Native American Studies in the Classroom

An Honors Thesis (ID 499)

By

Teresa A. Reiff

Thesis Director

Dr. Frank J. Sciara

Elementary Education Department

Ball State University

Muncie, Indiana

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Overview

The term "American Indian" conjures up in the minds of many people a stereotypical vision of feathers, warpaint, wild dancing, and bloodcurdling screams complete with tomahawks and scalps. For many people, this image is "the American Indian." There is nothing wrong with that image, as long as one is dealing with pure fiction. For such a stereotypical portrayal can hardly stand as a representative of the over 300 tribes that speak 252 different languages and that are as culturally diverse as the lands upon which they live. (Locke, et al., 1977)

Unfortunately, just such a portrayal of American Indians, or Native Americans, has been perpetuated for years through classroom education, literature, and the mass media. This paper will deal with the image of Native Americans as presented through these various mediums. After a survey of books and articles dealing with this subject, a brief description of one person's experience with Native Americans will be presented. This description will cover what some Native Americans suggest should be taught about their culture in schools. A segment on recommendations for improvement of the portrayal of Native Americans will then be followed by suggestions of how such recommendations and findings could be applied in an elementary classroom.

This paper is specifically written for the classroom teacher who is concerned about Native American studies in the classroom. However, it should also appeal to all interested in the varied aspects of Native American culture. In addition, those concerned about false stereotypes of not only Native Americans but all
Peoples could adapt some of the ideas presented for use in the classroom to a study of all stereotypes.

II. Review of Selected Literature

Concern over the treatment of Native Americans has grown considerably in recent years. Even a brief overview of literature indicates that much progress has been made in improving the image of Native Americans presented to the public. One area in which much improvement was needed was elementary textbooks such as reading and social studies books.

A. Elementary Textbooks

School texts, more than any other books, need to be highly accurate and non-stereotypical. They are presented as factual to students who often know little or nothing about a topic other than what is presented in the text. Unfortunately, far too many texts which were widely used in past years have been full of inaccurate or one-sided information.

Concern over the limited and biased portrayal of minorities in textbooks was voiced as early as 1935. (Grant and Grant, 1981) However, nothing was done about the problem until the civil rights protests during the 1960's. Prior to the 1960's, textbooks portrayed an all-white world. The roles played by minorities were either minimal or non-existent. What few minorities were represented were stereotyped or insignificant. (Butterfield, et al., 1979)

During the early 1960's, multi-ethnic texts gradually became available. Numerous problems still existed with these texts, however. The earliest attempts to include minorities generally
consisted of changing the white faces in pictures to brown or black in color only. (Kirkness, 1977) In addition, as one writer described the situation, minorities were "often pictured smaller than or behind white characters or turned away from the reader and often appeared in the illustrations, yet spoke very few, if any, lines of dialogue." (Grant, 1978, p. 448)

By the late 1970's, most of the blatant biases had been eliminated and texts which included diverse racial and cultural values and norms, not just minority characters in an all-white situation, were available. Unfortunately, culturally biased or incorrect texts still exist and are in use today. Therefore teachers and their students need to be aware of the various ways in which people are misrepresented.

Otis discusses four principal methods through which false impressions of Native Americans are created or perpetuated. These methods are obliteration, defamation, disparagement, and disembodiment. (Otis, 1977) Through obliteration, textbooks simply ignore the Native American. They suggest that history in America begins in 1492 and that Native Americans were simply impediments to Europeans' westward expansion. Defamation deals with the practice of referring to Native Americans as "child-like" or "savages" or suggesting that the U.S. Government had to care for them. Disparagement occurs when the existence of complex and diverse indigenous cultures is either ignored or belittled by sweeping statements that supposedly apply to all Native Americans. Through disembodiment, Native Americans are considered to be below man and equated with animals.
Many different classifications of methods of stereotyping or portraying inaccurate information are possible, of course. The most important ability, though, is not classifying methods, but recognizing when such methods are being used. Such methods are not always used to intentionally harm a group, but even an unintentional derogatory statement harms the group against which it is directed. Students need to become critical readers with an eye for the inaccurate or the partial truth. With that in mind, a closer look at specific subject texts is now presented.

1. Social Studies Texts

Social studies texts form the major bulk of available information about Native Americans. Such texts often represent the only formal instruction of Native Americans and their culture which an elementary student receives.

The portion of a text which generally has the most impact upon a student is the pictures and visual images. As stated earlier, only recently have minorities been included in pictures used in textbooks. Even when minorities were represented, they were generally insignificant. While the situation has improved since then, it is far from ideal.

A study reported in 1978 by Hawkins examined six elementary social studies series for grades 1 through 6. (Hawkins, 1978) The various series were examined strictly for amount of pictorial bias, not the content of pictures. Therefore, the problems stated earlier of minorities pictured smaller or behind white main characters may still be present in the pictures.
Every one of the six series examined revealed a marked white dominance in pictures. The proportion of whites ranged from fifty-seven percent to seventy-three percent. The proportion of Native Americans pictured ranged from zero percent to fifteen percent. (The percentages of the other four series were two, two, four, and eight.) Hispanic and Oriental minorities were represented about equally with Native Americans. Ranges for Hispanic and Oriental were from zero percent to eleven percent and zero percent to sixteen percent respectively. Blacks fared slightly better than other minorities. Black representation ranged from ten percent to twenty-two percent.

While the Hawkins study examined strictly for pictorial representation, a study reported in 1977 by Kirkness also examined pictorial stereotypes and positive and negative terms applied in textbooks. (Kirkness, 1977) In regards to pictorial stereotypes, this study of sixth grade social studies textbooks found that Native Americans were generally portrayed as primitive, unskilled, aggressive, and hostile.

A comparison of terms applied to Europeans and Native Americans in the same textbooks is quite interesting. Negative terms often applied to Native Americans (based on frequency of occurrence) included such terms as the following: savage, hostile, squaw, raiding, massacre, drunk, howling, unfriendly, and warlike. The term "savage" was the most common with 62 occurrences. The next most common term was "hostile" with 30 occurrences noted. Such terms were seldom applied to Europeans.
Positive terms applied to Native Americans included the following: friendly, great, happy, skillful, clever, remarkable, strong, able, admirable, and eager. These terms were used with less frequency than the negative terms. In addition, these terms were applied to Europeans more frequently than to Native Americans. Positive terms applied to Europeans which were seldom applied to Native Americans included the following: good, successful, brave, gentleman, honorable, and courageous.

An example of the treatment which Native Americans receive comes from page 37 of *Pages from Canada's Story*.

Who calls?
The Red Man, Poor and Sick
He calls.
Who comes?
The White Man, Rich and Strong
He comes.
Who watches?
To see that Pity Reigns,
God watches.

2. Reading Series

While social studies textbooks provide the basis for most information about Native Americans, reading series also help to shape a child's view of the world. Reading series begin shaping a child's world view even earlier than social studies texts since social studies often begin around grades four or five while reading series begin in first grade.

In 1963 Klineberg, a social psychologist, looked at fifteen widely used readers. Klineberg found that American people were almost exclusively portrayed as white or Caucasian. In two of the readers, the people in the illustrations were almost one hundred percent blonde. Even in stories set in the southern
United States, no Negroes were present. The few Indians that were included were generally treated as exotic and different. (Klineberg, 1963)

Even in more recent years, Native Americans are slighted in their treatment by reading series. A 1981 evaluation of second and third grade reading series reports that Native Americans are often in only historical settings. (Grant and Grant, 1981) The implication being that Native Americans do not have a place or do not exist in today's modern world. In addition, the "Smiling, Fairskinned World" seems to exist still, for over one-half of the stories in the three most widely used second grade reading texts used all white characters.

B. Elementary Literature

The teacher or student who hopes to find a broader view of Native Americans than that presented in school textbooks may logically turn to the library. In literature a person can find a number of stories which include Native American characters or involve Native American culture or values. As is the case with school textbooks, the accuracy of many of the books is questionable. As one author states:

The truth about large numbers of existing children's books is that they not only avoid the basic issues about Indians, race, prejudice, poverty, and divergent cultures but also present ideas that are misleading, characters that are stereotyped, and cultural concepts that are outdated. (Herbst, 1975, p. 192)

Early literature was generally based on the "cowboy and Injun" theme with a heavy emphasis on the Plains Indians such as the Sioux and Pawnee. The dime novel of the late 1800's
served as a popular vehicle which spread this image. Such an image was also aided by the popular Wild West Shows of the same era. (Scholer, 1981)

The image presented, especially by children's books, has changed considerably since the nineteenth century. Gast, in 1967, reported on his findings concerning thirty-one children's literature books. (Gast, 1967) He contends that through reading those books a reader would receive a definite impression of the Native American. The Native American, as seen through those books, is a craftsman living on a reservation, wearing ethnic garb of moccasins, headband, and turquoise and silver jewelry, who is living a simple and virile life close to nature. He has a lower-class socio-economic status, has adopted the dominant middle-class American values, but has no desire to seek higher education or attend college. While it is true that this image is not uncomplimentary, especially when compared to images presented in earlier literature, this image is also far from an accurate description of the large numbers of Native Americans living in a great variety of settings today.

More recent studies also report similar findings. Fisher suggests that children receive definite general impressions from novels about Native Americans. Such impressions include the following: the ultimate accomplishment in Indian culture was completing manhood tests, massacres were common, most Indians were captives from another tribe, and most tribes had white captives. She also states "The amazing number of treasured iron cooking pots is only exceeded by the number of boys who become
chiefs--proof of the truth of the old saying, 'All chiefs, no Indians.'" (Fisher, 1974, p. 185)

As with the reading series, the majority (about three-fourths) of stories deal with historical settings. The stories about contemporary Native Americans tend to center on an artistically talented Navajo in a boarding school. Again, this seems to deny the existence of modern-day Native Americans and their problems off of the reservations.

Many accurate books of good quality do exist, especially among those written in recent years. Fisher's article discusses several books which she feels gives acceptable treatment to Native Americans. (Fisher, 1974) An article by Vugrenes includes a listing of what he believes to be sources of authentic Native American myths and legends. Quality stories which deal accurately and realistically with Native American people and their culture, values, and problems are available. A bit of searching may be needed in order to find them, however. The books which include stereotypes, prejudices, and false impressions could also be used in the classroom--as examples of stereotypes, prejudices, and false impressions, so that students can be aware of similar instances as they read other books. (Vugrenes, 1981)

C. Mass Media

Yet another source of information is also available to students. This source begins its influence even before school age and has possibly a greater influence due to earlier and extended exposure. Radio, films, and television combine to greatly influence a child's (and an adult's) view of the world.
As would be expected, the treatment of Native Americans on the various media generally parallel the treatment they have received from books and literature. This is of course due to public awareness and social issues of the times involved.

1. Radio

Though not a major influence in contemporary times, from the 1930's to the 1950's, radio programs aired a variety of programs which had Native American characters. Very few, if any, of these programs portrayed Native Americans as the major character. Their parts on programs ranged from being threats and obstacles to peaceful westward expansion to being a sympathetic side-kick to the white man seeking white-man's law and order. (Smith, 1981) These parts were almost exclusively played by white actors.

The classic example of the standard Native American part was the character of Tonto on the highly successful "The Lone Ranger" series. On radio, the part of Tonto was played by John Todd, a white actor. (Incidently, "Tonto" in Spanish means "stupid" or "foolish.") He had relatively few lines, but was content to help his white friend uphold white law and order.

2. Films

The portrayal of Native Americans on film began in the silent movie era of the 1910's and 1920's. These films followed the dime novel treatment of the westerns with a decidedly negative Native American stereotype. This is the first of three basic developmental periods in film noted by Price. (Price, 1973) This initial period was followed by a second period of heightened use and solidification of stereotyped Native Americans in sound dramas
and serials. The third period began after 1948 with the breaking down of stereotypes in somewhat more sympathetic portrayals. This third period did not end the stereotyped portrayal of Native Americans, however. Between 1951 and 1970 at least 86 Indian vs. Army films were made, all along the standard stereotypical themes. (Churchill, et al., 1978)

3. Television

During the 1950's television came of age and the old familiar stereotypes rapidly crossed to this new medium. Over thirty westerns were on television by the late 1950's complete with strongly negative stereotypes. (Smith, 1981) Native Americans were portrayed as savage, brutal, inept, and mystical. During the 1960's comedic negative stereotypes were added to the picture by the success of "F-Troop." The images of Native Americans on the show were grossly exaggerated, but then again, so were the images of the white pioneers.

Several somewhat pro-Native American dramas were also present during the mid-1950's to the early 1960's. "Brave Eagle" and "Broken Arrow" were two programs in which Native American characters had substantial speaking roles and which attempted to present Native American culture as a legitimate alternative to white domination.

Generally, though, Native American roles were played by white actors. Native American culture and values were interpreted through a decidedly white perspective. However, as Smith writes:

"It seems necessary to note that broadcast portrayals... grew more sympathetic and more accurate, partially because of the passing of the classic western genre..."
and a slightly increased level of social awareness in both the industry and the audiences. (Smith, 1981, p. 89)

Many of the old stereotypical series and programs could very well be on the air for a number of years as syndicated reruns. Occasionally the Native American image is incorporated in more recent productions such as the "Little House on the Prairie" series. As with literature, students need to develop the ability to sift through the images presented to them in order to recognize the stereotypical or false images.

III. Effects on Students

Such a plethora of images, often negative and stereotypical, of a minority is certain to have an effect upon those who are exposed to it. Unless the negative images are balanced by equally positive images, a negative prejudice against a people could develop.

Just imagine the difficulties presented to the children of a minority as they are exposed to these images of their people. As Jurewicz states "For those of ethnic heritage, there exist numerous contradictions between life as they know it and as it is portrayed in films or on television." (Jurewicz, 1980, p. 22) These same contradictions also exist in school texts and in literature. Is there any wonder, then, why young minorities often face major cultural problems? They perceive one view of their people and culture from their lives and their parents. However, from the rest of the world they are faced with an often-times radically different view.

While the situation for minorities has improved somewhat in recent years, much room for improvement still exists. One possible
step which could help the situation further would be to find out from minorities themselves what they would like to be taught about their culture and lives.

IV. What Native Americans Want Taught About Themselves

A. Experiences of the Author

The author of this writing spent about three months on the Navajo Indian reservation during a student teaching experience. The time involved was from mid-August (beginning of the school year) until late November (leaving on Thanksgiving Day). The student teaching was undertaken at a boarding school located on the portion of the reservation that extends into southeast Utah. The author lived in an apartment located within the girls' dormitory building and worked with a second grade class of Navajo students and their Navajo teacher. Many hours were spent not only in classroom activities, but also playing and working with dormitory children and talking to dormitory aides.

The author had hoped that during this experience she would have the opportunity to talk with some of the people about what they want others to know about them. However, a lack of time (or more correctly, an over-abundance of other activities and responsibilities) prevented this.

In spite of limited time and a certain reluctance of people to talk about their culture, the author did perceive some concepts which she feels would be important to classroom studies. The main concept, in this author's opinion, which became evident is that the Navajo are people, not objects of study. A classroom teacher who embarks on a study of Native American culture, or
any culture, should handle classroom activities with a sensitivity
toward humanity, not a cold scientific logic.

B. Literature

In turning toward literature to answer the question at hand, one of the most eloquent and succinct statements concerning what should be taught about Native Americans was written long ago. In 1927, a memorial was presented to the mayor of the city of Chicago by the Grand Council Fire of American Indians. The complete memorial, plus the text which was attached to the memorial, has been printed in a book by the American Indian Historical Society. (Costo, 1970) In addition, the memorial was printed in the Congressional Record on May 11, 1928.

In the memorial, the seven delegates of the Grand Council make several suggestions concerning teaching school children about Native Americans. First of all, the delegates ask that the truth be told about Native Americans. They contend that the history books call all white victories, battles, while all Indian victories are termed massacres. They also contend that Indians who protect their property are termed murderers, yet white men who do the same are patriots.

The delegates suggest that the schools tell another side of the story by putting Indian blankets, baskets, and pottery in every school; teaching students the songs and melodies which are filled with the love of nature; and studying the unequalled oratory of Indian statesmen.

The accompanying text to the memorial further suggests that students should be made aware of the many Indians of varied tribes
who were true friends and oftentimes lifesavers to the colonists. Students should be told the true reasons behind many of the Indian uprisings, how Native Americans were forcibly removed from their homes as white men desired to establish larger and larger land holdings. White men would even force a few tribes to sign away, by treaty, land that did not even belong to them.

The delegates also contend that school children should know that scalping was unknown among the New England Indians until 1637. At that point the Puritans offered cash for the heads of their enemies. Eventually the same offer applied to just the scalps if both ears were attached. Later, the French and then the English began offering bounties for white scalps. Many white men turned to the lucrative business.

V. Recommendations for Improvement
A. Textbooks and Literature

A stereotype has been described as "a small bundle of never-changing traits, whereas a real human being is a large bundle of ever-changing traits." (Small, 1981, p. 665) At first glance, it would appear that stereotypes would be easy to recognize and that there would be no need to use such a limited view of people in any writings. Unfortunately, stereotypes are often not easy to recognize. In addition, stereotypes are far too common in many forms in literature. Therefore, students need to learn how to recognize stereotypes by developing critical analytical skills.

When the public outcry against blatant bias in textbooks and literature was first heard, publishers took steps to eliminate those biases. Some of these attempts involved employing
personnel who represented diverse cultural groups, surveying
diverse populations throughout the country, field testing new
materials, hiring consultants to authentically portray diverse
groups and developing guidelines for the elimination of bias.
(Butterfield, et al., 1979) Such steps improved the portrayal
of ethnic groups in literature, but stereotypes do still exist.

Teachers need to be alert to the possibility of stereotypes
in textbooks and literature and subsequently need to learn how
to recognize stereotypes, racism, and cultural bias. Such skills
are especially necessary when selecting textbooks for classroom
use. Otis has delineated six suggestions to aid people in
identifying authentic and reliable materials. These suggestions
could be applied not only to textbooks, but also to almost any
educational materials and literature.

Three of Otis' suggestions relate specifically to Native
Americans.

2. Give attention and understanding to both sides of
U.S. history.
3. Consider Native American groups and their respective
cultures in terms of their own uniqueness and dif­
ferences.
4. Recognize the complexity of Native America and more
so the simplistic rationale used to explain it.

The remaining three suggestions are more general and can apply
not only to Native Americans, but to all people.

1. Respect for all humanity regardless of race, color,
or creed.
5. To observe that each nation, group or individual has
the right to exercise their right to live and enjoy
the pursuit of happiness.
6. To recognize that there is no simple analyses or
solutions to this complex social, economic, and
psychological problem. (Otis, 1977, p. 45-46)
By keeping such suggestions in mind, a teacher would probably do a fair job of selecting the textbook with the least amount of cultural bias and stereotyping. These suggestions would also aid in selecting bias-free literature for students to read. However, if a teacher were to limit students' readings to only materials completely free of stereotypes, students would probably have very few books to read. The advisability of this is highly questionable since teachers cannot limit all materials students read, nor should they. Students will eventually encounter stereotypes and bias not only in books and other materials, but also in real-life situations. Rather than try to protect or shelter students from such situations, a teacher would do students a far greater service by teaching them how to recognize and to deal with such situations. As one author states, "If the student can recognize such stereotypes, see them as failings, and weigh these failings against other strengths, then teachers will not have to worry about bias in literature." (Small, 1981, p. 664)

B. Classroom Activities for Recognizing Stereotypes

Numerous activities could be used in a classroom in individual, small group, or large group situations. Activities could be incorporated into classroom experiences individually as time and situations allow, or they could be combined with other activities into an entire unit dealing with stereotypes in general. The following ideas have been adapted from an article by Small. (Small, 1981)

If a character in a story holds stereotypic views, students can be asked to determine exactly what that view is. By examining
a stereotypic view through another person, students can compare their own experiences to the stereotypic point of view. They can determine if the "small bundle of never-changing traits" corresponds to all the people they know who would fit that particular category. For example, if a character makes a derogatory comment about women (or men, or librarians, or Native Americans, or any other group), students can examine their own experiences to see if such a statement is true for all members of that group. An extension of this activity would be to replace the characteristic of the derogatory statement with the opposite characteristic. Students can then examine the idea of "good" stereotypes in addition to "bad" stereotypes.

Another learning experience is to study literary selections dealing with two people of the same group--two mothers, two children, two teachers--but who are very different in other characteristics. Students should quickly realize that people of the same general group may possess vastly different traits, but yet may possess similar traits also.

Since stereotypes and stereotypic views are often based on limited information, a teacher could utilize newspaper stories to illustrate the potential for stereotyping. Because newspapers try to put a good deal of information in a limited space, many details are often omitted. After selecting a character mentioned in a story, students can list all the information given about that person. Students can consider what impression of that person a reader would receive if he did not look beyond those facts. Then students could try to imagine the viewpoint of another person
who would know the character well, such as a friend or family member. How would the two views differ? Why would they differ?

Another section of the newspaper could be used as an introduction to visual stereotypes. Many characters in comic strips are stereotypic. After examining the obvious (and sometimes intentional) stereotypes of Dennis the Menace as a child, Snuffy Smith as a Southern mountain man, and Lotsa Luck as an Indian, students can move on to much more subtle visual stereotypes used in textbooks and literature.

To illustrate the difference between never-changing stereotypes and ever-changing real people, students can consider how a friend has changed during the past year. Is that friend the same person? How has that friend changed?

Students can use the concept of real people constantly changing when examining a book for stereotypes. By making a list of a character's traits at the beginning of a story and again at the end, students can quickly see if the author has shown changing which is characteristic of real people, or the sameness of a stereotyped character.

A teacher would be well-advised to use such activities in a classroom before embarking on any cultural studies. In spite of educators' efforts, textbooks and materials which contain stereotypes and cultural biases continue to exist and to be used in classrooms. This fact should not prevent educators from studying varied cultures, for students need to be aware of the various cultures which constitute their country and their world. Such as awareness, and hopefully an understanding, of other
cultures is essential in today's world. As one author states:

An essential function of education is to help young people understand that people from different backgrounds may see things in different ways and that there are different ways of viewing and solving problems. (Vugrenes, 1981, p. 494)

VI. Summary

This paper has looked at the problems which have plagued educators in dealing with one group of cultures--Native American cultures--in the classroom. These problems have been examined through a review of selected literature dealing with elementary textbooks, literature, and mass media. The author's personal impressions of one group of Native Americans, the Navajo, was then discussed before moving on to a presentation of recommendations for improvement in dealing with not only Native American studies, but also stereotypes in general.

A logical question at this point would be "How does all this information find its way into the classroom? What does a teacher do to use it?" In answer to this, the author now presents some ideas for a unit of activities dealing with Native American studies in the classroom.

The author makes the assumption that some activities dealing with recognizing stereotypes, such as those already discussed, would be undertaken before the following activities would be used in a classroom. In addition, it is hoped that the suggestions for the teacher which are discussed throughout this paper would be kept in mind during the unit activities. This especially includes the concepts of treating Native Americans as people, showing a total picture both in time and in culture, and showing the variety and complexity of Native American cultures.
Bibliography


Appendix

Native American Studies:
A unit of activities to increase cultural understanding
Native American Studies

Rationale:

The United States of America has long been known as a "melting pot" or a "tossed salad" of nationalities and cultures. In recent years, an increasing interest has been shown in improving relationships between and among cultures through knowledge about differing cultures.

Native American cultures have long been ignored or misunderstood. The purpose of this unit, as expressed in the unit objectives, is multifold. In addition to educating and informing students about Native American cultures, it is hoped that an interest in all the varied cultures that constitute the United States of America can be kindled.

This unit is currently written for the fourth grade level, but it could easily be adapted for other grades. It also could be used with students of any cultural group, including Native American. Since many of the activities are somewhat open-ended, Native American students could use the activities to learn about cultures other than their own tribe.
General Objectives:

Specific objectives are listed for each learning center in the unit. It is hoped that through the various activities, the following general objectives will be obtained.

1. To create an awareness of commonalities and differences between and among cultures.
2. To foster an appreciation for the mutual benefits from contact with other cultures.
3. To increase awareness and knowledge of the various elements of Native American cultures.
4. To create a more differentiated view of Native Americans.

Pretest:

This pretest is designed to show a comparison of students' attitudes before and after the activities described in this unit. Students are to do the following activities before being told about the unit and related activities. Their responses should be taken up and put away until after completing the unit. At that point they should repeat these activities, then compare their responses.

1. Have each student draw a picture of an Indian engaged in some activity.
2. Ask students to complete this sentence at least three times: "An Indian . . ."
3. Ask students to list as many Indian tribes as they can.

(Tiedt and Tiedt, 1979)
**Introduction:**

After students have completed the pretest, the class can re-enact the situation of the Lenni Lenape in New York. These peaceful Indians waged war on settlers in New York when the settlers took away land from the Indians. In the classroom, some students are selected to be Indians and the remaining students are settlers. As the number of Europeans increase, the Indians are pushed further and further into a corner of the room. Chances are that a "war" will eventually break out as the number of Europeans increase. During a discussion following the role playing, students should discuss the feelings and thoughts they had during the role play. (Ramsey, 1979)

When the introductory activities have been completed, the teacher should describe and explain the various learning centers and activities which the students will complete during the unit.

**Conclusion:**

At the conclusion of the unit, the pretest activities should be repeated, then the results compared with the results from before the unit activities.
Bulletin Boards

Numerous bulletin boards could be utilized in a study of Native American culture. Following is a list of bulletin board ideas. In addition, many displays of students' work from the unit activities could be made.

1. A map of geographic areas and the tribes from each area could be made. For an extensive listing of areas and tribes, see Multicultural Teaching: A Handbook of Activities, Information, and Resources by Tiedt and Tiedt, pages 158 and 159.

2. More of a "working" bulletin board could be made with a variation of the previous idea. A map is shown with only geographic regions marked. To one side are flaps of information which students match to the correct region. Answers are printed under the flaps. Suggested Information:

Eastern Woodland—These Indians had many rivers and lakes for fishing. They grew corn, squash, and beans, and built homes out of wood.
Far North—These people hunted moose, caribou, and muskox. They wore clothing of warm animal skins, and built homes of wood covered with brush, bark, or skins.
Plains—The food, clothing, tools, and homes of these Indians came from buffalo. They developed a simple sign language.
Northwest Coast—These Indians fished for salmon and harpooned whales. Their homes and sea-going canoes were of redwood and cedar; they carved totem poles.
California—Wild plants, acorns, and other seeds, as well as insects and roots were the chief food of these people. They made fine baskets.
Southwest—Pueblos, beautiful weavings, baskets, pottery, and silver jewelry exemplify these Indians. Irrigated farming was important here.
(from Beating the Bulletin Board Blues by Lynn Molyneux)

3. Put up a map of locations of present Indian reservations in the United States.

4. Make a collage of pictures relating to Native American culture.

Two good sources of pictures are the Society for Visual Education and Arizona Highways.
Crafts

This learning center will focus on the various crafts that are made by Native Americans and the uses of the articles made.

Objectives:

1. Students will choose, from a suggested list, one craft activity to make and then share and discuss with the class.
2. After all students have shared and discussed their selected crafts, each student will be able to describe and explain the uses of at least three Native American crafts.

A. The teacher will provide materials and basic instructions for selected craft projects such as the following:

- rug weaving
- sandpainting
- jewelry
- bead work
- basket weaving
- pottery

Each student will select one craft activity. He or she will research that craft to find answers to questions such as the following:

- What materials would Native Americans use to make this?
- How would the finished object be used?
- What tribes would make and use this craft?

B. After researching the craft, the student will make the craft (or do an activity similar to the craft), then share the finished product and the findings with the class.

The instructions for each project could be printed on cards as shown on the following page.

Suggested sources for students' information:

- Indian Crafts and Lore by W. Ben Hunt
- Hands On Heritage by Nancy Lee and Linda Oldham
- American Indian Craft Inspirations by Janet D'Amato
- Indian Arts by Charles Hofman
- encyclopedias
Rug Weaving

Materials you will need:
- heavy cardboard square
- string
- yarn
- scissors
- ruler

What you will do:
1. Cut small notches about 1" apart in each end of the cardboard.
2. Tie the string at one corner, then loop the string back and forth across the cardboard.
3. Weave pieces of yarn back and forth across the loom you made, going over then under then over then under the strings. Use different colors to make patterns.
Nutrition and Foods

These activities will involve discussing sources and nutritional values of Native American foods. Students will also try some cooking recipes.

Objectives:

1. Students will be able to identify the major food sources for the populations in each of the major geographic regions of the country.
2. Students will be able to identify at least ten Native American foods that we use today.
3. Students will taste some examples of Native American recipes which they cook.

A. The teacher will lead a class discussion of foods utilized by Native Americans. For foods from each region, see the suggested bulletin board for this unit. Also see the books Hands On Heritage by Nancy Lee and Linda Oldham and American Indian Food and Lore by Carol Niethammer.

Some examples of Native American foods are the following:

- maize
- popcorn
- carmel corn
- beans
- peas
- squash
- pumpkin
- artichokes
- sunflower seeds
- nut oils
- melons
- berries
- wild game
- potato yams
- tomatoes
- wild rice
- cocoa
- maple sugar
- hominy
- corn flakes
- flapjacks
- peanuts
- chocolate

For additional foods, see Textbooks and the American Indian, Rupert Costo, ed. page 19.

B. Some suggested recipes which the students could try are on the following pages.
Native American Recipes

Roasted Pumpkin Seeds

Remove seeds from pumpkin and dry in sun on a tray. Put seeds in a bowl and pour over them just enough vegetable oil to lightly coat them. Mix well. Add salt to taste and stir. Spread the oiled seeds on a metal tray and put in a 250° oven. Stir occasionally and roast until pumpkin seeds have begun to turn brown.

Cornmeal Bread

Ingredients:
- 1/4 cup cornmeal
- 1 pinch salt
- 1 tablespoon bacon grease
- 2 tablespoons boiling water

Procedure:
1. Mix the cornmeal and salt.
2. Stir while adding the grease and boiling water.
3. Use hands to shape dough into small rolls the shape of hot dogs.
4. Wrap rolls in fresh cornhusks. Dampered parchment paper or well-greased wrapping paper may be substituted for cornhusks.
5. Bake at 350°F for six minutes.

Cornmeal Crisps

Ingredients:
- 1/4 cup cornmeal
- 2 tablespoons flour
- 1 pinch salt
- 1 tablespoon melted butter
- 2 tablespoons milk

Procedure:
1. Sift together the cornmeal, flour, and salt.
2. Add the melted butter and milk.
4. Flatten balls and place on ungreased cookie sheet.
5. Bake at 350°F for 12-15 minutes. When done, crisps should be lightly browned around edges.
Navajo Fry Bread

Mix together:
- 4 cups flour
- 1 tablespoon baking powder
- 1 teaspoon salt
- 2 tablespoons powdered milk (optional)

Add:
- 1 1/2 cups very warm water

Mix all until soft and non-sticky.
Let rise 1 hour.
Make small ball, then stretch out into flat circle.
Deep fry in hot corn oil.
Serve with salt, honey, jam, etc.

Apache Pumpkin

1. Boil pumpkin pieces until soft and mash. Add salt to taste and 2 or 3 tablespoons ground sunflower seed or parched corn-meal for each cup of pumpkin.
2. Cut fresh pumpkin into thin slices and fry until soft in grease.

American Indian Food and Lore
Housing

This learning center will involve small groups of students making models of various types of housing utilized by Native American tribes.

Objectives:
1. Students will work cooperatively in small groups to plan and make a model of a type of housing used by Native Americans.
2. Students will work cooperatively to explain to the class the construction and materials used in the type of housing they choose to study.
3. After all student groups have shared and discussed their model dwelling, each student will be able to identify and describe at least four different types of Native American dwellings.

A. Students will divide into small groups to research a type of Native American dwelling which they select. Possible types include the following:

<table>
<thead>
<tr>
<th>Dwelling</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>hogan</td>
<td>popsicle sticks</td>
</tr>
<tr>
<td>tepee</td>
<td>cloth and sticks</td>
</tr>
<tr>
<td>igloo</td>
<td>styrofoam</td>
</tr>
<tr>
<td>wickiup</td>
<td></td>
</tr>
<tr>
<td>long house</td>
<td>sticks</td>
</tr>
<tr>
<td>shade house</td>
<td>sticks and twigs with leaves</td>
</tr>
<tr>
<td>adobe house</td>
<td>clay</td>
</tr>
</tbody>
</table>

Each group should find the answers to the following questions:

1. What tribe or tribes would use this type of dwelling?
2. What materials would be used to make this dwelling? Why?
3. How is this dwelling made?
4. In what kind of weather conditions is this dwelling used?

B. Each group of students will make a model of their selected dwelling which they will then share with the class. Possible materials to use include the following:

<table>
<thead>
<tr>
<th>Dwelling</th>
<th>Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>hogan</td>
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<tr>
<td>adobe house</td>
<td>clay</td>
</tr>
</tbody>
</table>

C. If school policy permits, the class may want to try an overnight camping trip where they build shelters using the available materials around the camp site.
Games

This portion of the unit would be accomplished best during physical education or recess.

Objectives:

1. Students will learn how to play several games played by Native American tribes.
2. Students will be able to explain the differences between games played by Native Americans and many of the games played today.

During physical education, recess, or other appropriate times, students will play games which are played by Native American children. After the students have had a chance to play several games, discuss the differences between these games and games played today—such as the emphasis on cooperation rather than competition, and the emphasis on developing skills useful in hunting and fighting.

Note: The directions for each game should be written on individual cards then stored where students have easy access to cards and needed game materials.

(Game suggestions are from Hands On Heritage by Nancy Lee and Linda Oldham.)
Native American Games

Arrow Game 2 Players
An arrow is stuck in the ground as a target. The players take turns throwing their arrows at it.

Arrow Through Hoop Game 2 Players
Native American children played a game where they would throw sticks at, or through, a rolling hoop. Sometimes their hoop was laced or had a solid woven center. The object of the game was to embed a spear into the center of the hoop as the hoop rolled by.

Stick Passing Game
Any number of players form a circle.
MATERIALS: Set of sticks, one stick for each player with one stick having a special marking.
PROCEDURE:
1. The sticks are passed to the beat of music. Using this pattern: tap, tap, pass to right, take stick from left with left hand and quickly pass it to your own right hand.
2. When music stops, player with marked stick is out of circle. As children are eliminated they may become musicians and clap or play instruments to the rhythm.

Stone Passing Game
The group chants or leader plays music while stone is passed. "It" closes his eyes and opens them when music stops. He then tries to guess which player in the circle is concealing the stone.

Ring Stick Game 2-4 Players
MATERIALS: 5 sticks, hula hoop or a circle which has been marked on the floor, marker line--four feet from target.
PROCEDURE:
1. Lay the hoop on the floor and stand 4 feet away with player's back to hoop.
2. Each player should take his turn to toss the five sticks over his shoulder, one at a time, and hit the circle target.
3. Each player scores one point for each stick.
4. The winner is the first player to accumulate 20 points.
Silence
Children may return to their classrooms playing the Native Ameri­
can game of Silence; the last person to make any sound wins; there­
fore, the children must return to their classrooms on tiptoe and
without making any sounds. Tell them that there may be more than
one winner and the the winners will know who they are when they
arrive at their room and are sitting in their desks.

Stick Guessing
Native Americans used bones or small sticks for this game.
MATERIALS: Two sticks or bones of similar size and shape. Use a per­
manent marker to mark on one end of one of the sticks.
PROCEDURE:
1. The two players hold the sticks so the mark is covered by their
hand. Player number one holds the two sticks behind his back and
shuffles the sticks.
2. Player number two chooses one stick when the are both presented
to him.
3. If player number two chooses the stick with the mark, he may be
the one to present the sticks. If he chooses the unmarked stick, he
must take another turn to guess.

Game of the Moccasin
Any number of players form a circle and each child holds one of
his shoes in his hand. The object of the game is to pass the shoes
with the beat of the music. A drum, chant or record may be used.
With each shoe, the child taps lightly on the floor two times and
then continues the shoe clockwise around the circle (tap, tap, pass to left, tap, tap, pass to left). Any child with more or
less than one shoe when the music stops is out of the game.
A Look at Literature

This center will deal with examining literature about and by Native Americans. Students will look for additional cultural information and stereotypes in stories.

Objectives:

1. Students will read at least one book or story related to Native Americans.
2. Students will share any additional cultural information or stereotypes found in their selected story during a class discussion.

A. The teacher may compile a selection of books and stories dealing with Native Americans and store the books in the classroom or the students may go to the school library to find books. As students finish the book they select to read, or when all students are finished, they will discuss with the class any additional facts presented in the story or any stereotypes which they found.

For a listing of acceptable literature (in the opinion of the article's author) see the following:


For examples of unacceptable literature and a discussion of those works (again in the opinion of the article's author) see the following:


Speak Out in Friendship

In this center students will research some of the Native Americans who helped and befriended settlers. Also, they will look at some of the speeches made by Native Americans.

Objectives:

1. Each student will research and report on a Native American who helped settlers in some way.
2. Students, individually or as a class, will attempt to locate examples of Native American oratory.
3. Students will role play situations which required great oratorical skills on the part of Native Americans, such as peace treaties or meetings concerning land holdings.

A. Each student, or small groups of students—depending upon research materials available, will research a Native American who befriended the settlers. Results will be reported to the class. Research could focus on questions such as the following:
   - How did this person help the settlers?
   - Why did they do this?
   - How did the white men treat this person?

   Native Americans who helped white men include the following: Black Partridge, Shabbona, Squanto, King Philip, the Oneidas tribe, Sacajawea, Hole-in-the-Day, Seattle, Pushmataha, Spotted Tail, and Quanah Parker.

B. Through research in encyclopedias and literature and by writing to Native American societies and associations, students will try to find examples of Native American oratory. Some examples which they may be able to locate include Tecumseh's speech in reply to General Harrison, and Chief Joseph's plea for justice after the United States government violated a treaty with his tribe. Examples found could be used in the following activity.
In addition, students will discuss why examples of such speeches are so difficult to locate. Students should point out that Native American languages were sometimes difficult to translate; few, if any, people realized the value and importance of such speeches; recording speeches was very time-consuming, therefore anything recorded was generally a much-abbreviated version.

C. The teacher and students will set up situations which required oratorical skills on the part of Native Americans. Working in small groups before the class, students will role play the parts in the situation. Class discussion of the situation should follow each role playing.
Additional Topics for Further Research

For students who are truly interested in Native American studies, or possibly as a special project for extra credit, many additional topics which warrant further research are available. The following is just a partial list of possible topics to get students started on further research.

Scalping--Who really started the practice?

Indian Uprisings--What was the true reason behind many of them?

Contributions--What can we thank Native Americans for besides popcorn?

Songs--What did Native Americans sing about in their songs and melodies?

Current Events--What is the current status of Native Americans? What are some of the issues facing them today?

Wounded Knee--What were the events leading up to the Battle of Wounded Knee?

Myths and Legends--How do Native American myths and legends compare to those of other cultures?

Travel--How did the various tribes travel?
Addresses of Associations and Societies

The American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

Association of American Indian Affairs, Inc.
432 Park Avenue South
New York, New York 10016

National Indian Education Association
1115 2nd Avenue S.
Minneapolis, Minnesota 55403

Institute of American Indian Arts
Bureau of Indian Affairs
U.S. Department of Interior
Cerillos Road
Santa Fe, New Mexico

Inter-Tribal Indian Ceremonial Association
P.O. Box 1029
Gallup, New Mexico 87310
References and Resources

Arizona Highways, 2039 W Lewis, Phoenix, Arizona 85009


Niethammer, Carolyn. American Indian Food and Lore.


Society for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614
