. Phoebe Hearst even gave some of them jobs so they can do her laundry. In the early 1900s, the Muwekma Ohlone indigenous (later identified as the Verona Band by the Bureau of Indian Affairs) became Federally Recognized, which is great! This an excellent step forward that would allow the Ohlone to have rights to land and funds for them and their children.

The United States has deeply colonized California at this point, and the United States gave itself the right to tell which groups of indigenous people are real and which ones are not. This is called being Federally Recognized. If you are not a Federally Recognized indigenous group, then your group has no rights over ancestral land (that means land that your family has lived on for thousands of years) or money from the government.

When you are Federally Recognized indigenous group, the United States government buys land for the indigenous group. By being Federally Recognized, the United States government, which is the Bureau of Indian Affairs, would buy this land for the Ohlone so that they could live on. This land is called a **reservation**, since it is land *reserved* for Natives.

Indigenous Rights are human rights (things that all human beings should have like food, water and education no matter who they are, where they are, or to whom they are born to) that have been taken away from the indigenous peoples through colonization. These rights include the right to have land that was stolen from them, speak their indigenous language, and practice their indigenous religions. Federal recognition is an indigenous right. With federal recognition, the Ohlone would be given back their old land and receive government benefits such as housing, health care (doctors/medicine) and money to go to school (education).

The Ohlone have existed in the Californian Bay Area for over 10,000 years and have gone through many hardships and difficult times, such as colonization and genocide, all of which still affect the Ohlone today. The Ohlone religion connected them with nature through the myths of their creation and their traditional healing methods. Nature played an important role

in Ohlone religion and culture, however, because the Spanish used the Missions to trap and convert the Ohlone into Catholics, which damaged not only the Ohlone peoples' original religion but also their connection with nature, damaging the entire Ohlone indigenous group as a whole. The Missions had a huge effect on the Ohlone that still affect them today, since many are Catholics now, speak Spanish, have Spanish names, or only speak English.

## **The Ohlone Today, What they Struggle With Today, Rights and The Bureau of Indian Affairs – M3**



Today, the struggles are far from over. After years of hiding their ancestry due to being afraid of being killed or discriminated against by the American colonizers who were murdering thousands of the indigenous during the Gold Rush, now the Ohlone are standing in solidarity and banding together to try to regain some of what was lost since the Spanish and American colonization.

Because they were robbed of their lands, the Ohlone do not meet the Bureau of Indian Affairs' requirement to be Federally Recognized, which is this: living together as a tribe on the land for a long time.

The Bureau of Indian Affairs is the United States government agency that can tell a group of indigenous people if they have indigenous rights (such as land, money and water) or not. They decide if a group of indigenous people is real or not, and all of this is called being Federally Recognized. Their goal is described as the following: to “enhance the quality of life to promote economic opportunity, and to carry out the responsibility to protect and improve the trust assets of American Indians, Indian tribes and Alaska Natives.” It serves around 1.9 million Native Americans and Alaska Natives. There are 566 Federally Recognized indigenous American tribes and Alaska Natives in the United States, our country. Sadly, the Ohlone are not one of them.

Today's Ohlone face many different challenges than what their ancestors did. Today, the United States government—the government that took Ohlone land in 1848 when the USA took California from Mexico—does not give them enough money for food or school because they are not Federally Recognized. Many live in poverty (meaning little money, bad schools, unsafe houses, unhealthy food). Many do not have access to water that comes from pipes like us, so they depend on local springs that are disappearing. They want rights to good water!

Rights are what every human being deserves, no matter who they are or where they live, so that we can live in a world that is fair and just. Everyone has the right to have: safety, education, shelter (somewhere safe to live), warmth, food, clothing, personal space, freedom of speech (using your voice to say what you think without fear of being punished), to be different, to feel comfortable, and equal opportunities (give the chance to be what you want to be whether you are rich or poor, whatever religion, gender or race).

Presentation Rubric				Total Score
Critical Inquiry Responses	1 – Did not answer all questions.	2 – Answered some questions.	3 – Answered most questions.	
Visual Clarity	1 – Disorganized and difficult to understand.	2 – Organized though visuals not supported/ limited with text.	3 – Organized and visuals supported by text.	
Public Speaking	1 – Difficult to understand, low spoken and disorganized.	2 – Low spoken, organized and improvised.	3 – Well projected, organized and prepared.	
Evidentiary Support	1 – Presentation was based off of no facts/based on misinformation.	2 – Presentation was based off of facts yet sources were not cited.	3 – Presentation was based off of facts and sources were cited.	
Commentary				

Letter to BIA Performance Task Rubric				Total Score
Organization	1 – Letter had no sense of/limited organization.	2 – Letter shows some evidence of organization with either an introduction or a conclusion.	3 – Letter has a topic sentence, supporting details and a conclusive statement.	
Voice	1 – No voice present or written primarily in 3 <sup>rd</sup> person.	2 – Voice present while also engaging the reader with questions.	3 – Voice present, engaging reader with questions, and including the voices of Ohlone people/BIA officials.	
Conventions	1 – Several errors with capitalization, punctuation, and sentence structure (run ons and fragments).	2 – Some errors in capitalization, punctuation, and almost no run-ons or fragments.	3 – Seamless conventions and no run-ons or fragments.	
Ideas and Evidentiary Support	1 – Letter was based off of no facts/based on misinformation.	2 – Letter was based off of facts yet sources were not cited.	3 – Letter was based off of facts and sources were cited.	
Commentary				

**Letter to the Bureau of Indian Affairs:** \_\_\_\_\_

