American Indians - The Iroquois
A Teaching Unit for 5th Grade Students

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Historical Narrative: American Indians-The Iroquois

Introduction: The Significance of the Iroquois

Ever wondered where the ideals of America’s longstanding representative democracy originated? How about our egalitarian values? How about the concept of an efficient division of labor? Though they were not solely responsible for creating the America we live in today, the influences of the six tribe Iroquois confederacy, a French term meaning “snake,” are evident. We may look at their flint knives, wooden hoes, porcupine quillwork, and wampum today and claim we are far too advanced to have ever benefited from their handiwork, but watching a lacrosse game or listening to music filled with the accents of drums and flutes, it is hard not to recognize how far the culture of the Iroquois came from the shores of Lake Ontario and the Mohawk River in New York. Once we realize this we must then wonder what happened to such a powerful, organized, model group. Where are they today? Do they still exist? Through this unit which addresses SOLs USI.2 and USI.3, you will find how and where the Iroquois culture developed in North America, what it stood for, and what it has become as a result of European invasion (See Appendix A for a list of 5th grade standards, including USI.2 and USI.3). Perhaps if we can appreciate the Iroquois systems, we can take their experiences-successes and failures-into account and grow as a nation, learning from their history, which in some ways has been overlooked in mainstream American texts.

Key Ideas and Events

The Iroquois, formed around 1575, were a powerful group. Around 1600, the Iroquois League consisted of five tribes; the Mohawks, the Oneidas, the Onondagas, the Cayugas, and the Senecas. In 1722, a sixth tribe, the Tuscaroras, joined. Around 1650, the Iroquois adopted a policy of expansion. Using bows and arrows, clubs, spears, and shields, the tribe headed for
Ohio, defeating many tribes between the Great Lakes and the Ohio River in what came to be known as the Beaver Wars, a title resulting from their expansionist motivations to find more beaver and deer to trap and hunt. As many countries have historically invaded others, the Iroquois too had their aggressive side and often raided tribes like the Huron and Erie. Trained early to fight, boys practiced using bows, arrows, spears, and clubs for their future warrior days and teenagers often helped with the actual raids.

The Iroquois power resulted from their organized governing body, a model for our American political system today. Men and women were involved in the political process, which demonstrates a form of equality that mainstream America did not reach until the mid-1900s. After years of lobbying for suffrage, women were finally given the right to vote in 1920 with the 19th Amendment. More diverse populations were also prohibited from acting within their own political sphere for years. The 15th Amendment, passed in 1870, may have guaranteed African American men the right to vote, but most of the African Americans in the South, too afraid of the consequences of their voting, did not register to vote until after the Voting Rights Act of 1965. Can you imagine being excluded from choosing the leaders of your own nation? The Iroquois could not.

**Men, Women, Youth, & Children**

A matrilineal society, the Iroquois placed a heavy emphasis on female influences. Clans, divisions within the nation based on kinship, were ruled by women, who made all decisions concerning land and resources. Farming, property, and family were three areas that women ruled. In a true division of labor society, however, men were also involved in the league’s overall decision-making process. Men represented the Iroquois at the Great Council as political leaders. Sachems, united in the Great Council, held supreme powers of the league and ruled their
respective nations. As a hereditarily passed position, Sachems were chosen through familial lines of succession. There were 9 Mohawk, 9 Oneida, 14 Onondaga, 10 Cayuga, and 8 Seneca Sachems. Though all sachems shared the same executive powers, there was some discrimination between the privileges and powers they enjoyed. The Onondaga Sachem, To-do-da-ho, for example, was always viewed the most noble and was as a result treated with great respect and deference. As Lewis H. Morgan explained of Iroquoian leadership,

We must regard it, therefore as no ordinary achievement, that the legislators of the Iroquois united several tribes into independent nations, and between these nations established a perfect or harmonious union. And beyond this, that by a still higher effort of legislation, they succeeded in so adjusting the confederacy, that as a political fabric composed of independent parts, it was adapted to the hunter state, and yet contained the elements of an energetic government (Morgan).

Just as today’s federal, state, and local governments interact, the levels of Iroquoian politics interacted. The Sachems worked together as the Council of the League, the Sachems governing their own tribes. The chiefs worked with them to ensure effective decision-making. The result was a large, efficient government.

Chiefs, next to Sachems, held great power. The chief, “an elevated name,” was an elected position, rewarding merit but without the power of descent associated with sachems. Without Sachem power of descent, the title of chief terminated with the individual. They represented the tribes, but were chosen by women. While women were confined by their roles just as early American women were confined to the private spheres that existed within their households, they had much more power within their political system, and shared the storytelling, art, music, and traditional medicine fields with men. As Morgan noted of the Iroquoian government,

In the case of the Ho-de-no-sau-nee (the Iroquois), the organization was externally so obscure as to induce a universal belief that the relations between ruler and people were simply those of chief and follower—the earliest and political relation between man and man; while, in point of fact, the Iroquois had emerged from this primitive state of society, and had organized a systematic government (Morgan).
The Iroquois may have been an oligarchy, as only a few men represented the tribe in most decision making. The people were active, involved citizens as we should be today.

The Iroquois division of labor within politics resembled the division of labor that drove the Iroquoian economy. Just as trade is a major part of the exchange of goods and cultures leading to enhanced globalization today, the Iroquois valued their fur trade with the Dutch and later English. The bonds between those groups that resulted from their trade led the Iroquois to fight with the British against American colonists during the American Revolution. Democratically, the confederacy’s leaders decided their involvement in the Revolution should be left up to each tribe, and the majority chose to fight alongside the British. In addition to trade, Iroquois women farmed. They planted corn, beans, and squash and harvested wild berries and herbs. Men covered the hunting sphere. They sought deer and elk, and fished in nearby rivers. Cornbread, soups, and stews were as popular with the Iroquois.

Regarding a different exchange of ideals, French missionaries were very successful in converting many Iroquois, especially those in the Mohawk and Onondaga tribes. Their ancient religion, which professed peace, brotherly kindness, charity, hospitality, integrity, truth, and friendship, recognized only one Supreme Being, or Great Spirit, which they viewed with reverence, thankfulness, and faith. Missionaries found themselves similar to the Iroquois, who not only shared their monotheistic beliefs, but also their evangelist principles. One Seneca of the highest class, Ga-ne-o-di-yo, or “Handsome Lake,” experienced a revelation from Heaven and found himself traveling from tribe to tribe, attempting to ensure more devotion to their “Longhouse Religion.” A powerful figure, in 1799, he declared drinking alcohol a “sin,” but the sale of alcohol was not officially banned by the League until 1802. Despite his efforts, several broke away from the tribes to form their own Catholic settlements. Such exchanges through trade
brought individuals to discover new concepts and beliefs. Molly Brant illustrates how Iroquois individuals shifted in beliefs to favor ideas brought by the colonists. A Mohawk, she married Sir William Johnson. After they had 8 children, her role, which traditionally would have included decision-making and agriculture, became housekeeping and acting as a hostess in their home, Fort Johnson. It was there that she became “Lady Johnson,” and while maintaining loyalty to the Iroquois adopted a new way of life. Donehogawa, or Ely Samuel Parker, of the Senecas adopted culture and traditions introduced by Western Europeans found himself the Commissioner of Indian Affairs under President Grant in 1896. Interestingly, Grant was his best man when he married Caucasian Minnie Sackett.

Growing up in the midst of these exchanges of ideas, the Iroquois children lived much like colonial children. When they were not helping their parents with chores or fishing, the children attended school, played with cornhusk dolls, toys, and games, and boys played the confederation’s most popular sport—lacrosse. They lived with their families in villages of longhouses, which were large wood-frame buildings up to a hundred feet long covered with sheets of elm bark. Some of them housed an entire clan, or as many as sixty people. Can you imagine having that many people under one roof? Their matrilineal kinship lines formed bonds so strong that individuals did not mind sharing their homes with such a large number of people.

Art

The Iroquois were very artistic. Through beadwork, like wampum made from white and purple shell beads, decorative pottery, children’s corn husk dolls, and porcupine quillwork, the Iroquois developed a sense of culture. Their masks were often made for religious ceremonies and kept secret from outsiders. The Blower Mask, an example of what the Iroquois called False Face Masks used for curing ceremonies, reflected views of the Longhouse Religion. Its copper eyes
were to reflect the light of the fire and like most was made of wood. Masks had all facial features and hair, though faces were often twisted, and one with a protruding tongue. Making masks similar to these should bring a closer connection to today’s students and their study of the Iroquois.

**Closing and Legacy**

Today, these Iroquoian families still exist. Following European invasion, the battle for land and Americanization of perceived (by Europeans) “uncivilized peoples,” decimated many tribes. The same European attitude that drove the Tuscarora north hit the Iroquois hard. In 1824, the Canadian government refuted power of the Iroquois League political system. After years of raiding without large scale conflict, the Iroquois found themselves fighting for the way of life they had always lived. This fight peaked with the 1887 Dawes Act when tribal lands were officially broken down to destroy the unified structure to which Native Americans had grown accustomed. Today, reservations house most present-day Iroquois. The 7,300 acre Onondaga reservation consists of 1,475 people, 14 chiefs chosen by clan mothers, and one head chief. The Grand Council meets on their reservation. The 32 acre Oneida reservation, much smaller than the 6 million acre tribe lands their forefathers enjoyed, houses 630 people. Having owned half of New York hundreds of years ago, the 5,400 Senecas living within the Seneca community today are now limited to 52,100 acres. The Mohawk nation, once spanning both the United States and Canada, now consists of 8,000 members living on 14,640 acres along the St. Lawrence River. Tuscaroras, having joined the league after fleeing from colonists in North Carolina, have been limited to a small reservation, containing approximately 1,000 members, in Niagara County, north of Buffalo. Lastly, the Cayuga do not have a reservation. Most of their 1,000 members live on or near the Seneca Nation reservation. Their populations have greatly decreased. Their lands
have been greatly reduced and are confining, and their ways of living have changed greatly to include public schools and more “American” lifestyles. After all, the gustoweh, or feathered caps that men wore to represent their tribes, have become artifacts rather than regular attire. The Oneidas, for example, created Turning Stone Casino and are working on a luxury hotel on their reservation, a major change from their hunting and gathering and agricultural days. While the Onondagas are trying to maintain their language, stories, and culture through a school on their reservation devoted to serving grades K-8, the Senecas maintain ownership of the only Iroquois owned United States city. It seems that all tribes are trying to maintain their culture, but some are working harder by creating schools and programs while others are profiting from their land through casinos and tourist attractions.

The Iroquois League was strong. Its political system was ahead of its time. Its people were organized, and decisive. Today, the effects of colonization cannot be denied and questions remain. How will future generations change society? How will they learn from cross cultural encounters? Will they be inclusive and welcoming or seek to subordinate. These are timely challenges for teachers and students alike.
Lesson Plan 1: The Iroquois: Then and Now

**Intended Audience:** Katie Burgoyne and Evelyn Jessie’s 5th grade class; approximately 25 students, inclusion; small/whole group; duration approximately 1 hour

**Standards:**
USI.1 The student will develop skills for historical and geographical analysis, including the ability to
   b) make connections between the past and present
   d) interpret ideas and events from different historical perspectives
USI.2 The student will use maps, globes, photographs, pictures, and tables to
   c) locate and identify the water features important to the early history of the United States; Great Lakes,…
USI. 3 The student will demonstrate knowledge of how early cultures developed in North America by
   a) locating where the American Indians (First Americans) settled, with emphasis on …Eastern Woodland (Iroquois)

**Behavioral objectives:**
1. Given Power Point, “American Indians: The Iroquois,” the students will listen to a presentation on the Iroquois as Eastern Woodland American Indians in the Great Lakes Region.
2. Given historical maps, the students will situate longhouse architectural structures built by the Iroquois to symbolize acreage on which they lived.
3. Given historical maps, the students will analyze changes over time and make informed hypotheses regarding the causes of the changes in the territory occupied by the Iroquois.

**Resources:**
Materials: 25 copies of maps, 5 different maps depicting acreage occupied by Iroquois in different time periods; miniature longhouses; time: approximately 1 hour; space: 5 groups of 5

**Lesson Description:**
**Anticipatory set:** To instill interest in the study of the Iroquois, ask students what they know about the Eastern Woodland Indians. Explain that the Eastern Woodland Indians in Virginia share cultural traditions with the Eastern Woodland Indians who live in the Great Lakes region. Tell students that they will be working in groups to locate architectural structures, called longhouses created by the Iroquois (who were often referred to as “Haudenosuanee” or “People of the Longhouse”). Explain that they have many similarities to the longhouses built by the Powhatan Indians in Virginia. Explain that through their group activities, they will also learn about the remarkable changes in the territory of the Iroquois as each group with be given maps from different time periods. Explain group roles and distribute materials (Slide #2). Show slide #3 of Iroquois Confederacy in 1500 and ask students to predict how much territory is occupied by the Iroquois today.

**Instructional input.** With 1500 Iroquois map on overhead, explain that you are going to place a certain number of longhouses on the map to symbolize (represent) the number of acres occupied by the Iroquois during that time, according to historians. Tell students that 1 longhouse = 32,000 acres.

**Modeling.** Tell students that in 1500 the Iroquois occupied 6 million acres of land in the Great Lakes Region. Place 1 longhouse on map and tell student that that represents 32,000 acres.
**Guided practice.** Place a second longhouse on the map. Ask student how many total acres are represented by the two longhouses. (Answer: 64,000 acres). Explain that each group has a map that represents a different time period and a packet of longhouses, whole longhouses and half longhouses. In groups, they will determine the appropriate number of longhouses to place on their map, given the total number of acres occupied during that period.

**Checking for understanding.** Before students begin, check their understanding by asking, “If I place three longhouses on my map, how many acres occupied by the Iroquois will be represented?” “If I place 4 longhouses and half of a longhouse, how many acres will be represented?” Show students the completed map for 1500.

**Independent practice.** In groups, direct students to determine the number of longhouses that should be included on their map and when each member of the group agrees, explain that they will glue the houses on the map; the locations will be estimated so they can scatter them randomly in the designated territory or cluster them.

**Closure:** Once groups have finished, ask a representative of each group to come to the front of the class. Ask each member who has come to the front of the class to confer with other representatives of the group and determine how they should stand in front of the class according to time period. (Students will create a human timeline). Ask them to show the rest of the class the changes over time. Ask class, “What inferences can you make about the changes in the acreage of the tribes from the 1500s to 2009?” (See Background Information for anticipated student outcomes). Ask students to make predictions about why they think the acreage changed.

**Evaluation:**
Formative – students will be checked for their understanding during phases of direct instruction and as they work in groups; summative – group maps illustrating acreage in different time periods; attached multiple choice question.

**Background information:** The Iroquois, formed in 1575 of the Mohawks, Oneida, Onondagas, Cayugas, and Senecas were a matrilineal, expansionist League, which the Tuscaroras joined in 1722. Located on the Great Lakes and spanning Canada and the United States, these groups traded with the English and French and fought with the British during the American Revolution. Victims of colonization-smallpox and land reductions-the Iroquois have greatly decreased in size and space. In 1970, the Oneidas became the first Iroquois nation to file a land claim in a federal court, so they will be the focus of group land area estimates. The acreage represented by the different time period was: (Teacher model) 1500, 6 million (fact); (Group 1) 1722, 7 million acres; (Group 2) 1780, 4 million acres, (Group 3) 1800, 2 million acres, (Group 4) 1985 (Oneidas sue for land), 900 acres (fact), (Group 5) 2009, 32 acres (fact).

**Vocabulary:** acre—a unit of area (4,840 square yards or 0.0015625 square miles) with respect to land

**Teacher’s Key:** 1 Longhouse = 3,200,000 acres (Round to the nearest quarter of a longhouse. Students are to use long division to solve these problems. As they are very large numbers, if the students have difficulty they are allowed to use their calculators/the class calculators.)

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1 Since actual land data could not be found, the estimated land areas are the result of research from the time periods. During the late 1700s and early 1800s, New York State bought or seized most Iroquoian land without Congressional approval. They violated the Federal Trade and Intercourse Act of 1790. It should be made clear that these are only estimates, representing the trends of each time period.
Teacher Model: 1500-6 million acres - 1.875 — 2 longhouses

Group 1: 1722-7 million acres - longhouses - 2.19 — 2.25 longhouses

Group 2: 1780-4 million acres - 1.25 longhouses

Group 3: 1800-2 million acres - 0.625 longhouses — 0.5 longhouses

Group 4: 1985-900 acres - approximately 0.00028 longhouses — 0 longhouses

Group 5: 2009-32 acres - approximately 0.00001 — 0 longhouses

Total # of longhouses needed: 2+3+2+1=8
Lesson Plan 2: Iroquois Art - Mask Making

**Intended Audience:** Katie Burgoyne and Evelyn Jessie’s 5th grade class; approximately 25 students, inclusion; small/whole group; duration approximately 50 minutes

**Standards:**
USI. 3 The student will demonstrate knowledge of how early cultures developed in North America by
   a) locating where the American Indians (First Americans) settled, with emphasis on Arctic (Inuit), Northwest (Kwakiutl), Plains (Sioux), Southwest (Pueblo), and Eastern Woodland (Iroquois);
   b) describing how the American Indians (First Americans) used their environment to obtain food, clothing, and shelter.

National Standards for Art Education (Visual Arts):
(K-8) Content Standard: #4 Understanding the visual arts in relation to history and cultures. Students: a. know that visual arts have both a history and specific relationships to various cultures. c. demonstrate how history, culture, and the visual arts can influence each other in making and studying works of art. #5 Reflecting upon and assessing the characteristics and merits of their work and the work of others. Students: a. understand there are various purposes for creating works of visual art. b. describe how people’s experiences influence the development of specific artworks. c. understand there are different responses to specific artwork.

**Behavioral objectives:**
1. Given a photograph of an Iroquoian mask, students will begin to analyze features incorporated and attempt to predict what the purposes of the mask were.
2. Given materials to make masks of their own, students will showcase their individuality and diversity creating masks featuring different characteristics.
3. Given these diverse masks, students will understand why different masks were worn by False Face Society members and appreciate the uses of those masks when those uses are revealed in the lesson’s conclusion.

**Resources:**
Materials: 1-2 laminated pictures of the Iroquois False Face Mask, 1 model mask, 25 pieces of paper (or you can purchase pre-made masks from a crafting store), things to use to decorate the masks-markers, feathers or rope for hair, string to tie the masks; time: approximately 1 hour; space: individual working space

**Lesson Description:**

**Introduction:**
Pass a laminated photograph of the Iroquois False Face mask around the class (you can pass 2 around-1 from each side if you have a larger class or less time) and ask students to think for a few minutes about what they see and what they think its purpose was. Have students discuss their responses in pairs. Once the each person in the pair has had a chance to share, have the class reconvene and, going around the room, ask groups to share their answers. Write them down on the board.
**Content Focus**

*Key Questions:*

**Objective:** Why would the Iroquois need masks? What might be their purpose? Why don’t we see Iroquois today wearing masks during daily tasks? Have students make masks of their own to get a sense of how the Iroquois might have varied their masks, and have them continue to consider their initial responses as to what may be the purposes of such masks.

**Interpretive:** Why should these masks be important today? How could we use them? Once students have finished their masks have them leave the masks on their desks and walk around to see how different students took one idea and built upon or changed it.

**Reflective:** Have students take their seats and ask them which masks they felt best resembled the Iroquois False Face Mask. Then, ask them what they were thinking about as they made their masks. Have a few students share. Then ask, “What might the Iroquois have been thinking about as they made theirs?”

**Closing:** Tell students what the Iroquois took into consideration when making their masks. Their masks, made to wear during healing ceremonies or tribal rituals, represented their abilities to call upon and befriend spirits. For, when they wore them they gained great power and influence within the tribe. Whether they were healing their friends and neighbors or leading the communal dream interpretation ceremony, False Face Society members relied heavily upon their masks.

**Evaluation:**

Formative – students will be checked for their understanding during phases of direct instruction and as they work individually; summative – final mask attempted resemblance to Iroquois False Face Society masks (it should be clear that they looked at the photographs and incorporated some similar characteristics into their own masks); attached multiple choice question.

**Background information:** To invoke and befriend spirits a select group of Iroquois, the False Face Society, wore masks to draw spirits through which they would combat illness, diseases of the mind, and misfortune. Through ritual and curative dances they cured tribal members. Very influential within their tribes, False Face Society members led communal dream interpretation and rituals during major ceremonies throughout the year.

**Vocabulary:** False Face Society—a select group of Iroquois who wore masks during ceremonies and rituals that had the power to cure members of their tribes.
Images to be laminated:
Sample Mask:
Lesson Plan 3: Biography Lesson - Hasanowanda/Donehogawa/Ely Samuel Parker

**Intended Audience:** Evelyn Jessie’s 5th grade class; approximately 25 students, inclusion; small/whole group; duration approximately 1 hour

**Standards:**
USI. 1 The student will develop skills for historical and geographical analysis, including the ability to
a) identify and interpret primary and secondary source documents to increase understanding of events and life in United States history to 1877;
b) make connections between the past and the present;
c) sequence events in United States history from Pre-Columbian times to 1877;
d) interpret ideas and events from different historical perspectives;
e) evaluate and discuss issues orally and in writing;
f) analyze and interpret maps to explain relationships among landforms, water features, climatic characteristics, and historical events;
g) distinguish between parallels of latitude and meridians of longitude
h) interpret patriotic slogans and excerpts from notable speeches and documents.

USI. 3 The student will demonstrate knowledge of how early cultures developed in North America by
a) locating where the American Indians (First Americans) settled, with emphasis on Arctic (Inuit), Northwest (Kwakiutl), Plains (Sioux), Southwest (Pueblo), and Eastern Woodland (Iroquois);
b) describing how American Indians (First Americans) used their environment to obtain food, clothing, and shelter.

**Behavioral objectives:**
1. Given a definition for the “melting pot” and biography of Ely Samuel Parker, students will explain how the concept impacted Parker (and many other Iroquois).
2. Given the impact of the “melting pot” on Ely Samuel Parker, students will identify the importance of equality in our society.
3. Given the importance of equality in our society, students will act as respectful citizens.

**Resources:**
Materials: access to chalkboard, document camera, or white board, a large map, a copy of the 14th Amendment, and appropriate writing utensil; students will need 1 piece of paper and a pencil

**Lesson Description:**
**Anticipatory set:** Tell students that they will begin class by solving a historical mystery (a reason for why the Iroquois population has decreased so greatly). The Iroquois population has decreased from tribes of millions to tribes of thousands and hundreds today. Using knowledge from previous Social Studies and Science classes they must work in groups (based on seating—4-5 students/group) to list reasons for why this might be so.
Instructional input. After about 8 minutes of discussion, the teacher will call the class to order and ask each group to share their answers; listing them on the board as students go along. The teacher will recognize the importance of each answer, but tell students that today they will be focusing on the idea of “the melting pot,” through which cultures blend and create a new culture or lifestyle (meaning a decrease in the number of individuals practicing the original culture or living the original lifestyle).

Modeling. The teacher will give them a brief history of Ely Samuel Parker’s life, making a timeline of major events of Parker’s life on the board as he or she talks. He or she should explain that he was a Seneca Indian of Genessee County, NY (showing this on a map if possible) who was first called Hasanowanda (Iroquois for “The Reader”). He became a sachem, adopting the name Donehogawa (Iroquois for “Keeper of the Western Door”), studied engineering, and lived happily within the Seneca tribe until the outbreak of the Civil War. Due to his Native American heritage, Parker was not allowed to fight in the Civil War. Overcoming harsh discrimination, he was eventually allowed to join the North’s Civil War efforts, and he became a respected friend of President Grant, who in 1865 appointed him Commissioner of Indian Affairs. He tried to represent both the Iroquois and the federal government, but made many enemies as a result of his divided interests. Resentment from his enemies forced him to resign. He returned to New York as a businessman and held various positions within the New York City Police Department.

Then, the teacher will ask students how Parker’s life changed over time, and how he reacted to those changes? Does it seem he respected the beliefs of others and may have adopted some of those himself? Once students respond, the teacher will discuss with students how he or she adopted a tradition, cooking food a certain way, for example, and explain how she retained knowledge of her old traditions (and used them) while adopting the new one. The teacher should explain that Parker did exactly this; he adopted new mainstream American traditions, while retaining his Seneca ones.

Guided practice. The teacher will ask students how living in the “melting pot” impacted Parker’s life. Then he or she will have students brainstorm new traditions they have adopted while keeping old ones. The teacher will list these on the board.

Checking for understanding. Independent practice. Have students write a short essay about a tradition their family taught them that they do or do not like, or a tradition they adopted from elsewhere that they really like.

Closure: Ask students to share their essays if they feel comfortable. Remind them that everyone is treated unfairly at some point, but we really have to respect each other and try to treat everyone fairly to make the United States, and the world a happier place to be. Close by reading
students the 14th Amendment (and explaining what it means throughout the reading) - http://caselaw.lp.findlaw.com/data/constitution/amendment14, and tell them that equality is not simply an ideal, it’s in our Constitution. It’s supposed to be a guaranteed right.

**Evaluation:**
Formative – participation in the discussions; summative – essays

**Background information:** Ely Samuel Parker was a member of the Seneca tribe of the Iroquois Confederacy. He served as a tribal leader, or sachem, studied engineering, and joined Army efforts during the Civil War after overcoming harsh discrimination (resulting from his heritage). After being promoted to brigadier-general and witnessing Lee’s surrender at Appomattox Court House on April 9, 1865, he was appointed President Grant’s Commissioner of Indian Affairs. Trying to represent the Iroquois and the federal government, he made many enemies, faced resentment, and eventually resigned as a result. He returned to New York as a businessman and held various positions within the New York City Police Department.

**Vocabulary:** sachem-tribal leader, Hasanowanda-an Iroquois name meaning “The Reader”, Donehogawa-an Iroquois name meaning “Keeper of the Western Door”
Lesson Plan 4: Iroquois Influences

**Intended Audience:** Katie Burgoyne and Evelyn Jessie’s 5th grade class; approximately 25 students, inclusion; whole group/individual work; extended time

**Standards:**
USI.1 The student will develop skills for historical and geographical analysis, including the ability to
   b) make connections between the past and present
d) interpret ideas and events from different historical perspectives
USI.3 The student will demonstrate knowledge of how early cultures developed in North America by
   b) locating where the American Indians (First Americans) settled, with emphasis on...Eastern Woodland (Iroquois)

**Resources:**
http://www.youtube.com/watch?v=DmMgnh--1TQ,
http://www.bigorrin.org/iroquois_kids.htm
The teacher will need a computer and projector (to show the introductory video); students will need laptops and copies of the worksheet

**Lesson Description:**

**Introduction:** Students will watch a short video to introduce Iroquois influence in the United States constitution (http://www.youtube.com/watch?v=DmMgnh--1TQ). The teacher should tell students that he or she wanted to show them the movie clip to reveal that the federal government has officially given credit to the Iroquois for their contributions to Iroquois society.

**Content Focus:** The teacher will tell students that today they will investigate this significant League. The teacher should distribute laptops and have students start their investigation by visiting http://www.bigorrin.org/iroquois_kids.htm. After visiting that website, students should generate one or two questions that they would like to explore regarding the Iroquois. They should fill out the corresponding worksheet as they progress through their research; starting with one question, and if they are not able to find any information, they should move on to their second question.

**Closure:** Going around the room, students should share what they found, why they feel their research is important, and if they have generated any new questions from their older ones.

**Evaluation:**
Formative – participation/sharing of research; summative – written questions/answers and sources

**Background information:** The Iroquois, formed in 1575 of the Mohawks, Oneida, Onondagas, Cayugas, and Senecas were a matrilineal, expansionist League, which the Tuscaroras joined in 1722. Located on the Great Lakes and spanning Canada and the United States, these groups traded with the English and French and fought with the British during the American Revolution.
The Iroquois were well known for their representative democracy, ties to lacrosse, agricultural methods, and strong beliefs in equality; all contributions to our society today.

**Vocabulary:** representative democracy-a type of government where the people elect their leaders, parallels-things that are the same in both societies (not necessarily implying the influence of one society on another; the 2 societies may have simply developed the same traditions based on similar influences or pressures)

**Resources:**

**Essay question:**
- Describe one contribution the Iroquois made to mainstream American society and state its significance. (25 points)
  - State one contribution the Iroquois made to mainstream American society. 8 points
  - Explain how the stated contribution has changed or developed over time. 7 points
  - Describe how Americans have benefited from the contribution. 5 points
  - Predict how society would differ had the Iroquois not made the contribution. 5 points
Investigate your questions, using the internet and sources provided to you. Record your findings below:

1. Question (a):
   a. Source #1:

   b. Source #2:

   c. Source #3:

2. Question (b):
   a. Source #1:

   b. Source #2:

   c. Source #3:

3. What additional questions do you have based on the materials you consulted?
   a.

   b.

   c.
Investigate your questions, using the internet and sources provided to you. Record your findings below:

4. Question (a): What were Iroquois legends like?
      Shape-shifting culture heroes, gambling for keeps, and journeys beyond the sky
   
   b. Source #2: http://www.indigenouspeople.net/hunters.htm
      Four Iroquois Hunters: Sample Tale (emphasis on hunting)
   
   c. Source #3: http://www.ilhawaii.net/~stony/lore37.html
      A tale of creation; formation of the 6 nations and the League

5. Question (b): Who did the Iroquois fight?
   a. Source #1: http://members.tripod.com/~RFester/iroq.html
      A full history from other tribes to fighting the French
   
   b. Source #2: http://www.senecaindian.com/FAQ/seneca_FAQ_ans019.htm
      The Iroquois intra-League fighting
   
   c. Source #3:
      http://www.watertown.k12.ma.us/cunniff/americanhistorycentral/02indiansofnort
      hamericathe_Iroquois.html The Iroquois Council made all decisions during war
times.

6. What additional questions do you have based on the materials you consulted?
   a. Where did the Iroquois emphasis on shape-shifting come from?
   b. Did all Iroquois believe in/learn/pass down the legends?
   c. Why did the Iroquois Council get to make all of the decisions? Why didn’t the
      people?
Assessments: Objective

Lesson 1: The Iroquois-Then and Now

Which of the following represent the tribes of the Iroquois Confederation.
(a) Mohawk, Oneida, Powhatan, Onondaga, Cayuga, and Seneca
(b) Lakota, Dakota, and Nakota
(c) Mohawk, Oneida, Onondaga, Tuscarora, Cayuga, and Seneca
(d) Dakota, Oneida, Onondaga, Tuscarora, Cayuga, and Lakota

Lesson 2: Iroquois Art-Mask Making

Which Iroquois wore masks and when did they wear them?
(a) Only Mohawk members wore masks during rituals and ceremonies.
(b) Select Iroquois wore masks during rituals and ceremonies.
(c) The women of the tribes wore masks during rituals ceremonies.
(d) All Iroquois wore masks every day.

Lesson 3: An Iroquois Biography-Hasanowanda/Donehogawa/Ely Samuel Parker

Why was Parker first not allowed to join the Army during the Civil War?
(a) he made many enemies trying to represent both the Iroquois and the federal government.
(b) his heritage.
(c) he was needed as an engineer for the government.
(d) he had not been trained for combat.

Assessment: Essay

Lesson 4: Iroquois Influences

- Describe one contribution the Iroquois made to mainstream American society and state its significance. (25 points)
  - State one contribution the Iroquois made to mainstream American society. 8 points
  - Explain how the stated contribution has changed or developed over time. 7 points
  - Describe how Americans have benefited from the contribution. 5 points
  - Predict how society would differ had the Iroquois not made the contribution. 5 points
Works Cited

Historical Narrative:


Hunt, George T. The Wars of the Iroquois. University of Wisconsin; Wisconsin, 1940.


Lesson 1: The Iroquois-Then and Now

“Iroquois.” 14 February 2009. 


Lesson 2: Iroquois Art-Mask Making


Lesson 3: An Iroquois Biography-Hasanowanda/Donehogawa/Ely Samuel Parker


Lesson 4: Iroquois Influences


Appendix

Geography

USI. 1 The student will develop skills for historical and geographical analysis, including the ability to

i) identify and interpret primary and secondary source documents to increase understanding of events and life in United States history to 1877;

j) make connections between the past and the present;

k) sequence events in United States history from Pre-Columbian times to 1877;

l) interpret ideas and events from different historical perspectives;

m) evaluate and discuss issues orally and in writing;

n) analyze and interpret maps to explain relationships among landforms, water features, climatic characteristics, and historical events;

o) distinguish between parallels of latitude and meridians of longitude

p) interpret patriotic slogans and excerpts from notable speeches and documents.

USI. 2 The student will use maps, globes, photographs, pictures, and tables to

locate and identify the water features important to the early history of the United States; Great Lakes, Mississippi River, Missouri River, Ohio River, Columbia River, Colorado River, Rio Grande, Atlantic Ocean, Pacific Ocean, and Gulf of Mexico.

Exploration to Revolution: Pre-Columbian Times to the 1770s

USI.3 The student will demonstrate knowledge of how early cultures developed in North America by

a) locating where the American Indians (First Americans) settled, with emphasis on Arctic (Inuit), Northwest (Kwakiutl), Plains (Sioux), Southwest (Pueblo), and Eastern Woodland (Iroquois);

b) describing how the American Indians (First Americans) used their environment to obtain food, clothing, and shelter.

USI.4 The student will demonstrate knowledge of European exploration in North America and West Africa by

a) describing motivations, obstacles, and accomplishments of the Spanish, French, Portuguese, and English explorations;

b) describing cultural interactions between Europeans and American Indians (First Americans) that led to cooperation and conflict.

National Standards for Art Education (Visual Arts):
(K-8) Content Standard: #4 Understanding the visual arts in relation to history and cultures. Students: a. know that visual arts have both a history and specific relationships to various cultures. c. demonstrate how history, culture, and the visual arts can influence each other in making and studying works of art. #5 Reflecting upon and assessing the characteristics and merits of their work and the work of others. Students: a. understand there are various purposes for creating works of visual art. b. describe how people’s experiences influence the development of specific artworks. c. understand there are different responses to specific artwork.
Expenses

Lesson 1: The Iroquois-Then and Now
Potential Costs: maps/paper copies

Lesson 2: Iroquois Art-Mask Making
Potential Costs: model mask, paper, things to use to decorate masks-markers, feathers or rope for hair, string to tie the masks

Lesson 3: An Iroquois Biography-Hasanowanda/Donehogawa/Ely Samuel Parker
Potential Costs: paper copies

Lesson 4: Iroquois Influences
Potential Costs: paper copies

*No money was spent on the planning of this unit.*