

## Docent-Facilitated Experience



**The Haudenosaunee** tells the story of the cooperation and conflict between distinct cultures upon coming into contact with each other. (We use the word Haudenosaunee here, rather than Iroquois, because that is what they called themselves - the People of the Longhouse.) This exhibit specifically focuses on the Seneca Indians, Europeans, and Americans in western New York from pre-contact, 1550, to the present.

**NYS Learning Standards:**

A 1, 2, 3, 4  
 CDOS 1  
 ELA 1, 2, 4  
 LOTE 1, 2  
 MST 4LE, 5  
 SS: 1, 2, 3, 4, 5

**Grades 3-5**

**Grades 6-8**

**Grades 9-12**

**60 minutes** - Includes extensive use of hands-on materials.

**90 minute** –Includes extensive use of hands-on materials and our trade game.

### Major Themes of the Exhibit

- What were the important elements of Haudenosaunee, and more specifically the Seneca, culture before contact with the Europeans?
- How did the Seneca cultural elements change during the period of 1550-1709? Why? How have they remained the same?
- How have the Seneca and other Haudenosaunee people consistently adapted to new situations and continued to survive as a distinct cultural group to the present day?

### Goals and Objectives

To encourage an understanding and appreciation of the Seneca, and the Haudenosaunee in general, from pre-contact times to the present.

To investigate how contact between differing cultures can affect a people's history and cultural views.

- To acknowledge that Seneca and Europeans were each highly-developed cultures at the time of contact.
- To recognize the development of trade between the Seneca and Europeans and its impact on culture and history. To recognize and identify the elements of cultural survival in the midst of change.

To gain an appreciation and increased awareness of the interdisciplinary approach to the understanding of history and culture by focusing on the Seneca and Europeans.

- To recognize the importance of material artifacts in illustrating the cultural elements of distinct groups.
- To become familiar with methods of gathering, interpreting, and sharing information.

## Outline of Dioramas, Exhibit Themes, and Facilitation Points

### Pre-contact: Map (Optional)

Facilitation points may include:

- What geographic area did the Haudenosaunee inhabit before contact with the Europeans?
- How did they arrive at this place? (There are two perspectives: the land bridge which is supported by evidence of archaic tools of stone and bone and the Haudenosaunee perspective supported by their oral tradition.)
- Looking at the geography, where would the major trade routes have been?
- This may open a discussion on other topics such as: neighboring nations, modes of transportation, resources for food, clothing, shelter, contact with Europeans, etc.

### Oral Tradition and Storytelling Areas (Optional)

Facilitation points may include:

- Find a quiet spot for a short traditional story.
- Observe the Sky Woman or another picture and have students brainstorm what story they think the pictures tell.
- Tell stories together from the top down and the bottom up: how does the turtle feel when he sees a woman coming down to rest on his back?

### Pre-contact: Hunters and Gatherer Diorama (Optional)

Facilitation points may include:

- What were the roles of the women and men as shown in this diorama? What tools would be used by each and for what purpose?
- What effect do you think the lack of agriculture on their lives (for example their shelters)?

### The Researcher at Work – Pre-Contact Period; Archeology Dig Diorama (Optional)

Facilitation points may include:

- Play detective and guess what the “pit” is. Try not to tell them, let them guess.
- Compare and contrast common everyday objects trying to imagine what an alien might think finding a present-day garbage pit. For instance, what may a set of keys or a baseball card represent in the far future?
- Categorize objects as ceremonial, decorative, utilitarian, or recreational.
- Discuss the importance of evidence and how a scientist draws conclusions. Would objects that are found lower down be older or newer than those above? How could a scientist be fooled (e.g. by an animal rearranging the layers)?

### The Longhouse Dioramas: Food, Clothing & Shelter during the Pre-contact Period

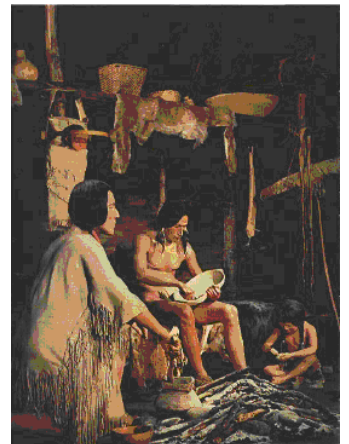
Facilitation points may include:

#### Inside Longhouse:

- Discuss the basics: food, clothing and shelter.
- Clans, moieties, matrilineal family structure, and concepts of property.
- Students select something they see and tell about it or act it out, such as warming the stew with hot stones.

#### Outside Longhouse:

- Depict division of labor and action scene possibilities. How will they store their food? What might the grandfather be saying to the child?



## Preserving Seneca culture (1850-1930) (Optional):

Facilitation points may include:

- Efforts of Lewis H. Morgan: interpreting the past (1850)
- The Ernest Smith Paintings
- Arthur C. Parker and the WPA Project (*Diorama 7: The WPA revival of Seneca arts and crafts*)



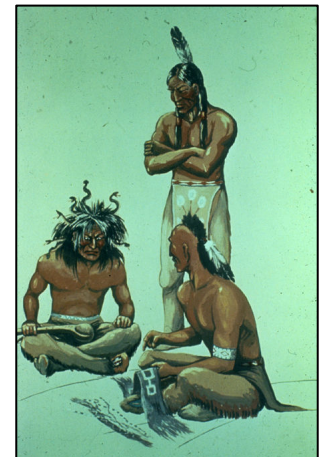
The story continues at about 1550 during the time of European exploration and conquest throughout the world and when Europeans and Seneca were first beginning to have an impact upon each other. The strong and independent Seneca were “Keepers of the Western Door” of the League of the Haudenosaunee, a confederacy of five nations who occupied most of what is now New York State. The Haudenosaunee, or Iroquois, formed alternating political alliances with France, England and the Netherlands, who competed to control the fur and trade goods that flowed through the region.

Later, the Haudenosaunee fought the Americans who wanted to take the land itself. Although the Haudenosaunee lost most of their land after the American Revolution and most of their economic and military independence soon after, the individual nations have retained their cultural identity and traditions to the present day. The Tonawanda Band of Seneca and the Seneca Nation of Indians, both of whom occupy reservations in New York State, are examples of this phenomenon. The exhibit attempts to illustrate this cultural continuity by focusing on the material culture of the Seneca from 1550 to the present.

## Prologue to contact (c. 1550): cultural values and practices that affect relationships.

Facilitation points may include:

- Political philosophies: social and political organization
  - Diorama:* Hiawatha combs the snakes of discord from Tadadaha’s hair – society of consensus and the League of the Iroquois (Haudenosaunee)
  - Diorama:* King Henry VII of England giving letters patent to John Cabot to explore and claim North American lands for England (European)
    - society of privilege and the Age of Monarchs.
- Religious world views.
  - In harmony with the natural world (Haudenosaunee)
  - Following God’s command (European)
- Land and resource use, settlement patterns, domestic organization
  - Villages, forests and common lands (Haudenosaunee)
  - Estates, towns and villages (European)
- Trade and exchange patterns (economics)
  - Network of regional trade (Haudenosaunee)
  - The world for a marketplace (European)



## The fur trade in Western New York (1550-1790): Effects on subsistence, religion, technology, ecology, art, dress

Facilitation points may include:

- *Diorama:* Seneca man and woman trading with a Frenchman at Irondequoit Bay: trade and exchange attitudes and patterns.
- Use of trade goods to reinforce native culture
- Use of trade goods, including use of European tools, to produce materials (Haudenosaunee).
- Technology and mass production (European)
- Religious views and practices
  - Medicines for mind and body (Haudenosaunee)
  - Missionary zeal: early attempts to Christianize (European)
- The world of Nature
  - The economics of hunting and ecology (Haudenosaunee)

- Systematic observation and development of Natural Science (European)
- Food procurement, preparation and use
  - Vessels and expanding diets (Haudenosaunee)
  - New foods and culinary styles (European)
- Clothing and ornament as a reflection of status and personal expression
  - Suiting themselves (Haudenosaunee)
  - Clothes make the man (European)

**The researcher at work – Contact Period (Optional):**

Facilitation points may include:

- Display of ceremonial, decorative and utilitarian material culture items
- Research and conservation of archeological items
- Which changed most quickly after contact: ceremonial, decorative, utilitarian or recreational? Is this also true of your own family’s culture?

**Conflict and unrest (1600-1790): Effects on politics, leadership, warfare, territory and population**

Facilitation points may include:

- Politics of diplomacy and effect on Seneca Leadership
  - Seneca expansion and the adoption of captives
  - Seneca attempts to control fur trade. Items obtained as a result of Seneca' westward expansion
- *Diorama*: Seneca warrior and European soldier ca. 1680: politics of warfare added to politics of diplomacy
- Technology of warfare
  - Warriors and guerrilla tactics (Seneca)
  - Soldiers and the science of warfare (European)
- The politics of Land/Resource Ownership and use
  - Relinquishing the land (Seneca)
  - Expansion and revolution (European-American)
  - 19th century land loss: summary of treaties and American land acquisition in New York.



**Seneca life in the New Republic (1790): Cultural reintegration on reduced land base**

Facilitation points may include:

- Religious and economic reintegration
  - The visions of Handsome Lake (persistence of traditional religious practices)
  - Christianity and the Seneca (Protestant conversion efforts)
- Leadership and the question of assimilation
  - Cornplanter (assimilation) vs. Red Jacket (anti-assimilation)
  - Summary of land treaties
  - Politics of a divided nation: new and old forms of government
- Subsistence, land use and settlement
  - The new agriculture: Protestant missionaries teach farming
  - Comparisons of household items to American furnishings
  - Reservations in the 19<sup>th</sup> century
  - Seneca art and reservation economics
- *Diorama*: : Seneca log cabin of the late 18th century -domestic and family life (extended vs. nuclear family).



## Mosaic Tile and the Haudenosaunee Use of Symbols (Optional)

Facilitation points may include:

- Haudenosaunee culture reveals itself to us through its' symbols. Mosaic tile is one example. Use the text on the wall and brainstorm what the other symbols represent, helping students look at differences in perception and interpretation.
- If time permits, find other examples of symbols in the paintings by E. Smith, the dioramas, the large wall map, or anywhere else through the area. Look for repeated examples to demonstrate the importance of symbols.

## Seneca Today - Keeping the Spirit Alive: Product of two traditions (Optional)

Facilitation points may include:

- Educated in mainstream American schools and colleges, they live and work in cities as well as on reservations.
- However, they retain their unique cultural identity, expressing it variously in clan affiliation, distinctive art, and respect for the land and allegiance to the concept of the Seneca as a separate nation.
- They continue to face problems of land loss, difficulties in joining the economic mainstream of America and ambivalence about living in two worlds.

## Resources

### Books and Articles

#### Adults:

Andersen, D. *The Iroquois Kit*, Ithaca, NY: Ithaca City School District, Project Look Sharp and TST BOCES, 2001.

Armstrong, W. H., *Warrior In Two Camps - Ely S. Parker*, Syracuse University Press. 1978. *The life of Ely S. Parker, Union General, personal secretary to Ulysses S. Grant, first native American to serve as Commissioner of Indian Affairs, and Seneca Chief. (You may purchase this book through the Holland Land Office Museum by calling (716) 343-4727.)*

Bial, R., *Lifeways: The Iroquois*, Benchmark Books, 1999.

Bigelow, B. & Peterson, B., editors, *Rethinking Columbus: The Next 500 Years*, Milwaukee: Rethinking Schools, 1998. *Resources for teaching about the impact of the arrival of Columbus in the Americas.*

Bruchac, J., (editor), *New Voices from the Longhouse*, Greenfield Review Press, 1989.

Bruchac, J., *Iroquois Storks: The Crossing Press*, Freedom, CA, 1985.

Caduto, M J., & Bruchac, J., The Keepers Series; Series includes *Keepers of the Earth* (1988), *Keepers of the Animals* (1991), *Keepers of Life* (1994), and *Keepers of the Night* (1994). Golden, CO: Fulcrum, Inc. *Collections of traditional stories with related hands-on activities for children, 5–12. Bruchac is of Abenaki descent.*

Caldwell-Wood, N. & Mitten, L.. *I Is Not for Indian: The Portrayal of Native Americans in Books for Young People*. *Multicultural Review*, 1(2): 26-33, 1992

Cornelius, C., *Iroquois Corn in a Culture-Based Curriculum: A Framework for Respectfully Teaching about Cultures*, State University of NY Press, 1999. *Highly recommend to all educators, especially those trying to implement multi-culturalism.*

Eames-Sheavly, M., *The Three Sisters: Exploring an Iroquois Garden*, Cornell Cooperative Extension, 1993.

George, D., *Iroquois Culture & Commentary*, Kanentiio Clearlight Publishers, 2000.

George-Kanentiio, D. *Iroquois Culture & Commentary*, Clearlight Publishers, Santa Fe, New Mexico, 2000.

Graymont, B ,*The Iroquois*, Chelsea House Publishers. New York, NY, 1988.

Heinrich, June Sark. "Native Americans: What Not to Teach," *Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians*. New York, NY: The Racism and Sexism Resource Center for Educators, a Division of The council on Interracial Books for Children, 1977.

Hertzberg, H.. *Teaching a Pre-Columbian Culture: The Iroquois*, SUNY Press, New York 1984.

Hertzberg, H., *The Great Tree and the Longhouse. The Culture of the Iroquois*. McMillan, Co., New York, 1966. *Originally written for use in schools.*

Jacques, F. J.. *Discipline of the Good Mind*, 9/19/2000

Lyford, C., A. *Iroquois Crafts*. Irocrafts Ltd., Ontario, Canada, 1982.

Morgan, Lewis Henry. *The League of the Iroquois*. Citadel Press, Secaucus, NJ, 1962.

Parker, A., *The Indian How Book*. Dover, New York, NY, 1954.

Pewewardy, C. & Willower, D. *Perceptions of American Indian High School Students in Public Schools*. *Equity & Excellence in Education*, 26(1), 52-55. 1993.

Reese, D., *"But Indians Aren't Real": What Young Children Learn About Native Americans*. The Harvard Education Letter, May/June, p. 7-8, 1996.

Ridington, J. and R., *People of the Longhouse*. Douglas and McIntyre, Vancouver, Canada, 1982

Snow, D. R., *The Iroquois*. Malden, Massachusetts: Blackwell Publishers Inc., 2000

Seaver, J., *A Narrative of the Life of Mary Jemison*. The American Scenic and Historic Preservation Society, 1972.

Slapin, B. and Seale, D. editors. *Through Indian Eyes: The Native Experience in Books for Children*, Contemporary American Indian Series. Los Angeles: American Indian Studies Center, University of California, 1998. *An excellent guide, written by Native people.*

Tehanetoren. *Tales of the Iroquois*, Akwesasne Notes. Rooseveltown, NY, 1976.

Wallace, A. F. C., *The Death and Birth of the Seneca Alfred A. Knoff, Inc., 1969 History and culture of the Iroquois and the visionary Handsome Lake*.

Wallace, P., *The White Roots of Peace*. Chauncy Press, Saranac Lake, NY, 1986.

Weatherford, J., *Indian Givers: How the Indians of the Americas Transformed the World*, New York: Ballantine Books, 1988

*The American Indians: Realm of the Iroquois*, Time Life Books, 1993.

*Wisdom of the Seneca*. The State Education Department, Bureau of Bilingual Education, Albany, NY, 1979.

### Children:

Bruchac, J. (editor), *The Boy who Lived with Bears and Other Iroquois Stories*, Harper Collins Publishers, 1995.

Bruchac, J. *Eagle Song*, Dial Books for Young Readers, 1997.

Virginia Driving Hawk Sneve, *The Iroquois: A First American's Book*, Holiday House, c1995.

### Web Resources

Akwesasne, The web site of the Mohawk Council of Akwesasne, <http://www.akwesasne.ca/>

American Indian Stereotypes: 500 Years of Hate Crimes, <http://www.dickshovel.com/jank.html>

Appropriate Methods When Teaching about Native American Peoples, <http://www.ableza.org/dodont.html>

Cradleboard Project, bringing Native American perspective into schools, <http://www.cradleboard.org/main.html>

Countering Prejudice against American Indians, [http://www.ed.gov/databases/ERIC\\_Digests/ed400146.html](http://www.ed.gov/databases/ERIC_Digests/ed400146.html)

Erasing Native American Stereotypes, <http://www.nmnh.si.edu/anthro/outreach/Indbibl/sterotyp.html>

Faithkeeper's School: Longhouse Teachings (Seneca), <http://www.faithkeeperschool.com/>

Ganondagan State Historical Site, <http://www.ganondagan.org/>

Haudenosaunee: A Look at Today's NYS Curriculum, <http://www.otsiningo.com/curic.htm>

Haudenosaunee, Official Site, [www.sixnations.org](http://www.sixnations.org)

Haudenosaunee language, songs & dances: <http://www.ohwejagehka.com> ; <http://www.icmi.ca/community.html> ; [www.senecamuseum.org](http://www.senecamuseum.org)

Index of Native American Resources on the Internet, <http://www.hanksville.org/NAresources/>

Iroquois Creation Story, [http://educ.queensu.ca/~egnatoff/digicurr/Iroquois\\_creation/Iroquois\\_creation.html](http://educ.queensu.ca/~egnatoff/digicurr/Iroquois_creation/Iroquois_creation.html)

IroquoisNet, <http://www.iroquois.net>

Onondaga Nation School Homepage, <http://www.onondaganationschool.org/>

Policy Statement on Medicine Masks, <http://hometown.aol.com/miketben/miktben2.htm>

Seneca Nation - Tonawanda Reservation, <http://www2.pcom.net/cinjod/historian/Indians.html>

Seneca Nation of Indians, <http://www.sni.org/>

Six Nations Indian Museum, [www.thebeadsite.com](http://www.thebeadsite.com)

Six Nations: Oldest Living Participatory Democracy on Earth, [http://www.ratical.org/many\\_worlds/6Nations/index.html](http://www.ratical.org/many_worlds/6Nations/index.html)

Racism and Nativism in American Political Culture, <http://www.otsiningo.com/curic.htm>

WISE: Working to Improve Schools and Education, [http://www.ithaca.edu/wise/topics/american\\_indian.htm](http://www.ithaca.edu/wise/topics/american_indian.htm)

1794 Canandaigua Treaty Commemoration Committee, <http://www.canandaigua-treaty.org/>