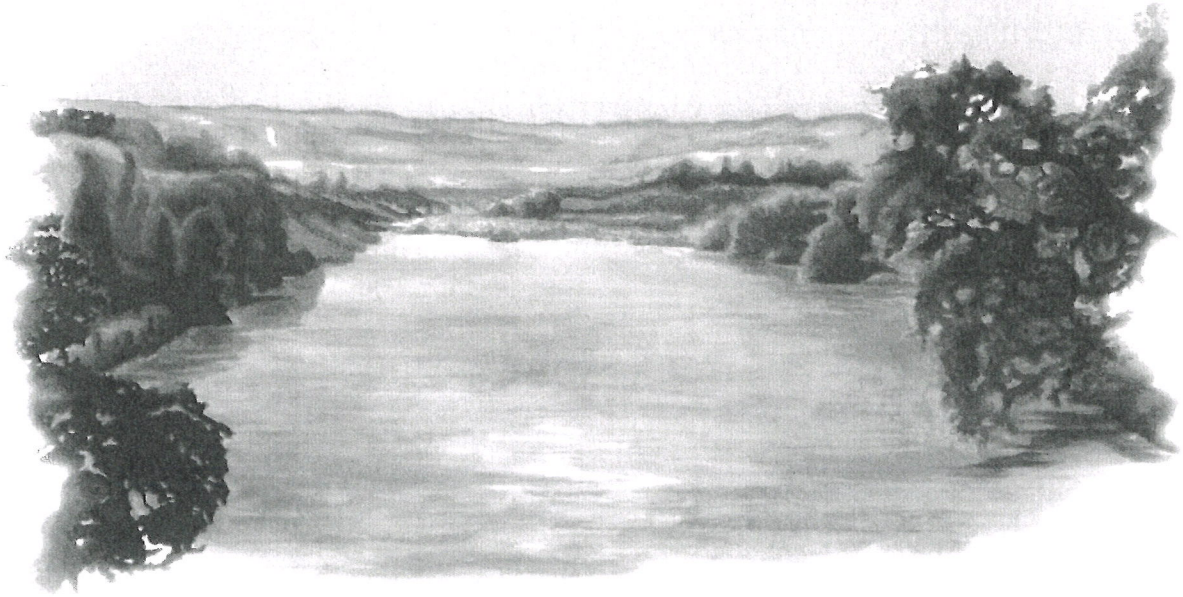


Teaching Respect for Native Peoples

- Do present Native peoples as appropriate role models with whom a Native child can identify.
- Don't single out Native children, ask them to describe their families' traditions, or their people's cultures.
- Don't assume that you have no Native children in your class.
- Don't do or say anything that would embarrass a Native child.
- Do look for books and materials written and illustrated by Native people.
- Don't use ABC books that have "I is for Indian" or "E is for Eskimo."
- Don't use counting books that count "Indians."
- Don't use story books that show non-Native children "playing Indian."
- Don't use picture books by non-Native authors that show animals dressed as "Indians."
- Don't use story books with characters like "Indian Two Feet" or "Little Chief."
- Do avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony.
- Don't use books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct.
- Don't have children dress us as "Indians," with paper-bag "costumes" or paper-feather "head-dresses."
- Don't sing "Ten Little Indians."
- Don't let children do "war whoops."
- Don't let children play with artifacts borrowed from a library or museum.
- Don't have them make "Indian crafts" unless you know authentic methods and have authentic materials.
- Do make sure you know the history of Native peoples, past and present, before you attempt to teach it.
- Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress.
- Don't teach "Indians" only at Thanksgiving.
- Do teach Native history as a regular part of American history.
- Do use materials which put history in perspective.
- Don't use materials which manipulate words like "victory," "conquest," or "massacre" to distort history.
- Don't use materials which present as heroes only those Native people who aided Europeans.
- Do use materials which present Native heroes who fought to defend their own people.
- Do discuss the relationship between Native peoples and the colonists and what went wrong with it.
- Don't speak as though "the Indians" were here only for the benefit of the colonists.
- Don't make charts about "gifts the Indians gave us."
- Don't use materials that stress the superiority of European ways, and the inevitability of European conquest.
- Do use materials which show respect for, and understanding of, the sophistication and complexities of Native societies.
- Do use materials which show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present.
- Don't refer to Native spirituality as "superstition."
- Don't make up Indian "legends" or "ceremonies."
- Don't encourage children to do "Indian" dances.
- Do use respectful language in teaching about Native peoples.
- Don't use insulting terms such as "brave," "squaw," "papoose," "Indian givers," "wild Indians," "blanket Indians," or "wagon burners."
- Do portray Native societies as coexisting with nature in a delicate balance.
- Don't portray Native peoples as "the first ecologists."
- Do use primary source material—speeches, songs, poems, writings—that show the linguistic skill of peoples who come from an oral tradition.
- Don't use books in which "Indian" characters speak in either "early jawbreaker" or in the oratorical style of the "noble savage."
- Do use materials which show Native women, elders, and children as integral and important to Native societies.
- Don't use books which portray Native women and elders as subservient to warriors.
- Do talk about the lives of Native peoples in the present.
- Do read and discuss good poetry, suitable for young people, by contemporary Native writers.
- Do invite Native community members to the classroom.
- Do offer them an honorarium. Treat them as teachers, not as entertainers.
- Don't assume that every Native person knows everything there is to know about every Native nation.



Cache Creek Watershed Home of the Wintun



We are the *Yoche-de-he Wintun*. The Cache Creek watershed has been our home for millennia. We are still here.

Our children have grown up with the rolling hills of blue oaks, valley oaks and gray pine. We celebrate spring with the flowering of the purple lupine and brodiaea. In the quiet hours of dusk and dawn, we hear the talk of coyote pups, the coo of morning doves, and the call of quail. We know we are home when we smell the cottonwood in the hot summer wind or the aroma of ripe blackberries. This region is where our stories, songs and dances come from; this is our prosperity and permanence. The land is today and the future, it links us to our past.

As a family, we are taught to be a part of all that exists. We are not separate. This is how we are taught to live. In our way, we observe the following rules:

All living things are to be respected and honored. Before any human ideas came forth, Creator had a purpose and a reason for all living things.

We gather needed materials at the right time and right place. We thank the Creator by giving an offering to the spirit.

We use the appropriate management technique for an individual plant or gathering area.

We gather the proper amount for personal use but also give to those that are not able to gather for themselves.

Years ago, when European settlers arrived, Native life here changed so drastically that our ancestors could no longer take care of the land. As descendants, we are building a future for our children. Throughout the California Native community, we bring a variety of skills to our region. We are basket makers, doctors, teachers, biologists and cultural practitioners who care deeply about our watersheds. Together, we are actively working to restore healthy environments, preserve our cultural traditions and re-establish traditional land management along our creek. Caring for the place where we live is how people, land and spirit are kept healthy.

Mahit soon henelah pahbeh weelahk yahloo pahit. Kiyoo, soom-soomee, chuuw, sawr:oh. Mee yahloosah weelehdah.
(When you enter leave the new world outside. Walk, smell, look, and listen and you will leave with a good spirit.)

(1870 B.C.)
Earliest documented
Indian remains

(1770)
Population of Wintun
tribe at 12,000

(1849)
Gold discovered at Sutter's Mill
opens up (steals) Indian land

(1871-75)
Ransom's Rancheria purchased
by Justice Dept. passed
to a band of Wintun Indians

(1920s)
"Termination Era" begins
Wintun people into Indian areas

(1980s)
Lower than 20% of California
Indians live on reservation

(1842)
California Indians recognized
only European employees

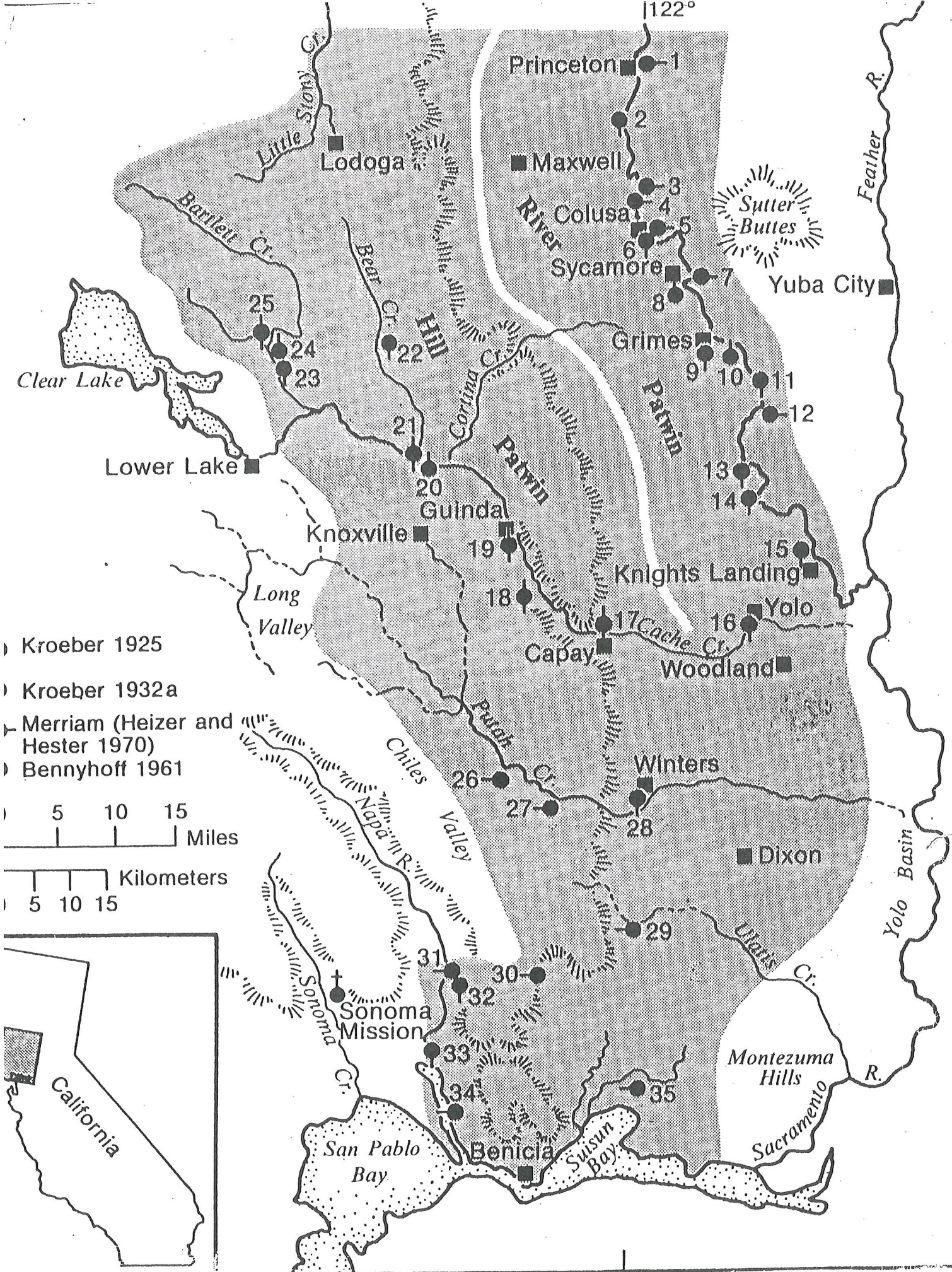
(1850-1860)
Mexicans & Americans occupy
individual Indian lands

(1850-1860)
Over 7 million acres granted to
Indians but treaties never ratified

(1851)
First California Indian
population at 17,000

(1975)
Kennedy-Rand appoints
Constitution and Rights

(1980-1981)
Kennedy-Rand launches holistic
strategy to gain economic
self-sufficiency



- Kroeber 1925
- Kroeber 1932a
- Merriam (Heizer and Hester 1970)
- Bennyhoff 1961

