

## Lesson 4: Introduction to Indigenous Worldviews

**Grades:** 9-12

**Subject:** US History

**Length:** two, 45-minute periods

### Objectives:

- A.12.9 Identify and analyze cultural factors, such as human needs, values, ideals, and public policies that influence the design of places such as an urban center, an industrial park, a public project, or a planned neighborhood.
- A.12.13 Give examples and analyze conflict and cooperation in the establishment of cultural regions and political boundaries
- E.8.10 Explain how language, art, music, beliefs, and other components of culture can further global understanding or cause misunderstanding.
- E.12.4 Analyze the role of economic, political, educational, familial, and religious institutions as agents of both continuity and change, cite current and past examples.
- E.12.5 Describe the ways cultural and social groups are defined and how they change over time.

### Materials:

- Video, *Lesson Worldview, Rice* (00:05:25min) (found at [https://youtu.be/s7TVZ-c\\_-ts](https://youtu.be/s7TVZ-c_-ts))
- Video, *Menominee Tribal Enterprises*, In Wisconsin, WPT (00:04:48min) (found at <http://www.pbs.org/wgbh/pages/frontline/video/flv/generic.html?s=inwi10s1614q4fc>)
- Video, *LCO Tribal Youth Media Project: WLCO Water Story* (00:07:30min) (found at [https://youtu.be/nHisbWrQ\\_Dw](https://youtu.be/nHisbWrQ_Dw))
- Article, Thanksgiving, Loew & Rolo (found at [http://host.madison.com/news/a-real-chance-to-share-the-native-spirit-thanksgiving-american/article\\_519a0158-8672-585e-961e-b606d3f17c4c.html](http://host.madison.com/news/a-real-chance-to-share-the-native-spirit-thanksgiving-american/article_519a0158-8672-585e-961e-b606d3f17c4c.html))
- Handout, *Questions and Answers About American Indians in Wisconsin* (pp. 18-21, 23-25) in *American Indian Studies Packet*
- Lesson Plan 4 Worldview Terms Sheet
- Lesson Plan 4 Worldview Terms Sheet Rubric
- Lesson Plan 4 Worldview Concept Map
- Lesson Plan 4 Worldview Concept Map Rubric

### Procedure:

#### Opening

“How do we manage natural resources and what does our management say about our how we view the world and society?”

Say: “What natural resources exist in Wisconsin, and how do people use these resources for themselves, their communities, and their societies?”

Say: The First Americans used the resource base of the Great Lakes for 12,000 years, and possibly longer, as we mentioned in the Introduction. We are going to explore how people use the resources in the environments around them, and in turn this will help us see how people view the world around them—what they think is important and what values guide them in making decisions around resource use.



First it's important to define some key terms that we will use throughout this unit. It is important to remember that these terms will be found through out our use of discussion, video, and other forms of media.

*Development* Say: In order to understand how different views of the world lead to different impacts on the environment, let's first do an overview of our understanding of American Indians in Wisconsin.

--Hand out reading: *Questions and Answers About American Indians in Wisconsin (pp. 18-21, 23-25) from American Indian Studies DPI Packet--*

Discuss/answer questions about the reading.

Say: We are going to form small groups to research how American Indians used the legal framework of American society to protect the world views of the many diverse Indigenous nations. In order to complete the terms sheet each group will then present sections of the research at the end of the unit tomorrow.

--Handout Lesson 4 Terms Sheet—

--Handout Lesson 4 Terms Sheet Rubric--

--Show video clip “Menominee Tribal Enterprises”—

Concepts to think about while watching:

- How does worldview come into play?
- What seems important to the Menominee Nation?
- How have others managed the regional environment?

Say: To further our understanding of the diverse worldviews of the 562 Indigenous Nations, we will look at two more of Wisconsin's Indian Nations, the Ho-Chunk and the Lac Courte Oreilles Ojibwe (La COORT OH-RAY OH-JIB- WAY). First we will start with a Ho-Chunk community member.

--Show video clip “Lesson Worldview Rice”--

Concepts to think about while watching:

- How does worldview come into play?
- What seems important to this person?
- How have others managed regional the environment?

Say: And now we will see a video created by high school students at the Lac Courte Oreilles Ojibwe Nation:

--Show video clip “LCO Tribal Youth Media Project: WLCO Water Story”--

Concepts to think about while watching:



- How does worldview come into play?
- What seems important to the students from the Lac Courte Oreilles Ojibwe Nation?
- How have others managed regional the environment?

*Closure*

--Handout Lesson 4 Worldview Concept Map exercise--

-- Handout Lesson 4 Worldview Concept Map Rubric—

1. Have small groups construct a concept map in response on the prompt: “Small groups will be asked to share your concept maps, and we want each group to explain in your own way, how your group’s ‘world view’ guided the creation of your map?”
2. Students present sections of Lesson 4 Terms Sheet

## **Questions and Answers About American Indians in Wisconsin**

### ***Q1. “Who are the American Indian tribes in Wisconsin?”***

**A.** There are eleven federally-recognized tribes and bands in the state, each of whom possesses unique tribal, cultural, legal, historical, and linguistic identities. The federally-recognized tribes in the state of Wisconsin are the Ho-Chunk, Menominee, Ojibwe, Oneida, Potawatomi, and the Stockbridge-Munsee Band of Mohicans. There are six bands of Ojibwe, or Chippewa, each independent of the others and having the same federal status as the other tribes existing in Wisconsin. Collectively, Lac Courte Oreilles, Lac du Flambeau, Mole Lake Sokaogon, St. Croix, Bad River, and Red Cliff are referred to as the Lake Superior Band of Chippewa. Another resident tribe in Wisconsin, the Brothertown tribe, is currently not federally-recognized but is pursuing restoration of that status.

Several other tribal groups, including the Dakota, Sauk, Fox, Kickapoo, Mascouten, Miami, Ottawa, Huron, Ioway, Petun, and Illinois have been involved in the history of the region. Although most of these tribes are no longer living in the area, they remain a part of the state’s history.

### ***Q2. “Why is the list of tribes presently in Wisconsin different than the list of those who have lived in the state in the past?”***

**A.** The answer relates both to federal Indian policy and to demographics. In the past, some of the listed tribes maintained a presence in the area mainly through hunting, gathering, and trade until competition from other tribes and from non-Indians forced them from the area. Some tribes, like the Kickapoo, frequently moved elsewhere to avoid white encroachment. For various reasons, other nations in the present state of Wisconsin began to negotiate with the federal government.

The government coerced some tribes to move into the state, forced others to move out of the state, and reluctantly permitted others to remain after several unsuccessful removal attempts.

Near the turn of the nineteenth century, the government began an aggressive land acquisition program. The Sauk and Fox became the first nation to remove from Wisconsin after ceding lands in the southern portion of what is now Wisconsin. Other tribes, including the Ottawa and the Dakota, relinquished their claims to Wisconsin lands during this same period.

The Oneida, Mohican, and Brothertown tribes moved to Wisconsin in the early 1820s in the wake of government efforts to acquire their landholdings in New York. At the time, the United States government was experimenting with formalizing its policy of Indian Removal, and Wisconsin appeared to be a logical site to become “Indian Territory.” These three tribes, often collectively referred to as the “New York Indians,” negotiated with the Menominee to settle on lands belonging to that nation.

After the passage of the Indian Removal Act of 1830, the Menominee and Ojibwe lived under constant threat of removal. By 1860, both nations had managed to reserve a portion of their ceded lands through treaties. The federal government made several attempts to remove the Ho-Chunk Nation to present-day Minnesota, Iowa, South Dakota, and Nebraska. The government eventually gave up after several attempts because some Ho-Chunk families avoided removal entirely and others consistently returned home. The federal government abandoned its efforts to remove the Ho-Chunk in the 1870s and permitted them to receive allotments under the Homestead Act. The Potawatomi experience with removal was similar to that of the Ho-Chunk.

The faction that avoided removal remained landless until they received payment for the sale of their former lands and purchased allotments near Crandon.

**Q3. “Why are so many of the tribes known by more than one name and why do they change?”**

**A.** Many of the names previously used to refer to a particular group were not the names they called themselves, rather they were names used by others to refer to them. The names that tribes use for themselves can usually be translated as “The Original People,” or a similar term. An example of this is Neshnabek, the Potawatomi tribe’s name for themselves, which means “True People.”

Many commonly used names for tribes were given to them by other tribes or by Europeans to refer to the place where they lived, that they spoke a different language, or had a distinctive trait. In the case of the Chippewa, this name refers to the puckered-style seams on their moccasins. Ojibwe is thought to be a variation of this word. Sometimes, the names that we know a tribe by are actually offensive terms bestowed upon them by a rival tribe.

This helps to explain why many tribes are known by more than one name. Many tribes, including the Wisconsin Winnebago, have officially changed their name to reflect their true names. They have officially adopted their own name, Ho-Chunk, which means “People of the Big Voice.” One explanation of this name is that many tribal languages are closely related to Ho-Chunk, including Ojibwe and Ioway. Formal re-adoption of a tribe’s true name is not something unique to Wisconsin, rather it is something that is happening throughout the United States and Canada.

**Q4. “Do the tribes and bands in Wisconsin speak the same language?”**

**A.** Linguists classify the tribal groups presently located in Wisconsin in three of the eight American Indian linguistic families. The Menominee, Ojibwe, and Potawatomi languages belong to the Algonquian language family, as do the majority of tribes in the northeastern portion of the United States. The Ho-Chunk language is part of the Siouan language classification along with the Lakota, Dakota, Nakota, and other peoples of the Great Plains. The Oneida speak a language that is part of the Iroquoian language family. Other examples of Iroquoian languages include Mohawk, Seneca, and Cherokee.

The languages spoken by tribal groups within a language family are similar to each other much as the Romance languages Spanish and French are similar. It is also true that languages from different classifications are likely to be as different from each other as German is from Mandarin Chinese.

**Q5. “What is the present population of Wisconsin’s American Indian community?”**

**A.** American Indians are one of the fastest rising populations in the state of Wisconsin. The 1990 United States census placed the population of American Indians and Alaska Natives at nearly two million. In Wisconsin, the Indian population was about 40,000, an increase of approximately 25 percent since 1980. A fertility rate higher than the general population, improved health and prenatal care, lowered mortality rates, and improved census methods all contributed to this increase.

The American Indian population in Wisconsin is fairly evenly divided between reservations, urban areas, and other communities. Nearly one-third live on one of the eleven reservations,



approximately 30 percent live in urban areas (primarily Milwaukee), and the remainder live in smaller communities such as Shawano, Ashland, Hayward, and Black River Falls.

**Q6. “What is tribal sovereignty?”**

**A.** Sovereignty is the basis for all specific political powers. “Sovereignty is inherent; it comes from within a people or culture. It cannot be given to one group by another”(Kickingbird, et al., 1). The Oneida Nation (Wisconsin) offers the following definition: “Our existence as a nation with the power to govern ourselves in regard to political, social, and cultural aspects that meet the needs of our people” (Kickingbird, et al., 2). Within the boundaries of the United States, there are over 550 sovereign, federally-recognized American Indian tribes and bands. Each of these nations has entered into a government-to-government relationship with the United States through treaties or other channels. Treaty-making offers insight into tribal sovereignty, as John Marshall explains in his opinion in *Worcester v. Georgia* (1832):

...The very fact of repeated treaties with them recognizes [the Indians’ right to self-government] and the settled doctrine of the law of nations is that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger, and taking its protection...without stripping itself of the right of government, and ceasing to be a state.

The federal government recognizes these tribes as nations within a nation, or “domestic dependent nations” to quote Chief Justice John Marshall’s opinion in *Cherokee Nation v. Georgia* (1831). The Supreme Court recognized that tribes were distinct, self-governing political societies able to enter into treaties with the United States.

While federal enactments have at times limited the power of Indian tribes to exercise their sovereignty, tribes have retained most of the rights of sovereign nations. Powers remaining on the reservation include the power to: determine the form of government; define citizenship; administer justice and enforce laws; regulate economic activities through taxation or other means; control and regulate use of tribal lands, including hunting, fishing, conservation, and environmental protection; provide social services; and, engage in relationships with other governments. Since their relationship is with the federal, rather than state government, tribes have a status higher than states. Thus, states must have Congressional approval to exert or to extend political jurisdiction over tribes. Because tribes are inherently sovereign, they are only partially under the authority of the United States Constitution.

**Q7. “Are Indians United States citizens, and if so, how can they also be citizens of another government?”**

**A.** All American Indians became American citizens in 1924. It is estimated that nearly two-thirds of American Indians living in 1924 had already become citizens of the United States through treaty, statute, or naturalization proceedings. The Indian Citizenship Act of 1924 declared all noncitizen Indians born in the United States to be U.S. citizens, a status that did not impair or otherwise affect an individual Indian’s right to tribal property (43 Stats. 253). Subsequent amendments clarified this law by including Alaska natives and by specifying that citizenship was granted at birth (8 USC 1401).





All Americans are citizens of several governments. They are citizens of the United States, their state, their county, and their local city or town. American Indians who are enrolled members of their tribe (that is, who are tribal citizens) are citizens of the United States, their tribal nation, their state, their county, and their local city or town. The legislation conferring American citizenship upon American Indians, the Indian Citizenship of 1924, did not affect tribal citizenship.

Much of the information above is from the following sources. Teachers should consult any of the listed resources for further information.

Deloria, Vine Jr., and Clifford M. Lytle. *American Indians, American Justice*. Austin: University of Texas Press, 1983.

Holt, H. Barry and Gary Forrester. *Digest of American Indian Law: Cases and Chronology*. Littleton, CO: Fred B. Rothman and Co., 1990.

Kickingbird, Kirke, Lynn Kickingbird, Charles R. Chibitty, and Curtis Berkey. *Indian Sovereignty. Indian Legal Curriculum and Training Program of the Institute for the Development of Indian Law*. Washington, DC: Institute for the Development of Indian Law, 1983.

Lurie, Nancy O. *Wisconsin Indians*. Madison: State Historical Society of Wisconsin, 1987.

Mason, Carol I. *Introduction to Wisconsin Indians: Prehistory to Statehood*. Salem, WI: Sheffield Publishing, 1988.

Prucha, Francis Paul. *The Great Father: The United States Government and the American Indians*. Abridged Edition. Lincoln: University of Nebraska Press, 1984.

Satz, Ronald N. *Chippewa Treaty Rights: The Reserved Rights of Wisconsin's Chippewa Indians in Historical Perspective*. Madison: Wisconsin Academy of Sciences, Arts, and Letters, 1991.

Utter, Jack. *American Indians: Answers to Today's Questions*. Lake Ann, MI: National Woodlands Publishing Co., 1993.

Wilkinson, Charles F. *American Indians, Time, and the Law: Native Societies in a Modern Constitutional Democracy*. New Haven: Yale University Press, 1987.

## **Tribal and Intertribal Offices in Wisconsin**

Bad River Band of Lake Superior Tribe  
of Chippewa Indians  
P.O. Box 39  
Odanah, WI 54861  
715/682-7111

Brothertown Indian Nation  
AV2428 Witches Lake Rd.  
Woodruff, WI 54568  
(Currently not federally recognized)

Forest County Potawatomi Tribe  
P.O. Box 340  
Crandon, WI 54520  
715/478-2903

Great Lakes Indian Fish and  
Wildlife Commission  
P.O. Box 9  
Odanah, WI 54861  
715/682-6619

Great Lakes Inter-Tribal Council, Inc.  
P.O. Box 9  
Lac du Flambeau, WI 54538  
715/588-3324

Ho-Chunk Nation  
P.O. Box 667, Main St.  
Black River Falls, WI 54615  
715/284-9343

Lac Courte Oreilles Band of Lake Superior  
Chippewa Indians  
Route 2, Box 2700  
Hayward, WI 54843  
715/634-8934

Lac du Flambeau Band of Lake Superior  
Chippewa Indians  
P.O. Box 67  
Lac du Flambeau, WI 54538  
715/588-3303

Menominee Indian Tribe of Wisconsin  
P.O. Box 910  
Keshena, WI 54135  
715/799-5100

Oneida Tribe of Indians of Wisconsin  
P.O. Box 365  
Oneida, WI 54155-0365  
920/869-2214

Red Cliff Band of Lake Superior  
Chippewa Indians  
P.O. Box 529  
Bayfield, WI 54814  
715/779-3700

St. Croix Chippewa Indians of Wisconsin  
P.O. Box 287  
Hertel, WI 54845  
715/349-2195

Mole Lake Band of Wisconsin  
(Sokaogon Chippewa Community)  
Route 1, Box 625  
Crandon, WI 54520  
715/478-2604

Stockbridge-Munsee Tribe  
Route 1, N8476 Mohheconnuck Rd.  
Bowler, WI 54416  
715/793-4111



## Tribal Landholdings in Wisconsin

Tribe	Tribal	Acreage	
		Individual	Total
Bad River Band of Chippewa <sup>a</sup>	20,085	36,196	56,238
Ho-Chunk Nation <sup>1</sup>	845	3,408	4,253
Lac Courte Oreilles Band of Chippewa*	22,782	25,083	47,864
Lac du Flambeau Band of Chippewa*	30,507	14,426	44,948
Menominee Nation <sup>2</sup>	228,770	6,128	236,505
Oneida Nation <sup>3</sup>	5,820	481	6,300
Forest County Potawatomi Tribe <sup>4</sup>	11,560	400	12,280
Red Cliff Band of Chippewa*	6,140	1,767	7,922
St. Croix Chippewa Tribe <sup>5</sup>	2,016	0	2,016
Sokaogan Chippewa Tribe (Mole Lake Band) <sup>6</sup>	1,713	0	1,731
Stockbridge-Munsee Band of Mohicans <sup>7</sup>	15,965	156	16,120
<b>TOTAL</b>	<b>346,228</b>	<b>88,044</b>	<b>436,222</b>
State of Wisconsin Landholdings			5,370,353
Federal Government Landholdings			1,758,847

<sup>a</sup> Reserved by treaty with the United States (1854).

<sup>1</sup> Landholdings acquired by individuals under provisions of the Indian Homestead Act beginning in 1884. Additional parcels have since been purchased by the tribe.

<sup>2</sup> Reserved by treaty with the United States (1854). Reservation status ended with the Menominee Termination Act of June 17, 1954 (P.L. 83-399) and was re-established when the United States restored federal recognition with Menominee Restoration Act (P.L. 93-107) on December 22, 1973.

<sup>3</sup> Reservation established by treaty with the United States (1838).

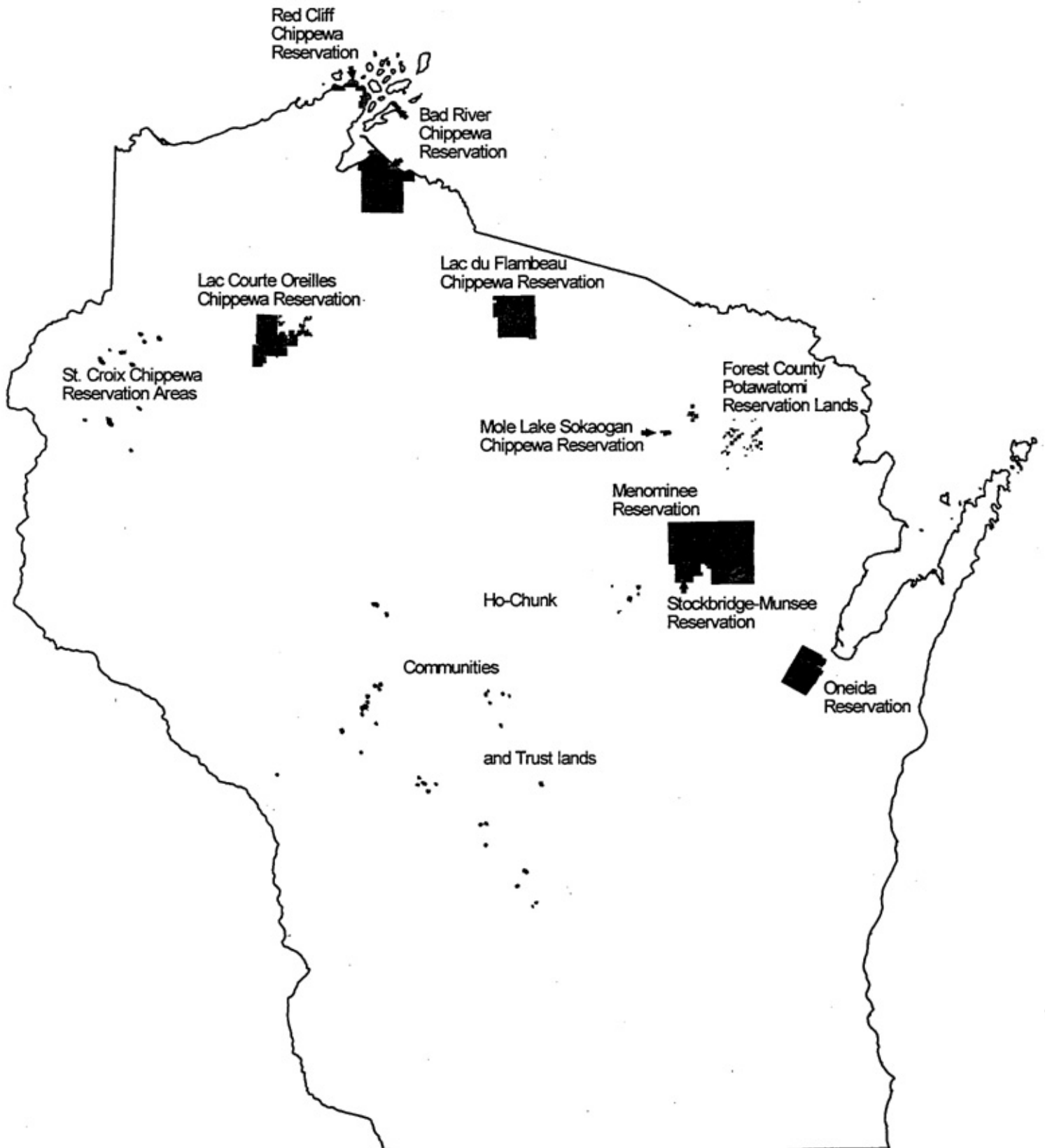
<sup>4</sup> Reservation established by Congress in 1913 using annuity money due under treaty to the Potawatomi (ch. 4, §24, 38 Stat. 102).

<sup>5</sup> This so-called “Lost Band” had not been a party to the Treaty of 1854 and did not acquire a reservation until 1938 when Congress established the St. Croix Reservation pursuant to the 1934 Indian Reorganization Act’s land acquisition program for landless tribes (25 U.S.C. 461 et seq., 48 Stat. 984). The band received title to scattered parcels totaling 1,750 acres.

<sup>6</sup> Reservation established in 1938 pursuant to the 1934 Indian Reorganization Act’s land acquisition program for landless tribes (25 U.S.C. 461 et seq., 48 Stat. 984). The bands’ land claims had remained unaddressed until Congress purchased 1,680 acres which became the Mole Lake Reservation.

<sup>7</sup> Current land base is comprised of former allotments restored to tribal ownership in 1936 and two townships ceded by the Menominee in 1856. The Mohican Nation, Stockbridge-Munsee Band had originally received land in Wisconsin in the Fox River valley in 1821 following a treaty they had signed with the Menominee, Ho-Chunk, Brothertown, Munsee, Oneida, and other New York tribes that had emigrated to Wisconsin. Their title in Wisconsin solidified with the ratification of a treaty with the United States and the Menominee Nation in 1832 when they acquired a township east of Lake Winnebago.

# Wisconsin Indian Tribal Communities



Name \_\_\_\_\_

Class \_\_\_\_\_

### Lesson 4 Worldview Terms Sheet

1. Human Needs
  - a. Water
  - b. Food
  - c. Shelter
  - d. Safety
  - e. Health & Well-being
2. Components of Worldview
  - a. Language
  - b. Art
  - c. Music
  - d. Beliefs
  - e. Other components
3. Society Organize themselves
  - a. Social Groups
    - i. Individuals
    - ii. Families
    - iii. Clans
    - iv. Communities
  - b. Government
    - i. Capitalist Democracy
    - ii. Socialist Democracy
    - iii. Communism
    - iv. Dictatorship
    - v. Indigenous Government in U.S.A—Indian Reorganization Act of 1934
  - c. Religion
4. Worldview of American Indians is shaped by Assimilation and Termination Policy of U.S. Government
  - a. From 1887 to 1970, The U.S. Government pursued assimilation goals of deconstructing American Indian nations families, and communities.
  - b. During Termination (1953 to 1970), the U.S. attempted to terminate federal recognition of Indian Nations in order to end federal responsibility for them and shift the burden of Native American services on states.
  - c. Termination officially ends July 9, 1970, when President Richard Nixon condemned the “forced termination” of tribes and described them as separate political entities with unique standing under US law going back to the U.S. Constitution Article 6 and the Marshall Trilogy of the 1830s.



5. As of 2008, there are now 562 Federally-Recognized American Indian & Alaska Native Nations today
  - a. 12 in Wisconsin
  - b. 262 Alaska Native Nations
6. 175 of 300 Indigenous languages still spoken by First Americans.
  - a. With 311 languages, the United States is the fifth most linguistically diverse country in the world. Its diversity comes from both indigenous and immigrant sources: the 311 languages spoken in the United States are divided between 162 indigenous and 149 immigrant languages.
  - b. Countries with highest language diversity. Papua New Guinea's 820 languages are all indigenous.
    - i. Papua New Guinea, 820
    - ii. Indonesia, 742
    - iii. Nigeria, 516
    - iv. Indian, 427
    - v. United States, 311
7. We have the opportunity to see how American Indian and Alaska Native Nations used the legal framework of the United States to protect and revitalize their languages, cultures, and worldviews. In small groups, research and give short explanations for how each legislative act reflects Indian culture and worldview.

Legislation Reflecting Indigenous Worldview of First Americans in Self-Determination Era:

- a. 1972: American Indian Education Act
- b. 1974: Indian Health Care Improvement Act
- c. 1975: Indian Self-Determination and Education Assistance Act
- d. 1978: Indian Child Welfare Act
- e. 1978: American Indian Religious Freedom Act
- f. 1988: Indian Gaming Regulatory Act (*Cabazon v. State of California*, 1988)
- g. 1989: National Museum of the American Indian Act
- h. 1990: Native American Graves and Repatriation Act
- i. 1990: Native American Languages Act
- j. 1990: Indian Arts and Crafts Act

## Research Report : Lesson 4 Worldview through Legislative Acts by First Americans

Teacher Name:

Student Name: \_\_\_\_\_

CATEGORY	4	3	2	1
Quality of Information	Information clearly relates to the topic. It includes several supporting details and/or examples.	Information clearly relates to the topic. It provides 1-2 supporting details and/or examples.	Information clearly relates to the topic. No details and/or examples are given.	Information has little or nothing to do with the topic.
Internet Use	Successfully uses suggested internet links to find information and navigates within these sites easily without assistance.	Usually able to use suggested internet links to find information and navigates within these sites easily without assistance.	Occasionally able to use suggested internet links to find information and navigates within these sites easily without assistance.	Needs assistance or supervision to use suggested internet links and/or to navigate within these sites.
Amount of Information	All topics are addressed and all questions answered with at least 2 sentences about each.	All topics are addressed and most questions answered with at least 2 sentences about each.	All topics are addressed, and most questions answered with 1 sentence about each.	One or more topics were not addressed.
Organization	Information is very organized and well-constructed.	Information is organized.	Information is organized, but information is not well-constructed.	The information appears to be disorganized.

Date Created: **Nov 30, 2008 11:27 pm (CST)**

Name \_\_\_\_\_

Class \_\_\_\_\_

### Lesson Worldview Concept Map

Example:

Terms:

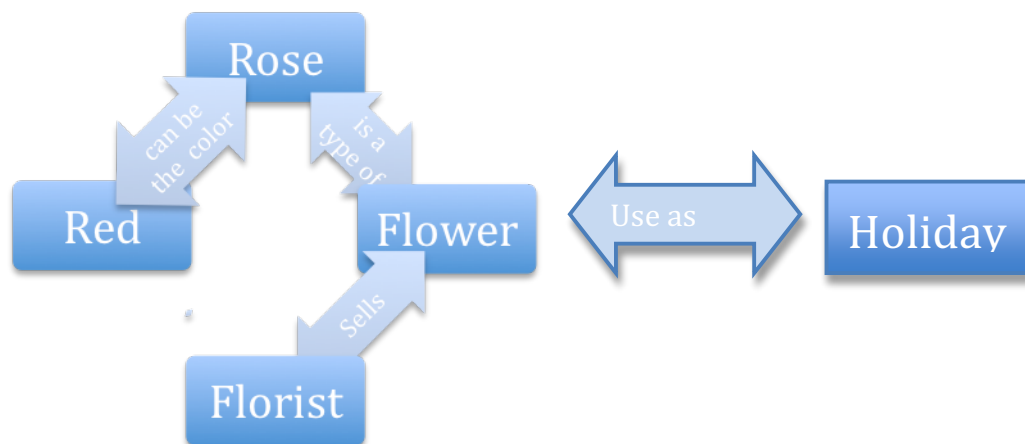
Flower

Florist

Rose

Red

Linking Phrases—describes connection between any two terms



Small Group Exercise: (in groups of 3-5)

Your group has been asked to create a plan for the state's future. This concept map will help your group have a vision for your goals and ideas.

Create your own Concept Map:

- use only the terms below
- create linking phrases between each term you use in your map
- only use one connection between any two terms

Each group will create, present, and explain their concept map at the end of the exercise, and each group will also explain the group's worldview represented by the map—what values and principles helped you make the map.

Terms:

Society

Culture

Spirituality

Environment

Profit

Natural Resources

Nature

Sustainable Development

Urban Development

Community

Religion

Government

Language

Business

Individual

Values

Water

Economy



## Multimedia Project : Worldview Concept Map

Teacher Name:

Student Name: \_\_\_\_\_

CATEGORY	4	3	2	1
Requirements	All requirements are met and exceeded.	All requirements are met.	One requirement was not completely met.	More than one requirement was not completely met.
Organization	Content is well organized using phrases to coherently connect related material.	Uses phrases to organize, but the overall organization of topics appears flawed.	Content is logically organized for the most part.	There was no clear or logical organizational structure.
Originality	Product shows a large amount of original thought. Ideas are creative and inventive.	Product shows some original thought. Work shows new ideas and insights.	Uses other people's ideas (giving them credit), but there is little evidence of original thinking.	Uses other people's ideas, but does not give them credit.
Rationale	Covers reasoning in-depth with details and examples. Subject knowledge is excellent.	Includes essential knowledge about the reasoning. Subject knowledge appears to be good.	Includes essential information about the reasoning but there are 1-2 factual errors.	ReasoningA is minimal OR there are several factual errors.
Presentation	Well-rehearsed with smooth delivery that holds audience attention.	Rehearsed with fairly smooth delivery that holds audience attention most of the time.	Delivery not smooth, but able to maintain interest of the audience most of the time.	Delivery not smooth and audience attention often lost.

