



Minnesota State University, Mankato
Cornerstone: A Collection of Scholarly
and Creative Works for Minnesota
State University, Mankato

All Graduate Theses, Dissertations, and Other
Capstone Projects

Graduate Theses, Dissertations, and Other
Capstone Projects

2012

"I Have Not Learned Anything About Native American Women in Minnesota": An Educational Workshop about Indigenous Women of Minnesota

Amy Anderson
Minnesota State University - Mankato

Follow this and additional works at: <https://cornerstone.lib.mnsu.edu/etds>

 Part of the [Indigenous Studies Commons](#), and the [Women's Studies Commons](#)

Recommended Citation

Anderson, A. (2012). "I Have Not Learned Anything About Native American Women in Minnesota": An Educational Workshop about Indigenous Women of Minnesota [Master's thesis, Minnesota State University, Mankato]. Cornerstone: A Collection of Scholarly and Creative Works for Minnesota State University, Mankato. <https://cornerstone.lib.mnsu.edu/etds/121/>

This Thesis is brought to you for free and open access by the Graduate Theses, Dissertations, and Other Capstone Projects at Cornerstone: A Collection of Scholarly and Creative Works for Minnesota State University, Mankato. It has been accepted for inclusion in All Graduate Theses, Dissertations, and Other Capstone Projects by an authorized administrator of Cornerstone: A Collection of Scholarly and Creative Works for Minnesota State University, Mankato.

Running head: INDIGENOUS WOMEN OF MINNESOTA

“I Have Not Learned Anything About Native American Women in Minnesota”:

An Educational Workshop About Indigenous Women of Minnesota

By

Amy Elizabeth Anderson

A Thesis Submitted in Partial Fulfillment of the

Requirements for the Degree of

Master of Arts

In

Gender and Women’s Studies

Minnesota State University, Mankato

Mankato, Minnesota

May 2012

“I Have Not Learned Anything About Native American Women in Minnesota”: An Educational Workshop About Indigenous Women of Minnesota

Amy Elizabeth Anderson

This thesis has been examined and approved by the following members of the thesis committee.

Dr. Maria Bevacqua, Advisor

Dr. Rhonda Dass

Dr. Catarina Fritz

Table of Contents

DEDICATION.....	v
ACKNOWLEDGEMENTS.....	vi
ABSTRACT.....	vii
LIST OF FIGURES.....	viii
I. INTRODUCTION.....	1
II. LITERATURE REVIEW.....	4
Native Women’s History in Minnesota	
Native Feminist Thought	
Feminist Pedagogy	
III. RESEARCH METHODS.....	42
Positionality	
Participants	
Measures	
Survey	
Action research project	
Procedures	
Analysis of Data	
IV. RESULTS	51
Survey	
Demographic questions	
Likert scale questions	

Dedication

My Master's thesis is dedicated to the woman who defines the meaning of generosity, unconditional love, and grace.

Her benevolence and support made it possible for me to be where I am today.

She is my matriarch, my grandmother, Frances Ann Genter Williams.

I love you, Grandma Frannie. And I will forever miss you.

-Little Amy

Acknowledgements

I would like to start off by recognizing my thesis advisor for her support, guidance, and assistance. Thank you, Dr. Maria Bevacqua. I will never be able to fully express my gratitude for your commitment to my thesis, my professional success, and my personal well-being. I would also like to thank Dr. Ines Catarina Fritz and Dr. Rhonda Dass for the time they devoted as members of my thesis committee.

And a very special thank you to the women in my cohort, Anne, Brittany, Katie, Kristen, Lyndsey, Megan, Sam, and Sophie. You are all feminists worth looking up to, and I believe our class will be remembered as the year of the mustache.

Finally, I would like to thank my family. Mom, you have always supported me in whatever it is I chose to do, and you are always there for me when I fall apart. Dad, you always make sure I have my head on my shoulders and that I give 100%. Katie, you were the only person who from the beginning encouraged me to go on and get my Master's degree in Gender and Women's Studies. For these things, I thank you.

Abstract

The historical and contemporary experience of Native cultures is an integral component of the history of Minnesota; however, the significance of these Nations is often overlooked in formal education, as well as culturally ignored. I have witnessed a lack of knowledge regarding Native lived experiences from both resident and non-resident college students in Minnesota. Comprehension of topics ranging from the various Nations in Minnesota to the United States–Dakota Conflict of 1862 is absent. Furthermore, any recognition or familiarity with Native women’s position is basically nonexistent. Formal education has failed to transmit the history and the cultures of this population, so I embarked on this project to remedy this problem by creating an educational workshop that would be informative of Native women’s lived experiences in Minnesota. I began this project by investigating college students’ existing knowledge of the indigenous people of Minnesota, with a specific focus on Native women. The findings from this research, in conjunction with reviewing relevant literature, informed the content for the workshop. This workshop includes the histories, cultures, lived experiences, current issues, and authentic voices of Native women in Minnesota. Native women’s lived experiences is this project’s central element, and bringing their lives to the forefront of people’s minds through education is the goal. The methodology used for this project was a mixed-methods approach that incorporated surveys and an action research project.

List of Figures

Figure 1. Number of participants who are Minnesota residents.

Figure 2. Likert scale results: My education has covered topics regarding Native American history in Minnesota

Figure 3. Likert scale results: My education has covered various topics of Native American women's history in Minnesota

Figure 4. Likert scale results: I have been taught about gender roles in Native American cultures in Minnesota

Figure 5. Likert scale results: I am informed of the current struggles of Native American women in Minnesota

Introduction

Growing up in western Colorado, I was not exposed to information regarding the indigenous cultures in Minnesota. My primary and secondary education concentrated on the general history of Native peoples in the United States, with a specific focus on the Native cultures and histories in Colorado. During my time as an undergraduate student at Gustavus Adolphus College in St. Peter, Minnesota, I was finally exposed to the vast history and contemporary issues of Native cultures in Minnesota. When I first learned about the United States–Dakota War of 1862 and the mass-hangings that took place in Mankato, Minnesota, I was disheartened that my previous education had never exposed me or educated me on these events. After my first encounter with these topics, I turned to my Minnesotan friends in hopes that they could supplement my knowledge about the Native histories in this state. Much to my surprise, college students who were life-long residents of Minnesota did not have a large amount of knowledge regarding these topics. Moreover, it appeared that many college students knew nothing about the indigenous women of Minnesota.

I embarked on this project to reduce this gap in knowledge. American history tends to reflect the histories of those in power, the privileged members of society. However, this type of history is not an accurate portrayal of America's past. A broader historical picture of the United States emerges with the study of indigenous cultures. Investigating and understanding Native traditional societies, colonial experiences, and contemporary issues allows for a greater understanding of this country's history. It is essential for people to be knowledgeable about these topics to promote positive change

for the future. This work specifically focuses on the lives of indigenous women in Minnesota to provide information on a wide range of Native experiences.

This project used a mixed-method research approach. A survey was given to undergraduates at Minnesota State University, Mankato to gauge their knowledge about Native women in Minnesota. The second research method included an action research project. The data from the survey assisted me in identifying appropriate content for the workshop.

The survey data suggest that familiarity and knowledge about Native women and Native experiences in Minnesota is basically lacking. These results were not much of a surprise, but upsetting nonetheless. The results solidified the need of an educational workshop that not only focuses on Native women, but puts Native women, their lived experiences, and their authentic voices at the center of discussion.

The following chapters include the literature reviewed for this project, a discussion of the methodological processes, the results from the survey and action research project, the educational workshop PowerPoint and transcript, and a discussion about the importance of this educational workshop and recommendations for future research.

Indigenous women of Minnesota have played a specific role in the shaping of American culture, but they are often left out of discussion. In a state like Minnesota where Native lives are a vital contribution to the state's history, it is not possible to envision a future of change and equality when oppressed groups are overlooked and

ignored. Native women in Minnesota face alarming rates of abuse¹, poverty², addiction³, and homelessness⁴, which are issues that must be addressed. Background knowledge about these women and their heritage is necessary when theorizing avenues for social change. Thus, this project aims to eliminate gaps in knowledge about Native lived experiences by focusing on the historical and contemporary lives of Native women in Minnesota.

¹ According to the *Shattered Hearts Report*, “In 6th, 9th, and 12th grades, Native girls’ rates of physical and sexual abuse were double those of their peers in the general population,” (Pierce, 2009, pp. 23-24).

² 42% of Native families in Hennepin County are in poverty (Pierce, 2009, p. 19).

³ 31% of 6th grade, 41% of 9th grade, and 43% of 12th grade Native girls reported that a family member’s use of alcohol lead to recurring issues concerning their “family, health, job, or legal problems,” (Pierce, 2009, p. 25).

⁴ One study found that “non-reservation American Indians represented 28 percent of the unaccompanied youth ages 17 or younger in outstate Minnesota and 12 percent in the Twin Cities area,” (Pierce, 2009, p. 19).

Literature Review

For this thesis, I used a survey along with action research to create an educational workshop about Native women's historical and contemporary position in Minnesota. The purpose of the survey was to investigate college students' knowledge of Native women in Minnesota in order to gain an understanding of the topics with which they were familiar and unfamiliar. In conjunction with reviewing existing literature, the data collected from the survey was used to inform the content for the educational workshop. I will draw from and contribute to three bodies of knowledge that must be present in order for this project to be successful, these include Native women's history in Minnesota, feminist pedagogy, and Native feminist thought.

Native Women's History in Minnesota

It is essential to start with a broad historical base when investigating Native women's position in Minnesota; texts in this section may not specifically focus on Native women in Minnesota. I use articles and texts to discuss experiences of Native women and relate them to the conditions of Native women in Minnesota as there is not a vast amount of literature specifically discussing Native Women in Minnesota. For example, there were two Native boarding schools in Minnesota. While there are male accounts of their time at these schools, we lack literature on the experiences of Native women, This is why texts that do not solely focus on Native women in Minnesota must be consulted.

In, "Commonality and Difference: American Indian Women and History" by Devon. A. Mihesuah (1996), the author asserts that scholars do not recognize or use Native women's voices when discussing Native women. One claim that Mihesuah makes

in this work is that scholars need to desist evaluating Native women with a White societal standard and a male bias (Mihsuah, 1996, p. 21). Mihsuah notes that when Native women are viewed through this lens they tend to be depicted as inferior to their man counterparts. Moreover, this article demonstrates that Native scholars have the tendency to write about Native women as if they were a homogeneous group and Mihsuah criticizes scholars who only look at class and gender as components that affect Native women's histories. She contends that scholars must look beyond these two variables and realize that other issues such as race, tribal systems, and cultural shifts are also factors in Native women's lives (Mihsuah, 1996, p. 15).

Mihsuah discusses the commonalities that Native women share with one another such as gender, their experiences with colonialism, and how their social systems were altered because of colonialism. However, she furthers this discussion by addressing the differences in Native women's experiences and urges scholars to incorporate Native women's intersectional identities while recognizing how these contribute to their oppression (Mihsuah, 1996, pp. 15-6). Mihsuah states, "aspects that have gone mostly unaddressed in historical works are the feelings and emotions of Indian women, the relationships between them and their observations about non-Indians" (Mihsuah, 1996, p. 21). By this, the author means that scholars are ignoring the personal identities and beliefs of Native women. This claim is important to creating an educational workshop as it is critical to incorporate the issues and themes that have been left out of history books. Finally, the author argues that too few scholars who write about Native women actually incorporate Native women's dialogue into their work (Mihsuah, 1996, p. 22). It is integral to the workshop that Native women's voices are used and heard.

“Educating Indian Girls at Nonreservation Boarding Schools, 1878-1920” by Robert A. Trennert (1982) discusses the education Native girls received at off-reservation industrial training schools. The boarding schools aimed to acculturate the Native students into White society through a specific curriculum (Trennert, 1982, p. 271). Trennert analyzes the history behind the formal education of Native youth and how White missionaries and government officials believed that Native children needed to attend these schools to be saved from their own culture (Trennert, 1982, p. 274). One important claim by Trennert claims that the records of Native girls’ experiences at these schools were poorly documented (Trennert, 1982, p. 274). In the boarding schools, conventional education was not taught. Rather, a significant portion of the girls’ education was focused on teaching them to conform to the White ideal of domestic roles (Trennert, 1982, p. 275). One assimilation process present at these schools was to place a Native girl inside a White home in order to learn via “association” (Trennert, 1982, p. 276). Here, Trennert is describing one way in which Native girls were forced to conform to the White ideals of femininity and womanhood.

Native girls’ lives at boarding schools were a mockery of their full potential. For example, “In 1904 Superintendent of Indian Schools Estelle Reel issued a three page circular on the proper method of making a bed” (Trennert, 1982, p. 282). Trennert asserts that one reason the education did not shift to a more academic curriculum is that it was a commonly held belief that Native women were incapable of knowing more than they already did (Trennert, 1982, p. 281). Trennert also discusses what life was like for Native women after they left these schools. Some Native women adapted to the European way-of-life while many more went back to their traditional ways; some successfully

implemented their training into their Native communities while others received a hostile response (Trennert, 1982, p. 286). Trennert concludes that the industrial schools from 1878-1920 were a miserable failure in accordance with the schools' original mission. Many Native women simply returned to their heritage. Others tried to live the European way-of-life but were confronted with racism, sexism, and the recognition that their "education" only prepared them for menial domestic labor.

This work is important in regards to my research for the educational workshop. Information on the boarding schools in Pipestone and Morris, Minnesota is not extensive, especially when discussing Native girls' experiences at these institutions. Having material like this is necessary when trying to understand the situations Native girls experienced in the Minnesota Indian boarding schools. While this text does not specifically discuss the schools in Minnesota, comparing this work to others about Native girls' experiences at boarding schools will help to understand the experiences of young Native women during their tenure at these institutions.

"Domesticity in the Federal Indian Schools: The Power of Authority Over Mind and Body" by K. Tsianina Lomawaima (1993) also provides an account of Native girls' experiences in the off-reservation boarding schools. While other literature has focused on the training and treatment of Native girls, this text centers its argument on Native girls' reaction to their education and care. This article discusses the federal educational practices and policies that were used in an attempt to create submissive women. Instead of ending the conversation here, Lomawaima asserts that Native girls actually repelled these intentions. Unlike other works that posit Native women and men were taken to boarding schools to, "kill the Indian, save the man," this articles places Native girls at the

center of the assimilation process by stating, “the struggle to reform the Indian home targeted the education of young women” (Lomawaima, 1993, p. 231). This shows that Native girls were specifically used in an attempt to eliminate Native cultures and heritages.

This article’s central focus is the policing of Native girls. Lomawaima states that Native girls were controlled more than Native boys at these schools. For example, Native girls were not eligible for graduation if they did not conform to the “personal conduct” that was expected of them (Lomawaima, 1993, p. 231). Subservience was placed as a higher priority than an academic education. Furthermore, this article suggests that boarding schools attempted to control Native girls’ bodies as much as their minds. Lomawaima states, “To construct the ideal Indian woman, educators had to teach Indian girls new identities, new skills and practices, new norms of appearance, and new physical mannerisms” (1993, p. 231). Native boys did not have these rules as strictly enforced; their clothing and behavior were less policed. This highlights what has been discussed in other articles – controlling and changing Native women hinged on the ideals of the cult of domesticity and White patriarchal values of womanhood (Lomawaima, 1993, p. 232).

Lomawaima discusses Native girls’ rejection of the boarding schools’ policies and provides instances where they acted out of resistance through the use of personal narratives. This work is important because it uses Native voices to tell a story. It is different from other texts on this subject for several reasons: first, this article is feminist; second, it provides agency to Native women because she does not depict them as submissive to the federal education policies; and finally, other articles blame the curriculum for not successfully assimilating Native children, while this article takes the

position that Native girls did not assimilate because of their own will. She contends, “The government’s failure to achieve these goals is due in great part to the Indian people’s commitment to the idea of themselves...Indian people cling stubbornly to making their own decisions, according to their own values” (Lomawaima, 1993, pp. 236-7). Again, this article does not specifically relate to the Native women of Minnesota, but these stories might be similar to those of young Native women who attended boarding schools in Minnesota. This article is crucial to my research because it highlights the use of Native voices to retell history and provides this subject with a much-needed feminist lens.

Wilbert H. Ahern’s (1984) article, “Indian Education and Bureaucracy: The School at Morris 1887-1909,” is a text that discusses a Native boarding school that was once an institution in Minnesota. This work begins with a conversation about Mother Mary Joseph Lynch and the Sisters of Mercy who were the original staff members at Morris Indian School (Ahern, 1984, p. 83). Ahern goes on to describe the recruitment for students, the growth in students over the years, the impact of federal and state laws had on the school, and various staff members that were employed at this institution. The most useful information found in this work is Ahern’s discussion about the curriculum taught to Native boys and girls. Ahern states, “Industrial training for the girls reflected the assumption that they would be homemakers. Sewing, cooking, and laundry dominated” (1984, p. 92). Ahern also notes that agricultural work and physical labor was taught to Native boys (1984, p. 91). Other works discussing Native boarding schools around the country also found this to be true. Ahern’s article is useful as it provides the research with information regarding the curriculum taught to Native girls and boys at boarding schools.

The webpage on Dakota history by the Minnesota Historical Society contains basic information about Dakota people in Minnesota. The site discusses the historical way of life for Dakota people by providing a detailed account of the roles for Dakota women and men and how these roles altered according to the season. For example, during the spring months, women made maple sugar and syrup, and during the summer, women were responsible for cultivating crops. This webpage is also informative of Dakota theology. They note that this was passed on through oral tradition and that the Dakota believed in a universal force known as “The Great Mystery,” (Minnesota Historical Society). After contact with European missionaries, Dakota theology was forced to represent more Christian ideals and the “The Great Mystery” transformed into Christian ideology’s Great Spirit. Finally, this webpage discusses the importance of Dakota kinship. Kinship formed the social structure for the Dakota, and they note, “close bonds of kinship were formed within Dakota communities, reinforced through reciprocal gift giving, including clothing, food, tools and other useful items.” Furthermore, in order to be considered a true Dakota, one must possess qualities of generosity as well as respect for everyone. The personal qualities that are of value to the Dakota culture are reflected in their community governance. When conflict arises, each member involved has the opportunity and right to express her or himself. This site is very informative about basic facts regarding Dakota people and their community; it provided me with necessary information about Dakota social structure, culture, and history.

Gregory O. Gagnon’s (2011) work, *Culture and Customs of the Sioux Indians*, is a vital text to understanding Sioux culture. This book provides a detailed chronological history of the Sioux people beginning 10,000 years ago and ending in 2009. In the first

half of the book, the author provides an introduction to the history and culture of these people. Gagnon then dives into a more detailed account of Sioux history, including tribal development, reservations, policies that affected Sioux people, and modern Sioux activism. This book also provided me with new information about Sioux society and culture. For example, in the chapter, "Sioux Religion," Gagnon discusses traditional Sioux beliefs. One area of great importance to this research is the discussion about White Buffalo Calf Woman, "the one who gave Sioux their culture" (Gagnon, 2011, p. 75). This conversation about White Buffalo Calf Woman reflects other discussions about the importance of women in Native cultures and their presence in the beginning of Native societies. Additionally, this chapter also provides a detailed description of the Seven Sacred ceremonies in Sioux culture (Gagnon, 2011, p. 78).

The author also supplies a conversation about Sioux government, both in traditional and contemporary form, as well as a discussion about their economy and customs. One highly important section of this work is the chapter, "Traditional Sioux Society," in which Gagnon discusses Sioux kinship, courtship and marriage rituals, gender, and the role of children (2011, pp. 103-120). It covers contemporary issues Sioux people face, including one important discussion revolving around education that is of particular importance to this research. It is a crucial text as it provides me with a succinct description and conversation about the traditional and contemporary life and position of Sioux people.

The Sioux: Life and Customs of a Warrior Society by Royal B. Hassrick (1964) is an older text that discusses Sioux society between the years of 1830 and 1870, specifically regarding Sioux culture and customs. This work is useful because of its

strong discussion about Sioux women's roles in their society as well as accounts of their day-to-day life. Many works I have consulted for this research have discussed how generosity and bravery were two key virtues of Sioux people; this text suggests that in addition to these two qualities, Sioux women were additionally expected to embody the virtues of truthfulness and childbearing (Hassrick, 1964, p. 39). This text discusses how a woman's first menses was a right-of-passage for Sioux women. Once a girl had her first menses, her mother would take her to a separate tipi or wigwam and "the mother would ceremoniously teach her the art of quill embroidery and moccasin-making" (Hassrick, 1964, p. 42). This is the only text I have found that discusses this important ritual in Sioux women's lives. Also, this text discusses a Sioux woman's right to divorce – a successful marriage was praised, but a failed marriage did not bring on discrimination or criticism (Hassrick, 1964, p. 131).

While this text provided a vast amount of useful information about Sioux women, one important conversation addresses Sioux women's dress and attire. This text describes what a Sioux woman would wear on a regular basis as well as what the appropriate attire for formal occasions (Hassrick, 1964, pp. 225-226). Other texts discuss Native women's attire, but this work specifically discusses their dress in detail as well as the process of making their clothing. The importance of this text rests in the fact that it focuses on Sioux life in the 1800s and the customs and traditions of Sioux society during this period.

The text *Indians of Minnesota* by Graves and Ebbott (2006) is formative in the understanding of one of the predominant nations in Minnesota, the Dakota. This work is important in understanding the ways of Dakota life and their history. Not only does this text provide accounts of the people and their culture, but it also presents a detailed

description of their language, art, culture, the treaties they took part in, and the reservations where they were relocated. Furthermore, one pertinent aspect of this text is the description of this Nation's relation to White settlers (Graves & Ebbott, 2006, p. 27). Beyond providing useful historical information about Dakota culture, this work also contains information about other Native groups in Minnesota. This text is superlative to my research because of its discussion about the Dakota Nation, as well as specific accounts of other Native Nations in Minnesota.

“The Legal Status of the Dakota Indian Woman” by Shirley R. Bysiewicz and Ruth E. Van de Mark (1975) highlights the importance of understanding the historical position of Dakota women. While this text was written almost 40 years ago, it is relevant because it puts Dakota women at the center of focus. This text's purpose is to look at the position Dakota women held historically and relate it to the legal status Dakota women held in 1975. The authors claim that treaties and policies are responsible for the placement of Dakota women in their contemporary position. The authors also note that a Dakota woman held a central role in her *tiyospaye*, her clan, and that it is important to see how her status has evolved. The beginning of this work discusses Dakota women's role within the family, within the *tiyospaye*'s economy, their role in religion, and finally, how they were involved in politics. Then, the text explains how colonization transformed their status. Historically, Dakota women were at the center of Dakota kinship (Bysiewicz & Van de Mark, 1975, p. 256). For example, Dakota women were responsible for educating the children and transmitting their culture (Bysiewicz & Van de Mark, 1975, p. 256). This article discusses how Dakota women went from the center, where they held prestige in their matrilineal society, to one whose structures were forever altered by colonialism.

This text is relevant to my thesis project as it specifically examines how Dakota women's social and legal statuses were changed from the colonial conquest and it provides strong examples of how the lives of Dakota women in Minnesota experienced a shift.

Angela Cavender Wilson's (1996) article, "Grandmother to Granddaughter: Generations of Oral History in a Dakota Family," recounts the importance of oral tradition within the Dakota nation, and more importantly, between the women in a familial lineage. For the Dakota, "oral tradition" means, "the way in which information is passed on rather than the length of time something has been told" (Wilson, 1996, p. 8). Oral traditions are a "kinship responsibility" to Dakota women as these narratives serve as the cultural understanding of what it means to be a Dakota woman (Wilson, 1996, p. 7). Wilson asserts that oral traditions transmit Dakota culture. She expresses this to the readers by sharing tales that were told to her by her grandmother. Wilson notes that many of these oral traditions had a significant focus on the United States-Dakota Conflict of 1862 (Wilson, 1996, p. 8). One key component of the Dakota oral tradition is that it hinges on the idea that being able to remember the past is an "acquired skill" (Wilson, 1996, p. 9). Furthermore, Wilson recognizes that there is not a singular "Dakota perspective." She agrees with various other scholars who push for the recognition that Native women are not a homogeneous group; for example, oral traditions are only representative of one specific family lineage (Wilson, 1996, p. 12). Wilson also notes that these stories were a way of transmitting ideas of Dakota womanhood. For example, oral traditions taught her that each person is responsible for the generations that follow. Wilson states, "These stories are not told by people who have 'conquered,' but by people who have a great desire to survive as a nation, as Dakota people... When our stories die,

so will we” (Wilson, 1996, pp. 12-13). Oral traditions are not only a way for Dakota historical perspectives to survive but they also serve as a survival tool for this Nation’s culture.

Wilson goes on to suggest that the importance of oral tradition relies on the fact that many of the stories she was told by her grandmother were not in history books. In correlation with my thesis, understanding the importance of Native voices and using their stories is necessary for capturing a broader picture of Native women’s histories. The statement, “when our stories die, so will we,” has had a major impact on how I view this project. Rather than just educating people on Native women’s histories and lives in Minnesota, I must recognize that incorporating these women’s voices into the workshop is a way I can participate in to keeping these cultures alive.

In Mary K. Whelan’s (1991) article, “Gender and Historical Archaeology: Eastern Dakota Patterns in the 19th Century,” the author discusses the Black Dog Burial sites found along the Mississippi River just seven miles south of St. Paul, Minnesota. Whelan uses historical archeology, which is the conjunction of historical texts and ethnographic information, to investigate Dakota gender systems by analyzing the artifacts buried with Dakota people. In one section, titled “The Archaeology of Sex versus Gender,” Whelan discusses the importance of recognizing the difference between sex and gender. She contends that they must be looked at as two separate categories because ignoring this would be imposing Western standards onto this culture (Whelan, 1991, pp. 22-23). Whelan’s findings suggest that Dakota construction of gender was not rigid, but rather a “fluid” system (Whelan, 1991, p. 17). For example, there were no artifacts that signified a gendered division of labor, as there were no artifacts that were specifically designated

to women or men (Whelan, 1991, p. 26). However, Whelan acknowledges that just because Dakota people were not buried with artifices that signify gender roles does not mean that there were not separate roles for women or men. Rather, her findings suggest that mortuary sites were not a space where gender roles were highly important. Whelan investigated the correlations between sex and gender, gender and age, and gender and status. The number of artifacts buried with an individual was how Whelan measured the status of that individual. This measurement found that the number of artifacts women and men were buried with was generally equal, implying that men did not hold a more significant status. Whelan's findings suggest that gender roles cannot be identified solely from the mortuary sites, but there may have been a division based on age. This suggests that there may have been three or more gender categories based on one's ability to reproduce. This article is unlike any other as it uses historical archaeology to interpret Dakota gender roles.

One fundamental article that is necessary when examining the United States–Dakota Conflict is Don Heinrich Tolzmann's (2001), "Outbreak and Massacre by the Dakota Indians in 1862." This informative text discusses the events that preceded the war as well as accounts about the events that took place post-conflict. This work begins by describing the various "massacres" that occurred, including the specific towns and settlements where fights broke out (Tolzmann, 2001, p. 23). The word massacre is in quotes because some people refer to the violence as such rather than seeing it as a reaction to the injustices Dakota people endured.

This text also provides the narrative of Samuel J. Brown, a man who discusses his experiences during the war, including being captured by Little Crow (Tolzmann, 2001, p.

80). This text is important when looking at Native history in Minnesota as it provides a chronological order of the massacres and other events that took place during the United States–Dakota War. It also provides a list of all of the documented deaths, both Native and non-Native. One drawback is that this work does not provide specific or concrete examples of Native women during this time period. Even though women are not primarily presented in this text, it is a formative when investigating the events that transpired between Native and non-Native people.

The text *Through Dakota Eyes: Narrative Accounts of the Minnesota War of 1862* edited by Gary Clayton Anderson and Alan R. Woolworth (1988), is a collection of narratives pertaining to the United States – Dakota Conflict of 1862 in Minnesota. Some narratives in this book cover the entire time period while others have a strong focus on specific events that were integral to this war. One reason this work is important is that it provides the reader with 36 Dakota narratives (Anderson & Woolworth, 1988, p. 3). Some are direct transcripts or translations while a few are edited accounts that are told by Dakota people. Furthermore, the narratives that are recorded represent a wide range of Dakota identities that include “men, women, young people, elders, full-bloods, and those people who through marriage or blood relationship were an intrinsic part of the diverse reservation population,” (Anderson & Woolworth, 1988, p. 4). This text places Dakota peoples and their perspectives at the center of the conversation about this war, making the text’s contribution significant. Rather than creating a historical account of this time period using historical texts and then adding in Native voices, the editors make this work *about* the Dakota conflict as *discussed* by Dakota people.

Two narratives that specifically focus on Native women's experiences during this war are by Good Star Woman and Esther Wakeman. "Good Star Woman's Recollections," discusses events that eventually lead to the United States-Dakota Conflict. She recounts how White fur-traders attempted to trick Dakota men into signing an agreement where only \$20 would be given to each Native person, each year (Good Star Woman, 1934, p. 38). She then discusses how these Dakota men were hesitant of this offer, especially when White traders would not fully explain the agreements that were being arranged. Good Star Woman's account provides an oral narrative in the discussion between these men. This dialogue has become an often-quoted conversation when a trader replied to the Native men after they would not sign the paper by stating, "If you have to eat grass, go ahead and eat grass but don't come around here asking for food" (Good Star Woman, 1934, p. 38).

Good Star Woman also discusses the conflict at Birch Coulee where four Dakota men tried to steal food from a white farmer. When the farmer approached these men, they shot and killed him. This is an important account to be documented as this is one of the main factors leading to the war. This narrative is significant in that it offers a Native account that aligns with various scholars' assertions of the events that lead to the conflict between the Dakota and the White settlers. It highlights how Native accounts align with historical texts as well as providing proof that Dakota women were quite aware to what was going on during this war.

"Esther Wakeman's Reminiscences," is another example of a woman's narrative from the text, *Through Dakota Eyes*. Wakeman was married to the half-brother of Little Crow, who was the chief of the Mdewakanton Sioux, and her narrative during the war

describes the actions of Little Crow, which are not always present or accurate in historical texts. Some historians have the tendency to portray Little Crow as a “heathen,” but Wakeman’s story contradicts some of these claims. In fact, her narrative suggests that Little Crow had compassion for White people, specifically women and children (Wakeman, 1960, p. 53). This text is important in regards to my research because it highlights how Native accounts of the past differ from that of White, male-centered research. Furthermore, this documented oral account is incredibly important because it provides the reader with a female, insider account about the war in 1862.

The article, “Decolonizing the 1862 Death Marches” by Waziyatawin Angela Wilson (2004), provides a Dakota perspective of the events that transpired prior to, during, and after the US Dakota Conflict of 1862. Wilson begins her discussion with a historical description of Dakota people’s resistance to colonization and how this resistance erupted into a war between the Native community and the Europeans. She explains the egalitarian nature of Dakota society and the colonial tactics that were employed by the Europeans to eliminate this structure. Wilson lists two waves of removal of Dakota people but her article mainly focuses on the first – relocation to the concentration camps at Fort Snelling from the Lower Sioux Agency in November of 1862 (Wilson, 2004, p. 195). This story was told to Wilson by her grandmother, Elsie Cavender, who was told this story by her grandmother, Maza Okiye Win (Wilson, 2004, p. 195). In 1990, Wilson recorded her grandmother’s account of the relocation, which she termed as the “death marches;” the transcript of this conversation is provided in the article. Wilson uses accounts from Native people, white settlers, and mixed bloods to provide an explanation of Dakota experiences during the death march. She uses Native

accounts to describe the torture they endured while contrasting these stories of brutality with White settler accounts to emphasize their “twisted perceptions” of what occurred (Wilson, 2004, p. 204). Furthermore, Wilson provides accounts from Colonel Sibley and Governor Ramsey to highlight the government’s views on the situation and their justification for both colonization and relocation.

This empowering and heart aching work concludes with Wilson’s declaration that the Dakota must “struggle with addressing the legacy of colonialism and historical trauma that has endured as a result of the forced removals of 1862” (Wilson, 2004, pp. 211-212). Wilson urges for people to share their experiences and understandings of this period, whether their ancestors were Native, White, or mixed blood, so that recognition of this subject can result in healing. This text is very important to my research as it provides historical accounts of Dakota life, European views of Native communities, and the experience of both Native and European peoples during this war.

In the compilation, *The Hidden Half: Studies of Plains Indian Women* edited by Patricia Albers and Beatrice Medicine, there are two specific works that were integral to my research. The first work is, “Beasts of Burden and Menial Slaves: Nineteenth Century Observations of Northern Plains Indian Women,” by Katherine Weist. In this piece, the author discusses the perceptions of Native women by travelers, traders, and settlers in the 19th century. Weist describes Native women’s characterization as “beasts of burden” and “slaves” by Europeans (Weist, 1983, p. 29). She begins with the early images of Native women and notes that early writing suggests that non-Native’s viewed Native women’s role of manual labor as menial and tedious (Weist, 1983, pp. 32-33). Furthermore, these perspectives emphasized that Native women held a subordinate role to their male

counterparts. Weist then acknowledges the sources of this bias. These depictions of Native women may be inaccurate as it was largely White males who were documenting Native women – the observers had to “cross over not only a cultural barrier but a gender one as well” (Weist, 1983, pp. 39-40). Weist supports the claim that a bias was present by stating that ethnographers did not replicate the same views that were present in the 19th century depictions. Additionally, Weist remarks that the “beast of burden” image was also associated with Mexican, African, and Iroquois women; thus implying that a colonial mind has the tendency to impose this depiction on women of a different culture (Weist, 1983, p. 40).

While the author criticizes early writings about Native women, she recognizes when studying from a “contemporary women’s studies” perspective, the 19th century writings actually highlight Native women’s superior status. Also, she notes that, “The nineteenth century observers considered four criteria to be important: division of labor, polygyny, buying and selling of women, and ... female control over their sexuality,” (Whelan, 1983, p. 41). Weist then discusses these four criteria in further detail and provides a counter-perspective. She concludes her argument by restating that 19th century biases were a direct result from the Euro-American colonial perspective, but she acknowledges that these texts must be consulted when examining Native women’s historical roles (Weist, 1983, pp. 45-46). This text directly relates to the topic of my thesis as it discusses the roles of Native women in conjunction with a discussion about Euro-American perceptions of these women’s roles and statuses.

The second important text that comes from the book, *The Hidden Half*, is Albers and Medicine’s work, “The Role of Sioux Women in the Production of Ceremonial

Objects: The Case of the Star Quilt.” In this piece, the authors open their discussion by stating that much “literature on sex roles and art is that women confine their artistry to objects made for domestic use and appreciations” (Albers & Medicine, 1983, p. 123). However, specifically when discussing Sioux women, they contend that women’s artwork played an integral role in society and in ceremonies. This text particularly focuses on the Sioux star quilt, which is regarded as an exalted gift at ceremonies (Albers & Medicine, 1983, p. 124). The authors note that the prominence of quilts began when Native people were moved to reservations and used quilts as bed coverings and wall décor (Albers & Medicine, 1983, p. 125). Quilting was a domestic task pushed on Sioux women in order to teach them “the ways of White people,” (Albers & Medicine, 1983, p. 126). There are many different patterns for Sioux quilts but the star is the most prominent. The authors discuss how the quilts may vary according to size, color, shape, and number of stars (Albers & Medicine, 1983, p. 128). The authors also acknowledge the symbolism and ceremonial use for the quilts. They contend that the star in the quilts represents the morning star, which is a significant symbol in Sioux society.

The star quilt is used for many different occasions in Sioux culture including the Yuwipi ceremony as well as being used in funerals and burials (Albers & Medicine, 1983, p. 129). A star quilt may be laid over a casket or the deceased may be buried with one; religious practitioners are an example of people who are wrapped and buried in star quilts. The authors also argue that star quilts play a significant role in kinship and family relations. For example, star quilts may be given to a newlywed couple to start their new home, or given as a baby blanket to new parents. The authors also acknowledge that a contemporary use for the star quilt is to symbolize Sioux ethnicity (Albers & Medicine,

1983, p. 133). The authors conclude their discussion by restating the various ways in which Sioux women are ceremonial artists and how their star quilts are symbols for Sioux tradition and values (Albers & Medicine, 1983, p. 134). This work is incredibly important to my research as it provides me with accounts of Native women's work, Native women's roles in ceremonies, and it emphasizes Native women's responsibility for carrying on their heritage.

It is important to recognize that Native women's lived experiences are different and that these disparities can derive from the differences between Nations. In "Nations within a Nation: The Dakota and Ojibwe of Minnesota," Peacock & Day (2000) discuss the two main Nations in Minnesota: the Dakota and the Ojibwe. This work posits that not all Native cultures are alike. The authors provide histories of these two nations and discuss what they identify as "the treaty period," which took place between 1826-1871 (Peacock & Day, 2000, p. 141). Peacock and Day credit the Dawes Allotment Act of 1887 as one of the most important pieces of legislature with a lasting affect on Native peoples (200, pp. 143-4). The authors further discuss how colonization affected the Dakota and Ojibwe's, "language, family and social structures, customs, values, insights, spiritual beliefs and practices, and institutional governmental structures" (Peacock & Day, 2000, p. 145). Like other scholars' work, this text analyzes how the education of these cultures went from within the Nation to a formal education that was first taught by missionaries and later at boarding schools (Peacock & Day, 2000, p. 146). They go on to discuss the economic distress these nations are currently experiencing and how it is the direct result of the lack of an education, racism, and the lasting effects of colonialism (Peacock & Day, 2000, p. 150). However, unlike other scholars, Peacock and Day

discuss how the casinos on Native lands are responsible for the economic gains of some Nations in Minnesota (2000, p. 151). They claim that Dakota and Ojibwe communities have profited from casinos while recognizing that there is a misconception that Native people are rich. The authors conclude their discussion by providing examples of Native activism that has created various forms of social change. While this article critically lacks a formal discussion about women and their influence on the Nations and legislation, this text is necessary because of its discussion of the history of these nations. It is an important historical evaluation of Dakota and Ojibwe people including historical events, legislature, and experiences of Dakota and Ojibwe people, as well as providing concrete examples of how these Nations have struggled for hundreds of years in Minnesota.

The Ojibwe People webpage by the Minnesota Historical Society provides information on Ojibwe society and culture in Minnesota. This site notes that Ojibwe people arrived in Minnesota in the 1500's and it provides a description of Ojibwe oral tradition explaining this Nation's relocation to Minnesota (Minnesota Historical Society). The Historical Society describes Ojibwe social structure and the significance of clans, "different clans represented different aspects of Ojibwe society; for example, political leaders came from the loon or crane clans" (Minnesota Historical Society). This webpage also discusses Ojibwe theology and the belief in a single creating force as well as various other spirits. Similar to the Dakota, Ojibwe social structure and culture revolves around gift-giving and reciprocity. Finally, this site discusses how Europeans abused Ojibwe gift-giving – specifically fur traders – and how this abuse contributed to the demise of this culture during and after colonization. This site was extremely helpful in regards to basic knowledge about Ojibwe history, social structure, and culture.

In Johnston's (1976) work, *Ojibway Heritage*, the author discusses Ojibwe heritage through examining Native ceremonies, as he contends that this is the best way to understand a culture. He observes the "ritual, song, dance, prayers and stories" of the Native ceremonies in order to understand the beliefs, ideals, and attitudes of the Ojibwe people (Johnston, 1976, p. 7). This work discusses the Ojibwe creation story, the importance of the earth, the roles of plants and animals, and the various roles of the people in this society. For example, in the section, "Man's World," Johnston states that the five needs of Ojibwe people, "leadership, protection, sustenance, learning, and physical well being, emerged the framework and fabric of Ojibway society" (1976, p. 59). Additionally, this section discusses the divisions in this totemic society. This work's conversation about the various roles of women was very helpful. For example, beforehand, I was unaware of the role sky-woman held in the creation of the Ojibwe. The story states that this spirit woman left her place in the sky to come down to earth and create the island where Ojibwe life began (Johnston, 1976, p. 13).

Johnston also examines the roles and the importance of mothers in Ojibwe society. While the father is the sun, the mother is the earth; they both need each other to survive but mother earth "was the most immediate and cherished and honoured" (Johnston, 1976, p. 23). Furthermore, the moon represents grandmothers. It is an Ojibwe belief that the mother and the father (the earth and the sun) watch their children during the day, but grandmothers (the moon) watch over the children at night (Johnston, 1976, p. 26). One last important aspect this text provides is the role of medicine women, and medicine men, in Ojibwe society. Not only does it discuss the roles of medicine women but it also the training a medicine woman receives (Johnston, 1976, pp. 81-93). This text

is different from others as it examines Ojibwe society through the lens of their ceremonies. Moreover, it discusses the historical importance and presence of women in Ojibwe society.

The *Handbook of North American Indians* is a text that provided me with basic information about Ojibwe culture and society. The initial discussion describes the migration of the Ojibwe to the plains in the years of 1730-1816 and tells of this Nation's initial migration across the country as laborers and fur trappers (Demallie, 2001, p. 653). Starting in 1817, it is noted that the Ojibwe experience a shift in their cultural identity as they became reliant on buffalo (Demallie, 2001, p. 653). The *Handbook* covers various aspects of Ojibwe life such as their means of subsistence, their technology, how they were organized socially, and their religion (Demallie, 2001, pp. 654-655). It concludes with a discussion of how treaties, secession of lands, and the movement to reservations contributed to their culture today. This work is necessary for my thesis because it provides the detailed history of this culture. However, this text does not specifically focus on Native women but the Nation as a whole.

The Minnesota Chippewa Tribe's website is a necessary source when investigating Ojibwe historical and contemporary position in Minnesota. This site provided me with resources about the various Nations that comprise the Minnesota Chippewa Tribe and the establishment of this federally recognized Nation ("Minnesota Chippewa Tribe," 2012). It discusses the 44 treaties that the U.S. made with this band, the first being in 1785 and the last in 1867; 12 of the 44 treaties were made with Ojibwe bands in Minnesota. The Minnesota Chippewa Tribe was established on June 18th, 1934 and their site details the privileges and rights that come with Tribal government status.

This site offered me a historical background and contemporary position of this Nation while also discussing the benefits of being recognized by the federal government.

Ruth Landes' (1969) text, *The Ojibwa Woman*, focuses on the various aspects of Ojibwe women's lives. This work provided me with valuable information regarding Ojibwe marital traditions, traditional occupations for Ojibwe women, and detailed stories chronicling the lives of various women in this Nation. For example, this work thoroughly discusses midwifery and how this occupation was only available to the women in Ojibwe society (Landes, 1969, p. 129). Furthermore, Landes also provides a conversation about Ojibwe women who are shamans in their society. This conversation was interesting because she discusses both women shamans and men shamans. One privilege that a man who was a shaman had over a woman shaman was their ability to have multiple partners while polyandry was not an option for women shamans (Landes, 1969, p. 59). Landes' research is helpful to this project because it places Ojibwe women at the center of conversation and provides me with useful information regarding the lives of women in the Ojibwe Nation.

The article, "Farmers, Warriors, Traders: A Fresh Look at Ojibway Women," by Priscilla K. Buffalohead (1983), was an informative text about the lives and experiences of Ojibwe women. Ojibwe women are the central focus of this work and one of Buffalohead's main points is Ojibwe women's high status in their society. Buffalohead discredits other works that make Ojibwe women seem as if they are subservient beings to their male counterparts by providing information that directly contradicts these beliefs. She focuses on the egalitarian nature of Ojibwe culture and describes the important roles that Ojibwe women held in their society. For example, Buffalohead explains that Ojibwe

women were often the negotiators when trading with Europeans (Buffalohead, 1983, p. 240).

Buffalohead also provides a commentary about the ways Native women, and specifically their equal status within their culture, were viewed by White settlers. She states, “In 1889 government negotiators apparently felt compelled to explain to Congress why women were permitted to sign official agreements. Women leaders appear not to have been a problem for the Ojibway but rather for the members of Euro-American society” (Buffalohead, 1983, p. 243). While she discusses the traditional gender roles in Ojibwe society, she also provides a conversation where she notes that Ojibwe women and men could step outside of the traditional roles, and she gives the example of “warrior women” (Buffalohead, 1983, p. 244). One topic in Buffalohead’s article that I have not read anywhere else how medicine women helped induce abortions (1983, p. 243). I have not come across this information anywhere else and I think it provides an interesting insight to the rights Native women had over their body. This work is important to my research because it views Ojibwe women as equal members in their society while discussing the various and significant roles they held.

In *Women of White Earth*, Vance Vannote (1999) interviewed 43 women enrolled in the White Earth Reservation. Each interview was face-to-face, using open-ended questions, and lasted anywhere from one to three hours. Vannote contends that each woman discussed aspects that are important to their heritage as well as experiences of adversity. Of the 43 interviews, six conversations stood out to me and proved crucial to my research. These six women, Saraphine Martin, Angelique Marie Stevens, Erma Vizenor, Anita Fineday, Irene Auginaush-Turney, and Leigh Harper, at the time of the

interviews, ranged from the ages 16-81. Each woman's life is different from the other and these six women provide a wide range of experiences. These interviews are important to this research because they provide first-hand accounts of the discrimination Native women experience, how life on and off the reservation has changed, and the contemporary struggles Native women face. It is difficult to find research on the contemporary struggles faceoff Native women in Minnesota making this work an integral resource for my research.

In, "Ojibwa Women and Marriage: From Traditional to Modern Society" by Penny Gonzalez (1992), the author's main argument is that the cultural and social shift from traditional Ojibwe life to the urban and reservation lifestyle had a significant impact on marriage roles. Gonzalez begins with a conversation of the traditional life and roles of Ojibwe women. Here, she credits Ojibwe women with being responsible for the household and private sphere duties (Gonzalez, 1992, p. 31). She further explains that the tasks of Ojibwe women and men complemented one another and that no task was more important than the other. For example, if an Ojibwe woman's husband kills game, the woman is the one who cleans and dries the meat: but while the tasks are different, both are of equal importance (Gonzalez, 1992, p. 32). Gonzalez contends that the shift in Ojibwe marriage roles was a direct result of the European conquest and, more specifically, the idea of male dominance that immigrants carried with them (Gonzalez, 1992, p. 32). She asserts that the traditional roles of marriage for Ojibwe women shifted after colonization since Ojibwe women were pushed to work outside of the home (Gonzalez, 1992, p. 32). Colonization drastically changed the life of Ojibwe women and it altered their social structure. Working outside of the home was a way for Ojibwe

women and their families to maintain financial stability, and this form of economic stability was not a previous requirement. In traditional Ojibwe culture, all peoples have specified roles and their community worked through communal support. Ojibwe women having to work outside of the home created a new dynamic that impacted Ojibwe marriages. Another variable that contributed to this shift was intermarriage with men from other Nations and races (Gonzalez, 1992, p. 33). Traditional Ojibwe ways of life and heritage deteriorated because of these marriages. No longer was the Ojibwe woman an Ojibwe woman, but she was soon mixed between two Nations, two races, and two ideologies (Gonzalez, 1992, p. 33).

Gonzalez ends her discussion by asserting that, “One term continues to relate to the role of women in the traditional and modern worlds: survival.” She concludes this thought by stating, “The women in traditional life struggled to help their families survive. Modern day women also struggle to help their families but they also struggle to define their own existence” (Gonzalez, 1992, p. 34). This article is critical to the educational workshop because it discusses traditional and modern concepts Ojibwe women and marriage. Gonzalez provides Ojibwe women with agency, and this is where this text varies from others that I have read. While most provide accurate accounts of what traditional life was like for Native women in Minnesota, many do not provide these women with this type of agency. Gonzalez offers an in-depth discussion of the relationship between Ojibwe women and their male counterparts. This work is critical to my thesis as it will help me demonstrate the historical roles Ojibwe women held within the family, while also providing a discussion of why these roles are different today.

In Kari Krogseng's (2001) article, "Minnesota v. Mille Lacs Band of Chippewa Indians," she discusses the lawsuit the Mille Lacs Band brought to federal court in response to a treaty that was not upheld by the state of Minnesota. She states, "Indian treaty rights interact with state sovereignty rights in resolving the allocation of finite natural resources," (Krogseng, 2001, p. 772). Furthermore, she contends that if the federal government were more involved in conflicts between Nations and state governments, there would be less conflict between these two groups. Krogseng calls for the federal government to create "cooperative co-management agreements between states and tribes," (Krogseng, 2001, p. 773). She begins her discussion with the historical background of this case. In 1837, the Mille Lacs Band of Chippewa and the United States government agreed on a treaty in which the Mille Lacs Band would cede land to the federal government in exchange for payments in monetary and goods fashion. An important clause in this treaty was that the Mille Lacs band retained usufructuary rights of the land as long as the President of the United States permitted (Krogseng, 2001, p. 773). However, in 1850, President Taylor denied these rights to the Nation. Then, in 1855, another treaty ceded even more Native land to the federal government. During the 1980's, there was much conflict between the Mille Lacs Band and Minnesota state officials, specifically the Minnesota Department of Natural Resources (DNR), over fishing rights. This conflict resulted in a 1990 lawsuit filed by the Mille Lacs Band "against the state of Minnesota, the Minnesota DNR, and various state officials seeking to prevent the enforcement of state regulations that impaired the Band members' ability to exercise their treaty rights," (Krogseng, 2001, p. 776). The Band justified their suit by claiming that the treaty of 1837 guaranteed these rights. The case went to the Supreme

Court where the ruling was in favor of the Mille Lacs Band. The state of Minnesota and the Band agreed on a conservation code, which allowed both groups to enforce conservation regulations (Krogseng, 2001, p. 785). However, after this agreement was made, non-Native anglers were still responsible for harvesting the majority of the fish in the lake.

This case highlights the difficulty between the federal, state, and tribal authority (Krogseng, 2001, 785). It specifically emphasizes the difficulty in governing natural resources. Krogseng states, “In order to ease this tension and enable the resolution of conflicts between states and tribes over natural resources, the federal government should play a more active role in protecting Indian treaty rights,” (2001, pp. 786-787). She contends that tribal and state governments need to be more involved in agreements about natural resources. It must be noted that the author recognizes more federal involvement could result in threatening Native autonomy, but she insists that more participation could possibly result in less court involvement and enforcement (Krogseng, 2001, p. 787). This work is incredibly important when analyzing treaty agreements between Nations and the federal government as well as emphasizing the struggles Nations currently endure.

The Minnesota Indian Women’s Resource Center (MIWRC) published the *Shattered Hearts Report* in 2009 in order to address the commercial sex trafficking of Native women and girls in Minnesota. This report was developed in response to the lack of information about Native women being forced into sex trafficking as well as addressing the needs for support that these women require. Two round table discussions were held, one in Minneapolis and the other in Duluth, with advocates who represented Native women (Pierce, 2009, p. 8). At these panels, the conversation centered on the

trafficking of Native women that these advocates had witnessed. For six months, the MIWRC gathered data from 95 Native women who came to this center seeking help (Pierce, 2009, p. 9). Their findings suggest a critical social problem that has been overlooked. Within the report, they discuss patterns and factors that influence entry into sex trafficking and the reasons that it is difficult to remove one from this position. This report is significant because of the findings, but also for its incorporation of the ways colonialism and the historic (mis)treatment of Native women have contributed to this current social issue. This discussion is essential because it highlights how social systems and social treatment of this targeted group have resulted in their exploitation as forced sex workers. Another crucial aspect of this report is that it includes recommendations for action, one being education. I contend that the educational workshop will aid in addressing the current gap. This report is pertinent to my research as it discusses the contemporary position of Native women in Minnesota while relating the social status Native women have to their historical treatment.

Native Feminist Thought

In the book, *Conquest: The Sexual Violence and American Indian Genocide*, Smith (2005) declares that it is crucial to understand the impact of colonialism and the sexual genocide Native women experienced. Smith begins this text with a discussion of how sexual violence was not only a crime against Native women's bodies, but it was also used as a tactic of genocide (Smith, 2005, p. 7). Here, Smith discusses how patriarchy and racism are also factors that fuel colonialism. Another section of the text addresses the Federal Indian Boarding Schools and how these institutions were used as a form of cultural genocide. One original discussion that Smith puts forth is her analysis of how the

rape of Native lands was also a tactic of colonialism. Smith relates Native women and their bodies to nature; therefore, attacks on the physical land were also an attack against Native women and their bodies. Furthermore, this work describes other colonial tactics – such as control of Native women’s reproductive rights and the denial of sovereignty – as variables that have contributed to Native women’s current conditions. This text is related to my research because it discusses the historical and contemporary devaluation of Native women. This text provides me with a strong discussion of colonial tools and tactics as well as current social systems that can explain the social status of Native women. While it does not solely focus on Native women in Minnesota, this text provides insights on the treatment Native women experienced. This work is necessary because it provides a post-colonial discussion of Native women’s experiences.

In “Race, Tribal Nation and Gender: A Native Feminist Approach to Belonging” Renya Ramirez (2007) calls for the reevaluation of Native oppression and their struggle for sovereignty. She contends that, “race, tribal nation, and gender should be non-hierarchically linked as categories in order to understand the breadth of our oppression” (Ramirez, 2007, p. 22). Unlike some Native women who reject the term “feminist,” Ramirez demands that Native women and men must internalize a Native feminist consciousness to provide the gender aspect of oppression that is commonly overlooked when discussing sovereignty. Ramirez views a Native feminist consciousness as a “force” that will help reject sexism (Ramirez, 2007, p. 22). Furthermore, she contends that there are four distinct ways in which a Native feminist consciousness can help indigenous peoples. The reason this text is important is that it highlights the need for an intersectional approach when discussing social change. She notes that there has been a

lack in Native mobility – looking only at race and tribal nations while ignoring gender and sexism does not provide an avenue for social change. This work correlates with my thesis because it makes me recognize that the intersections of Native women's identities are central to understanding Native women and their standpoints. It is pertinent to incorporate this idea into my research and the educational workshop.

In Luana Ross' (2009) work, "From the 'F' Word to Indigenous/Feminisms," the author discusses influential Native scholars, conflicts using the term feminism, and how her courses about Native women have developed. This work is important as it informed me of three academics who have influenced a significant scholar of mine. Furthermore, Ross reiterates the conversation about the term "feminism," as many Native scholars have done. Another aspect of this work that is important is Ross' discussion of various texts that have worked or have been problematic in her courses about Native women. Finally, Ross' discussion of her personal journey as an indigenous feminist highlights the need for having a connection with other Native feminists. Ramirez's assertions that sovereignty will not be possible if Tribal Nations overlook gender and sexism have been reiterated by Ross when she states, "The heart and soul of my feminism remains the promotion of tribal sovereignty and the empowerment of women. However, we cannot afford to privilege nationhood and race over gender" (Ross, 2009, p. 50). Ross' article includes many topics that have been discussed by other Native scholars, but the inclusion of her personal journey provided me with the authentic voice I have sought in Native feminist thought.

In the text, "Learning Across Differences: Native and Ethnic Studies Feminisms" Ramirez (2008) highlights the way various forms of feminism have contributed to her

Native feminist standpoint. From work with American Studies to Black Feminist Thought, women of color feminists have evolved her understanding of Native feminism (Ramirez, 2008, p. 303). Ramirez challenges that there should not be a singular feminism but rather multiple feminisms. This discussion is pertinent because she notes how various forms of feminism influenced her standpoint. I argue that this discussion is crucial because it demonstrates how feminism in itself is diverse – topics and issues cannot be fully addressed if there was a homogeneous feminism. This article is beneficial to my research because it reminds me that there are multiple forms of feminism and that my personal feminist standpoint is always evolving. It has helped me realize that I can explore beyond the realm of Native feminism for my project because different types of feminism influence one another.

In the article, “Native Feminisms Engage American Studies” Andrea Smith and Kēhaulani Kauanui (2008) discuss how Native feminist theory is changing discourses such as American Studies, Gender Studies, and Ethnic Studies (Smith & Kauanui, 2008, p. 242). These authors declare that Native feminisms are not only important to indigenous women, but also to achieve the goal of sovereignty. For example, Native feminists recognize that patriarchy was a tool for colonialism and that Native peoples will not be able to decolonize without addressing patriarchy. As many other Native feminists have done, this work also contains a section where they reject the claim that Native women cannot be feminists.

Overall, this discussion focuses on how Native feminisms are transforming various discourses as they challenge the assumptions on which these departments rely. For example, Native feminisms rely on the recognition of intersectionality – this is a term

that is not often used in various discourses. Native feminisms are challenging the tenets of specific discourses by calling them out on their failures. Finally, this article argues that Native feminist theory must be incorporated with praxis in order for social change to be possible. This is the most significant connection between this work and my thesis. Not only must Native women's history be implemented into the project, but also theories put forth by Native feminists must be incorporated in order for the end result to be social change. This article, like many others, demands an understanding of intersectionality but it differs because it asserts that Native feminism is challenging current educational disciplines. This article highlights how Native feminisms produce social change because they challenge assumptions and create new ways of thinking.

To conclude on the importance of Native feminist thought in relation to my research and my thesis, it is essential to recognize the claims of these authors and understand their message. Native feminist thought has made me realize that it is incredibly important for me to understand how racism, sexism, patriarchy, and colonialism have contributed to the historical (mis)treatment of Native women, as well as providing me with factors that have contributed to the injustices Native women experience today. Furthermore, just as it is important to understand an intersectional approach to colonialism, it is important to be aware of how Native women have intersectional identities and how this contributes to their oppression. Ramirez claims that sovereignty is not possible without a discussion of gender and sexism – I acknowledge that it is not possible to create an educational workshop without recognizing why it is important to incorporate the discourse of gender when discussing theories for sovereignty. Each one of these authors has made a case for Native women embracing the

term “feminism” and why Native women and men must accept it as it advocates for social change. As each woman’s work is influential to my research, their teachings are influential to my feminist standpoint and I must put into praxis their theories and discussions.

Feminist Pedagogy

One method for my mixed-methods approach to my thesis is an action research project. In order for the educational workshop to be feminist and have a feminist framework, feminist pedagogy is a necessary body of knowledge. In the book, *Teaching for Diversity and Social Justice*, chapter 5, “Facilitating Social Justice Education Courses,” discusses how to facilitate education through a social justice framework. Here, the authors discuss many different factors that come into play when implementing education for social change. The facilitator is responsible for creating an effective learning environment and choose the appropriate leadership role (Griffin & Oullett, 2007, p. 95). These range from the participant role, guide role, teacher role, role model, and change agent role (Griffin & Oullett, 2007, pp. 97-98). Another section of this chapter discusses how to organize the content of the program. Finally, this work describes “common themes of responses in social justice education,” and the reactions that are discussed include dissonance, anger, immobilization, and conversation (Griffin & Oullett, 2007, p. 97). This work is important to my research as it provides practical advice for facilitating an education program. For example, I recognize that my role as a facilitator for an educational workshop will be the “change agent role,” because I will be helping the participants of the workshop “understand how to transform a concern for social justice into concrete actions toward social change” (Griffin & Oullett, 2007, p. 98). This

role is fitting for me as my goal for this workshop is to promote social change, and I contend that the first step toward this is through education. This chapter is different from other pedagogical texts because it provides a step-by-step description of how to implement an effective education program with the end product being social change.

Chapter 4, “Designing Social Justice Education Course” from the text, *Teaching for Diversity and Social Justice*, discusses how to design an education program. The authors begin the discussion by calling for a “pre-assessment” (Bell & Griffin, 2007, p. 68). By this, they mean that there are questions that need to be answered when creating the design for this program. They suggest asking: who are the participants receiving this education and what motivations do they have for attending this workshop? The authors also discuss how the structure of the content and activities can be a determinants of the success of the program. For example, the placement, sequence of activities, and content can greatly affect the program (Bell & Griffin, 2007, p. 78). This chapter was very helpful in developing the structure for the workshop. I have never created a training program before and I recognize that I need a model that demonstrates successful ways of creating and implementing an educational workshop. After reading the section on “pre-assessment,” I was able to answer the questions they provided and thus had a clearer understanding of what I wanted the structure of the educational workshop to look like.

In chapter one of bell hooks’ (1994) work, *Teaching to Transgress*, she opens with a discussion of Paulo Freire and how he rejected the “banking system” form of education (hooks, 1994, p. 14). Hooks discusses Freire and Thich Nhat Hanh’s belief that participants must be actively engaged in classroom conversation . Hooks goes on to describe the practice of “engaged pedagogy” that requires, “teachers must be actively

committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students” (hooks, 1994, p. 15). Hooks investigates the mind/body split that students and teachers alike engage in, but she contends that her success as a teacher required her to practice self-actualization (hooks, 1994, p. 18). Hooks asserts that education should be a practice of freedom and this requires both the students and the teacher to share their lived experiences (hooks, 1994, p. 22). She concludes this chapter by stating, “Professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply” (hooks, 1994, p. 23). Overall, hooks calls for a feminist pedagogy where the mind and body are conjoined and declares the need for a classroom where lived experiences contribute to the curriculum and allow for freedom within education. For this thesis, I find it imperative that my educational workshop is not an example of the “banking system.” I do not want to create a presentation where I am all-knowing and the avenue of education only goes from me to the participants that consists of facts and figures that *describe* Native women’s history in Minnesota. Rather, I aim to create an educational presentation that engages the participants and we are all learning together. I must exercise hooks’ discussion about the engaged participant. I want to engage the participants during the presentation but I also want to provide them with the tools to remain engaged after the workshop. Furthermore, this text made me realize that it is highly important to articulate when and why my interests in Native women’s history began because my personal experience might engage the participants on a level that has not been explored by other educators.

For this thesis, three bodies of knowledge that I draw from and contribute to include: Native Women's History in Minnesota, Native Feminist Thought, and Feminist Pedagogy. Native women's history in Minnesota is a pertinent area of research as it will be the foundation for the content in the educational workshop. It is important that I use a variety of sources such as academic journal articles, historical texts, and authentic voice to create a picture of Native women's experiences in Minnesota. Native feminist thought is necessary for this project as it provided me with a Native, feminist, academic body of knowledge. These works contribute to my thesis as they help me to be aware of topics and themes that must be present and recognized in my thesis. Finally, feminist pedagogy is a crucial body of knowledge as it provided me with the pedagogical practices I will exercise in the workshop.

Research Methods

I hypothesized that college students do not have a substantial amount of knowledge about Native women in Minnesota, and this gap in knowledge can be remedied through an educational workshop. To answer the research questions I put forth in this work, it was useful for me to exercise a mixed-methods approach, which consists of a survey and an action research project. The results from the survey were used to fuel the content for the educational workshop. Neither a qualitative nor a quantitative research model alone would suffice. My two sources of research were a survey and an action research project. I used the “quant followed by QUAL” model that Leckenby & Hesse-Biber (2007) discuss, in which the “quant” represents the survey while the “QUAL” is the action research project. To ground my study in feminist research practices, it was valuable for me to use a mixed-methods approach. Before I begin my discussion, it is critical that I situate myself within my research.

Positionality

I am a second year graduate student in the Gender and Women’s Studies department at Minnesota State University, Mankato. I am a White, middle-class, female with a Bachelor’s in Gender, Women and Sexuality Studies and Anthropology & Sociology from Gustavus Adolphus College.

During my junior year as an undergraduate at Gustavus Adolphus College, I took the course, “The Dakota and Aztecs,” and my interest in the indigenous people of Minnesota began. But it was at my family’s Christmas dinner the following year when this topic became a central thought in my mind. This dinner was the first time my

cousin's new husband, Carlin, had met the majority of the family, and my Grandpa found it necessary to provide him with brief life stories of each family member. When my Grandpa pointed out my Aunt Martha Oneida, he told a story I had never heard before. The conversation went as such: "And that's Martha Oneida," said Grandpa, "She is Native American, and when we met her we were told that she was unadoptable." "Why was she unadoptable?" asked Carlin. And Grandpa replied, "Because she was Native American." Up to this point, I thought I had been thoroughly introduced to the topic of Native history. I thought I had sufficiently immersed myself in texts that presented Native voices and experience, but I had never read anything that was as poignant, invasive, and consciously destructive as this statement.

I immediately assumed this statement impacted me more than others because the image of a beloved family member considered unadoptable, unworthy was an unimaginable thought. However, I now realize that my previous research had provided me with an inadequate discussion of Native history. I do not doubt that the majority of primary texts I had been exposed to were written from the male, White, patriarchal viewpoint where their lives were the norm and Native people were the other. When I began to research Native lives through a feminist lens, I was finally introduced to the explicit and candid accounts of Native people's, and specifically Native women's lived experiences. I was finally presented the history that is left out of textbooks; I was exposed to what Patricia Albers and Beatrice Medicine call, "The Hidden Half."

One of my goals for this research is to mobilize my privilege. As a White woman, I have an advantage because my race is privileged in American society. Thus, I felt compelled to use my privilege to support an oppressed and underserved group.

Throughout my research process, I was always aware that I must negotiate my race and my privilege as well as stand true to my feminist standpoint. My feminist standpoint is always in the process of evolving. Every course that I take, every person that I meet, and every oppressed group I educate myself on results in a shift in my standpoint. I do not believe that my standpoint has necessarily changed over the years, but rather it has grown to be a more inclusive and social justice minded. It has been suggested that, “standpoint theories map how a social and political disadvantage can be turned into an epistemological, scientific, and political advantage,” (Harding, 2004, 7). I take this notion with a critical stance that my thesis must use the standpoint of Native women and feminism to create a training program that promotes social justice and social change. If an oppressed group’s lived experiences and standpoints can be used as a political advantage, then I see it as necessary for me to assist in this process, as I currently have the opportunity to do this.

Participants

The participants involved in this study were undergraduate students at Minnesota State University, Mankato (MNSU), and there were a total of 85 participants. Both men and women participated in this study, though a large portion were women. The age range of participants were between 18 and 65 years old, but the actual participants were between the ages of 18 and 33. The racial and ethnic identities of the participants were also recorded, and a large majority identified as White or Caucasian. Participants also identified as African American, African, Black, Asian, South Korean, Hispanic-Mexican, European American and Cherokee, White/Caucasian and African American, Hispanic and White, and Korean and African American. The number of semesters the participants

had completed at MNSU ranged between zero (this being their first semester) and seven semesters. The majorities of participants were born and raised in the United States, were Minnesota residents, and had completed their primary and secondary education in Minnesota. Participants were informed that this research was anonymous and confidential, and that it would not be possible to match responses with any individual participant.

Measures

Survey. While surveys may often be criticized by feminist researchers because, “in using quantitative methods, researchers reduce people simply to numbers while ignoring the contextualized lives in which they live,” they proved quite functional for this study (Miner-Rubino & Jayarante, 2007, p. 300). In Miner-Rubino and Jayarante’s (2007) conversation about feminist surveys, there are two key points that justified this project’s need for a survey. First, a survey can be used to provide general society with an “objective” finding that discusses racism, sexism, and classism (Miner-Rubino and Jayarante, 2007, p. 302). Second, in relation to the first point, “the brevity of statistics makes them easy to remember and comprehend, and thus easy to communicate to others,” (Miner-Rubino and Jayarante, 2007, p. 302). In this way, surveys provided me with statistics that I could “objectively” use to educate the mainstream population on this discourse in feminism.

In accordance with the “quant followed by QUAL” model, I began my research with surveys as they were used to “*identify specific populations or issues* that need to be further explored in depth,” (Leckenby & Hesse-Biber, 2007, p. 255). For this project, the surveys were used to inform me of college students’ existing knowledge of Native

women in Minnesota. I did not use category questions for the demographic portion of the survey as I wanted the participants to identify themselves in their own words. I also asked the participants to identify their gender, age, ethnicity, semesters completed at MNSU, if they were born and raised in the United State, state of residency, in which state(s) they completed their primary and secondary education, and if they attended a public or private primary and secondary school. When I originally designed the survey, I only asked the participants their state of residency, completely ignoring the fact that some participants may have been born and raised outside of the United States. I found it crucial to ask the participants if they were born and raised in the United States, and if they were not, to please provide me with their country of origin. This proved beneficial as there were a handful of participants who were not from the United States. The other two open-ended questions were reserved for the last questions on the survey, which asked, “If you had the opportunity to learn anything about Native women in Minnesota, what would you like to know?” and, “Where did you learn your information about Native American women in Minnesota?”

The other questions for the survey used the Likert scale. I used this model because it allowed the participants to put a value (strongly agree, agree, neutral, disagree, or strongly disagree) on how well they agreed to the information in question. In addition, at the bottom of each question that used the Likert scale, there was a comment box, which gave participants the opportunity to expand their answers. This provided me with a deeper understanding of their knowledge, while simultaneously allowing me to evaluate the information. While designing the questions for the survey, I took into consideration the language that I used. While I use the term “Native” to discuss indigenous women in

this study, I used the term “Native American” in the survey as I believed the participants would most likely understand this term and use this language in their own vocabulary. Miner-Rubino and Jayarante identify feminist criticisms of quantitative research by stating, “feminists have sometimes claimed that in using quantitative methods, researchers reduce people simply to numbers while ignoring the contextualized lives in which they live,” (2007, p. 300). They go on to assert, “This often leads feminists to conclude that qualitative research methods are ‘better’ and ‘more feminist’ than quantitative research methods,” (Miner-Rubino & Jayarante, 2007, p. 300). While I understand the feminist criticisms of quantitative research, a survey was necessary for this research. What makes this research feminist is that my research question is grounded in feminist thought and the findings from this project will be used to promote a social justice, and feminist, educational workshop (Miner-Rubino & Jayarante, 2007, p. 304).

Action research project. The second component of my mixed-methods research was an action research project, which is the educational workshop. An action research project is a mode of feminist research as it involves the “researcher trying to change the system while at the same time generating critical knowledge about it” (Small, 1995, p. 942). Furthermore, action research projects are used to create social change. There are many models for action research, but the process I used was identify the problem, identify various actions that could address this problem, select a course of action, evaluate, and reflect. This method allowed me to conduct research and then evaluate how best to implement my findings into a course of action.

An educational workshop best addressed the needs for bringing awareness of Native women’s historical and contemporary positions in Minnesota. I recognize that

“feminist researchers are responsible to plan for the distribution of information in optimally helpful ways” (Reinharz, 1992, p. 179). An educational workshop was an ideal choice as it can transmit the history and experiences of Native women in Minnesota, while also bringing awareness to the current oppressions Native women experience as well as what needs to change, and how people can help. I combined information gathered from the survey and existing literature on Native women in Minnesota to inform the content of the workshop. The topics that are covered in the workshop range from the chronological history of Native women, the differences between the various Native cultures, to the contemporary social issues that are affecting this population.

Procedures

I wrote a proposal to the Institutional Review Board requesting permission to conduct this research. After approval was given, I publicized this study by using fliers announcing the study, as well as e-mailing professors at this institution requesting them to announce the study to their classes. Also, the I gave “class raps” where I went into classrooms and announced my project to the students and asked for their participation. I intentionally reached out to professors in various departments on the MNSU campus in order to have a wide range of participants for this study, departments that I reached out to included: American Indian Studies, Aviation, Biology, English, Gender and Women’s Studies, Health Education, Mathematics, Sports Management, and Theatre. The “Call for Participants” fliers, which I handed out during my class raps, were printed on 8 ½ x 5 ½ fluorescent sheets of paper in order for them to be large and bright enough to stand out. In the e-mails I sent out to professors, I created “Call for Participant” posters that were eye-catching to draw students’ attention to my research.

The survey was administered online through the website, SurveyMonkey.com. After creating the survey, I was given the opportunity to design the hyperlink for the survey. I was initially going to use “native/Minnesota/women” as the hyperlink but I realized that this tagline might encourage people with racist or sexist ideologies to not take the survey. I decided to use the tagline “surveyminnesota” because it was informative, but vague, of what the survey would be about. Furthermore, I am aware of the state-pride in Minnesota, and I hoped that if students saw that tagline, the honor they felt for this state would influence them to take this questionnaire. The first page of the survey was the online consent form and the participants consented to partaking in the research if they continued on to the second page. The survey was available from January 23, 2012 through February 2, 2012. Once the survey closed, I collected and coded the data. The results, used in conjunction with previous research on Native women in Minnesota, informed the content for the educational workshop. Though this survey was used as a method for larger data collection, as “survey methods allow the researcher to assess the experiences or opinions of large numbers of individuals” I contend that 85 participants constituted as a wide-range of responses “resulting in a more inclusive approach and widespread social change, important in feminist research” (Miner-Rubino & Jayarante, 2007, p. 303). With 85 participants, I hoped that a wide-range of identities were represented, but this method does not qualify as a representative or general sample.

Analysis of Data

The demographic questions were statistically analyzed according to frequency, how often each answer was reported. The Likert scale questions were statistically analyzed according to frequency to determine the differences in agreement levels as well

as analyzing the average for each response. Finding the average for each question was crucial as it allowed me to determine the amount of knowledge the students had of the topic, which thus informed the importance of covering that topic in the educational workshop.

Results

The methods used for this research include an action research project and a survey. For the action research project, I hypothesized that college students lacked knowledge regarding Native women's lived experiences in Minnesota. I then used the survey to collect data on this hypothesis, and the data suggest that college students had little to no knowledge about the indigenous women of Minnesota. The action taken to remedy this dilemma was the creation of the educational workshop. The survey covered various topics from Native women's experiences to Native history in Minnesota in order to gauge students' familiarity with these subjects and the results from the survey fueled the content for the education workshop.

Survey

Demographic questions. The participants for the survey were undergraduate college students from Minnesota State University, Mankato. There were a total of 85 participants and of these, 71 identified as a female/woman, 13 identified as a male/man, and 1 identified as other. The ages of the participants ranged from 18 years to 33 years. While the ages ranged 15 years, 78 (91.8%) participants identified between the ages of 18 and 23 years old. The survey also asked to which racial or ethnic group(s) the participants most identify with and 75.3% of participants identified as White/Caucasian, 7.1% identified as African American/Black, 5.9% identified as Asian/South Korean, 3.5% identified as White/Caucasian and African American, 3.5% identified as African, 1.2% identified as Hispanic-Mexican, 1.2% identified as European American and Cherokee,

1.2% identified as Hispanic and White, and 1.2% identified as Korean and African American.

The survey also asked the participants how many semesters they had completed at Minnesota State University, Mankato and the majority of participants, 45.9%, responded they had only completed one semester. The responses also show that 22.4% of the participants had completed three semesters, 8.2% had completed two semesters, 8.2% had completed seven semesters, 5.9% had completed five semester, 3.5% of participants had completed four semesters, 2.4% of participants were in their first semester, 2.4% had completed six semesters, and 1 (1.2%) participant responded they had completed 3.5 semesters.

Furthermore, the survey also asked to which country participants were born and raised in as well as to which state the participants are residents. The majority of participants, 90.5%, were born and raised in the United States (see *Figure 1*), and 92.6% were Minnesota state residents. Moreover, 85.4% and 88.9% of participants completed their primary and secondary education in Minnesota. This information was useful to this research as it allowed me to analyze undergraduate students who are Minnesota residents and their knowledge about Native women in Minnesota.

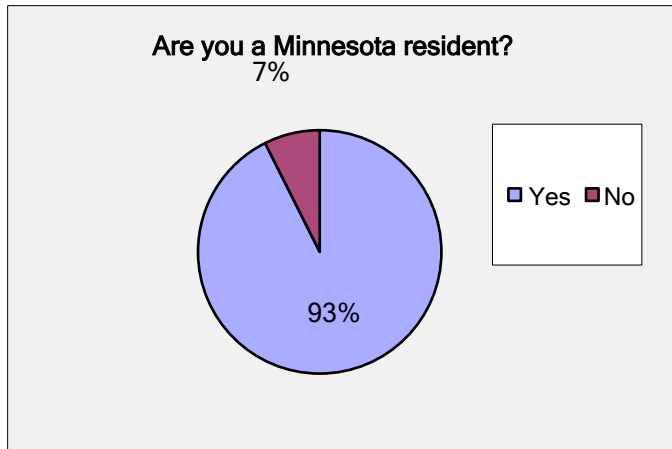


Figure 1. Number of participants who are Minnesota residents.

Likert scale questions. The Likert scale responses are scored by response averages to each answer. An answer of “strongly agree” receives a score of 5, “agree” receives a score of 4, “neutral” receives a score of 3, “disagree” receives a score of 2, and last, “strongly disagree” receives a score of 1. In order to qualify as a positive response, the response average must be 3.1 or higher. Any response averages that are 2.9 or less indicate a negative response average – this means the majority of participants could not agree to the statement put forth. The majority of the survey used Likert scale questions. The reason for this was to gauge students’ knowledge of various topics relating to Native women and Native history in Minnesota. The format for this section began with general statements about Native history in Minnesota and then moved on to statements that were focused on gender, Native women’s history, and Native women’s contemporary experiences in Minnesota. For each Likert scale question, participants were asked to respond either “strongly disagree,” “disagree,” “neutral,” “agree,” or “strongly agree.” The first statement of the survey was, “My education has covered topics regarding Native American history in Minnesota,” which had a response average of 3.31 and 46.4% (the

highest percentage) of participants “agreed” to this statement, see *Figure 2*. This is the only statement in the entire survey that had an average response on the positive side (agree or strongly agree). The next statement, “I am well-informed of the various Native American Nations in Minnesota,” received a 2.70 average where 35.7% (the highest percentage) of participants “disagreed” to this statement, and the remaining participants responded “neutral” 28.6%, “agree” 17.9%, and “strongly agree” 4.8%.

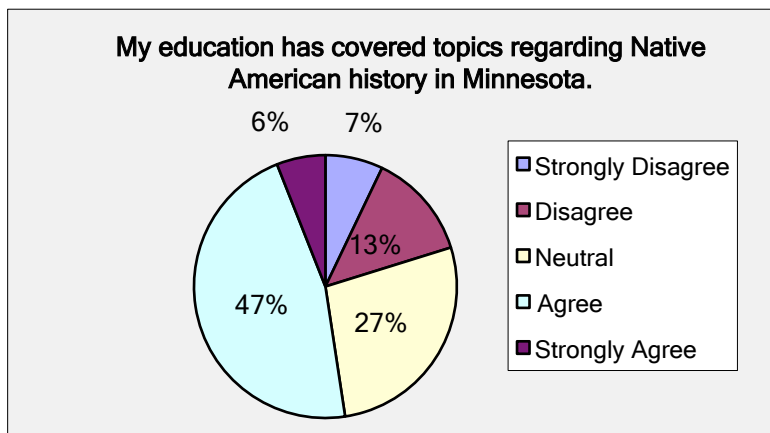


Figure 2. My education has covered topics regarding Native American history in Minnesota

The third and fourth statements the participants were asked to respond to each received an average response of 2.40. The highest percentage of participants, 37.3%, responded “disagree” to the statement, “I am aware of the federal policies that have affected Native American people in Minnesota.” Where 43.9% (the highest percentage) of participants responded “disagree” to the statement, “I can name multiple Native American reservations located within the state of Minnesota.”

The fifth statement, “My education has included information about the United States–Dakota Conflict of 1862,” had an average response of 2.69 even though 27.7% (the highest percentage) of participants “agreed” to this statement. The sixth statement,

“My education has covered various topics of Native American women’s history in Minnesota,” was the first statement to focus on Native women in Minnesota and received a 2.35 response average and 34.9% (the highest percentage) of participants “disagreed” to that statement, see *Figure 3*. “I have been taught about the gender roles in Native American cultures in Minnesota,” was the seventh statement. This statement received a response average of 2.35 and 33.7% (the highest percentage) of participants responded “disagree” to this statement, see *Figure 4*.

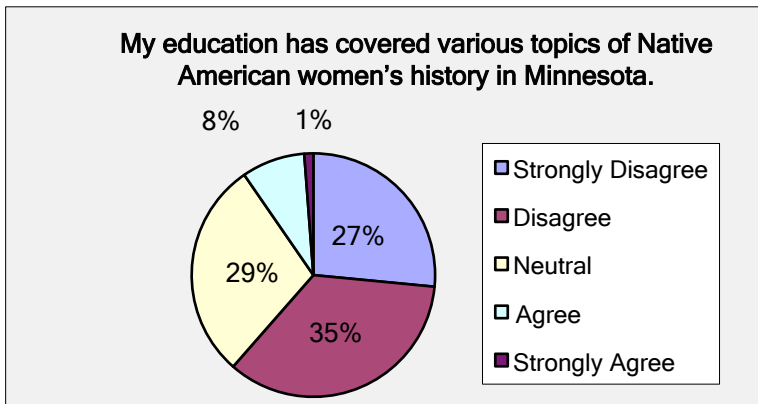


Figure 3. My education has covered various topics of Native American women’s history in Minnesota

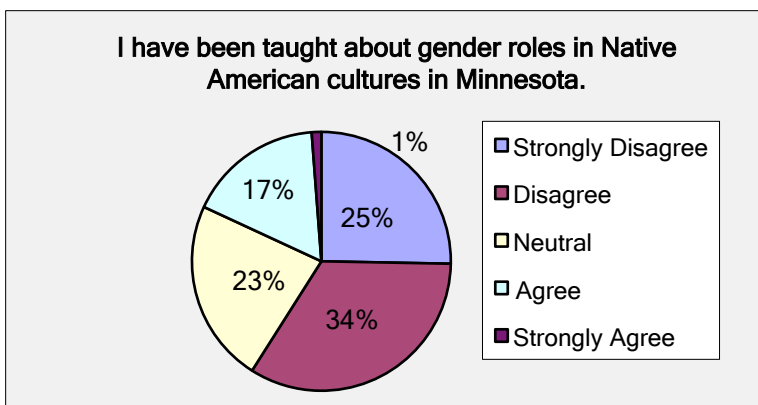


Figure 4. I have been taught about the gender roles in Native American cultures in Minnesota

A response average of 2.06 was given to the eighth statement, “I am aware of the marital traditions of Dakota and Ojibwe Nations,” with 47.0% (the highest percentage) of participants “disagreeing.” The ninth statement, “I have been taught about Native American women’s leadership positions in Tribal governments,” received a 2.13 average response with 42.7% (the highest percentage) of participants “disagreeing” to this statement. The tenth statement participants were asked to respond to, “I am aware of the importance of grandmothers in Native American cultures in Minnesota,” received a 2.34 average and 39.8% (the highest percentage) of participants responded “disagree.” The statement, “I can name the two Indian Boarding Schools that were once institutions in Minnesota,” received a response average of 1.70, the lowest response average on the survey, and 47.0% (the highest percentage) of participants “disagreed” with this statement. What is more, 89.2% of total participants responded either “strongly disagree” or “disagree,” to this statement.

Statements twelve and thirteen focused on the current experiences of Native women in Minnesota. Statement twelve posited, “I am informed of the current struggles Native American women endure in Minnesota,” and had a response average of 2.24 and 45.1% (the highest percentage) of participants “disagreed” with this statement, see *Figure 5*. Statement thirteen, “I have been informed of the high rates of Native American women who are forced into sex trafficking,” received an average of 2.38 with 39.0% (the highest percentage) of participants responding “disagree.” The final statement in the Likert scale section was, “I can name three famous Native American women.” The response received

an average of 2.20 with 50.6% (the highest percentage) participants responding “disagree” to that statement.

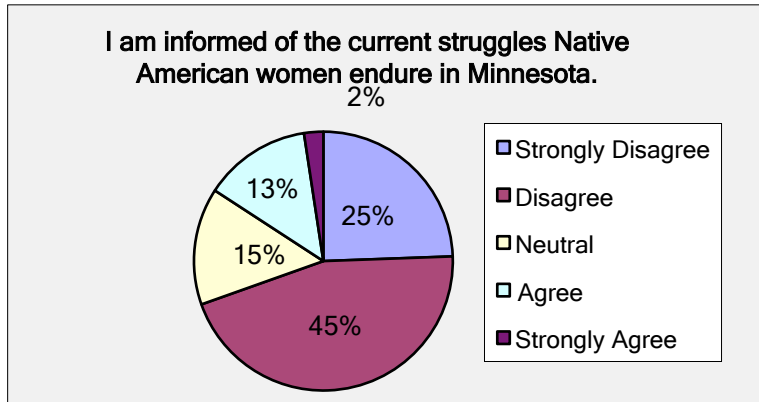


Figure 5. I am informed of the current struggles Native American women endure in Minnesota

Open-ended questions. The final two questions on the survey were open-ended questions. The first question asked, “If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?” There were a total of 80 participants who responded to this question and some participants noted multiple topics of interest to them. After coding the responses for this question, four major themes in the responses were present: “history,” “culture,” “contemporary experiences,” and “other.” The “history” theme included various topics including general history, how Native cultures came to Minnesota, Native Nations in Minnesota, important historical events, historical figures, boarding schools and education, effect Native people have had on American history, struggles Native cultures have endured, and achievements. Also, one participant wanted to know, “where is all started.” There were a total of 37 responses regarding history of Native women and people in Minnesota.

The second theme, “culture,” was also composed of various topics. These included traditional Native culture, Native culture today, daily life, the place and role of Native women in their community and how they are looked at by their community, marriage customs, gender roles, Native spirituality, and the role of grandmothers. Additionally, one respondent wanted to know what Native women and men enjoy doing. There were a total of 36 responses that focused on Native culture.

The third theme discussed “contemporary experiences,” and there were 25 responses that focused on this topic. These included, contemporary struggles Native women endure, how Native women impact women today, Native women’s importance and presence in the feminist movements, Native efforts toward gender equality, sex trafficking of Native women and girls, and how Native people feel about the youth of today. Furthermore, there were four responses that focused on ways to preserve Native culture, what people can do to help these women, and what people can do to help enhance Native lives.

Finally, the last theme I classify as “other” because these responses do not fit into the other themes. There were 13 responses stating they wanted to learn “everything.” One respondent stated they wanted to learn about the topics presented in the survey, and seven responses were “I don’t know,” “yes,” “no,” “yeah,” or “yeah, why not.”

The final question in the survey asked, “Where did you learn your information about Native American women in Minnesota?” A total of 76 participants responded to this question. The answers to this question also produced themes and they are “school,” “people,” “other,” and “never.” There were 63 responses indicating that “school” is

where participants learned their information. Breaking this down even further, 15 responses said high school, 8 responses stated a history class in high school, three responses stated middle school, three responses stated a middle school history class, and five stated elementary school as their sources of information. Furthermore, 18 responses noted that college is where they learned their information. There were four responses that stated college, four responses stated a History course at college, three responses stated an Ethnic Studies course, and three responses credited Gender and Women's Studies courses as a place where they obtained their information. Last, an American Indian Studies course, a Law Enforcement course, and a History of Mass Media course were each noted once as their source for this knowledge.

Participants also noted that "people" have played a role in where they learned their information about Native women. Four responses stated family members, three responses stated friends, and one response stated that the community had educated them on Native women in Minnesota. There were two responses that fit into the "other" category. One respondent stated that they learned their information from movies, and another participant stated visiting reservations as their source of information. The final theme was "never." There were a total of 14 responses indicating they had never learned about Native women in Minnesota. Responses included within this category are "never," "nowhere," "haven't learned anything," and "nothing specific to Minnesota."

Action Research Project

The action research portion of this work included identifying a problem, collecting and analyzing data, and then determining a course of action. The data from the

survey informed me of the existing knowledge undergraduate college students have regarding Native women's lived experiences in Minnesota. The results from the survey indicate that college students have little to no knowledge about Native women in Minnesota. Hence, the action this project took was by using the survey results to fuel the content for an educational workshop. The educational workshop, which covers topics included in the survey as well as topics presented by the participants, is used in attempt to eliminate any gaps in knowledge about the indigenous women of Minnesota.

The educational workshop was created using feminist pedagogical techniques. In order to present information about Native women in Minnesota, it is necessary to include Native women's voices into the workshop. If Native women's voices were eliminated from the project then I am not putting Native women at the center of focus. Furthermore, the educational workshop is not a lecture. People who attend the workshop will be asked to be involved in the discussion, and their participation is crucial. Throughout the workshop, I posit discussion questions in order to generate conversation between the people who attend. Additionally, various videos and activities are included in the workshop in order to spark participation and generate energy around the topic. The following chapter includes the PowerPoint and transcript for the educational workshop.

Educational Workshop⁵

Slide 1: “I Have Never Learned About Native American Women in Minnesota”; An Educational Workshop on the Indigenous Women of Minnesota ⁶



Hi everyone! Thank you for being here today. Currently, Native women face many forms of discrimination and they are often overlooked in our society. It means a lot to me that you are all here so that we educate ourselves on their history and participate in creating a better future for these women. Thank you again, and let’s get started!

⁵ When this workshop is presented, the slides for the presentation will include images. The size allotted to include the slides in this text eliminated the possibility to include clear images as well as text in the slides. The images that go with their respective slides can be found in Appendix J.

⁶ The images for this slide can be found in Appendix J, p. 157.

Interest. I grew up in western Colorado and I moved to Minnesota in 2006 for college. I lived in southern Minnesota for two years before I had ever heard about the rich and also devastating history of this area. I took a that course exposed me to the history of Native Nations in Minnesota, and during my academic career I was also introduced to the various struggles and hardships that Native communities are currently enduring.

I am curious, what are your reasons for participating in this workshop?

Goals & Hopes. My main hope for this project is that everyone in attendance will walk away knowing something that they didn't before. My motivation for this project was knowing that people who attend this workshop will have the opportunity to better understand and hopefully have more of an appreciation for the indigenous women of Minnesota.

What do you hope to take away from this workshop?

Slide 2: Road Map

Road Map

- **Introduction**
 - Brief Minnesota History, History of Native Minnesotans Before 1800
- **Native Women of Minnesota**
 - Origin Stories, Gender Roles, Family Life, Societal Roles, Grandmothers
- **Colonization**
 - United States - Dakota War 1862, Reservations, Native Boarding Schools
- **Contemporary Issues**
 - Abuse, poverty, education, sex trafficking
- **Avenues for Social Change**

- **Introduction:** Brief Minnesota History, History of Native Minnesotans Before 1800
- **Native Women of Minnesota:** Origin Stories, Gender Roles, Family Life, Societal Roles, Grandmothers
- **Colonization:** United States–Dakota War 1862, Reservations, Native Boarding Schools
- **Contemporary Issues:** Abuse, poverty, education, sex trafficking
- **Avenues for Social Change**

Slide 3: Introduction

Introduction

- What do you already know about Native Women? (In the U.S. or in Minnesota)
- Can you name three Native women?
- Can you think of any stigmas people may have of Native people in America?
- If you could learn one thing about Native women, what would it be?

Right now, I would like it if you could turn to someone next to you or get into small groups of three and discuss these questions.

What do you already know about Native Women? (In the U.S. or in Minnesota)

Can you name three Native women?

Can you think of any stigmas people may have of Native people in America?

If you could learn one thing about Native women, what would it be?

Why do you think it is important to study and learn about Native women?

Great, now let's bring it back to the large group and share some of our answers.

(Write answers/common themes on the board).

Now we are going to have a quick discussion about the history of Minnesota becoming a state and then briefly discuss Native history before the year 1800.

Slide 4: Minnesota: Becoming a State⁷

Minnesota: Becoming a State

- 1679
- 1783 & 1803
- 1818
- 1849 & 1858

1679. In the 1600s, French traders, missionaries, and voyagers first colonized the territory we now know as Minnesota and this area was claimed for Louis XIV.

1783 & 1803. The United States acquired land east and west of the Mississippi River from Great Britain and the French.

1818. In 1818 Britain relinquished the northern portion of Minnesota to the United State

1849 & 1858. In 1849 Minnesota was declared a territory and in 1858 Minnesota became the 32nd state.

⁷ The images for this slide can be found in Appendix J, p. 158.

Now that we have briefly gone over how Minnesota's territory was formed, it is time to quickly discuss Native history in this area before the year 1800 and then the rest of the project will focus on Native women after this time period.

Adams, J. S., & N. C. Gustafson. (2012). Minnesota. In *Encyclopædia Britannica*.

Retrieved from <http://www.britannica.com/EBchecked/topic/384342/Minnesota>.

Slide 5: History of Indigenous “Minnesotans” Before 1800

History of Indigenous “Minnesotans” Before 1800



- **Paleo-Indian: 25,000 BCE – 5000 BCE**
- **Eastern Archaic: 5000-BCE – 1000 BCE**
- **Woodland: 1000 BCE – 1700 CE**
- **Mississippian: 1000 CE – 1700 CE**
- **Ojibwe and Dakota 1700 CE**

The reason that I have Minnesota in quotations here is because Minnesota was not a state until 1858, but what I am discussing here are the Native people of this territory before it became an official state.

It is believed that there have been people living in the area of Minnesota for over twenty five thousand years and many scholars will argue about this date. Currently, we know of four different cultures that have inhabited this land from thousands of years Before the Common Era up to 1700 years into the Common Era.

Paleo-Indian: 25,000 BCE – 5000 BCE. The oldest known culture to Minnesota is the Paleo-Indian culture, also known as the Big Game culture.

Eastern Archaic: 5000-BCE – 1000 BCE. The next culture to reside in this territory is known as the Eastern Archaic.

Woodland: 1000 BCE – 1700 BC. The first culture to cross into the Common Era was the Woodland people. This hunting and gathering society laid a significant archeological history for Minnesota.

Mississippian: 1000 BC – 1700 BC. The Mississippian cultures overlapped with the Woodland and their civilization had a strong Mexican influence. It is believed that the Mississippian culture moved down the Mississippi river to Missouri while the Woodland culture evolved into various other Nations we know today including the Dakota and Cheyenne.

Ojibwe and Dakota 1700 BC. While Dakota people were native to this territory, the Ojibwe culture originated from the eastern portion of our country and moved westward. The Ojibwe migrated along the shore of Lake Superior and moved their way into Minnesota. French traders were among the first Europeans to come to Minnesota and Ojibwe were one of the first Nations to trade with them. Soon thereafter, the Dakota also began trade with the French.

However, in 1736, the alliances between these groups was shattered after a dispute about trades erupted after Dakota people killed French traders. The Ojibwe, who had allied with the French at this point, retaliated and a war broke out between the Ojibwe and the Dakota. Quarrels between the Ojibwe and Dakota persisted for many years and the Ojibwe succeeded in moving Dakota people south and westward.

What we can see here is how the initial contact between Native Nations and European settlers created a rift in the relations between the Dakota and Ojibwe societies. First, Native economies were shifted with the introduction of fur trading and second, feuds

between Native Nations erupted because of the fur trading business. This resulted in the diaspora of Dakota people to the southwestern territory of Minnesota.

Now that we have covered Native Minnesotans before 1800, I must note again that the rest of our discussion today will focus on the time period from 1800 CE to the present. Let's begin this discussion by diving deeper into the traditional cultures of the two main Nations in Minnesota at this time: Dakota and Ojibwe. We are going to discuss traditional features of the Dakota and Ojibwe Nations as they were in the 1800s and then break down these cultures into themes and discuss each nation individually.

It is critical that I note the way that I am using "traditional" for this discussion. Post-European contact, the Native Nations of Minnesota experienced a shift in their culture, customs, and social life. When I am discussing "traditional" life in the 1800's, it must be recognized that Native communities were already in contact with European society and that the process of colonization had begun at this point. However, I aim to communicate these Nations' cultures dictated by *their* heritage and *their* construction of their societies.

Lass, W. E. (1998). *Minnesota: A history* (2nd ed.) New York, NY: W. W. Norton & Company, Inc.

Slide 6: Native Women of Minnesota⁸

I must note that historically, there have been many different Nations and Native people who have lived in Minnesota. For example, the Ho-chunk, also known as the Winnebago, were a Nation that was in Minnesota for a very long time. It would be ideal to be able to discuss the roles of women in every Nation that has been present in Minnesota, but for this next conversation we are going to specifically focus on Dakota and Ojibwe.

Slide 7: Origin Stories

⁸ The images for this slide can be found in Appendix J, p. 159.

Origin Stories

- White Buffalo Calf Woman
 - [White Buffalo Calf Woman Video](#)
- Sky-Woman

- What can be understood about the role of women in Dakota and Ojibwe cultures based off the role of women in their origin stories?

- Are these origin stories similar to any you are familiar with?

Let us begin our discussion about the indigenous women of Minnesota by looking at the role of women in Dakota and Ojibwe origin stories. The Dakota Nation shares its origin stories with the Lakota and Yankton Nations. A brief description of Dakota origin follows as such: In the beginning, there was a group of Native people who were traveling across the plains and were suffering from starvation. A woman in white named White Buffalo Calf Woman, appeared to the men. One of the men yearned for this woman, and his lustful desire resulted in everything but his bones vanishing. The other man respected this woman, and she instructed him to get all of his people together, for she was going to teach them the way they should live, teach them their culture. She remained with the people for four days and introduced them to the pipe ceremony as well as informing them of the gender roles for both women and men. When she left, she

requested that they follow the way of her teachings. White Buffalo Calf Woman is credited with giving these Nations their culture (Gagnon, 2011, p. 75).

Let us now watch this short video. Sandi Hill, a Native women, is going to share with us the story of White Buffalo Calf Woman:

<http://www.youtube.com/watch?v=MRfmU0b-NWg>

The Ojibwe Nation also has a woman as a central figure in their creation story, and the story goes as such: In the beginning, The Great Sprit, known as Kitche Manitou, created all beings (Johnston, 1976, p. 12). However, the world he had created was destroyed when it began to rain. It rained so much that the seas covered the mountains and all people and land animals died. All that remained were the creatures and plants of the sea (Johnston, 1976, p. 13). A woman spirit, sky-woman, was alone in the “heavens” and she asked Kitche Manitou to provide her with a companion, and Kitche Manitou granted her this wish (Johnston, 1976, p. 13). Within time, sky-woman and her companion conceived, but before giving birth her companion left. Sky-woman gave birth to two children but it was not long until these two killed each other. Again, sky-woman was alone. Kitche Manitou provided sky-woman with another companion, and just like before, they conceived a child and her companion left. The creatures of the sea witnessed sky-woman’s despair and invited her to join them. Sky-woman stayed on a turtle’s back until she used soil from the bottom of the sea to create an island (Johnston, 1976, p. 14). The island grew in size and life was returned to the land. Within time, sky-woman gave birth again. This time to two physical beings, a girl and a boy (Johnston, 1976, p. 15). After years of living on the island, Sky-woman felt that her deed was done and she left her children and returned to the sky. Sky-woman is regarded as the first mother to Ojibwe

people, and she earned the name Nokomis, which means “grandmother to all” (Johnston, 1976, p. 149).

What can be understood about the role of women in Dakota and Ojibwe cultures based on the role of women in their origin stories?

Are these origin stories similar to any you are familiar with?

Origin stories for other groups of people might focus on men, and while men are included in these stories, it is a woman who is attributed with the creation and sustenance of these Nations. From the Dakota origin story, a central theme is respect for women in Dakota society. This story highlights that women deserve to be revered as an equal member in their society, which is shown when one of the men who first came into contact with White Buffalo Calf woman lost his life because he lustfully sought after her. What is more, since it is a woman who is attributed with giving the Dakota their culture, this origin story emphasizes how women are respected and admired members of this society.

The Ojibwe origin story has a similar theme to that of the Dakota in regards to the role of women. For the Dakota, White Buffalo Calf Woman gave the people their culture, but sky-woman gave the earth its people. She is the first mother to Ojibwe people and her role in creating this Nation is deeply respected in Ojibwe heritage. What is more, she is considered the grandmother to all, and later we will discuss of the importance and status of grandmothers in both Ojibwe and Dakota societies.

Slide 8: Traditional Gender Roles⁹

Traditional Gender Roles

- Gendered Division of Labor
 - Occupations
 - Midwifery and Childbirth
- Can you think of any similarities between traditional Ojibwe and Dakota gender roles and the gender roles that are present in our society today?
- How are they different?
- Do you think one society's gender roles are more equal than others?

I would like to start off this section by reading the poem "Womanwork" by Paula Gunn Allen (1982).

We can either read this silently to ourselves, or we could each take turns reading, and we can read it out loud together. (Pass out handout 1.)

What are your reactions to this poem?

In traditional Dakota and Ojibwe societies, the societal roles were often dictated by one's gender. The division of labor that was present in these societies can be seen through a discussion of various occupations held by women and men. For both the Dakota and Ojibwe, women and men had different responsibilities when it came to the

⁹ The images for this slide can be found in Appendix J, p. 160.

production of food. In Dakota society, men were generally hunters while women were considered gatherers. Women were often in charge of cooking as well as gathering produce, preserving meat, and farming the land. The animals Dakota men hunted were used as a source of food, clothing, and for the fur trade. While men hunted larger animals, Dakota women also trapped small animals for fur (Gagnon, 2011, p. 118). Moreover, women were in charge of processing the furs from the animals killed.

In Ojibwe societies, women and men's roles were very similar to the Dakotas. For example, men were the primary hunters while the women picked fruit and planted corn, pumpkins, and squash. Women in this Nation were also the primary cooks, and like Dakota women, were responsible for processing the meat and furs from the animals killed on hunting expeditions (Landes, 1969; Johnston, 1967; Minnesota Historical Society). Also, Ojibwe women were primarily responsible for making sugar and maple syrup.

There were also tasks that required both women and men's participation. For example, both Ojibwe women and men played a central role in building canoes, and both women and men fished for this Nation (Buffalohead, 1983, p. 239).

One occupation that Dakota and Ojibwe women were responsible for was building and maintaining the home. Dakota women were responsible for erecting, packing, and moving the tipi while Ojibwe women were responsible for the construction of the wigwams (Hassrick, 1964, p. 210; Buffalohead, 1983, p. 241). Also, the production of clothing was considered women's work. Dakota women used beaver, buckskin, and muskrat hides as well as bird feathers in their dress. Furthermore, the clothes worn by Dakota people were adorned with beads and decorated using quillwork. When it came to making clothes, women had different responsibilities depending on their age. For

example, it was after a girl's first menstrual period that she was taught how to use quill embroidery as well as learn how to make moccasins (Bysiewicz & Van de Mark, 1975, p. 262). Ojibwe women were also responsible for making clothes. To adorn their clothing, Ojibwe women decorated their garments with paint, shells, and porcupine quills (Buffalohead, 1983, p. 240).

Other occupations that were predominantly held by women in these societies were initial childrearing and midwifery. Both Dakota and Ojibwe women were the primary care givers to children, especially when the children were young, and female relatives also assisted in childrearing (Hassrick, 1964, p. 315; Buffalohead, 1983, p. 241). As children got older, fathers dedicated more time to raising their sons while women spent more time with their daughters, but mothers were still mainly responsible for caring for the children (Landes, 1969, p. 130). Grandparents also played a central role in raising children, and grandmothers would take on the role as primary caregiver when needed (Buffalohead, 1983, p. 241). The occupation as a midwife was exclusive to women because labor and childbirth was a woman's sphere and it was rare that a man would be present (Landes, 1969, p. 129). This type of work was not an option for all women; an Ojibwe woman needed to be skilled in various areas in order to be considered for this profession (Landes, 1969, p. 129).

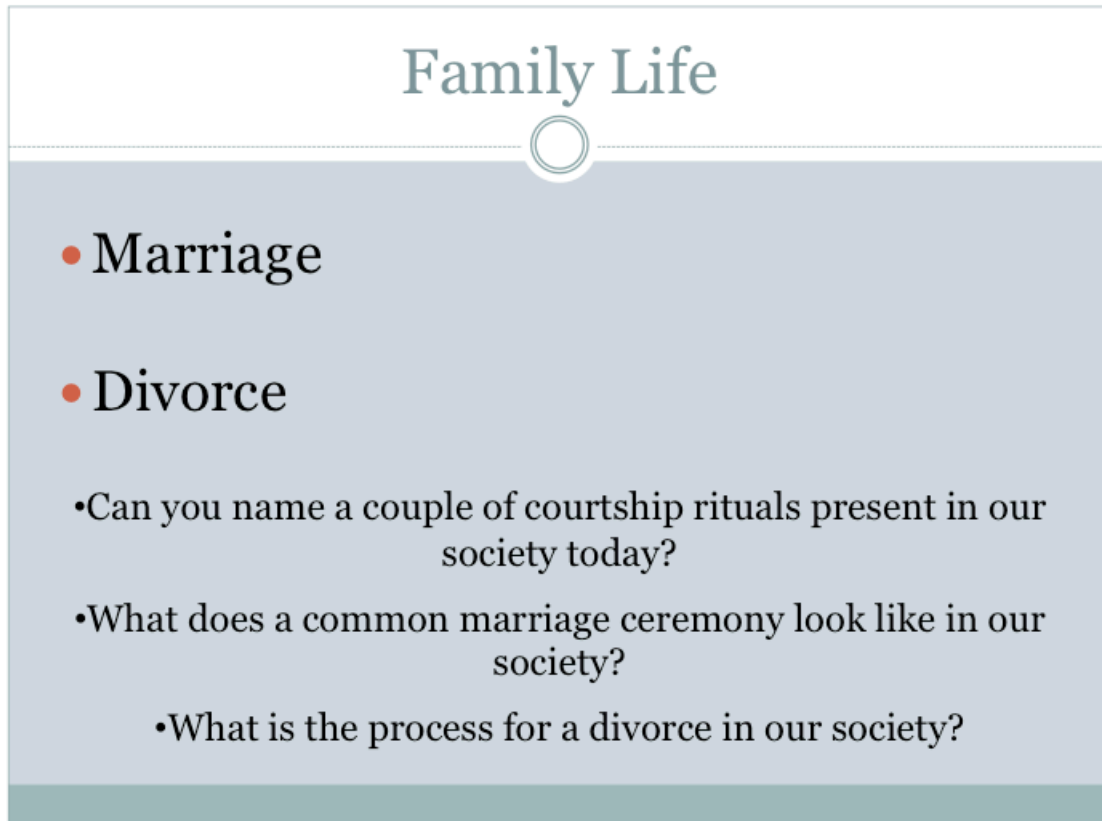
It is important to note that since both of these societies were traditionally egalitarian, both women's and men's roles were equally valued. The tasks of Dakota and Ojibwe women and men complemented one another and no task was more important than the other. Furthermore, while there was a gendered division of labor, women and men went outside of their typical labor roles if their assistance for a certain task was ever

needed. What is more, with the exception of midwifery, being a woman or a man did not mean that you were automatically excluded from a job that was traditionally assigned to a different gender.

Can you think of similarities between traditional Ojibwe and Dakota gender roles and the gender roles that are present in our society today?

How are they different?

Do you think one society's gender roles are more equal than another?

Slide 9: Family Life¹⁰

Family Life

- Marriage
- Divorce
 - Can you name a couple of courtship rituals present in our society today?
 - What does a common marriage ceremony look like in our society?
 - What is the process for a divorce in our society?

In order to further understand the traditional lives of Native women in Minnesota, it is important to discuss their roles within the family. Dakota kinship was traced through both the mother and the father, and Dakota definition of a family extends that of the nuclear family (Gagnon, 2011, p. 105). And scholar Gregory Gagnon (2011) states, “Children belonged to extended families and the *tiyospaye*, not just the biological parents” (p. 105). Family was a fluid concept in the Dakota Nation and people who were not part of this band were often welcomed as “fictive kin” (Gagnon, 2011, p. 105). Ojibwe kinship was structured a little differently and their family systems were based off of clans (“The Ojibwe People”). We have already noted that Ojibwe and Dakota women were children’s primary caregivers, so this next conversation will focus more directly on

¹⁰ The images for this slide can be found in Appendix J, p. 161.

marital traditions and parameters for divorce in Dakota and Ojibwe societies, but first I would like all of us to think about marriage and divorce in our society.

Can you name a couple of courtship rituals present in our society today?

What does a common marriage ceremony look like in our society?

What is the process for a divorce in our society?

In traditional Dakota society, there was not an official wedding ceremony (Gagnon, 2011, p. 107). Families celebrated marriages in different ways because there was not a formal ritual. Men typically courted women and if a man decided he had found the woman he wanted to marry, he would talk to his family and ask them to speak with his partner's family. Then the husband-to-be and his family would bring gifts, a bride price, to the woman's family, and if her family decided he was a good partner for their daughter, the bride's family would exchange gifts and the marriage would be finalized (Gagnon, 2011, p. 107). While this was one form of a marriage ceremony, there were other rituals as well. Parents could influence their daughter's choice for a husband, but if the daughter disagreed with her parents she was not forced to marry that man (Gagnon, 2011, p. 110). Royal Hassrick (1964) describes several different types of marriages and I would like to share two examples he provides.

The first story describes a traditional marriage:

There was this young man who wished to marry a girl. He went over and talked to her several times asking her to run off with him, but she refused. Finally, he asked her if there was any possible way that he might marry her. She told him to go home and tell his family to make a feast and that she would ask her parents.

So the young man went home and told his people, urging them that they must give a feast if he were to win the girl. His family agreed and took several fine horses over to her Hakataku, and then they took clothes to the girl.

When the day of the feast came, the Hakataku put the girl on one of the saddle horses the boy's parents had given them and led her over to the tipi of her bridegroom's parents. Many people came to the feast, but there was no speech. This form of marriage is known as "Wiyan he cinacaqui." "He wanted that girl, so they gave her to him. (p. 130)

The second story describes a different type of marriage:

Some flutes were so powerful that a girl, hearing the melody, would become so nervous that she would leave her tipi and follow it.

Many flutes had such power that if a man should touch a woman with it, she became so entranced that she would go with her lover anywhere. Frequently he would escort her to the Shaman who made it. Here the Shaman would blow the smoke of herbs in the woman's face and give her medicine to revive her. When she realized where she was, she considered herself a married woman. Such a marriage was looked upon as an elopement. (p. 126)

Ojibwe marital traditions were similar to that of the Dakota. Ojibwe women and men had the option of picking their own partners, but their parents could also play a role in selecting a partner for their children (Johnston, 1976, p. 142). Furthermore, one central aspect to Ojibwe marriage is economic stability (Gonzales, 1992, p. 31). Also marriage was rite of passage, once married the new couple were officially adults, regardless of their actual age (Gonzales, 1992, p. 31). Similar to Dakota tradition, there was usually an

exchange of gifts between the families and the marriage was celebrated with a feast (Johnston, 1976, p. 143). While women often had the option of marrying whomever they chose, occasionally marriages were arranged “as a payment for services” (Landes, 1969, p. 55). For example, scholar Ruth Landes describes one of these situations when she states, “This takes place when a girl who have been desperately ill is cured by a medicine man. The parents then hand the girl over to the doctor; their view is that without him she would have lost her life” (p. 55).

A common misconception when analyzing Dakota and Ojibwe marriages is the idea that women were bought by her husband and his family. Early Europeans saw the bride price as a form of exchange rather than a present from the husband’s family (Gagnon, 2011, p. 110). It is important to recognize that in these cultures, women were not viewed as a commodity. Rather, women were respected individuals who had a prominent say in who she would take as her partner.

What is more, you can see that Ojibwe and Dakota women were respected and had the right to be autonomous beings when looking at divorce in these societies. Dakota and Ojibwe women, as well as men, had the right to request a divorce. In Dakota society, the process of divorce could be as simple as one partner moving out of the shared living space (Gagnon, 2011, p. 115). Ojibwe women also had the right to request a divorce and in their society. Informing their partner that they wanted to separate was the proper way to go about this (Hassrick, 1964, p. 43; Gagnon, 2011, p. 110; Buffalohead, 1983, p. 242; Landes, 1969, p. 89; Gonzales, 1992, p. 31).

Early immigrants to Minnesota viewed Native women as a commodity and thought that they were a possession that could be bought and sold. But we can see that

this is in fact not true. First, Dakota and Ojibwe women had the right to pick their husbands. Second, bride price was often used as a present. And last, women had the right to a divorce if they wished their marriage to dissolve. The main theme here is that Native women in Minnesota were viewed as respected, equal members within their societies, and though their roles were different within the family and society, women had the same rights as their male partners counterparts when it came to marriage and divorce.

Slide 10: Societal Roles¹¹

Societal Roles

- Leadership positions
- Shaman
- Healer

Thus far, we have discussed the traditional gender roles for women and men as well as their roles within the family. Now we are going to focus our discussion on the societal roles of Dakota and Ojibwe women. In these Nations, women held various leadership positions. These include negotiators for trades, healers, shamans, and tribal representatives (Graves & Ebbott, 2006, p. 55). Women often delegated trade of Ojibwe goods with European settlers (Buffalohead, 1983, pp. 240-241). Furthermore, Ojibwe women also held a powerful role in their societies as shamans. While men held this role more often than women, women also took on this occupation (Landes, 1969, p. 184; Buffalohead, 1983, p. 243). However, there was one main difference between shamans who were women and ones who were men: women shamans could only have one

¹¹ The images for this slide can be found in Appendix J, p. 162.

husband while shamans who were men had the option of polygyny, meaning they could have multiple wives (Landes, 1969, p. 59).

Another societal role that was available for both Dakota and Ojibwe women was a medicine woman, also known as a healer. Women healers were prominent in Ojibwe societies and the women needed to be upstanding members in their communities in order to be asked to join the medicine society (Johnston, 1976, p. 84). What is more, women and men healers strenuously endured a large amount of training, and they were required to pass the four orders before they were considered a member in the medicine society (Johnston, 1976, pp. 84-93). Ojibwe medicine women also played a large role in women's lives, and they were central to maintaining women's reproductive health. For example, Ojibwe women healers acted as midwives, but they also helped Ojibwe women with preventing miscarriages and having abortions (Buffalohead, 1983, p. 243).

Women healers were also prominent figures in Dakota society. Women healers took on medical tasks that ranged from assisting in childbirth to curing illnesses (Gagnon, 2011, p. 113). In Dakota societies, healers are chosen "through dreams, visions, or other personal experiences to receive healing powers as a gift from the Great Spirit" (Graves & Ebbott, 2006, p. 257). Some herbs used in Dakota culture for healing include: sage, mint tea, Echinacea, sweet grass, and coneflower (Gagnon, 2011, pp. 132-134). Knowledge about Native medicine and healing techniques are passed on from one healer to the other (Gagnon, 2011, p. 132; Graves & Ebbott, 2006, p. 257).

Early Europeans had the misconception that Native women in Minnesota were oppressed, subservient subjects to the men in their society. In fact, many Native women held respected roles as healers and shamans in their societies, and as already mentioned,

Ojibwe women were often the negotiators when making trades between Native and European communities. But Native women in Minnesota also held roles in Tribal politics and government. In the 1800s, there were three Ojibwe women who were recognized by the United States government as the leaders of their band (Buffalohead, 1983, p. 242). What is more, Priscilla Buffalohead states, “In 1889 government negotiators apparently felt compelled to explain to Congress why women were permitted to sign official agreements. Women leaders appear not to have been a problem for the Ojibway[sic] but rather for the members of Euro-American society” (1983, p. 243). This statement highlights the prominent status Ojibwe women held in their society by contrasting it to the status of White women in their societies. Women in both Ojibwe and Dakota societies held prestigious roles, but one of the most exalted and respected positions was that of a grandmother.

Slide 11: Grandmothers¹²

Grandmothers

Role	Importance	Oral Histories
<ul style="list-style-type: none"> •Please turn to someone next to you and share you favorite story about one of your grandparents. •Why is this grandparent special to you? •Why are you special to your grandparent? •Do you and your grandparent share any similar physical features or personal characteristics? •Have your grandparents ever shared an oral story with you? 		

In Dakota and Ojibwe cultures, elders held a prestigious role. They were often members in Tribal governments, as well as celebrated healers, warriors, and ceremonial leaders. Grandparents were often responsible for passing on the oral histories of a culture, and this is still true today. Stories would often discuss important members in a society, personal experiences, historical events, or they are used a source for entertainment (Gagnon, 2011, p. 134). Oral histories and traditions were a way for transmitting culture and educating the young on the past. Moreover, Native oral traditions are extremely important to Minnesotan history, because these stories provide an insight to a wider historical viewpoint of the events that happened in Minnesota. What is more, oral traditions are used to keep Native cultures and histories alive.

¹² The images for this slide can be found in Appendix J, p. 163.

Grandmothers in the Dakota culture are one of the main communicators for oral traditions. Dakota Grandmothers have played a large role in keeping Dakota culture alive through passing on ideas of womanhood and stories of historical events through Native eyes. Angela Cavender Wilson (1996) states, “It is through the stories of my grandmother, my grandmother’s grandmother, and my grandmother’s grandmother’s grandmother and their lives that I learned what it means to be a Dakota women” (p. 7). Wilson highlights how she learned the meaning of Dakota womanhood through the matriarchs of past generations.

Wilson (1996) discusses the importance of her grandmothers’ oral traditions when she states:

Grandma grew up in a rich oral tradition. Not only was she well-acquainted with many of the myths and legends of our people, she also possessed an amazing comprehension of our history, and many of her stories revolved around the events of the United states Dakota Conflict of 1862. Her grandmother, in particular, had carried vivid, painful memories of those traumatic times. Over time, those painful memories of my great-great-grandmother became the memories of my grandmother and, then, they became my memories. (p. 8)

In traditional Dakota and Ojibwe culture, women and grandmothers were respected and important members of society. Though these cultures traditionally functioned with gendered roles, there was a strong belief that both women and men are equal counterparts.

I would like to take a moment now to talk about you grandmothers and grandfathers. Please turn to someone next to you and share you favorite story about one of your grandparents.

Why is this grandparent special to you?

Why are you special to your grandparent?

Do you and your grandparent share any similar physical features or personal characteristics?

Have your grandparents ever shared an oral story with you?

Slide 12: Colonization

Colonization

United States – Dakota War 1862

-Elsie Two Bear Cavender's story-

What are your reactions to this story?
Have you ever heard this perspective?
Why do you think it is important that Native
women's voices are heard?

Colonization during the 18th and 19th centuries severely impacted the lives of Native women in Minnesota. The United States–Dakota War of 1862, various policies and colonial tactics brutally changed the Dakota and Ojibwe Nations.

United States–Dakota War of 1862. In August 1862, tensions boiled between the Dakota people, European settlers, and the American government. Annuity payments to the Dakota people from the American government were once again late, and many Dakota were facing starvation. Battles between Dakota and Europeans occurred for 37 days at the Redwood Agency, Fort Ridgeley, New Ulm, Birch Coulee, and Wood Lake. On September 26, 1862, Colonel Sibley began to try Dakota people who were involved in the war and on November 9, 1862, 303 Dakota men were convicted and condemned to death. President Lincoln looked over the list of men who were to be sentenced to death

and declared that only people who were involved in the war would be executed. This decision allowed 265 Native men to live. On December 26, 1862 the largest mass execution by the American government occurred in Mankato, Minnesota, where 38 Dakota men were hanged.

This is the way the story is often told. We need to ask ourselves the question, where were Native women during all of this? What is often left out, ignored, or forgotten is the treatment and experiences of Dakota women. On November 7, 1862, two days before the Dakota men were condemned, 1,658 women, children, and elderly Dakota were forced to walk 120 miles from the Lower Sioux Agency to a concentration camp at Fort Snelling (Wilson, 2004, p. 194). During this forced relocation, the Native people experienced abuse from American soldiers and White settlers when they passed through towns. Many were seriously injured and lost their lives.

I would like to read an excerpt by Waziyatawin Angela Wilson (2004). This story was passed down to her by her grandmother, and is in her grandmother's words:

When they came through New Ulm they threw cans, potatoes, and sticks. They went on through the town anyway. The old people were in the cart. They were coming to the end of the town and they thought they were out of trouble. Then there was a big building at the end of the street. The windows were open. Someone threw hot, scalding water on them. The children were all burned and the old people too. As soon as they started to rub their arms the skin just peeled off. Their faces were like that, too. The children were all crying, even the old ladies started to cry, too. It was so hard it really hurt them but they went on. (p. 196)

The prisoners arrived at Fort Snelling on November 13, 1862, and their time at this concentration camp was wrought with illness, starvation, freezing conditions, and death (Wilson, 2004, p. 202). Over 300 women, children, and elderly people died during the winter (Wilson, 2004, p. 191). Left out of the discussion about the 1862 War are the experiences of Dakota women and the brutality of the European population. For many years people referred to this war as the “Dakota Uprising” as if Dakota people did not have a reason to protest their mistreatment by the United States government. It important to look at this through the eyes of a Dakota woman as it provides broader view of the events that occurred.

I would like to take the time to read the oral history that was told to Wilson (2004) by her grandmother, Elsie Two Bear Cavender. We can either read this silently to ourselves, or we could each take turns reading, and we can read it out loud together. (Pass out handout 2.)

What are your reactions to this story?

Have you ever heard this perspective?

Why do you think it is important that Native women's voices are heard?

During the colonization of Minnesota's indigenous people, there were many policies and broken promises that severely impacted Native women and their families. One policy that has had a lasting effect on the indigenous people of Minnesota was their forcible relocation to reservations across the state, and in other states. Another policy was the removal of Native children from their families and homes, and these children were forced to attend Native boarding schools in an attempt to erase their Native heritage and

culture. In Minnesota and across the United States, there are hundreds of policies that have negatively affected the lives of Native women.

I would like to take the time to read a poem called “She Dances,” by Heid E. Erdrich. This poem creates a vivid picture of Native women’s ceremonial dress while it also addresses the theme of colonialism.


We can either read this silently to ourselves, or we could each take turns reading, and we can read it out loud together. (Pass out handout 3).

What are your reactions to this poem?

What image did Erdrich create?

Slide 13: Reservations¹³

Colonization



- Reservations
- Native Boarding Schools
 - ✦ [Native Boarding School Video](#)
 - ✦ [Joanne Tall's Experiences at Brainerd Indian Training School](#)

•What are your reactions to these videos?

- What do you think about the education Native girls and boys received?
- Why do you think it is important for girls and women to be educated on topics that go beyond the home and the private sphere?
- Where would our country be today if the only education women received was limited to domestic labor?

By the 1880s, both Ojibwe and Dakota Nations were pushed to various reservations in Minnesota. There are currently 11 reservations in Minnesota (Graves & Ebbott, 2006, p. 23). Six Ojibwe reservations form the Minnesota Chippewa Tribe, and these are Fond du Lac, Bois Forte, Mille Lacs, Grand Portage, Leech Lake, and White Earth reservations. Then there is Red Lake Chippewa Tribe, which is an independent Ojibwe reservation. And there are four Dakota reservations, also known as communities, which are the Lower Sioux, Upper Sioux, Prairie Island, and Shakopee Mdewakanton reservations.

Native boarding schools. In 1878, the first Native boarding school opened in Pennsylvania (Gagnon, 2011, p. 51). Native boarding schools were a colonial tactic to

¹³ The images for this slide can be found in Appendix J, p. 164.

remove Native children from their homes and force them to adapt to the White culture. In Minnesota, there were two Native boarding schools, the Pipestone Indian School and the Morris Indian School. At these schools, Native girls and boys were taught different topics. Native boys were educated on physical labor while Native girls' curriculum focused on work within the domestic sphere, such as training in sewing, cooking, laundry, and other tasks (Ahern, 1984, p. 85). The boarding schools aimed to acculturate the Native students into White society. Often, Native girls were placed inside a White home in order to learn via "association" (Trennert, 1982, p. 276). These schools taught Native girls that they belonged in the home, in the private sphere. Since these schools only educated girls on domestic tasks, it only prepared them for menial domestic labor. What is more, both Native girls and boys were subjected to various forms of abuse at these schools. Unfortunately, there is not a vast amount of information specifically dedicated to the Pipestone and Morris boarding schools, but research about the practices at boarding schools across the country can help fill in the gaps when looking at the experiences Native girls had at boarding schools.

Let us now watch two videos about Native boarding schools. The first video is an overview of Native boarding schools and in the second video, Joanne Tall, a Lakota woman, describes the abuse she experienced at an Brainerd Indian Training School in South Dakota. http://www.mashpedia.com/Native_American_boarding_schools
<http://www.youtube.com/watch?v=p1tiQB8gt5g>

What are your reactions to these videos?

What do you think about the education Native girls and boys received?

Why do you think it is important for girls and women to be educated on topics that go beyond the home and the private sphere?

Where would our country be today if the only education women received was limited to domestic labor?

Slide 14: Native Women's Contemporary Position¹⁴

Contemporary Issues

- Life on Reservations
- Abuse, Addiction, Poverty, Education

Life on reservations. Native peoples' experiences living on Native reservations vary for each reservation. In Minnesota, Dakota and Ojibwe reservations face extreme rates of poverty. Poverty has a dramatic effect on the lives of Native women as rates of addiction, violence, and broken family relations have dramatically increased (Gagnon, 2011, p. 148). The lasting effects of colonization have dramatically influenced the lives of Native people who live on reservations. In addition to poverty, abuse and violence have become prominent issues. What is more, low rates of Native education also impact the lives of Native women. While these are all prominent and important issues when looking at Native women's lives in Minnesota, one issue that I want to focus our

¹⁴ The images for this slide can be found in Appendix J, p. 165.

discussion on is the commercial sexual exploitation of Native women and girls in Minnesota.

Let us now read another poem by Heid E. Erdrich (2002), this one titled “Butter Maiden and Maize Girl Survive Death Leap.”

We can either read this silently to ourselves, or we could each take turns reading, and we can read it out loud together. (Pass out handout 4).

What do you think about this poem?

What is Erdrich saying about the racial depictions of Native women in our society?

What are your reactions to this poem?

Slide 15: Sex Trafficking¹⁵

Contemporary Issues

- **Sex Trafficking**

We have discussed factors that influence entry, can you think of barriers that might prevent Native girls and women from exiting the sex trade?

[News report on Sex Trafficking](#)

What are your reactions to this information?
Is this something you were aware of?

Before we begin, can someone please define sex trafficking for us?

Who are victims of sex trafficking? Where does sex trafficking occur?

In 2008, the Minnesota Indian Women's Resource Center (MIWRC) began the development of a report that focused on the high rates of Native women and girls who were forced into sex trafficking (Pierce, 2009, p. 1). This report discussed patterns in entering the sex trade, factors that influence entry, and barriers to exiting the sex trade (Pierce, 2009). Colonialism has had a lasting affect on Native women and the issues they face today contribute to their presence in the sex trade. Generational trauma contributes to the abuse and violence, rates of addiction, education levels, and vulnerability Native women and girls' experience; and these are all factors that influence entry to the sex trade

¹⁵ The images for this slide can be found in Appendix J, p. 166.

(Pierce, 2009, p. 17). One important finding discussed in was how Native women and girls enter the sex trade. This report found that many Native girls were being lured off reservations in northern Minnesota (Pierce, 2009, p. 12). “Pimps” attract these girls by asking them to go to a party, offer them a ride to the twin cities, pretend they want to be their boyfriend, or offer poverty-stricken girls money to pose nude (Pierce, 2009, pp. 12-13). From here, Native girls and women are moved about the state, the country, and taken to different countries through international waters, and many never return home. What is more, Native girls and women can be recruited into the sex trade through family members. The prominence of sex trafficking in Native women’s lives is a major issue in Minnesota. The lasting effects of colonization have had a devastating impact on Native women’s lives and have contributed to their prominence in the sex trade.

We have discussed factors that influence entry, can you think of barriers that might prevent Native girls and women from exiting the sex trade?

There are many factors that contribute to Native women and girls’ inability to leave the sex trade. Let’s all take a moment and look over the barriers discussed in the report. Then we will come back together and share reasons why it is difficult for Native women to escape this commercial exploitation. (Pass out

“Shattered Hearts Report,” (2009).)

Let us now watch a news report on the sex trafficking of women in Duluth, Minnesota.

<http://www.northlandsnewscenter.com/news/local/Sex-Trafficking-In-Duluth-106498198.html>

This is not the American Dream we are all sold, not the dream we buy into. But this has become reality for many Native women in this state. Let us now read a poem by Paula Gunn Allen (1988) titled, "Fantasia Revolution."

We can either read this silently to ourselves, or we could each take turns reading, and we can read it out loud together. (Pass out handout 5.)

In this poem, Gunn Allen discusses many different dreams. How do these dreams differ from the reality in Native women's lives today?

What are your reactions to this poem, to these dreams?

What is important to remember when we are discussing the lives of Native women in Minnesota is how their intersectional identities contribute to their current position in our society. Native women battle both sexism and racism, and the oppression from these create a double-bind on their lives.

Slide 16: Avenues to Promote Change

Avenues to Promote Change

- What do you think we can do to promote change?
- What can we do on an individual level? On a societal level?

Promote Healing

Eliminate Poverty	Increase Education
Increase Awareness	
Provide Training	Better Resources
Programs that are Culturally Specific	

We have now discussed various issues that Native women face today, so I ask, what do you think we can do to promote change? What can we do on an individual level? On a societal level?

The “Shattered Hearts Report” suggests different actions we can take to promote change. The first is increase awareness of this problem (Pierce, 2009, p. 42). What are ways we can go about that? Another action that needs to be taken is by making sure that the people who are coercing Native girls and women into sex trafficking are prosecuted to the full extent of the law (Pierce, 2009, p. 42). Another recommendation is to provide better resources for these women. This includes emergency housing, create programs that are culturally specific, promote healing, provide training on Native women and girls who

have been in the sex trade, eliminate poverty, increase education, and get all of the systems to work together (Pierce, 2009, pp. 43-45).

Slide 17: Ways to Become Involved¹⁶

Ways to Get Involved

- Organizations
- Reports
- Native Feminist Scholars

There are many ways that you can get involved and promote social change! There are different organizations in Minnesota that fight for Native women's rights. These organizations put on different events and programs. A few organizations include Minnesota Indian Women's Sexual Assault Coalition, Minnesota Indian Women's Resource Center, and Mending the Sacred Hoop.

Also, if you would like to learn more about Native women's contemporary experiences in Minnesota, there are a handful of reports including: Shattered Hearts: The Commercial Sexual Exploitation Of American Indian Women And Girls In Minnesota by the Minnesota Indian Women's Resource Center.

¹⁶ The images for this slide can be found in Appendix J, p. 167.

http://www.miwrc.org/system/uploaded_files/0000/0105/Shattered_Hearts_Full_Report--Web_version.pdf

Garden of Truth: The Prostitution and Trafficking of Native Women in Minnesota researched by Minnesota Indian Women's Sexual Assault Coalition and Prostitution Research & Education.

<http://www.miwsac.org/images/stories/garden%20of%20truth%20final%20project%20web.pdf>

Addressing Domestic Violence in Native Communities: Introductory Manual by Mending the Sacred Hoop Organization. <http://www.mshoop.org/wp-content/uploads/2012/04/Addressing-DV-in-Native-Communities.pdf>

Another way to get involved and learn more about Native women's experiences is by reading works by Native feminists like Luana Ross, Andrea Smith, Winona LaDuke, and Paula Gunn Allen. These scholars put Native women at the center of their work. They investigate various aspects of Native women's lived experiences from colonialism, sexuality, gender equality, violence, Tribal governance, and what it means to be a Native feminist.

Discussion

Analysis

The mixed methods approach this research utilizes includes both a survey and an action research project. The survey was used to determine college students' existing knowledge in regards to Native women's lived experiences in Minnesota. The results from the survey indicate that college students lack a substantial familiarity with this topic. After identifying this problem, gathering and coding data, it seems that an adequate forum for addressing this issue is through an educational workshop. The content for this workshop concentrates on the topics in the survey that received low response averages as well as topics that were not included in the survey (topics that were acknowledged by the participants). The data from the survey show that college students have a deficient amount of information about indigenous women in Minnesota and the workshops aims to minimize and eliminate this gap in knowledge.

The survey's purpose was to gauge students' knowledge about Native women in Minnesota, and questions that received low response averages (an average of 2.9 or below) highlighted the need for these topics to be addressed in the educational workshop. Furthermore, participants were given the option to comment on the questions in the survey and their responses provided insight to other topics that needed to be included. The survey responses and comments by participants were used to construct the content and the outline for the educational workshop. Responses to two statements in the survey confirm the need for a workshop that focuses on Native women in Minnesota. The statement, "My education has covered topics regarding Native American history in

Minnesota,” received a positive response average of 3.31. On the other hand, the statement, “My education has covered various topics of Native American women’s history in Minnesota,” received a negative response average of 2.23 where 84.3% of participants responded “strongly disagree” (26.5%), “disagree” (34.9%), or “neutral” (28.9%).

The majority of questions received negative response averages and there were topics that were on the lower-end of response averages. These require specific attention in the educational workshop. The response that received the lowest average was, “I can name the two Indian boarding schools that were once institutions in Minnesota.” Of the participants, 89.2% responded either “disagree” or “strongly disagree.” Moreover, only one participant responded on the positive side with “agree.” The marital traditions of Dakota and Ojibwe Nations also received a low response, with 73.5% of participants answering “strongly disagree” or “disagree.” Furthermore, responses to topics about Native women’s leadership positions, current struggles Native women endure, and the ability to name three famous Native women each had 69.5%, 69.5%, and 72.5% of participants respond with either “disagree” or “strongly disagree” to these statements. These responses indicate that the majority of participants cannot agree to having knowledge about these topics.

The fact that all statements but one did not have positive response averages indicates that all topics presented in the survey should be included in the educational workshop. These topics include, the various Native Nations in Minnesota, federal policies that have affected Native people in Minnesota, information about the U.S.–Dakota War of 1862, gender roles in Native societies, the importance of grandmothers in Native

cultures, and the high rates of sex trafficking of Native women in Minnesota. Beyond the subjects that were covered in the survey, participants showed interest in other topics in their responses to the two open-ended questions. Responses in the open-ended questions indicate that participants have an interest in learning about topics that were outside the scope of this survey. The identification of these topics by the participants highlights the need for them to be addressed in the educational workshop.

One participant asked, “How did the Native Americans get to Minnesota?” and this suggestion informed me that it might be useful to provide background history of the indigenous people who have been living in the region of Minnesota for thousands of years. A brief history of indigenous Minnesotans was included at the beginning of the workshop. Another topic that was mentioned by participants was the effect Native women have had on history and their achievements. While my intention is that the entire workshop will cover Native women’s impact on history, I find it important to recognize this by examining the achievements of Native women. Furthermore, one participant wanted to know more about Native women’s involvement and importance in feminist movements. I tied this suggestion in with the impact on history and achievements and placed it the section about contemporary Native women.

Participants also noted that they wanted to know more about Native women’s traditional day-to-day life and their spirituality. The discussion of their day-to-day life has been included in the discussion of different Nations, and an entire section of the workshop is dedicated to spirituality, which has a strong focus on Ojibwe and Dakota creation stories. Four participants indicated that they would like to know how to preserve Native cultures and how people can help. These suggestions reinforced the need to

include a discussion about addressing and eliminating the current struggles to which Native women are subjected. This discussion includes topics from eradicating the high rates of Native women who become victims of sex trafficking to advocating for Tribal governance. This discussion is vital to the workshop, as it will provide avenues for people to become involved in changing the intersecting oppressions that Native women face.

The content for the educational workshop was determined by the responses provided in the survey. The educational workshop covers topics that were included in the survey as well as topics that were self-identified by the participants. Topics that received low response averages indicate that they must be included in the workshop. Furthermore, the survey included comment boxes where the participants were able to provide feedback to any questions. Because the participants were asked to remark on any questions, their voices must be acknowledged and not ignored. The fact that students' self-identified areas that they wanted more knowledge about indicated that it was something that should be included in the workshop. While some of the content for the workshop was outlined in the survey, it was ultimately the participants' responses that dictated the content of this workshop.

The title for this project reflects the general responses in the survey. "I have not learned anything about Native American women in Minnesota," was a comment made by one of the participants who took the survey. This statement indicates the value for such a workshop that focuses on Native lived experience.

Implications

As the results from the survey highlight that undergraduate college students lack a substantial amount of knowledge about Native women's lived experiences in Minnesota,

what does this mean in a broader context? First, it is a Minnesota sixth grade Social Studies academic standard to discuss the Native societies and their social organizations in Minnesota before and after European contact. Furthermore, the treaties between the Native Nations and the United States government, the U.S.–Dakota War of 1862, and the policies that affected the Native people in this state are also sixth grade academic standards. The survey covered these topics and each received a significantly low response average, even though the majority of participants are Minnesota residents and completed their primary and secondary education in Minnesota. Hence, this indicates that these standards are either not being taught in the social studies classes or they are given so little attention that they do not register as important components of Minnesota and United States history. This analysis suggests that the education system is at fault here. This finding highlights that the education system is not only failing to represent Minnesota's indigenous people, but it is also a disservice to the generations of Minnesotans who deserve to be educated on these topics. Native communities currently face multiple barriers and forms of discrimination in the state of Minnesota. Failing to educationally articulate these struggles as the result of colonialism prohibits the opportunity for change. One cannot address the issues Native people face while ignoring the past; the past is what has contributed to their current situation. Consequently, it is imperative that Minnesota's academic standards are met when discussing these subjects.

Moreover, one might ask, where are the women? While the Minnesota academic standards state that the students will learn about Native social organizations and daily life, the survey suggests that women were not a central topic in these discussions. If the topic is social organization, it would seem plausible that gender roles would be a

prominent discussion, thus providing a dialogue about Native women's lives.

Furthermore, when discussing daily life, it seems reasonable to assume that both men and women's daily lives would be a topic of discussion. However, the survey results suggest otherwise. I posit that Native women have been excluded from discussions about Minnesota history just as women generally have repeatedly been rejected from United States history generally. The lack of attention given to Native women when discussing Native societies highlights the sexism that is often seen in historical discussions, it is as if women are unimportant members of society.

While this research strictly pertains to Minnesota, it can be inferred that if Native women are left out of Minnesota's history then other Native women are being left out of their regional history as well. If Native women are being left out of the conversation, then we are missing a large portion of America's history. This also suggests that Native women's lives are an area that has not been appropriately studied, and an area that has not been adequately honored. Overall, Native women have been left out of the conversations about Native lives as well as Minnesota history. This highlights the need for an educational workshop that will address these gaps in students' knowledge.

Limitations

There are limitations of this research that need to be acknowledged. First, the scope of the study focuses on Native women in the region of Minnesota. While this project used previous research about Native women in the United States, the workshop concentrates on the indigenous women of Minnesota. Second, the topics and concepts presented in the survey and educational workshop are limited. The survey's limitation was due to time constraints. I found it necessary to have as many participants as possible,

but the survey needed to be time appropriate. I decided that a 5 to 10 minute survey was a reasonable amount of time to ask for respondents' participation, and if the survey had been any longer there may have been a decrease in participation. Furthermore, only so much could be covered in the time allotted for the educational workshop. This workshop is only an hour and a half long, and as a result cannot possibly cover every detail about Native women in Minnesota.

Third, the research was limited due to resources. Incorporating Native voices into the workshop was essential to me, but I was unable to travel around the state of Minnesota collecting oral stories by Native women because of the lack of funding and time allotted to this project. In addition, I wish it had been possible to travel to the various reservations in Minnesota, but I was unable to do so because of time and financial constraints. Fourth, this research is limited to Native Nations in Minnesota. While many of the concepts discussed in the educational workshop would be similar to other Native women's experiences in the United States, this project specifically focuses on the indigenous women of Minnesota. Last, I wanted this presentation to be accessible to a wide audience. If this workshop was solely dedicated to college students, there would have been a larger conversation about theory, racism, sexism, and how White privilege and male privilege influence and dictate colonialism. If this workshop was solely dedicated to elementary students, the conversation would have focused more on Native social structures, the role of Native children, and the day-to-day lives of Native women and girls. Thus, there is a wide range of topics in the workshop in order to access a wide audience.

Recommendations for Future Research

The field of Native women in Minnesota, and Native women in the United States, is multifaceted, and there are many directions for future research. If the goal is to expand on this current project, I would recommend the researcher to travel to different reservations in Minnesota and get a perspective on what Native women would want people to know about them. This way, the research is putting Native voices at the center of the discussion and uses their recommendations for the content of the workshop. Moreover, future research could also entail focusing on one Nation in Minnesota or the research could concentrate on one specific area of Minnesota's Native women's lives.

Future research could also involve analyzing Minnesota's academic standards relating to the indigenous people of Minnesota and how or if these standards are met. My research suggests that the education system has failed to transmit information regarding Native lives in Minnesota, but it would be intriguing to see if these standards are met, in what way are they presented, what topics are actually covered, and the amount of time spent on these topics. Finally, one could recreate this project with Nations outside of Minnesota. While some content may be similar, regional placement and colonial tactics had different effects on different Nations. It would be quite interesting to see the similarities as well as the differences in Native women's lived experiences across the country.

This project aims to minimize and eliminate the current gaps in knowledge regarding Native women's lived experiences in Minnesota. A survey was administered to 85 undergraduate college students in order to gauge their knowledge on this topic. The

data from the survey fueled the content for the education workshop. While it would be utopian to include every aspect of Native women's lives, this project was limited by time and research constraints. This project aims to move Native women from the margins and to the center of people's minds, and this project attempts to promote social change through education.

Appendix A: IRB Approval



January 20, 2012

Dear Maria Bevacqua:

Re: IRB Proposal entitled "[293917-1] Commemorate the Past, Theorize the Present, Envision the Future: An Educational Workshop on Native Women's History and Struggle for Sovereignty in Minnesota."
Review Level: Level I

Your IRB Proposal has been approved as of January 20, 2012. On behalf of the Minnesota State University, I wish you success with your study. Remember that you must seek approval for any changes in your study, its design, funding source, consent process, or any part of the study that may affect participants in the study. Should any of the participants in your study suffer a research-related injury or other harmful outcome, you are required to report them to the IRB as soon as possible.

The approval of your study is for one calendar year from the approval date. When you complete your data collection or should you discontinue your study, you must notify the IRB. Please include your log number with any correspondence with the IRB.

This approval is considered final when the full IRB approves the monthly decisions and active log. The IRB reserves the right to review each study as part of its continuing review process. Continuing reviews are usually scheduled. However, under some conditions the IRB may choose not to announce a continuing review. If you have any questions, feel free to contact me at patricia.hargrove@mnsu.edu or 507-389-1415.

The Principal Investigator (PI) is responsible for maintaining consents in a secure location at MSU for 3 years. If the PI leaves MSU before the end of the 3-year timeline, he/she is responsible for following "Consent Form Maintenance" procedures posted online.

Sincerely,

A handwritten signature in cursive script that reads "Patricia Hargrove".

Patricia Hargrove, Ph.D.
IRB Coordinator

A handwritten signature in cursive script that reads "Mary Hadley".

Mary Hadley, Ph.D.
IRB Co-Chair

Appendix B: Recruitment Script

Calling for Participants!

I am a graduate student under the direction of professor Maria Bevacqua in the department of Gender and Women's Studies at Minnesota State University, Mankato. I am conducting a research study to identify college students' knowledge of Native American women in Minnesota.

I am recruiting individuals to complete a survey, which will take approximately 5-15 minutes. **You must be at least 18 years old to complete this survey.**

Your participation in this study is voluntary. If you have any questions concerning the research study, please contact me at: amy.anderson-2@mnsu.edu or contact the Principle Investigator, Maria Bevacqua at maria.bevacqua@mnsu.edu. Thank you very much for taking the time to complete this survey.

Sincerely,

Amy Anderson

Graduate Assistant

Minnesota State University, Mankato

Amy.anderson-2@mnsu.edu

Appendix C: Survey

Native American Women in Minnesota Questionnaire**ONLINE SURVEY CONSENT FORM**

You are requested to participate in research that will be supervised by Principal Investigator, Maria Bevacqua about Native American women in Minnesota. This survey should take about 5-15 minutes. There is no direct benefit associated with your participation in this research.

Participation is voluntary and responses will be kept anonymous. However, whenever one works with email/the internet there is always the risk of compromising privacy, confidentiality, and/or anonymity. Despite this possibility, the risks to your physical, emotional, social, professional, or financial well-being are considered to be 'less than minimal'.

You have the option to not respond to any questions that you choose. Participation or nonparticipation will not affect your relationship with Minnesota State University, Mankato. Submission of the completed survey will be interpreted as your informed consent to participate and that you affirm that you are at least 18 years of age.

If you have any questions about the research, please contact Maria Bevacqua at maria.bevacqua@mnsu.edu or Amy Anderson at amy.anderson-2@mnsu.edu. If you have questions about the treatment of human subjects, contact the IRB Administrator, Dr. Barry Ries, at 507-389-2321. If you would like more information about the specific privacy and anonymity risks posed by online surveys, please contact the Minnesota State University, Mankato Information and Technology Services Help Desk (507-389-6654) and ask to speak to the Information Security Manager.

Print a copy for your records

MSU IRB LOG # 293917-1

Date of MSU IRB approval: January 20th, 2012

Demographic Questions

1. Gender (please specify):

2. Are you between the ages of 18-65?

Yes

No

Please specify age:

3. To which racial or ethnic group(s) do you most identify? (please specify):

4. How many semesters have you completed at Minnesota State University, Mankato? (please specify):

5. Were you born and raised in the United States?

- Yes
 No

If no, please specify which country and skip questions 6-9 unless applicable.

6. Are you a Minnesota resident?

- Yes
 No

If no, which state?

7. Did you complete your primary (elementary) education in Minnesota?

- Yes
 No

If no, in which state?

Demographic Questions**8. Did you complete your secondary (middle school and high school) education in Minnesota?**

- Yes
 No

If no, in which state?

9. Did you attend public or private primary and secondary schools?

- Yes
 No

Other (please specify)

10. My education has covered topics regarding Native American history in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments

11. I am well-informed of the various Native American Nations in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

12. I am aware of the federal policies that have affected Native American people in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

13. I can name multiple Native American reservations located within the state of Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

14. My education has included information about the United States-Dakota Conflict of 1862.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

15. My education has covered various topics of Native American women's history in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

16. I have been taught about gender roles in Native American cultures in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

17. I am aware of the marital traditions of Dakota and Ojibwe Nations.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

18. I have been taught about Native American women's leadership positions in Tribal governments.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

19. I am aware of the importance of grandmothers in Native American cultures in Minnesota.

Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

20. I can name the two Indian Boarding Schools that were once institutions in Minnesota.

- Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

21. I am informed of the current struggles Native American women endure in Minnesota.

- Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

22. I have been informed of the high rates of Native American women who are forced into sex trafficking.

- Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

23. I can name three famous Native American women.

- Strongly Disagree Disagree Neutral Agree Strongly Agree

Comments:

24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?

25. Where did you learn your information about Native American women in Minnesota?

Appendix D: Survey Results

**Native American Women in Minnesota
Questionnaire**



1. Gender (please specify):		
		Response Count
		85
	answered question	85
	skipped question	0



2. Are you between the ages of 18-65?			
		Response Percent	Response Count
Yes		100.0%	85
No		0.0%	0
	Please specify age:		84
	answered question		85
	skipped question		0

3. To which racial or ethnic group(s) do you most identify? (please specify):		
		Response Count
		85
	answered question	85
	skipped question	0



**4. How many semesters have you completed at Minnesota State University, Mankato?
(please specify):**



		Response Count
		85
	answered question	85
	skipped question	0

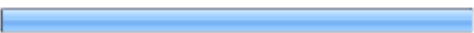

5. Were you born and raised in the United States?

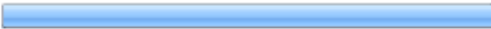

		Response Percent	Response Count
Yes		90.5%	76
No		9.5%	8
If no, please specify which country and skip questions 6-9 unless applicable.			8
		answered question	84
		skipped question	1



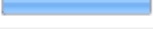
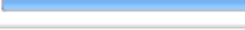

6. Are you a Minnesota resident?

		Response Percent	Response Count
Yes		92.6%	75
No		7.4%	6
If no, which state?			5
		answered question	81
		skipped question	4

7. Did you complete your primary (elementary) education in Minnesota?			
		Response Percent	Response Count
Yes		85.4%	70
No		14.6%	12
	If no, in which state?		11
	answered question		82
	skipped question		3

8. Did you complete you secondary (middle school and high school) education in Minnesota?			
		Response Percent	Response Count
Yes		88.9%	72
No		11.1%	9
	If no, in which state?		8
	answered question		81
	skipped question		4






9. Did you attend public or private primary and secondary schools?			
		Response Percent	Response Count
Yes		92.6%	75
No		8.6%	7
	Other (please specify)		6
	answered question		81
	skipped question		4

10. My education has covered topics regarding Native American history in Minnesota.			
		Response Percent	Response Count
Strongly Disagree		7.1%	6
Disagree		13.1%	11
Neutral		27.4%	23
Agree		46.4%	39
Strongly Agree		6.0%	5
	Comments		13
	answered question		84
	skipped question		1

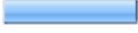

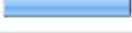
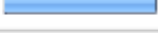

11. I am well-informed of the various Native American Nations in Minnesota.			
		Response Percent	Response Count
Strongly Disagree		13.1%	11
Disagree		35.7%	30
Neutral		28.6%	24
Agree		17.9%	15
Strongly Agree		4.8%	4
	Comments:		8
		answered question	84
		skipped question	1

12. I am aware of the federal policies that have affected Native American people in Minnesota.			
		Response Percent	Response Count
Strongly Disagree		19.3%	16
Disagree		37.3%	31
Neutral		30.1%	25
Agree		10.8%	9
Strongly Agree		2.4%	2
	Comments:		2
		answered question	83
		skipped question	2

13. I can name multiple Native American reservations located within the state of Minnesota.

		Response Percent	Response Count
Strongly Disagree		19.5%	16
Disagree		43.9%	36
Neutral		15.9%	13
Agree		18.3%	15
Strongly Agree		2.4%	2
	Comments:		6
	answered question		82
	skipped question		3






14. My education has included information about the United States-Dakota Conflict of 1862.

		Response Percent	Response Count
Strongly Disagree		24.1%	20
Disagree		20.5%	17
Neutral		22.9%	19
Agree		27.7%	23
Strongly Agree		4.8%	4
	Comments:		7
	answered question		83
	skipped question		2




15. My education has covered various topics of Native American women's history in Minnesota.			
		Response Percent	Response Count
Strongly Disagree		26.5%	22
Disagree		34.9%	29
Neutral		28.9%	24
Agree		8.4%	7
Strongly Agree		1.2%	1
	Comments:		3
	answered question		83
	skipped question		2

16. I have been taught about gender roles in Native American cultures in Minnesota.			
		Response Percent	Response Count
Strongly Disagree		25.3%	21
Disagree		33.7%	28
Neutral		22.9%	19
Agree		16.9%	14
Strongly Agree		1.2%	1
	Comments:		2
	answered question		83
	skipped question		2





17. I am aware of the marital traditions of Dakota and Ojibwe Nations.

		Response Percent	Response Count
Strongly Disagree		26.5%	22
Disagree		47.0%	39
Neutral		21.7%	18
Agree		3.6%	3
Strongly Agree		1.2%	1
	Comments:		1
	answered question		83
	skipped question		2

18. I have been taught about Native American women's leadership positions in Tribal governments.

		Response Percent	Response Count
Strongly Disagree		26.8%	22
Disagree		42.7%	35
Neutral		20.7%	17
Agree		9.8%	8
Strongly Agree		0.0%	0
	Comments:		1
	answered question		82
	skipped question		3


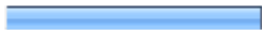


19. I am aware of the importance of grandmothers in Native American cultures in Minnesota.

		Response Percent	Response Count
Strongly Disagree		21.7%	18
Disagree		39.8%	33
Neutral		21.7%	18
Agree		16.9%	14
Strongly Agree		0.0%	0

Comments: 2

answered question	83
skipped question	2






20. I can name the two Indian Boarding Schools that were once institutions in Minnesota.

		Response Percent	Response Count
Strongly Disagree		42.2%	35
Disagree		47.0%	39
Neutral		9.6%	8
Agree		1.2%	1
Strongly Agree		0.0%	0

Comments: 3

answered question	83
skipped question	2




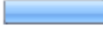

21. I am informed of the current struggles Native American women endure in Minnesota.

		Response Percent	Response Count
Strongly Disagree		24.4%	20
Disagree		45.1%	37
Neutral		14.6%	12
Agree		13.4%	11
Strongly Agree		2.4%	2

Comments: 2






	answered question	82
	skipped question	3

22. I have been informed of the high rates of Native American women who are forced into sex trafficking.

		Response Percent	Response Count
Strongly Disagree		25.6%	21
Disagree		39.0%	32
Neutral		12.2%	10
Agree		18.3%	15
Strongly Agree		4.9%	4

Comments: 2

	answered question	82
	skipped question	3

23. I can name three famous Native American women.			
		Response Percent	Response Count
Strongly Disagree		21.7%	18
Disagree		50.6%	42
Neutral		15.7%	13
Agree		9.6%	8
Strongly Agree		2.4%	2
	Comments:		3
	answered question		83
	skipped question		2

24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?		
		Response Count
		80
	answered question	80
	skipped question	5

25. Where did you learn your information about Native American women in Minnesota?		
		Response Count
		76
	answered question	76
	skipped question	9

Page 12, Q24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?		
1	The history	Feb 2, 2012 2:29 PM
2	In general more...most of my classes have been taught by men who think that it is not their role to teach about the feminine side of life.	Feb 2, 2012 8:37 AM
3	What is the most difficult thing they need to deal with	Feb 2, 2012 8:06 AM
4	Traditional cultural values and the regulations of marriage amongst different tribes.	Feb 2, 2012 8:00 AM
5	I would like to learn about their struggles and journey and most of all how they feel about the changes in minnesota and how it's taken over by whites now and left them behind.	Feb 1, 2012 10:13 PM
6	I don't know enough about Native American women to know what I want to learn about.	Feb 1, 2012 9:11 PM
7	yes	Feb 1, 2012 4:44 PM
8	How they live their every day lives.	Feb 1, 2012 2:59 PM
9	How were they looked at by their community	Feb 1, 2012 1:58 PM
10	Who they are, what they did and when it happened	Feb 1, 2012 11:49 AM
11	Culture, problems they face, historical figures...	Feb 1, 2012 9:37 AM
12	they're importance in the feminist movement	Feb 1, 2012 7:43 AM
13	How do they feel about how the culture is today?	Jan 31, 2012 11:25 PM
14	yeah	Jan 31, 2012 7:10 PM
15	I would like to know about their history.	Jan 31, 2012 6:40 PM
16	How did the Native Americans get to Minnesota and what were their struggles.	Jan 31, 2012 6:40 PM
17	A lot more than I do now. Maybe more about the history of women and there "place" in the Native American Community	Jan 31, 2012 3:59 PM
18	the things they are put through	Jan 31, 2012 1:04 PM
19	The history of the women in the tribe and the roles they play	Jan 31, 2012 12:49 PM
20	What is their most important/respected role they have in their culture?	Jan 31, 2012 12:28 PM
21	The history and the roles they play within the tribes	Jan 31, 2012 11:13 AM
22	no	Jan 31, 2012 10:26 AM
23	The history of important women in Native American Culture	Jan 31, 2012 10:08 AM
24	their roles in society	Jan 31, 2012 10:02 AM

Page 12, Q24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?		
25	about their struggles and roles in society	Jan 31, 2012 9:55 AM
26	Anything	Jan 31, 2012 9:48 AM
27	how these women impact women of today	Jan 31, 2012 9:07 AM
28	I would like to know about the impact in the area, any important events, etc.	Jan 31, 2012 8:54 AM
29	More about their culture and what its like to be native america.	Jan 31, 2012 8:44 AM
30	Yea why not	Jan 31, 2012 8:42 AM
31	Everything. I know virtually nothing other than baseline, generalized knowledge.	Jan 31, 2012 7:57 AM
32	Everything about their culture, way of life, how to preserve their culture...	Jan 31, 2012 7:01 AM
33	what were they all about and their role in making women successful	Jan 30, 2012 8:09 PM
34	what tribe is found in minnesota	Jan 30, 2012 3:12 PM
35	Based on the questions provided earlier I would want to learn more about each of them. The grandmothers roles and sex trafficking caught my attention the most.	Jan 30, 2012 1:28 PM
36	Native American Womens role in society?	Jan 30, 2012 9:55 AM
37	Yes	Jan 30, 2012 7:30 AM
38	I would like to learn more about their schooling and how it differs from the male Native Americans.	Jan 29, 2012 10:12 PM
39	I would like to know their history in Minnesota better, their struggles and what can we do to make their lives better.	Jan 29, 2012 9:43 PM
40	What are some of the main struggles that these women face that differ from those of other ethnicities here in Minnesota.	Jan 29, 2012 8:12 PM
41	Anything. I feel like information about Native Americans in Minnesota is not taught enough in school.	Jan 29, 2012 7:11 PM
42	Women Sex Trafficking	Jan 29, 2012 4:09 PM
43	Where it all started	Jan 29, 2012 4:06 PM
44	About their struggles.	Jan 29, 2012 2:04 PM
45	Why all native american's still get special treatment today.	Jan 28, 2012 6:51 PM
46	issues about them, because honestly I don't know anything about that subject	Jan 27, 2012 1:07 PM
47	The culture	Jan 27, 2012 12:53 PM
48	I would like to learn many different areas. I have not been taught about much in	Jan 27, 2012 12:35 PM

Page 12, Q24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?		
	this area.	
49	How much of an effect they have had in history.	Jan 27, 2012 12:15 PM
50	Names of tribes	Jan 27, 2012 8:53 AM
51	I would be open to any new information about the Native American women. It is a relatively new topic to me, where any information would be valued.	Jan 26, 2012 10:42 PM
52	Who was the most influential in Minnesota history and why.	Jan 26, 2012 5:26 PM
53	How they feel about the youth of today.	Jan 26, 2012 4:18 PM
54	Topics in this questionnaire, made me realize how little I know about Native Americans	Jan 26, 2012 3:52 PM
55	Everything. Seriously. I also agree that these are an oppressed group of people who need to have their history learned and respected.	Jan 26, 2012 3:43 PM
56	roles in tribal nation, efforts toward gender equity in both tribal nations & larger U.S.	Jan 26, 2012 3:15 PM
57	how women are treated in their tribes	Jan 26, 2012 2:36 PM
58	Their power, struggles, and achievements.	Jan 26, 2012 2:28 PM
59	how they are treated in the tribes	Jan 26, 2012 2:18 PM
60	More about gender roles and the difference between tribes	Jan 26, 2012 1:30 PM
61	I would like to learn as much as possible. There hasn't been many opportunities to learn about their cultures.	Jan 26, 2012 12:59 PM
62	Everything. I have native american in my blood and i know nothing about nothing. Schools systems fail to teach things about Natives besides that Americans have taken their land and mistreated them. Otherwise i don't know anything about the culture.	Jan 26, 2012 12:19 PM
63	Yes	Jan 26, 2012 11:24 AM
64	What schools there are and what struggles they have to provide the help for them.	Jan 26, 2012 11:01 AM
65	The main roles of women	Jan 26, 2012 10:33 AM
66	I would like to know about their lifestyle(s). How they've changed overtime.	Jan 26, 2012 10:18 AM
67	The hardships they had to go through when our country had just started.	Jan 26, 2012 9:52 AM
68	How they're striving to overcome diversity	Jan 26, 2012 8:11 AM
69	I would be willing to hear their side. If I could learn something, it would be in regards to their spirituality. Maybe that's a wrong answer.	Jan 26, 2012 3:35 AM

Page 12, Q24. If you were given the chance to learn anything about Native American women in Minnesota, what would you like to know?		
70	More about their education	Jan 25, 2012 5:25 PM
71	The good and the bad!	Jan 25, 2012 3:46 PM
72	Are they happy with their lives and what does it entail.	Jan 25, 2012 2:03 PM
73	what they enjoy doing	Jan 25, 2012 11:21 AM
74	More about their married life and what a typical day is like for them.	Jan 25, 2012 9:58 AM
75	I would like to know if they go through the same struggles we do, in their culture.	Jan 25, 2012 6:54 AM
76	How far they have come politicaly, culturaly, and socially throughout history.	Jan 24, 2012 3:18 PM
77	everything	Jan 24, 2012 3:07 PM
78	How their life style was	Jan 24, 2012 2:16 PM
79	What their roles in the community are and/or what struggles do they face that can be resolved.	Jan 23, 2012 7:32 PM
80	What role they had in the culture? What was it like to walk a day in their shoes?	Jan 23, 2012 7:06 PM

Page 12, Q25. Where did you learn your information about Native American women in Minnesota?		
1	only things they taught in US history in high school	Feb 2, 2012 2:29 PM
2	I learned most of the information in my American Indian Studies and Ethnic Studies Classes.	Feb 2, 2012 8:37 AM
3	School	Feb 2, 2012 8:06 AM
4	I have not learned anything about Native American women in Minnesota.	Feb 2, 2012 8:00 AM
5	I haven't learned about them.	Feb 1, 2012 10:13 PM
6	I haven't.	Feb 1, 2012 9:11 PM
7	An ethnics course in college.	Feb 1, 2012 2:59 PM
8	School and movies,	Feb 1, 2012 1:58 PM
9	History Class	Feb 1, 2012 11:49 AM
10	History of minnesota at inverhills community college	Feb 1, 2012 9:37 AM
11	high school	Feb 1, 2012 7:43 AM
12	Red Wing High School	Jan 31, 2012 11:25 PM
13	my parents are divorced and my dad dated a native american woman for 6 years so i got to know a lot about their culture.	Jan 31, 2012 7:10 PM
14	school	Jan 31, 2012 6:40 PM
15	Johnson Senior High School	Jan 31, 2012 6:40 PM
16	I learned some in grade school and a little bit in my Minnesota History class at Normandale Community College	Jan 31, 2012 3:59 PM
17	law enforcement classes	Jan 31, 2012 1:04 PM
18	High School history class	Jan 31, 2012 12:49 PM
19	I don't know much about this subject but what I do know I learned in High School.	Jan 31, 2012 12:28 PM
20	In my high school history class	Jan 31, 2012 11:13 AM
21	it would have only been in my high school	Jan 31, 2012 10:26 AM
22	Middle school	Jan 31, 2012 10:08 AM
23	no where	Jan 31, 2012 10:02 AM
24	high/middle school history class	Jan 31, 2012 9:55 AM
25	Not being from Minnesota, I haven't learned anything specifically about the Native Americans in Minnesota, but I have learned a few things about various	Jan 31, 2012 9:48 AM

Page 12, Q25. Where did you learn your information about Native American women in Minnesota?		
	tribes located throughout the United States	
26	Visiting reservations	Jan 31, 2012 8:54 AM
27	haven't learn anything much about native americans	Jan 31, 2012 8:44 AM
28	From others	Jan 31, 2012 8:42 AM
29	I didn't.	Jan 31, 2012 7:57 AM
30	MSU: Mankato	Jan 30, 2012 3:12 PM
31	In high school there was a brief unit in history class.	Jan 30, 2012 1:28 PM
32	American History class in High School.	Jan 30, 2012 9:55 AM
33	High school	Jan 30, 2012 7:30 AM
34	From History of MN at Dakota County Tech last year	Jan 29, 2012 10:12 PM
35	I did not learn anything about them.	Jan 29, 2012 9:43 PM
36	Throughout the Gender and Women studies that I have taken throughout college, as well as readings and articles that have been assigned throughout my years of education.	Jan 29, 2012 8:12 PM
37	Mostly in college	Jan 29, 2012 7:11 PM
38	NA	Jan 29, 2012 4:09 PM
39	Middle school history class mostly	Jan 29, 2012 4:06 PM
40	In school.	Jan 29, 2012 2:04 PM
41	High School history	Jan 28, 2012 6:51 PM
42	I haven't I leaned a little bit when I was helping my dad to study for citizenship.	Jan 27, 2012 1:07 PM
43	Friends	Jan 27, 2012 12:53 PM
44	I learned a little about it in high school and more in my Gender Women's Studies class in College.	Jan 27, 2012 12:35 PM
45	In high school, we briefly discussed Native Americans in general, but never went in depth.	Jan 27, 2012 12:15 PM
46	NA	Jan 27, 2012 8:53 AM
47	Anthropology 101 and Sixth grade social studies	Jan 26, 2012 10:42 PM
48	Elementary, Jr. High, and High School.	Jan 26, 2012 5:26 PM
49	Most was in my Native American Ethnics class at MSU.	Jan 26, 2012 4:18 PM

Page 12, Q25. Where did you learn your information about Native American women in Minnesota?		
50	I do not know much, but what I do know is from Amy Magnus, professor at SCC	Jan 26, 2012 3:52 PM
51	Hearsay. I never learned anything about Native Americans in school.	Jan 26, 2012 3:43 PM
52	Everything that I have learned about Native American women has been in college. Otherwise, there was little to no mention of Native Americans in middle or high school.	Jan 26, 2012 3:15 PM
53	high school	Jan 26, 2012 2:36 PM
54	GWS classes at MSU	Jan 26, 2012 2:28 PM
55	high school	Jan 26, 2012 2:18 PM
56	college class on Minnesota History	Jan 26, 2012 1:30 PM
57	History of Mass Media	Jan 26, 2012 12:59 PM
58	I haven't learned anything.	Jan 26, 2012 12:19 PM
59	Mostly in the community	Jan 26, 2012 11:24 AM
60	in highschool	Jan 26, 2012 11:01 AM
61	My middle/ highschool	Jan 26, 2012 10:33 AM
62	In elementary school we had a Native American DAy speaker come in once per year.	Jan 26, 2012 10:18 AM
63	I honestly have no learned much at all but the little i do know would have to be from my American History Class in high school.	Jan 26, 2012 9:52 AM
64	In school	Jan 26, 2012 8:11 AM
65	I don't have any information about Native American Women. Men write history books, everything I have learned is war orientated.	Jan 26, 2012 3:35 AM
66	I have not learned about them.	Jan 25, 2012 5:25 PM
67	A little in school. But mostly from friends and family.	Jan 25, 2012 3:46 PM
68	Elementary school and High School. Also learned some traditions they have from 1/2 native american cousin.	Jan 25, 2012 2:03 PM
69	school	Jan 25, 2012 11:21 AM
70	We learned some about Native American women in Minnesota in some of my history classes during school.	Jan 25, 2012 9:58 AM
71	I never specifically learned about women, but rather the race as a whole.	Jan 25, 2012 6:54 AM
72	Elementary School	Jan 24, 2012 3:18 PM
73	no where	Jan 24, 2012 3:07 PM
74	My High School	Jan 24, 2012 2:16 PM
75	N/A	Jan 23, 2012 7:32 PM
76	Friends, School	Jan 23, 2012 7:06 PM

Appendix E: Handout 1, "Womanwork" by Paula Gunn Allen

"Womanwork"

some make potteries

some weave and spin

remember

the Woman/celebrate

webs and making out of own flesh

earth

bowl and urn

to hold water

and ground corn

balanced on heads

and springs lifted

and rivers in our eyes

brown hands shaping

earth into earth

food for bodies

water for fields

they use

old pots

broken

fragments

castaway

bits

to make new
mixed with clay
it makes strong
bowls, jars
new
she
brought
light
we remember this
as we make
the water bowl
broken
marks the grandmother's grave
so she will shape water
for bowls
for food growing
for bodies
eating
at drink
thank her

Paula Gunn Allen, (1982).

Appendix F: Handout 2, Elsie Two Bear Cavender's Story

"Decolonizing the 1862 Death Marches" by Waziyatawin Angela Wilson, (2004, pp.195-198).

"Right after the 1862 conflict, most of the Sioux people were driven out of Minnesota. A lot of our people left to other states. This must have been heartbreaking for them, as this valley had always been their home.

My grandmother, Isabel Roberts (Maza Okiye Win is her Indian name), and her family were taken as captives down to Fort Snelling. On the way most of them [the people] walked, but some of the older ones and the children rode in a cart. In Indian the cart was called *canpahmihma kawitkotkoka*. That means "crazy cart" in Indian. The reason they called the cart that is because it had one big wheel that didn't have any spokes. It was just one big round board. When they went they didn't grease it just right so it squeaked. You could just hear that noise about a mile away. The poor men, women, old people, and children who had to listen to it got sick from it. They would get headaches real bad. It carried the old people and the children so they wouldn't have to walk. Most of the people just walked. Some of them if they were lucky rode horses.

They passed through a lot of towns and they went through some where the people were real hostile to them. They would throw rocks, cans, sticks, and everything they could think of: potatoes, even rotten tomatoes and eggs. They were throwing these things at them, but the Indians still had to walk through the main streets. So they had to take all that. Then when they would pass through the town they would be all right. A lot of those towns I don't know the names of in English. They used to say them in Indian. The two towns that were the worst they had to go through were Henderson and New Ulm, Minnesota. I didn't know the name in English so I said, "Grandfather, do you know how they call them in English?"

"No, I just know their Indian names," he said.

So then I had to go to Mr. Fred Pearsall. In Indian his name was Wanbdi Ska (White Eagle). He was a white man, but he knew a lot of things about the conflict. He talked Indian just like we do. He knew all those things that happened and he knew just what words to use to describe the times. So I was able to get the names of those towns. They were the worst ones they had to go through.

When they came through New Ulm they threw cans, potatoes, and sticks. They went on through the town anyway. The old people were in the cart. They were coming to the end of the town and they thought they were out of trouble. Then there was a big

building at the end of the street. The windows were open. Someone threw hot, scalding water on them. The children were all burned and the old people too. As soon as they started to rub their arms the skin just peeled off. Their faces were like that, too. The children were all crying, even the old ladies started to cry, too. It was so hard it really hurt them but they went on.

They would camp some place at night. They would feed them, giving them meat, potatoes, or bread. But they brought the bread in big lumber wagons with no wrapping on them. They would just throw it on the ground. They would have them sleep in either cabins or tents. When they saw the wagons coming they would come out of there. They had to eat food like that. So, they would just brush off the dust and eat it that way. The meat was the same way. They had to wash it and eat it. A lot of them got sick. They would get dysentery and diarrhea and some had cases of whooping cough and smallpox. This went on for several days. A lot of them were complaining that they drank the water and got sick. It was just like a nightmare going on this trip.

It was on this trip that my maternal grandmother's grandmother was killed by white soldiers. My grandmother, Maza Okiye Win, was ten years old at the time and she remembers everything that happened on this journey. The killing took place when they came to a bridge that had no guard rails. The horses or stock were getting restless and were very thirsty. So, when they saw water they wanted to get down to the water right away, and they couldn't hold them still. So, the women and children all got out, including my grandmother, her mother, and her grandmother.

When all this commotion started the soldiers came running to the scene and demanded to know what was wrong. But most of them [the Dakota] couldn't speak English and so couldn't talk. This irritated them and right away they wanted to get rough and tried to push my grandmother's mother and her grandmother off the bridge, but they only succeeded in pushing the older one off and she fell in the water. Her daughter ran down and got her out and she was all wet, so she took her shawl off and put it around her. After this they both got back up on the bridge with the help of the others who were waiting there, including the small daughter, Maza Okiye Win.

She was going to put her mother in the wagon, but it was gone. They stood there not knowing what to do. She wanted to put her mother someplace where she could be warm, but before they could get away, the soldier came again and stabbed her mother with a saber. She screamed and hollered in pain, so she [her daughter] stooped down to help her. But her mother said, "Please daughter, go. Don't mind me. Take your daughter and go before they do the same thing to you. I'm done for anyway. If they kill you the children will have no one." Though she was in pain and dying she was still concerned about her daughter and little granddaughter who was standing there and witnessed all this. The daughter left her mother there at the mercy of the soldiers, as she knew she had a

responsibility as a mother to take care of her small daughter.

"Up to today we don't even know where my grandmother's body is. If only they had given the body back to us we could have given her a decent funeral," Grandma said. So, at night, Grandma's mother had gone back to the bridge where her mother had fallen. She went there but there was no body. There was blood all over the bridge but the body was gone. She went down to the bank. She walked up and down the bank. She even waded across to see if she could see anything on the other side, but no body, nothing. So she came back up. She went on from there not knowing what happened to her or what they did with the body. So she really felt bad about it. When we were small Grandma used to talk about it. She used to cry. We used to cry with her.

Things happened like this but they always say the Indians are ruthless killers and that they massacred white people. The white people are just as bad, even worse. You never hear about the things that happened to our people because it was never written in the history books. They say it is always the Indians who were at fault."

Appendix G: Handout 3, "She Dances" by Heid E. Erdrich

"She Dances"

The drum begins and she
Raises her hand to lift
The female-feathered fan.
She moves slowly, heavy
in her buckskin, heavy
with the possibility of life.
Her neat fringe beats along
With the drum as she steps.
Full sun in full leather and
she wills herself not to sweat.
I pray the long days in the arena,
nights sleeping on the ground,
make her ready to dance labor.

Though it's my right, I never dance.
Not in a shawl, with fluid moving fingers,
not with beads offered up leggings,
no satin-worked ribbons or cones sewn
in V-shape have ever drawn an arrow down
my hips to point the way to being woman.

But I once dreamed my friend a dress:
one in slipping honey colors of satin
with black bands. Its music came with,
its cones jangling and flashing near each
flower-printed cloth outfit then on to the next.
And now I dream her another dress,
the one for labor, a traditional: deep blue,
the midnight wool blue shot with red
that all her ancestors would recognize,
the heavy dress of history,
the one made of flags
and ration blankets and blood.

Heid. E. Erdrich, (2002).

Appendix H: Handout 4, "Butter Maiden and Maize Girl Survive Death Leap" by Heid E. Erdrich

"Butter Maiden and Maize Girl Survive Death Leap"

Even now, Native American Barbie gets only so many roles:

Indian Princess, Pocahontas, or, in these parts, Winona—

maiden who leapt for brave love from the rock

that overlooks that river town where eagles mate.

In my day, she might have been asked to play

Minnehaha, laughing waters, or the lovely one

in the T.V. corn oil ads: "We call it maize..."

Or even Captain Hook's strangely Asian Tiger Lily.

Oh, what I would have done for a Chippewa Barbie!

My mother refused to buy tourist souvenir princesses

in brown felt dresses belted with beads, stamped Made in China.

"They're stunted," Mom would say. Her lips in that line

that meant she'd said the last word. She was right, those dolls'

legs were stubby as toddlers, though they wore sexy women's

clothes. They were brown as Hershey bars and,

Mom pointed out,

clothes in bandanas and aprons were sold as "Southern Gals."

Most confusing was the feather that sprouted at the crown of each doll's braided hair. "Do they grow there?" a playmate once asked, showing me the doll her father bought her at Mount Rushmore. I recall she gazed at my own brown locks then stated, "Your mother was an Indian Princess."

My denial came in an instant. My mother had warned me: "Tell them that our tribe didn't have any royalty." But there was a problem with believability, you see.

Turns out Mom had floated in the town parade in feathers, raven wig and braids, when crowned "Maiden: to the college "Brave" in the years before she married. Oh, Mom... you made it hard on us, what you did at eighteen, and worse, the local rumor that it was *you* on the butter box from the Land O'Lakes that graced most tables in our tiny town. You are their toast each morning, you the object of the joke, the trick boys learned of folding the fawn-like Butter Maiden's naked knees up to her chest to make a pair of breasts! I cannot count the times I argues for mom's humble status. How many times I insisted she was no princess, though a beauty who just happened to have played along in woodland drag

one day.

I wonder, did my sisters have to answer for the princess?

Did you?

Couldn't we all have used a real doll, a round, brown, or freckled.
jeans and a shawl-wearing pow-wow teen queen? A lifelike

Native Barbie—

better yet, two who take the plunge off lover's leap in tandem
and survive.

Heid. E. Erdrich, (2002).

Appendix I: Handout 5, "Fantasia Revolution" by Paula Gunn Allen

"Fantasia Revolution"

We had dreams
about the crystal sun
the juniper wind, apple
blossoms and glowing evenings
comfort and quietude

we had dreams
lollipops and no one crying
no pain—and love if not
everlasting
solid and smiling everyday

we had dreams about great ships sailing wind filling all speed ahead
never becalmed, no one dead,
no rotting bodies on the deck
no witness to inexplicable agony

we had dreams garlands from gardens
nobody had to tend
ice cream cones piling
sidewalks high

shade for the asking
from every uncomfortable
ray of sun
water enough for everything
lawns and trees
flowers and livestock
children running in sprinklers
water for the taking
every day

we had dreams
soft conversations in
the lamplight, hands to hold
slim and strong whenever
we needed, voices filled
with understanding and strength
for every fear
and every tear dried
by gentle caring touch

we had dreams
that did not include random bullets
sudden death and no clouds
exploding to rain death
on helpless heads

we dreamed we would never be helpless

we had dreams

we bought on time

amortization forever

and no one would every

have to pay the bills

we had dreams

someone would always save us

mother always did

even when she didn't want to

even when we made her mad

even when we broke her china

and her heart

we had dreams

laughing and crying

talking into loudspeakers

shouting out claims

and never thought how

to make them come true

we had dreams

of glory and taking

down every flag from every

highest hill
and no one would be found
face down in two inches of water
drowned on booze and disaster

we had dreams
that did not include spit
on the sidewalk, in the gutters,
but only clean skies
and apple pie, organically sweet
every day
and the endlessly billowing
wheat, and sailing ships
and all the pure water
we could drink for free
and play in

we had dreams
that we could demand pain away
and guilt and the necessary consequences
of our dreams that mothers would pay
if we dreamed hard enough
and played hard enough
and the nasty old piper
never called for his fee

we had dreams
and when they didn't come true
we had curses

we cursed the lollipops
we cursed the ice cream
we cursed the wheat
the cornucopia
the great sailing ships
and the sea
the mother
the sidewalks
the highest hills
and the trickling ditch
we cursed the livestock
and the stereos
the loudspeakers and the glory
we cursed crying and apple pie
we cursed suffering and anguish
the pipers who demanded to be paid
the ones who paid and complained
about the mess we made
we cursed fine china plates
filled with hard-earned harvests
we cursed love and freedom

we cursed crystal sun
and shade.

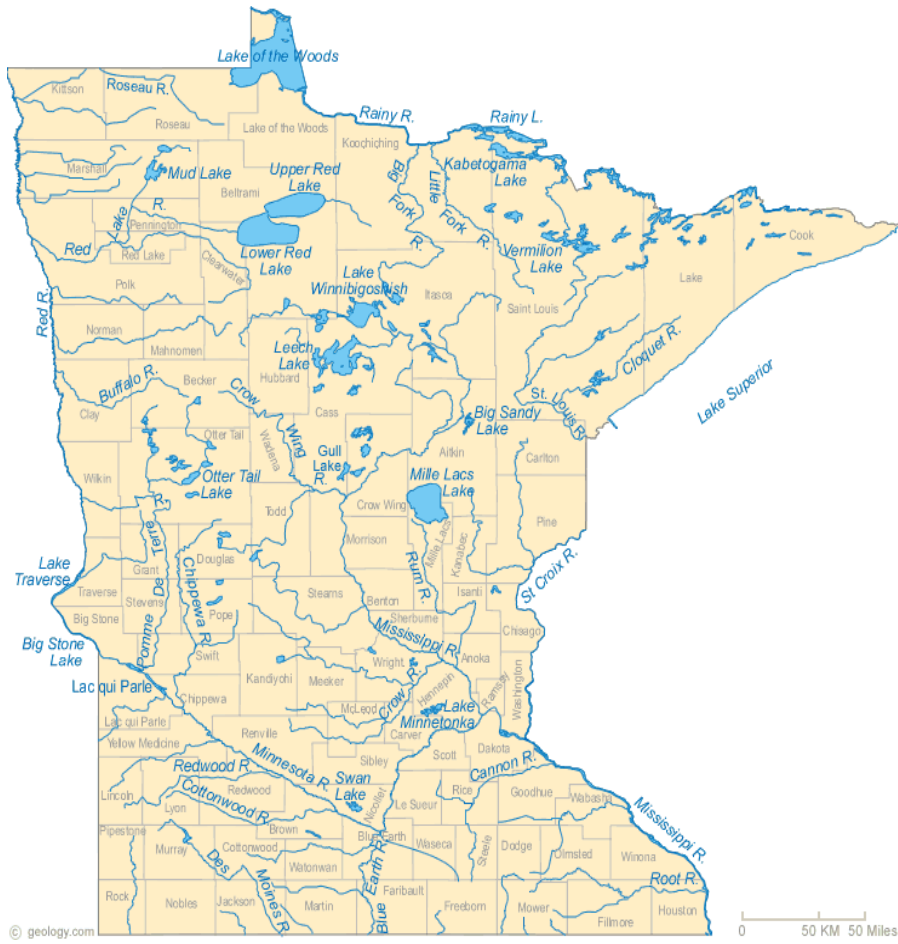
Paula Gunn Allen, (1988).

Appendix J: Images for Presentation

Slide 1: Commemorate the Past, Theorize the Present, Envision the Future: An Educational Workshop on the Indigenous Women of Minnesota



Slide 4: Minnesota: Becoming a State



Slide 6: Native Women of Minnesota



Slide 8: Traditional gender roles



Slide 9: Family Life



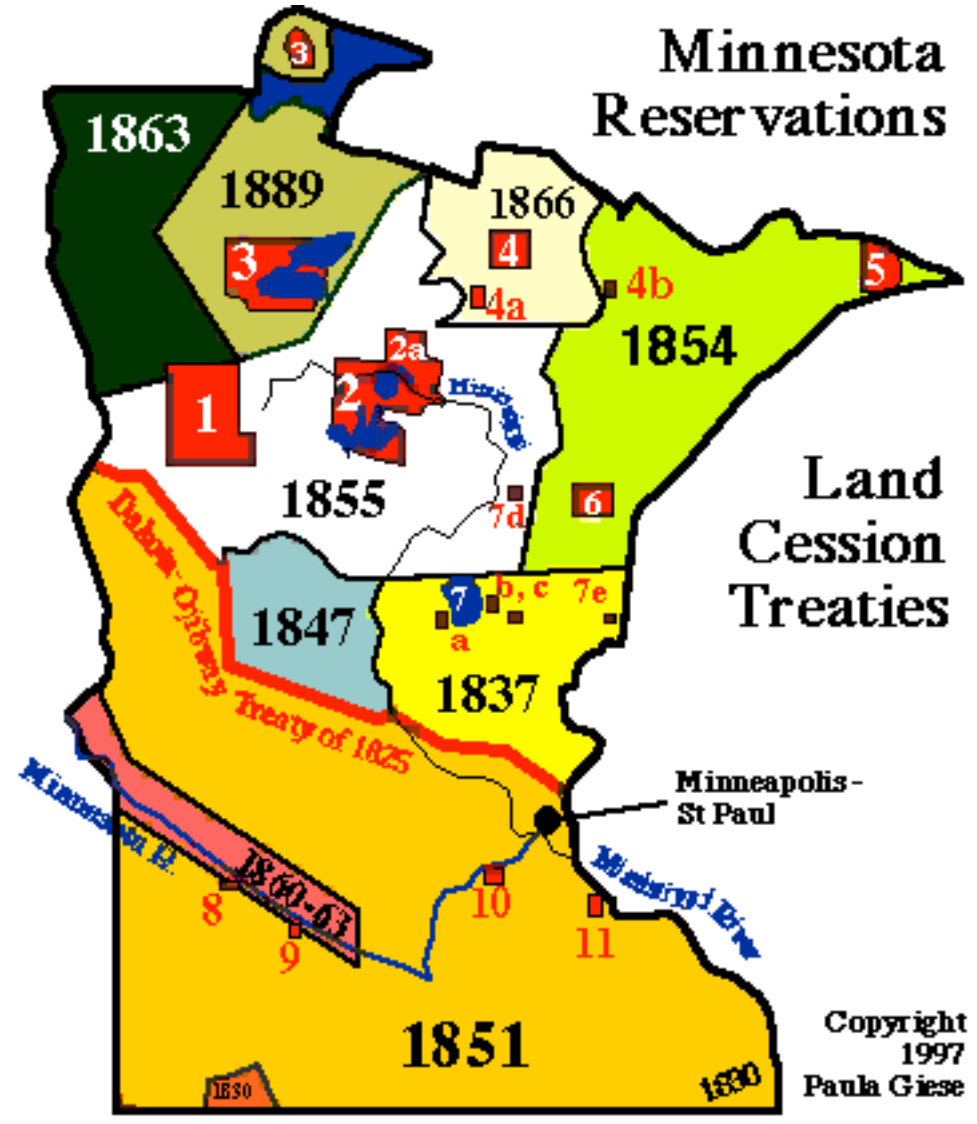
Slide 10: Societal Roles



Slide 11: Grandmothers



Slide 13: Colonization – Reservations



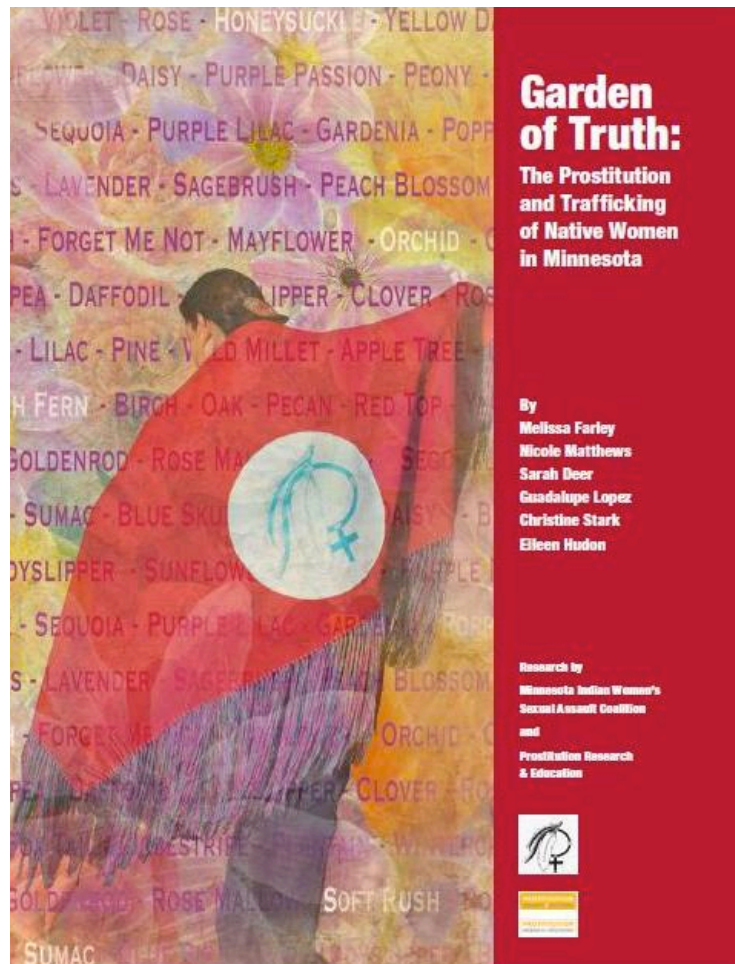
Slide 14: Native Women's Contemporary Position



Slide 15: Sex Trafficking



Slide 17: Ways to Become Involved



References

- Adams, J. S., & N. C. Gustafson. (2012). Minnesota. In *Encyclopædia Britannica*. Retrieved from <http://www.britannica.com/EBchecked/topic/384342/Minnesota>.
- Ahern, W. H. (1984). Indian education and bureaucracy: The school at Morris 1887-1909. *Minnesota History*, 82-98. Retrieved from <http://www.mnhs.org/mnhistory>
- Albers, P., & Medicine, B. (1983). The Role of Sioux women in the production of ceremonial objects: The case of the star quilt. In P. Albers & B. Medicine (Eds.), *The hidden half: Studies of Plains Indian Women*, (pp. 123-142). Lanham, MD: University Press of America Inc.
- Anderson, G.C., & Woolworth, A.R. (Eds.). (1988). *Through Dakota eyes: Narrative accounts of the Minnesota Indian war of 1862*. St. Paul, MN: Minnesota Historical Society Press.
- Bell, L.A., & Griffin, P. (2007). Designing social justice education courses. In M. Adams, L.A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed), (pp. 67-88). New York, NY: Taylor & Frances Group, LLC.
- Bricker-Jenkins, M., & Hooyman, N. (1986). Feminist pedagogy in education for social change. *Feminist Teacher*, 2(2), 36-42.
- Buffalohead, P.K. (1983). Farmers, warriors, traders: A fresh look at Ojibway women. *Minnesota History*. 236-244. Retrieved from <http://www.mnhs.org/mnhistory>
- Bysiewicz, S. R., & Van de Mark, R. E. (1975). The legal status of the Dakota Indian woman. *American Indian Law Review*, 3(2), 255-312. Retrieved from <http://www.jstor.org>
- Csekeagnes. (2008, August 26). White Buffalo Calf Woman: Native American story [Video file]. Retrieved from <http://www.youtube.com/watch?v=MRfmU0b-NWg>
- Demallie, R.J. (Ed.). (2001). *Handbook of North American Indians* (Vol. 1-2). Washington DC: Smithsonian Institute.
- Erdrich, H. E. (2002). Butter maiden and maize girl survive death leap. In H. E. Erdrich & L. Tohe (Eds.), *Sister Nations: Native American women writers on community* (pp. 112-113). St. Paul, MN: Minnesota Historical Society.
- Erdrich, H. E. (2002). She dances. In H. E. Erdrich & L. Tohe (Eds.), *Sister Nations: Native American women writers on community* (p. 29). St. Paul, MN: Minnesota Historical Society.

- Gagnon, G. O. (2011). *Culture and customs of the Sioux Indians*. Santa Barbara, CA: Greenwood.
- Gonzalez, P. (1992). Ojibwa women and marriage from traditional to modern society. *Wicazo Sa Review*, 8(1), 31-34. Retrieved from <http://www.jstor.org>
- Good Star Woman, (1934). Good star woman's recollections. In G.C. Anderson & A.R. Woolworth (Eds.), *Through Dakota eyes: Narrative accounts of the Minnesota Indian war of 1862* (pp. 36-39). St. Paul, MN: Minnesota Historical Society Press.
- Graves, K.D. & Ebbott, E. (Eds.). (2006). *Indians in Minnesota* (5th ed.). Minneapolis, MN: University of Minnesota Press.
- Griffin, P., & Ouellett, M.L. (2007). Facilitating social justice education courses. In M. Adams, L.A. Bell, & P. Griffin (Eds.), *Teaching for diversity and social justice* (2nd ed), (pp. 89-113). New York, NY: Taylor & Frances Group, LLC.
- Gunn Allen, P. (1982). *Shadow country*. Los Angeles, CA: Regents of the University of California Produced by UCLA Publication Services Department.
- Gunn Allen, P. (1988). *Skins and bones: Poems 1979-87*. West End Press.
- Harding, S. (Ed.). (2004). *The feminist standpoint theory reader: Intellectual & political controversies*. New York, NY: Routledge.
- Hassrick, R.B. (1964). *The Sioux: Life and customs of a warrior society*. Norman, OK: University of Oklahoma Press.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.
- Johnston, B. (1976). *Ojibway heritage*. New York, NY: Columbia University Press.
- Krogseng, K. (2001). Minnesota v. Mille Lacs Band of Chippewa Indians. *Ecology Law Quarterly*, 27(1), 771-797. Retrieved from <http://www.jstor.org>
- Landes, Ruth. (1969). *The Ojibway woman*. New York, NY: AMS Press.
- Lass, W. E. (1998). *Minnesota: A history* (2nd ed.) New York, NY: W. W. Norton & Company, Inc.
- Leckenby, D. & Hesse-Biber, S.N. (2007). Feminist approaches to mixed-methods research. In S. N. Hesse-Biber & P.L. Leavy (Eds.), *Feminist research practices: A primer* (pp. 249-292). Thousand Oaks, CA: Sage Publications.

- Lomawaima, K. T. (1993). Domesticity in the federal Indian schools: The power of authority over mind and body. *American Ethnologist*, 20(2), 227-240. Retrieved from <http://www.ebscohost.com>
- Mashpedia. (n.d.). Native American boarding schools [video file]. Retrieved from http://www.mashpedia.com/Native_American_boarding_schools
- Mihesuah, D.A. (1996). Commonalty of difference: American Indian women and history. *American Indian Quarterly*, 20(1, Special Issue: Writing about American Indians), 15-27. Retrieved from <http://www.jstor.org>
- Miner-Rubino, K. & Jayarante, T.E. (2007). Feminist survey research. In S. N. Hesse-Biber & P.L. Leavy (Eds.), *Feminist research practices: A primer* (pp. 293-328). Thousand Oaks, CA: Sage Publications.
- Minnesota Chippewa Tribe. (2012, September). *The Minnesota Chippewa tribe*. Retrieved from <http://www.mnchippewatribe.org/>
- Minnesota Historical Society. (n.d.). *The Dakota people*. Retrieved from <http://www.historicfortsnelling.org/history/american-indians/dakota-people>.
- Minnesota Historical Society. (n.d.). *The Ojibwe people*. Retrieved from <http://www.historicfortsnelling.org/history/american-indians/ojibwe-people>
- Northland's News Center. (2010, November 1). Sex trafficking in Duluth [video file]. Retrieved from <http://www.northlandsnewscenter.com/news/local/sex-trafficking-in-duluth-106498198.html>
- Peacock, T. D., & Day, D. R. (2000). Nations within a nation: The Dakota and Ojibwe of Minnesota. *Daedalus*, 129(3), 137-159. Retrieved from <http://www.ebscohost.com>
- Pierce, A. (2009). *Shattered hearts report: The commercial sexual exploitation of American Indian women and girls in Minnesota*. Report for the Minnesota Indian Women's Resource Center. Print.
- Ramirez, R. K. (2007). Race, tribal nation, and gender: A native feminist approach to belonging. *Meridians*, 7(2), 22-40. Retrieved from <http://www.jstor.org>
- Ramirez, R. K. (2008). Learning across differences: Native and ethnic studies feminisms. *American Quarterly*, 60(2), 303-307. Retrieved from <http://www.jstor.org>
- Reinharz, S. (1992). *Feminist research methods in social research*. New York, NY: Oxford University Press.
- Robertleokelly. (2007, July 24). Indian boarding school abuse [video file]. Retrieved from <http://www.youtube.com/watch?v=p1tiQB8gt5g>

- Ross, L. (2009). From the 'f' word to indigenous/feminisms. *Wicazo Sa Review* 24(2), 39-52. Retrieved from <http://www.jstor.org>
- Small, S. (1995). Action-orientated research: Models and methods. *Journal of Marriage and Family*, 57(4). Retrieved from www.jstor.org
- Smith, A. (2005). *Conquest: Sexual violence and American Indian genocide*. Cambridge, MA: South End Press.
- Smith, A., & Kauanui, J.K. (2008). Native feminisms engage American studies. *American Quarterly*, 60(2), 241-249. Retrieved from <http://www.jstor.org>
- Tolzman, D.H. (Ed.). (2001). *Outbreak and massacre by the Dakota Indians in Minnesota in 1862: Marion P. Satire's minute account of the outbreak, with exact locations, names of all victims, prisoners at camp release, refugees at Fort Ridgley, etc. Complete list of Indians killed in battle and those hung, and those pardoned at Rock Island, Iowa*. Bowie, MD: Heritage Books INC.
- Trennert, R. A. (1982). Educating Indian girls at nonreservation boarding schools, 1878-1920. *The Western Historical Quarterly*, 13(3), 271-290. Retrieved from <http://www.jstor.org>
- Vannote, V. (1999). *Women of White Earth*. Minneapolis, MN: University of Minnesota Press.
- Wakeman, Esther (1960). Esther Wakeman's reminiscences. In G.C. Anderson & A.R. Woolworth (Eds.), *Through Dakota eyes: Narrative accounts of the Minnesota Indian war of 1862* (pp. 53-54). St. Paul, MN: Minnesota Historical Society Press.
- Weist, K. (1983). Beasts of burden and menial slaves: Nineteenth century observations of northern Plains Indian women. In P. Albers & B. Medicine (Eds.), *The hidden half: Studies of Plains Indian Women*, (pp. 29-52). Lanham, MD: University Press of America Inc.
- Whelan, M. K. (1991). Gender and historical archaeology: Eastern Dakota patterns in the 19th century. *Historical Archaeology*, 24(4), 17-32. Retrieved from <http://www.jstor.org>
- Wilson, A. C. (1996). Grandmother to granddaughter: Generations of oral history in a Dakota family. *American Indian Quarterly*, 20(1), 7-13. Retrieved from <http://www.jstor.org>
- Wilson, W. A. (2004) Decolonizing the 1862 death marches. *American Indian Quarterly*, 28(1), 185-215. Retrieved from <http://www.jstor.org>