

ENRICHMENT GUIDE

COPPER HORNS IN WATER

AMPLIFY – FIRST STAGE'S BIPOC PLAY SERIES

PROUD CORNERSTONE MEMBER



UNITEDPERFORMINGARTSFUND



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DEAR EDUCATORS AND PARENTS,

North is a curious Underwater Creature who has earned their Copper Horns, a coming-of-age ritual that gives these young creatures power under water. North will soon learn the importance of their horns when they need to summon their strength – and with the collective power of their friends – to save the day. Based in an Anishinaabe storytelling tradition, tune in as students from Milwaukee’s Indian Community School perform this fun-filled story for the entire family.

Enclosed in this enrichment guide is a range of materials and activities intended to help you discover connections within the play through the curricula. It is our hope that you will use the experience of attending the theater and seeing COPPER HORNS IN WATER with your students as a teaching tool. Use this guide to best serve your children – pick and choose, or adapt, any of these suggestions for discussions or activities. We encourage you to take advantage of the enclosed student worksheets – please feel free to photocopy the sheets for your students, or the entire guide for the benefit of other teachers.

Enjoy the show!



Julia Magnasco
Education Director
(414) 267-2971
Julia@firststage.org

A BRIEF HISTORY OF INDIGENOUS PEOPLE IN WISCONSIN

Adapted from: <https://www.dhs.wisconsin.gov/minority-health/population/amind-pophistory.htm>

The American Indian population in Wisconsin dates back centuries. Their presence in this state predates Wisconsin statehood and the majority of the population who came during that time. Evidence suggests that the early peoples of Wisconsin arrived about 10,000 years ago. Before European contact, American Indians lived throughout the area where Wisconsin is today. American Indians in Wisconsin have a rich cultural heritage that is been passed down from generation to generation by tribal elders. The presence of European settlers drastically altered their way of life. The American Indian population in Wisconsin first saw White settlers with the arrival of French and English fur traders. The first were French trader Jean Nicolet and the missionary Jacques Marquette near the Red Banks in 1634. During this time, fur was the main focus and fur traders and missionaries worked with the American Indians to achieve their objectives for over 150 years.

However, this changed when settlers came to Wisconsin. America began to expand west to make room for the incoming settlers, without regard to the lives of American Indians. By 1871, most American Indians had been placed on reservations and the government discontinued its use of treaties with them. The government changed its focus to “de-Indianizing” this population, creating schools that attempted to rid them of their cultural traditions and ways of life by breaking tribal ties and molding them into the image of white settlers. Some of these schools included Menominee Boarding School at Keshena, Oneida Boarding School at Oneida, Lac du Flambeau Boarding School at Lac du Flambeau, and Tomah Industrial School at Tomah. The Menominee, Ojibwe (Chippewa), Potawatomi, and Ho-Chunk (Winnebago) peoples are among the original inhabitants of Wisconsin. These groups have tribal councils, or governments, which provide leadership to the tribe. American Indians continue to maintain a strong presence in Wisconsin, and traditional beliefs and practices remain prominent in American Indian culture. As with all groups, there are differences in social, economic, and geographic conditions in American Indian communities that affect health status and access to care.

For more than a century, Wisconsin tribes have fought to maintain their sovereignty and self-determination in the face of federal policies of assimilation, allotment, and termination.

INDIAN COMMUNITY SCHOOL



We are grateful for the partnership of Indian Community School for helping First Stage develop this production with their students and staff over the past few months.

Indian Community School, Inc. (ICS) is a private faith-based intertribal school for American Indian children from 4-year-old kindergarten through 8th grade. Serving the Indian community of metro Milwaukee for over 49 years, ICS provides its students a unique learning experience. The mission of the Indian Community School is to cultivate an enduring cultural identity and critical thinking by weaving indigenous teachings with a distinguished learning environment.

- Our Mission: The Indian Community School cultivates an enduring cultural identity and critical thinking by weaving indigenous teachings with a distinguished learning environment.
- Our Values – Sacred Gifts: Our Values are based on the Sacred Gifts from the Creator that express the Indian philosophy of life through fundamental convictions, collective beliefs and exemplary character. Among the many Sacred Gifts given by the Creator, the Indian Community School experience focuses on:
 - Wisdom
 - Love
 - Respect
 - Bravery
 - Humility
 - Honesty
 - Truth
- Our Vision: ICS imparts cultural identity and academic excellence which will light the path forward for our students to sustain our rich legacy.

ANSHINAABE LANGUAGE WORDS

The Anishinaabe are a group of culturally related Indigenous peoples resident in what are now called Canada and the United States. They include the Odawa, Saulteaux, Ojibwe (including Mississaugas), Potawatomi, Oji-Cree, and Algonquin peoples. The Anishinaabe speak Anishinaabemowin, or Anishinaabe languages that belong to the Algonquian language family.

Taken directly from: <https://en.wikipedia.org/wiki/Anishinaabe>

Below is a list of Anishinaabe language words you will hear in *Copper Horns in Water*:

Boozhoo [BOO–Zhoo] – Hello

Miigwetch [ME–GwetCH] – Thank you

Maa–jaan [MA–JAAhn] – Hurry Up

Mino Ayaa [MiNO – AhYAA] – Very Good

Ho–wah! [HO waAH} – Wow!

Animkiing [AH–niim–KING] – Thunderbird

Bezhik, Nizh, Niswe! [Bay–ZHIK, Nii–ZH, Nii–SWAY] – One, two, three

Maa–jaan [MA–John] – Let’s go!

Nindiwaynimaginug [Niin–Dee–WAY–nii–MA–gii–NUG] – My Relatives

INDIGENOUS FOLKTALES

Adapted from: <https://fairytalez.com/region/native-american/>

When Coyote was a Man, or as Europeans might say, “Once Upon a Time,” Native American folk tales were not written down and were only shared out loud. The term Native American is commonly used, but American Indian or Indigenous Americans are also common. Sacred and spiritual in nature, many stories were saved for specific seasons or evenings of the years. Contained in the narratives was often the basis for a tribe’s specific rituals and ceremonies; the stories still act to preserve ancestral history for Native Americans today, and to preserve their heritage and customs.

Native American myths and folklore vary greatly across the great expanse of North, Central and South America; just as the sea turns into plains, turns into mountains, so the myths and deities evolve with the ever-changing landscape. If one thing connects all Native American folklore, it is that of the Great Spirit, and how spiritual forces can be felt and experienced in the physical world. The culture’s folk tales are known to symbolize seasons and nature as they honor our connection to the Earth.

Creation myths abound within Native American folklore, as well as tales explaining how death came into the world. Migration myths are also a common theme, but most pervasive is the wily Trickster archetype. The Trickster is a consistent character within Native American folklore and mythology revealing himself in various animals or deities. Able to balance the vulgar with the sacred, the always mischievous Trickster tales were born from one’s own imagination and meant to delight and entertain rather than to pass down tribal traditions.

Native American folk tales and myths have been gathered and preserved in compilations and anthologies, but the great tradition of oral storytelling remains a vivid and beautiful part of their culture, both inspiring art and revealing ideologies.

Visit: fairytalez.com/region/native-american to learn more about Indigenous cultures and explore a large collection of Native American folktales.

ACTIVITY

Copper Horns in Water is an adaptation of an Indigenous folktale. The writer took a traditional tribal story and turned it into a short play. Many plays, books, and movies are based on folktales or fairytales.

1. Choose an Indigenous Folk Tale from the link above. What are your favorite things about it?
2. Think of how you could tell the story in a new way: a puppet show, a video, a picture book? What sort of things could you use?
3. Write or draw the beginning, middle and end of the story in the boxes below. Include as many details as possible.
4. Working on your own, or with family and friends create your very own telling of the folktale.

BEGINNING	MIDDLE	END

MAKE A DIFFERENCE FOR THE ENVIRONMENT

Adapted from: <https://kidsrights.org/childrens-rights/environment/> and <https://takecareoftexas.org/kids/fun-facts>

The environment is constantly changing – because of both natural processes and human activities. However, the effect of human activities on the climate has dramatically increased, with 95% of the climate change between 1950-2000 due to mankind. This change in the environment has had really damaging effects, like the drying up of natural water sources, pollution of water, air and earth and the extinction of animals and plants.

DID YOU KNOW

- One ton of paper manufactured from recycled paper saves up to 17 trees and uses 50% less water.
- It almost always takes less energy to make a product from recycled materials than it does to make it from new materials. One recycled aluminum can will save enough energy to run a laptop computer for over five hours.
- Small amounts of waste can have a big impact. The oil from one oil change can contaminate up to one million gallons of drinking water—a year’s supply for 50 people.
- Water is a finite resource – even though about 71% of the Earth’s surface is covered by water, less than 1% is available for human use.
- Most glass food and beverage containers are 100% recyclable and can be reused over and over again.
- Plastic beverage bottles can be recycled into other usable items such as fleece, sleeping bags, and backpacks. Recycling just 10 plastic bottles saves enough energy to power a laptop for more than 25 hours.

YOU CAN HELP

We need to work together to protect the environment. Here are some of the smart choices you can make to help take care of our Mother Earth every day.

AT HOME

- Turn off the faucet when you brush your teeth.
- Turn off the lights when you leave a room.
- Turn off the TV and the computer when not using them.
- Take shorter showers.
- Recycle cans, plastic bottles, and other empty containers.

AT SCHOOL

- Choose a lunch box you can use every day.
- Use both sides of a piece of paper.
- Turn off all computers at the end of the day.
- Recycle your paper—don’t throw it away!
- Buy school supplies made out of recycled materials.

IN YOUR COMMUNITY

- Walk, ride your bike, carpool, or ride the bus
- Share or donate toys, games, books, and clothes you don’t need any more.
- Check out books from the library or buy used books.
- Don’t litter.

COMING OF AGE CEREMONIES

“This is the world of Underwater Creatures. They live underneath the water and have their system, ways of operating, and culture. The Anishinaabe stories have underwater powers, often referred to the Under Water Panther with the copper horns.” – Playwright Ty Defoe

In this story, Copper Horns in Water, the entire Underwater community is celebrating the 12 year old youth: North, East, South and West. The Wow-Pow Celebration Ceremony marks their journey into bigger responsibilities and they will receive their copper horns. These copper horns give them power, they are part of their culture and part of their strength. Many cultures around the world celebrate young people and their crossover into adulthood. Below are some coming of age traditions from around the world.

- Quinceañeras are rooted in ancient Aztec traditions. They are celebrating through many Latin countries when girls are turning 15. Celebrations share many traditions and can be similar in style and grandeur to a wedding. Girls can be seen wearing ball gowns and handing down their dolls to younger siblings symbolizing their cross over into womanhood. One tradition commonly seen is the father (or close male relative) changing the birthdays girl’s shoes from flats to heels, signifying her shift from a young girl to a young lady.
- In the Hamar tribe of Ethiopia’s Omo Valley, young boys - known as Ukuli - take part in a three-day-long coming of age ceremony that comprises of dancing, singing and other traditions. But the biggest feat is one where the boys must prove they can run across the backs of the tribe’s cattle. If they can accomplish it, they’ll become a respected Maza, proving they are grown up enough to be married and have a family.
- Bar Mitzvahs/Bat Mitzvahs are ceremonies within the Judaism faith for both boys at 13 years old and girls at 12 years old. During the ceremony, young people will read from the Torah (the first five teachings from a sacred book called the Bible) and wear a Tallit (a prayer shawl). Typically there is a festive meal followed by music and dancing. Some celebrations can also rival a large scale wedding. A popular feature at bar/bat mitzvah parties is the candle-lighting ceremony, in which the child lights a series of candles to honor different friends and family members.

COMING OF AGE CEREMONIES CONT.

- The Debut is a milestone for young Filipino women that celebrates their 18th birthday. This step into adulthood is way welcoming women into adulthood and a chance for her parents to publicity announcement that she may begin dating. During the ceremony, 18 pre-selected males will present her with 18 roses after each of them share a dance with her. Following that, 18 pre-selected females will deliver a message about their relationship followed by a wish for her success and the lighting of a candle. Then the group of 18 males and females, including the debutante and her escort, will dance a social dance called a Cotillion, a French style waltz. This is considered to be a very important part of the celebration.
- In the North Baffin Island, Inuit boys and girls between the ages of 11 and 12, go into the wilderness with their fathers to test their hunting skills amongst the harsh arctic environment. This is a chance for the elders to pass on their knowledge to the youth as they live in tents, play traditional games and eat what they catch.
- In the Australian outback, Aboriginal tribes test the wilderness skills of boys 10-16 by sending them out on a journey by themselves that can last nearly 6 months. This intense ritual called a "Walkabout" encompasses over 1,000 miles as the young men must create their own shelters and find their own food and water.

RESPONSIBILITY IN ACTION

UNC-AUNT BOO-BOO

The copper creates peace and balance with our relatives in the sky, the thunderbirds, Animkiing. It's how we communicate about the two-legged beings on earth.

Copper horns are a big responsibility. A BIG RESPONSIBILITY.

Everyone is listening intensely.

ALL UNDERWATER CREATURES

A big responsibility. Yeah, a big responsibility.

UNC-AUNT BOO-BOO

Yes. A big responsibility.

Now, I remember when I first got mine (now, I'm not going to date myself), let's just say scale-bottoms and beads with fringe were in! Ayee!

AND, there may be time when the two-legged being might want to take from us or poison our water. That's when you get into a circle and activate your copper horns!

We need everyone to know the importance of our copper horns or our entire underwater creature community will be destroyed. So treat them with respect.

Now, on the count of three, place your copper horns on!

Responsibility is not just about the actions we do (or don't do)—it starts first with the choices we make: to act responsibly or to not act responsibly. This is a difficult thing to do and it is even more difficult when we are placed in situations where it is tempting to make an irresponsible choice.

ACT IT OUT!

Now, it's your turn to jump into the spotlight. Below you will find a few story starters to help your students create scenes based on choices about acting responsibly. By acting out these moments of choice, young people are able to practice being mindful about what they say and do. This can help prepare them for these situations they may arise in their own life.

1. Place students into four small groups.
2. Each group will receive a different Scenario card listing a situation in which the characters are leaning towards making the easy and irresponsible choice.
3. The small groups will come up with an ending in which the main character/s make a responsible choice.
4. The group will then create the dialogue for the scene and practice before presenting
5. Present and reflect
 - a. What was the decision to be made?
 - b. What choice did the character/s make?
 - c. What made this decision difficult?

SCENE PROMPTS

Responsibility to keep your word

A group of friends has a class project due tomorrow at school. The group of friends meet at the library after school, but as soon as everyone gets there they start looking through magazines and texting other friends instead of getting to work on the group project.

Responsibility to play fair

The two basketball teams in the tournament championship played a very close game. At the end, the losing team thinks the winning team didn't play fair and was favored by the referees, and the winning team is bragging about their victory and making fun of the losing team.

Responsibility to be kind

At the lunch table, everyone notices one friend isn't there today. Someone starts talking about how she was sent to the Principal's office, and then other friends begin talking badly about their friend and guessing why she is in the Principal's office.

Responsibility to do what is right for you

A group of friends go to the mall on a Saturday afternoon. Some kids have money to spend on whatever they want, but some kids have money from their parents that they are supposed to spend on things they need—like a spring coat—not things they want, like the coolest new sneakers.