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**Native Americans in U.S. Educational Materials**  
**Severoameričtí indiáni ve výukových materiálech v USA**

Diplomová práce

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**TÉMA ČESKY:**

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Native Americans in US Educational Materials

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**ZÁSADY PRO VYPRACOVÁNÍ:**

Práce se věnuje způsobu a míře zprostředkování tématu původních obyvatel, severoamerických indiánů, ve výuce na školách ve Spojených Státech Amerických. Autor zasadí popisovanou problematiku do historického a kulturního rámce a zaměří se na její současnou situaci. Praktická část bude obsahovat rozbor materiálů používaných při výuce výše zmiňovaného tématu. Součástí výzkumného šetření bude i šetření mezi americkými učiteli.

**SEZNAM DOPORUČENÉ LITERATURY:**

- UR, Penny. A course in language teaching: trainee book. New York: Cambridge University Press, 1999, xii, 142 pp. ISBN 0521656249.
- APPLEBY, Joyce Oldham, Alan BRINKLEY, and James M. McPHERSON. The American Journey: Reconstruction to the Present. New York: Glencoe/McGraw-Hill, 2005. 1043 pp. ISBN 978-0078653995.
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- CELCE-MURCIA, Maarianne et al. Teaching English as a Second or Foreign Language. Boston: National Geographic Learning, 2014, 706 pp., ISBN 9781111351694

Podpis studenta: .....

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## **Prohlášení**

Prohlašuji, že jsem tuto diplomovou práci vypracovala samostatně pod vedením Mgr. Michala Pištory a v seznamu literatury jsem uvedla všechny použité literární a internetové zdroje.

Hradci Králové dne

.....

Klára Buňková

## **Prohlášení**

Prohlašuji, že závěrečná práce je uložena v souladu s rektorským výnosem č. 1/2013  
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## **Poděkování**

Tímto bych chtěla poděkovat vedoucímu mé diplomové práce Mgr. Michalovi Pištorovi za odborné vedení práce, věcné připomínky, dobré rady a vstřícnost při konzultacích.

## **Abstrakt**

BUŇKOVÁ, Klára. *Severoameričtí indiáni ve výukových materiálech v USA*. Hradec Králové, 2016. 119 str. Diplomová práce. Univerzita Hradec Králové, Pedagogická fakulta. Vedoucí práce: Michal Pištora

Tato diplomová práce se zaměřuje na způsob, kterým jsou prezentováni severoameričtí indiáni v učebnicích historie v amerických školách. V několika kapitolách je stručně popsán vzdělávací systém Spojených států amerických, dále pak výuka společenských věd. Dvě témata jsou popsána více podrobně a to historie a kultura. Další kapitola se blíže věnuje učebnicím, jejich výběru a důležitosti v americkém školství. Tyto kapitoly jsou doplněny o základní informace týkající se severoamerických indiánů.

Cílem této práce bylo analyzovat a popsat šest učebnic americké historie, které jsou běžně používány ve Spojených státech amerických. Na základně zjištěných údajů je možné posoudit, zdali to, jak jsou indiáni prezentováni v učebnicích, je dostatečné a zda informace jsou relevantní nebo zda jsou neúplné a promítají se v nich stereotypy.

Klíčová slova: USA, indiáni, učebnice, analýza

## **Abstract**

BUŇKOVÁ, Klára. *Native Americans in U.S. Educational Materials*. Hradec Králové, 2016. 119 pp. Diploma Thesis. University of Hradec Králové. Faculty of Education. Leader of the Diploma Thesis: Michal Pištora

This diploma thesis focuses on presentation of Native Americans in U.S. history textbooks. In several chapters, the American education system and a compulsory subject area Social Studies are described. Two Social Studies strands are presented in more details, they are history and culture. The following chapter deals with textbooks, their importance as well as the process of choosing textbooks in the U.S. states. The chapters are completed with information about Native Americans.

The aim of this thesis is to analyze and describe six history textbooks used in the United States of America. On the bases of the research, it is possible to evaluate whether the way of how Native Americans are presented in the textbooks is sufficient, and also whether the information is relevant or rather incomplete and contains stereotypes.

Key words: the USA, Native Americans, textbooks, analysis



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## **1. Introduction**

The United States of America are a country whose inhabitants have their roots in many countries around the world. A lot of people migrated to the United States of America from other continents to seek new opportunities, political freedom, wealth, and to live a better life. There were also people who came to the USA unwillingly, as it was the case of African slaves. However, there is a nation, which has been living in the northern part of the American continent for thousands of years, they are the Native Americans. Even though they have been in the continent the longest, today, Native Americans represent only about 1.7% of the U.S. population.

Perhaps it is due to the low number of the Native Americans, or different culture and tradition that Native Americans are an overlooked part of the U.S. multicultural society. As the information about Native Americans and their activities are not mentioned that often, and only very few Native Americans appear in media in general, the ideas of people about the indigenous people can be inaccurate or misrepresented. Many people and not only Americans, but also people from around the world, learn about Native Americans through media. Especially the books and movies present romanticized images of Native Americans. Among the best known, there are a Disney movie Pocahontas, or a novel The Last of the Mohicans by James Fenimore Cooper.

Since the mass media often provide distorted information about Native Americans, I have posed myself a question: Do the Americans come into contact with sources which provide more accurate information? It inspired me to focus on this issue from the point of view of education. I decided to research on whether and in what way Native Americans are presented in the U.S. instructional materials, in this case in history textbooks. The findings will be presented in this thesis.

The thesis consists of two main parts, a theoretical part and a practical part. In the theoretical part, the thesis will focus on the life of Native Americans in the present, and introduces the U.S. education system. Moreover, a compulsory subject area, called Social Studies, will be described more thoroughly. When Native Americans are mentioned, it is usually in connection with their culture and history. That is why these two strands will be presented from the point of view of Social Studies. Moreover, a brief description of Native American culture and history will be provided. There will be also a chapter dealing

with textbooks and it will also mention how Native Americans are portrayed in textbooks according to other research.

The practical part will be based on research for which six Social Studies history textbooks were used. At first, this part of the thesis will introduce the chosen textbooks and will provide data about them, such as the name, publisher, number of pages, what grade they are recommended for, etc. The longer and the more important part of the thesis will describe chosen historical events presented in the textbooks, which are connected with Native Americans. To record the information systematically and more comfortably, a form will be created for further analysis. The form will include information about the textbooks and the way in which they portray Native Americans.

The practical part will consist of commented excerpts from the textbooks illustrating their approach to Native American. This way, all important data will be presented together and the readers will be able to evaluate the facts provided by the textbooks. Moreover, I will focus on the important Native Americans mentioned in the textbooks, the presented cultural features are presented, as well as how the Native Americans are portrayed in the pictures used in the textbooks. One of the parts of the research is to find out whether and to what extent the U.S. teachers teach about Native Americans. The teachers will be contacted via emails and social networks.

In the thesis the paraphrases and in text citation will used. The full citations can be found in Bibliography. The section will be divided into printed, electronic sources, and picture sources.

To create this master's thesis, I will use both English and Czech sources. The extracts from the Czech sources used in the thesis will be translated by me.

# **I. Theoretical Part**

## **2. Native Americans**

Native Americans are people whose ancestors inhabited the area today known as the United States of America already in the pre-Columbian period. It is believed that the first people to settle this territory came between 15,000 B.C. (Zimmerman, 2003, p. 8) to 10,000 B.C. (Jeier, 2013, p. 8). Even though, Native Americans have lived in the North American continent for many centuries, today, they are often an overlooked part of the U.S. multicultural nation. This fact gave me an impulse to focus on Native Americans from another point of view. Therefore, this thesis deals with how the Native Americans are portrayed in the U.S. educational materials, in this case textbooks. This chapter briefly presents the Native Americans and their life in today's United States.

### **2.1. Native Americans Nowadays**

According to the last Census (Quick Facts [online]), which took place in 2010, there were 5,220,579 people who identified as Native Americans<sup>1</sup> in the United States. It means that Native Americans represent approximately only about 1.7% of the U.S. population. This number comprises both mix-blood Native Americans (in combination with at least one other race) and full-blood Native Americans (with no combination). Out of this total, more than a half, 2.9 million, are Native Americans with no combination with other races (Buňková, 2014).

From the point of view of ethnicity of minorities, in 2010 Native Americans and Alaska Natives alone<sup>2</sup> represented 0.9% of the U.S. population. United States Census Bureau (Quick Facts [online]) provides the data of other ethnical groups. For comparison, in 2010, there were 0.2% of Native Hawaiian and Other Pacific Islander alone, 4.8% of Asian alone, 12.6% of Black or African American alone, and 16.3% of Hispanic or Latino.

The number of Native American population has been changing. For example, the population dramatically decreased after the arrival of the European explorers in the 16<sup>th</sup> century. And as Guenter Lewy (2004, [online]) points out is that there were only about 250,000 Native Americans at the end of the 19<sup>th</sup> century in the United States of America.

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<sup>1</sup> Native Americans is a term comprising Native Americans and Alaska Natives

<sup>2</sup> Includes persons reporting only one race

Some of the reasons of the decline of the population were wars, illness brought to America by Europeans, but also the intentional attempt of new colonists to reduce the number of Native Americans. Since that time, however, the number of Native American population has been increasing again.

Native Americans cannot be viewed as an undivided nation. Every Native American is a member of one or more tribes, depending on what tribes their ancestors belonged to. Nowadays, there are 566 federally recognized tribes in the United States.

Despite their diversity, they still share some similar features of culture as it is based on the same principles. What also connects them is the historical background.

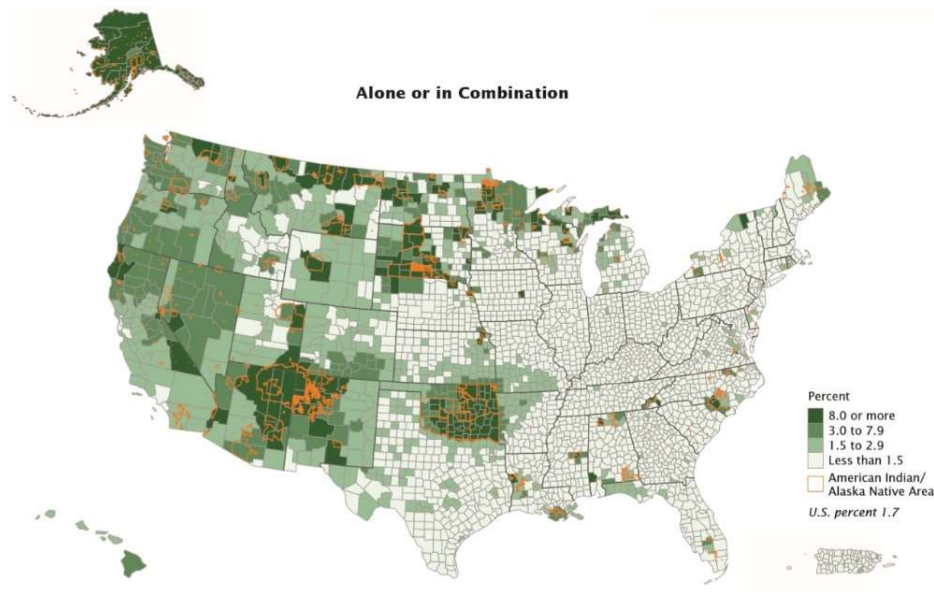
Therefore, each tribe has its own culture and traditions which is why each tribe should be considered individually. Yet, there are some similar features of the cultures or it is based on the common principles. Due to their diversity and at the same time the highly developed culture of each tribe, there are tendencies to generalize the cultural features, or put those of different tribes together and present them as the true Native American culture. Thus Native Americans are one of the groups who suffer the most from ethnic stereotypes.

As far as the place where Native Americans live are concerned, in present-day United States, there are 324 federally recognized American Indian reservations. The number of reservations is lower than of recognized Indian tribes. It is due to a fact that not all tribes have their own reservation. On the other hand, there are cases that some tribes have more than one reservation, and some share the reservation with other tribes.

Even though there is a common assumption that Native Americans live only in reservations, the reverse is true. Only 20.5% of Native Americans live in American Indian Areas<sup>3</sup>, 1.5% in Alaska Native villages and the majority represented by 78% live outside American Indian Areas. (Norris, Vines, Hoeffel, 2012, [online])

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<sup>3</sup> Includes federal American Indian reservations and/or off-reservation trust lands, Oklahoma tribal statistical areas, tribal designated statistical areas, state American Indian reservations, and state designated American Indian statistical areas.



*Picture 1 Concentration of Native American in the USA*

As it can be observed in the Picture 1, the higher concentration of Native Americans is in the western part of the country. The 2010 Census (Norris, Vines, Hoeffel, 2012, [online]) provides us with data which show that there are 2,123,549 Native Americans in the West, 1,712,102 in the South, 879,438 in the Midwest and the lowest number, 505,490 in the Northeast.

This phenomenon that the majority of Native American now live in western part has its roots in the past, more precisely in the Jacksonian Era. At that time, the Native Americans were forced to leave their homelands and move to an unsettled territory situated west of the Mississippi River.

Since this thesis focuses on the portrayal of Native Americans in the U.S. textbooks, the theoretical part will not only deal with the culture and history of Native Americans, but it will provide brief information about the U.S. educational system. Moreover, several pages will be devoted to Social Studies, a core subject area, where Native Americans' culture and history are represented the most.

### **3. An Outline of the U.S. Education System**

The thesis focuses on how Native Americans are portrayed in education materials in the United States of America. This thesis focuses only on one type of education material which are the textbooks. Since Native Americans are mostly mentioned in the core subject area called the Social Studies, the research will focus only on the Social Studies history textbooks.

As textbooks are inseparable part of the education system, it is necessary to briefly present the U.S. education system as well as Social Studies to understand the issue more thoroughly.

#### **3.1. U.S. Education System**

The education system in the United States of America is unlike that in many other countries, due to a high degree of decentralization. In the USA, there is no national education system or official national curriculum. The U.S. Federal government plays a limited but important role in education. It contributes almost 10% to the national educational budget, and *“federal departments provide financial assistants for elementary, secondary and higher education, for handicapped and gifted people, immigrants, American Indians and people with a limited command of English”* (Mišterová, Skopečková, 2009, pp. 6-7). Yet, the federal government does not manage the education in the states. There is a Department of Education in each of the fifty states that sets guidelines for the schools of the particular state. *“Much of the control of American public schools lies in the hands of each local school district. Each school district is governed by a school board; a small committee of people elected by the local community or appointed by the local government. The school board sets general policies for the school district and insures that state guidelines are met”* (Hume, [online]).

Suzanne E. Hume ([online]) adds that *“generally, the school districts are divided into elementary schools, middle schools, and high schools”*. This structure of education is included in 12 years of school attendance.

When speaking about the primary and secondary education together, it is necessary to mention the term K-12. K-12 is spoken as "k twelve", "k through twelve", or "k to twelve" where K stands for kindergarten. Therefore, it means education from Kindergarten to the 12<sup>th</sup> grade, in other words, from the first to the last year of free education (K-12, [online]).



The elementary schools sometimes begin with the kindergarten, and it usually include the grades 1-5. Children attend the first grade when they are about 5 or 6 years of age. Middle schools are for children attending 6<sup>th</sup> – 8<sup>th</sup> grades, . The last four years (grades 9-12) are spent at high schools and represent the secondary education. Children usually finish their secondary education when they are about 18 years old.

As there are no federal rules, the division of the grades depends on the state or districts. The pattern presented above is also known as 5+3+4 (Kindergarten through fifth grade in the elementary school, 3 years in the middle school from the 6<sup>th</sup> to 8<sup>th</sup> grade, and 4 years in high school from 9<sup>th</sup> to 12<sup>th</sup> grade). Other frequent patterns are (Corsi-Bunker, pp. 5-7 [online]):

- 6+3+3: Elementary school (Kindergarten through the 6<sup>th</sup> grade), junior high school (7<sup>th</sup> to 9<sup>th</sup> grade), senior high school (10<sup>th</sup> to 12<sup>th</sup> grade),
- 8+4: Elementary school (Kindergarten through 8<sup>th</sup> grade), high school (9<sup>th</sup> through 12<sup>th</sup> grade), 6+6: Elementary school (Kindergarten to 6<sup>th</sup> grade), and junior and high school combined (7<sup>th</sup> to 12<sup>th</sup> grade).

The compulsory schooling also differs within the states. In most of the states, to be more precise in 30 of them, the attendance is compulsory until the age of 16. In nine states the compulsory schooling ends at the age of 17 and in only 11 states at the age of 18. However, when a student leaves the school after reaching the age set by the state law, they are not considered to have completed the school and they are given no certificate. Generally, a student graduates from high school after passing all the required courses and they are awarded High School Diploma. (Mišterová, Skopečková, 2009, pp. 7-9).

American education system includes a great number of courses. They are classified in larger subject areas, most common and also compulsory for all students are English and Language Arts, Mathematics, Science, Social Studies, and sometimes Physical Education and a Foreign Language. Elementary schools introduce the subjects and provide fundamental skills of *“reading, writing and mathematics, as well as history and geography (taught together as social studies), crafts, music, science, art and physical education or gym.”* Foreign languages, which used to be taught at high schools only, are now being introduced during the last few years of elementary school in some areas” (Elementary and Secondary Education: Grammar schools and High schools [online]).

Secondary school students deepen their knowledge in the compulsory courses and also take elective courses which often correspond with students' further career.

Regarding the education system, there are standards and curricula that set rules and provide recommendations as to what should be covered in each course in each grade.

It is important to differentiate the standards from the curricula. The standards can be understood as goals, in other words, what the students should know or rather what skills students should acquire by the end of each grade or education level.

The curriculum, on the other hand, can be compared to the road which has to be taken in order to meet the standards. The curriculum comprises not only topics but it also deals with questions such as when the topic should be presented to them, how much time should be spent on the topic, and how the topic should be presented.

### **3.2. Social Studies**

Social Studies is the only compulsory subject area which will be further described in this thesis. It is due to the fact that it is mainly in Social Studies courses where the Native Americans are more frequently mentioned. Social Studies, in some states known as Social Science or History-Social Science, is one of the core subject areas of American elementary, middle, and high schools. The aim of this chapter is to present the main strands, goals and the importance of Social Studies in U.S. education system.

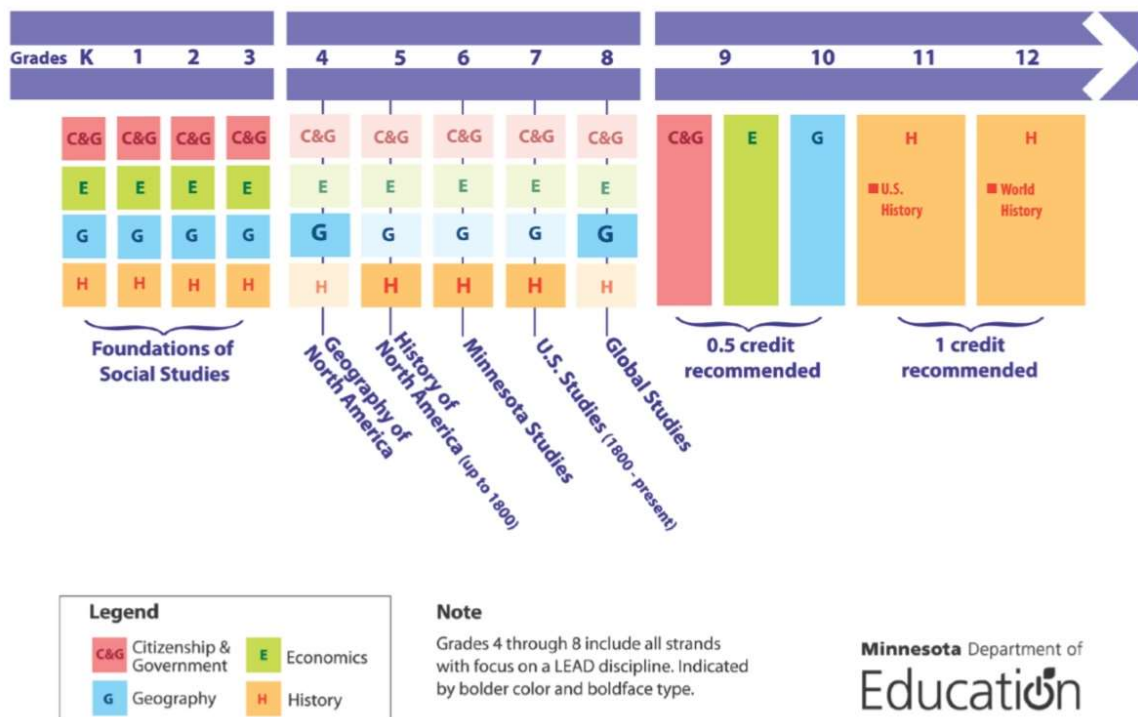
National Council for the Social Studies (National Curriculum Standards for Social Studies [online]) defines Social Studies as:

*“the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.”*

Social Studies comprises four essential strands which are History, Economics, Geography, and Government and Civics. In some states the number of strands differ. *“These strands serve as the organizational components for the content standards. All*

strands are included in every grade; however, one strand may be given more emphasis at one or more grade levels” (Morton, 2010, [online]).

The strands are further divided into courses which students have to take during their studies. For example, Social Studies are covered in courses such as World History, U.S. History, World Geography, U.S. Government and Politics, Economics, European History, and many more. As an example, in the Picture 2 there is a scheme of the sequence of study of Social Studies in Minnesota.



Picture 2 Minnesota Sequence of Study

### 3.2.1. Social Studies Curriculum Frameworks

In comparison with standards, the curriculum frameworks are more detailed. The states' curriculum frameworks generally comprise an introduction, where the attitudes of the state to the Social Studies are presented and the goals are set. The next part usually deals with the strands and provides the reader with the basic concept of each. In some of the curriculum frameworks, there is a guide which explains how to read the standards and presents it on various examples. The largest part of the document is dedicated to the curriculum. Each grade of the K-12 system is described in detail either from the point of view of every strand or as a whole where the strands blend. Some extensive curriculum

frameworks in Social Studies include a chapter that deals with assessment plans and mentions the criteria for evaluation.

As already mentioned earlier, the curriculum frameworks present goals. One of the main goals of the Social Study program is to help the students to become responsible citizens. Department of Education in Alabama (Morton, 2010, [online]) describes responsible citizens as people who are *“informed and active, are cognizant of their roles in and connections with the world, and are capable of making competent decisions that benefit the local community, state, nation, and world.”* Also in other Social Study Curriculum Frameworks the term responsible citizen is mentioned. For instance, according Massachusetts History and Social Science Curriculum Framework (2003, p. 8, [online]) the students should *“understand their rights and responsibilities as citizens and how to exercise these rights and responsibilities in local, state, and national government.* Curriculum Framework of Oklahoma (Barresi, 2013, [online]) adds that the citizens should be also literate. *“All Oklahoma students must become literate citizens to become effective, productive, and engaged participants in both our nation’s economic and political systems.”* Citizenship literacy should be encouraged among the youngest citizens so they *“understand the unique and special nature of the nation in which they live.”*

Another goal often mentioned in the Social Studies Curriculum Frameworks are the consolidation of democracy and preservation of free society. The values of the country and *“democracy’s survival depends upon transmitting to each new generation the political vision of liberty and equality”* (Massachusetts History and Social Science Curriculum Framework, 2003, p. 7, [online]).

### **3.3. History and Culture in U.S. Social Studies Curricula**

As it was stated earlier, there are several strands of Social Studies. However, only history and culture will be presented more thoroughly in this thesis, because they are the most important for the research and they concern the Native Americans the most.

#### **3.3.1. History in U.S. Curricula**

One of several Social Studies strands is history. It is, however, the most represented strand in the Social Studies. As far as Native Americans are concerned, their life is presented more often in history than in the present. Moreover, to understand better their culture, traditions, and attitudes in the 21<sup>st</sup> century, it is necessary to be also familiar with their

past. Social Studies naturally does not focus only on Native Americans, but on the key events in the U.S. and world history. It also teaches students the critical thinking and develops other important skills. That is why history as a strand is also included in this thesis.

In the curriculum frameworks of the U.S. states, there are sections devoted to the history strand, where the importance and goals of the discipline is described. The authors of *History and Social Science Standards of Learning for Virginia Public Schools* (2015, p. 4, [online]) sum up in the following paragraph the reasons why history is important for students.

*“Through the study of history, students can better understand their own society as well as others. Students will understand chronological thinking and the connections between causes and effects and between continuity and change. History enables students to see how people in other times and places have grappled with the fundamental questions of truth, justice, and personal responsibility, understand that ideas have real consequences, and realize that events are shaped by ideas and the actions of individuals. History shows the relationship among past, current, and future issues.”*

There are many courses during the K-12 education which deal with historical events. Social Studies do not provide only information about history of the United States, but also about the world history. *Alabama Course of Study: Social Studies* (2010, p. 4) presents the division which is used in the state of Alabama.

*“History concepts and skills are included in each grade level; however, students in Grades 5, 6, 10, and 11 concentrate on a study of the history of the United States, while students in Grades 8 and 9 focus on world history content. Although students in Grade 4 focus on the study of Alabama history, this content is embedded at other grade levels throughout the curriculum.”*

The division as it is described above is used in the same or similar way also in other states. The courses which primarily deal with the history are, U.S. History or American History, and World History.

#### **3.3.1.1. Native American History**

The history of Native Americans is very rich. As they are considered the indigenous population of America, their history reaches back to prehistorical period.

What is relatively common is that the authors do not present the history as one compact and chronological text that includes all important events in Native American history, but they present the groups of Native American tribes divided according to their geographical location. Then, they point out the most important events in the local history that either affected the tribes or even the development of the United States of America.

However, even in publications which deal with other aspects of Native American lives, such as their culture, there are very often some passing references about their history. What the publications mention is usually the prehistoric period and how Native Americans were settling North America, then it is the arrival of Europeans to America, wars between the European settlers and Native Americans, removal of Native Americans from their lands, and also the assimilation and Christianization of Native American population. Surprisingly, the life, culture, and traditions of Native Americans in the 21<sup>st</sup> century are very often omitted in the publications as they focus rather on the past.

### **3.3.2. Culture in U.S. Curricula**

Culture is the second Social Studies strand which is described in this thesis. The reason is that when talking about Native Americans, the culture is very often remembered.

In U.S. education system culture is a cross-curricular discipline. Yet, it is an important one, because students do not only learn about their culture and cultural heritage, but also about culture of the indigenous people of the continent and about culture of other nations. It is very beneficial for American students since their “*nation is composed of people whose backgrounds are rooted in cultures around the world*” (History-social science framework for California public schools, 2005).

#### **3.3.2.1. Culture**

It is very difficult to give one and only definition of the term culture, since it carries multiple meanings. Culture may be defined in various ways regarding the field of study. For instance, the biologists understand culture to be “*the cultivation of bacteria, tissue cells, etc.*” (Culture, Oxford Dictionaries [online]).

For the purpose of this thesis, the definition set by anthropologists and other behavioral scientists will be used. Sir Edward Burnett Tylor, an English anthropologist, used this for the first time in his book *Primitive Culture*, published in 1871. According to him, the culture is “*that complex whole which includes knowledge, belief, art, law, morals,*

*custom, and any other capabilities and habits acquired by man as a member of society* (Human Culture: What is Culture, 2006, [online]). Since that time the term has broadened. Richard Hugman (2013, p. 4) described culture in more detail. Culture, in Hugman's words,

*“includes such things as religion and other types of belief system, systems of morality, law, patterns of family structures and relationships including marriage and the care of dependents (for instance child-rearing), the ascription of the social roles and status including gender roles, and so on. It also refers to common assumptions around such things as food and drink, clothing, music, arts and crafts including the production and use of tools, as well as how people should maintain their existence and contribute to the existence of the society (what is now routinely called ‘work’ in economically developed societies.)”*

It is noticeable that although the concept of the term has broadened, it has not considerably changed even after more than hundred and forty years.

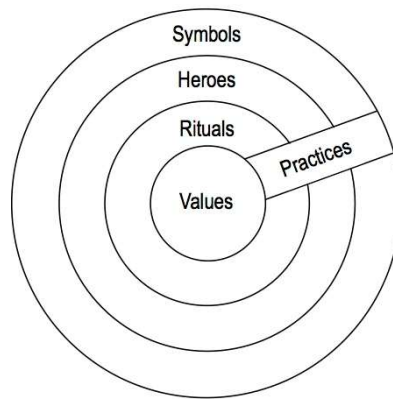
Even though the word culture is often used, it usually does not mean all mentioned above, but rather a certain part. Stephan Dahl in his *Overview of Intercultural Research* ([online] pp. 3-4) focuses on different concepts of how culture can be divided. The most basic concept is that culture is divided into two layers or levels, where one is an invisible level consisting of values, and the other is a visible level including behavior and artefacts. The Hofstede's model of culture will be used as an example.

In its center there are values, in his words *“broad tendencies to prefer certain states of affairs over others”* (Hofstede, 1991, p. 8). Values can be understood as ideas that people have about how things ought to be. The layer *Values* is hidden under another three layers which it influences. The layers are *Rituals, Heroes, and Symbols*.

Symbols represent not only tangible things such as artefacts, pictures, flags, hairstyles, but also intangible ones, for example gestures, words, jargon, etc.

Heroes are represented by persons who are alive, death or imaginary. *They “possess characteristics which are highly prized in a culture, and who thus serve as models for behavior”* (Hofstede, 1991, p. 8).

The layer closest to the *Values* is *Rituals*. Rituals include common rituals and traditions, such as how people greet each other, eat meals, get married or practice their religion.



Picture 3 Model of Culture by Hofstede

However, the number of layers and their explanation vary from a theory to theory. Culture is sometimes compared to an onion. As it can be seen in the Picture 3, it is necessary to peel of the outer layers to reach the core, or in other words, to understand properly the observed culture.

It is also necessary to mention that culture is not inheritable or genetic, culture is learned, and that even though all members of a group or society share their culture, it does not have to mean that they would act the same. Their behavior depends also on their personality (Dahl, [online]).

### 3.3.2.2. Culture in U.S. Curricula

In the United States of America, culture is a cross-curricular discipline. The representatives of the department of education of the states, however, put emphasis on educating children in this field.

National Council for Social Studies (excerpted by Parker, p. 3, [online]) states *Culture* as the first of the ten themes which “*represent a way of categorizing knowledge about the human experience*”. According to the Sampler of the (revised) National Curriculum Standards for Social Studies (excerpted by Parker, p. 5, [online]) the purpose of teaching culture is that:

*Learners will understand how human beings create, learn, share, and adapt to culture. They will appreciate the role of culture in shaping their lives and the society in which they live. By recognizing various cultural perspectives, learners become capable of understanding diverse perspectives, thereby acquiring the potential to foster more positive relations and interactions with diverse people within our own nation and other nations. Cultural*



*understanding will help learners make informed decisions in an increasingly interdependent society and interconnected world.*

The theme should also provoke a discussion where questions such as *What is culture? How does culture unify a group of people? What is cultural diversity, and how does diversity develop both within and across cultures?* would be debated.

### **3.3.2.3. Cultural literacy**

It is a long-term process to develop cultural literacy and students should be aware of that they will not truly understand another culture after studying it for several weeks or months. In fact, this can be applied also when studying their own culture and society. However, during this process they should learn how difficult it is to master a culture of their own or different society.

According to the curriculum framework (History-social science framework for California public schools, 2005, p. 15, [online]) *“To develop cultural literacy, students must understand the rich, complex nature of a given culture: its history, geography, politics, literature, art, drama, music, dance, law, religion, philosophy, architecture, technology, science, education, sports, social structure, and economy.”* Also they must *“recognize the relationships among the various parts of a nation’s cultural life”*, which means that mature students should understand the connections between different parts of culture, for example how the political, economic or social situation is reflected in literature and arts. To understand the connections, it is necessary to study literature and visual art and recognize the hopes, fears, aspirations and anxieties of their society reflected in the pieces of work. Furthermore, students must *“learn about the mythology, legends, values, and beliefs of a people.”* It is important to remember the society is enhanced by values and principles. There are also the stories and legends that explain their origin and present their heroes, often closely related to religion.

The last goal in developing cultural literacy is to *“take pride in their own cultural heritages and develop a multicultural perspective that respects the dignity and worth of all people”*. This is an important statement especially for American students, since their *“nation is composed of people whose backgrounds are rooted in cultures around the world”* (History-social science framework for California public schools, 2005, p. 15, [online]).

#### **3.3.2.4. Culture of Native Americans**

When referring to Native Americans, culture is one of the topics which is often mentioned. The first ancestors of today's native population came to North America between 15,000 B.C. (Zimmerman, 2003, p. 8) to 10,000 B.C. (Jeier, 2013, p. 8), therefore, for several thousand years their culture was developing without any huge impact of other nations. In spite of the myths and general beliefs that consider the culture to be the same for all tribes, it is the other way around. The culture of tribes differs. The main factors are the geography, climate, and also influence of other tribes. As it was already mentioned, there are 566 federally recognized tribes in the United States. Therefore, each tribe has its own culture and traditions which is why each tribe should be considered individually. Yet, there are some similar features of the cultures or it is based on the common principles. Some main features of Native American culture are tribal language, religion, music, art, rituals, clothing, animals, symbols, and their lifestyle. Present-day Native Americans try to preserve their culture despite the influence of the majority population. The important information, however, is that the cultural features are mostly practiced in reservations. The information concerning Native American culture which are presented in the following subchapters is based on finding described in the bachelor degree thesis by Buňková (2014).

#### **Language**

As Stromnes-Elias (2007, p. 1, [online]) says, the cultural keystone is language. Unfortunately, the number of native language has been decreasing. In comparison with the period before the European colonization, where there were thousands of languages, now, there is no more than about 300 of them (Zimmerman, 2003, p. 164). In the past, the languages were not recorded in a written form, they were taught and transmitted orally. Many native languages irretrievably disappeared when the tribes died out because of illnesses, wars, and the politics of assimilation which took place in the 19<sup>th</sup> century. Another factor is that many present-day Native Americans accepted English (alternatively Spanish in case of states along the Mexican border) as their mother tongue. It is important to mention that many organizations were founded in order to protect and recover native languages. Owing to them, even languages that were considered extinct have been restored. Moreover, Native Americans are interested in their heritage and some of them even took the opportunity and start to learn their native languages. (Zimmerman, 2003, p. 165)

## **Religion**

Religion is another important part of Native American identity. Just as in case of languages, there are great varieties among Native American religions and they differ from tribe to tribe. Paula Hertz (2009, p. 13) claims there is no single 'Native American religion'. Yet, she adds that "*some similarities can be found among the native religions*" (2009, p. 13) and that there are undoubtedly "*certain basic concepts or ideas which occur in most Native American religions.*" Hertz points out that the native religions are different from the religions such as Christianity, Islam, or Buddhism in a way that there is no personal god. Native Americans believe in the Great Spirit known also among some native tribes as Wakan Tanka, Manitou, or Orenda. The Great Spirit "*cannot be imagined in human form. It is rather a universal force to which all of nature is attuned*" (Hertz, 2009, p. 15). The religions are not organized or systematic, there are no church buildings or written rules or codices. That is also why the European colonists did not take native religions very seriously, it lacked of structure they knew from Christianity. Moreover, native religions are "*more strongly tied to nature and its rhythms than to individual historical events*" (Herzt, 2009, p. 13). It does not mean, however, that the native religions cannot be also rich and complex. For its specificity, some sources do not use the term religion, but rather spirituality or belief, as they find it more accurate. In the past, all knowledge was passed on by word of mouth from generation to generation. Nowadays, it has changed as most of the cultural aspects are written down. Still, there are Native Americans who use the traditional from in a way that "*values, beliefs, ethics, and sacred traditions are passed on through an oral tradition and through ceremonies, which often include dancing, singing, drumming, feasting, etc*" (p. 15).

## **Rituals, ceremonies, and clothing**

As it was already mentioned above, an important part of Native American culture are ceremonies and traditions. In the past, Native Americans were closely connected with the events and activities of their tribe. Now, when the majority lives outside reservations, it is not that common. Still there are rituals and ceremonies which are realized and take place particularly in reservations. They are, for instance, a gift-giving ritual Potlatch, The Sun Dance, a gathering called Pow Wow, Snake Dance, and also well-known healing rituals practiced by the tribal medicine man or woman. During the events, the performers wear colorful ceremonial costumes decorated by beads and feathers which are very sacred to some tribes. The types of clothing, of course, differ from ceremony to ceremony. Apart

from tribal events, Native Americans do not wear any specific tribal clothes, they dress just like the same as other Americans (Zimmerman, 2003). Mihesuah in her book *American Indians stereotypes and realities* (2004, p. i) reminds that stereotypical images, created mostly by any possible medium, are not rare. It is not only a case of some Americans but also Europeans and Africans who expect Native American men “*to be tall and copper-colored, with braided hair, clothed in buckskin and moccasins, and adorned with headdresses beadwork, and/or turquoise.*” They visit the area where Native Americans live and ask where the real Indians are, “*while short-haired Navajos dressed in jeans and cowboy boots stand right next to them.*”

## **4. Textbooks**

As the title of the thesis indicates, educational materials will play an important part in the research. In this case, the educational materials will be the history textbooks.

Textbooks are instructional materials frequently used by teachers and students across all fifty states. This chapter presents not only what textbooks are, but it also focuses on the process which a textbook must undergo before they can be used in U.S. classrooms.

### **4.1. What Are Textbooks?**

When mentioning the instructional materials, the first that comes to one's mind are probably textbooks. Public Schools of North Carolina ([online]) use this definition of a textbook: it is a "*systematically organized material comprehensive enough to cover the primary objectives outlined in the standard course of study for a grade or course*" and whose format may vary. Textbooks have become an inseparable part of a learning process. They are as important for students as for teachers. Teachers often use textbooks for various reasons. The textbooks cover the topics prescribed in the states' curriculum framework and standards, provide chronological presentation of information, and the topics are presented in detail and organized in units and chapters. (Fredericks, 2005, pp. 64-69). Teachers use the divisions of units and instructions written in the textbooks as a basic structure for their courses. This can also reduce the time teachers spend on lesson planning.

The importance of having a good textbook are not only the reasons above, but it is necessary to be aware that for students, textbooks are often the primary source of information outside the class (Choosing a Textbook [online]). Therefore, teachers give their students assignments and prepare tests based on the textbooks they use. (Schug, Western, Enochs, [online]).

On the other hand, teachers should not work only with textbooks but also use other instructional materials. A textbook is only a tool among many.

### **4.2. Free Textbooks For Students**

In 2005, there were forty-two states providing free textbooks to students. Although, the students are obliged to pay fees when the textbook is damaged or lost through negligence (Zinth, 2005, [online]). The first state which provided free textbooks was Massachusetts

in 1882. The reason was that parents of students did not have money to buy the textbooks. Many other states soon followed this idea as well (Watts-Taffe, [online]).

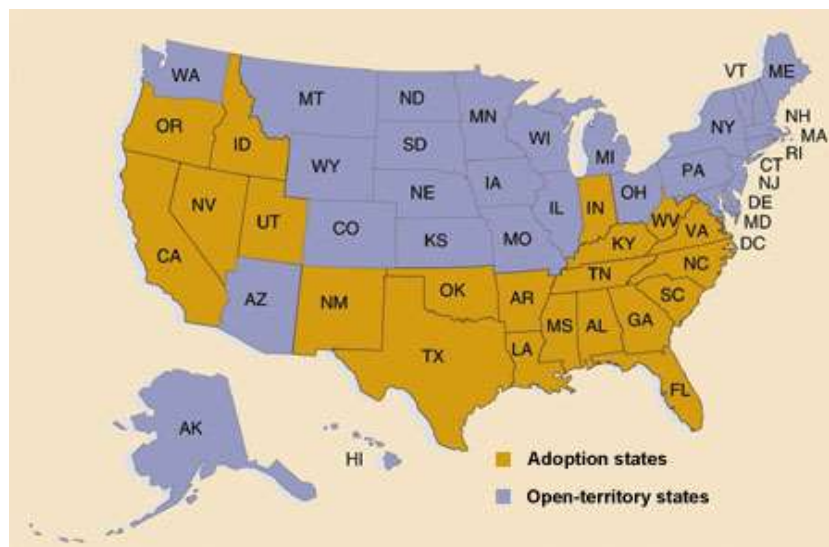
### 4.3. Choosing a Textbook

However, it is not always on a teacher to decide what textbook will be used in their course. In the United States of America, there are two methods to select the textbooks. The first is that the states, called open territory states, adopt textbooks either at the local school district level or at individual school level. Twenty-nine states use this method.

The second method is that states “choose at the state level, what textbooks can be used by all districts” (Zinth, 2005, [online]).

#### 4.3.1. Textbook Adoption

Only a few years ago, about half of the states in the USA were so-called adoption states. However, the number has decreased and nowadays, there are nineteen states which choose the textbooks at the state level. They are Alabama, California, Florida, Georgia, Idaho, Kentucky, Louisiana, Mississippi, Nevada, New Mexico, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Utah, Virginia, and West Virginia (Gewertz, 2005, [online]).



Picture 4 Textbook adoption states and open-territory states

As it can be observed in the Picture 4, the states that adopt textbooks at the state level are primarily states of south and west. This phenomenon has its roots in the 19<sup>th</sup> century, to be more precise after the Civil War. At that time, the majority of publishers had a seat in the North. People of South did not want their schoolchildren to have the same books as children in the North. In order to keep “anti-Confederate” books out of southern schools,

the Northern publishers were asked to start publishing separate books for the North and the South. For decades, the textbooks differed in some terminology, for instance, the Southern textbooks did not use the term the Civil War but rather '*the War for Southern Independence*' or '*the War between the States*' (Ravitch, Finn, 2004, [online]).

#### **4.3.1.1. The Process**

Watts-Taffe in her article *Textbook Selection and Respect for Diversity in the United States* ([online]) mentions that a problem of textbooks is that they quickly become outdated, that is why most of the states adopt new textbooks in five to eight year cycles. Even though the adoption at the state level vary considerably from state to state, the process of textbook selection shares many common characteristics. The process usually starts with the publication of selection criteria which, among many other parts, include also reference to the state curriculum and testing standards. Watts-Taffe says that in California the publication of selection criteria is 18 months before the time of adoption. It is a long-term process in which many people are involved. Various commissions are founded in each state. Their members, who are trained, review and evaluate materials submitted by publishers. The commissions differ from state to state but usually they include state superintendent, headmasters of elementary, middle, and high schools, teachers, parents, several persons not employed in public education, deans of state college or university. Not all these position but at least some of them should be represented in the textbook adoption commissions/committees. Moreover, a part of the process are sometimes presentations by publishers whose textbooks are being considered. Also hearings and discussions are held to provide people interested in the process to share their opinions. The final decision is made by State Board of Education. They select textbooks that meet all requirements and approve that these textbooks can be adopted state-wide. The list of adopted textbooks is afterwards sent to districts where local district committees decide what textbook suits the best for their students (Watts-Taffe [online]).

#### **4.3.1.2. Advantages and Disadvantages of Textbook Adoption**

Mellisa Ezarik (2005, [online]) in her article mentions that an advantage of textbook adoption at state level is that the educators on the local levels are spared the time consuming process of evaluating the instructional materials and this work is passed to textbook adoption commissions or committees.

However, there are many people who do not find state adoption of textbooks as a useful and necessary system.

The first issue often mentioned in connection with textbook adoptions are the skills of reviewers. One of the negative reactions is that the reviewers and evaluators are not qualified enough. Besides that, Mellisa Ezarik points out that the reviewers of the textbooks do not have to necessarily do their job properly, as they are often given so many textbooks and are not able to review them all thoroughly. Another problem is, that reviewers remain anonymous. *“William J. Bennetta, president of The Textbook League, which has published an estimated 350 reviews of books and other instructional materials since 1989 said in Ezarik’s article (2005, [online]): ‘You don’t know who examined any of these books. You don’t know whether they were examined. You don’t know where the state evaluations came from.’”*

Another issue often mentioned is the content of the textbooks. Sewall in Ezarik’s (2005, [online]) article says that *“adoptions ... give state agencies power over the content of the books to the extent that they can demand the inclusion or exclusion of anything--the inclusion, no matter how ridiculous, the exclusion, no matter how important.”* He adds *“He’s seen pressure groups of all kinds, from the religious and racial to the environmental and nutritional, fight to make sure their concerns are incorporated into the final product.”* Diane Ravitch (Ravitch, Finn, 2004, p. i, [online]) confirms what was said by Sewall and shares her own experience with publishers:

*“I talked to many publishers who told me (off the record, of course) that their editors were trained to remove anything controversial or potentially controversial from their materials before submitting them to any of the adoption states. Editors were instructed to avoid or delete anything that might offend feminists, conservative religious groups, disability groups, ethnic activists, or any other imaginable self-designated spokesmen for any other conceivable organization of aggrieved victims.”*



In other words, the textbook publishers and afterwards reviewers do not focus only on the content and style but often they deal with questions such as:

- Do literary anthologies have more male than female story characters?
- Do textbooks portray stereotypes such as female nurses or male mechanics?
- Do history textbooks suggest that religious strife has been a cause of conflict in human history?
- Do they mention junk food, magic, or prayer; suggest that the old are wise or the young are vigorous; or leave out any ethnic, racial, or religious group, no matter how small?

(Ravitch, Finn, 2004, p. i [online])

If the answer to these question is ‘yes’ then it is highly probable that the textbook will be rejected no matter what the quality of the text is.

Yet, there are many recommendations or ideas how to improve the adoption of textbooks. For instance, Diane Ravitch in *The Mad, Mad World of Textbook Adoption* provides readers with a chapter devoted to steps towards reform.

#### **4.3.1.3. Textbook Adoption at Local Level**

In so called ‘open states’, it is a choice of each district, what textbooks will be used in that particular area. The process of adoption at the local level is similar to the final steps of adoption at state level. A local adoption committee is chosen and they go through and evaluate textbooks in order to find the one that would serve best the teachers as well as their students and would be in accordance with the state curriculum.

However, Diane Ravitch (Ravitch, Finn, 2004, p. 4, [online]) points out, that even though the districts of open states have a free choice in textbook selection, the content is often regulated as it is in adoption states. The reason for this is simple. Ravitch says (ibid.) that “*publishers naturally want to make their textbooks available in as many schools as possible,*” therefore they offer the textbooks regulated by some adoption states, usually California and Texas as they are most populated, to open states. This way the content of textbooks is determined nationwide.

## **5. Native Americans in U.S. Textbooks**

Focusing on education, two main sources of information for students are teachers and textbooks. They become even more significant in states where the Native American population is represented in small number. Teachers and textbooks are actually the most influential providers of information. However, not every social studies teacher is an expert on Native Americans or they can be more interested in other topics. Also, not all textbooks are of high quality. Therefore, besides teachers competent to teach about Native Americans in a proper way, there are teachers influenced by outdated publications of historians who see Native Americans rather “*as obstacles to overcome in spread of civilization and Christianity*” (Mihsuah, p. 15, 2004). Hence their lessons may include various stereotypes and inaccurate facts. In some cases, they use the knowledge gained during their primary and secondary education, or teachers use only the History textbook they were given. There are also teachers who teach American History without referring to Native Americans at all, as they regard Native American history and culture as unimportant (Mihsuah, 2004, pp. 15-16).

As far as the textbooks are concerned, there are several pieces of research which indicate that Native Americans are presented stereotypically or they are not presented sufficiently in United States history textbooks. Native Americans are often mentioned in history textbooks from the point of view of history and culture. In the following pages, several topics, which are often mentioned in connection with Native Americans will be presented.

### **5.1. Terminology**

One of the issues concerning Native Americans is to decide how Native Americans should be called. The following text points out the most common terms and also focuses on opinions and preferences of Native Americans themselves. The last paragraph of this chapter will also mention the terms which can be found in textbooks.

In the United States of America, there have been a long discussion about which term is the most suitable. In the past Native people were given names that are now considered pejorative, politically incorrect, and insulting.

Today’s society is inclined to use the terms ‘Native Americans’ and ‘American Indians’ as both are acceptable and are often used interchangeably. The term ‘Indian’, however, dates back to the fifteenth century, when “*the first Europeans to arrive in North America*

*mistakenly believed they had reached Asia—which they called the ‘Indies’—and immediately mislabeled the people they encountered as ‘Indians’” (Rasmussen, p. v, 2000). Kathryn Walbert (Learn NC, [online]) describes the change in point of view of Americans in the second half of the 20<sup>th</sup> century: “In the 1960s and 1970s, people concerned about the impact of using this inaccurate term started using Native American as a more accurate alternative that might be viewed as more respectful and avoid stereotypes, but the term has not been universally adopted although the term Native Americans is more accurate alternative.”*

Not to make a decision without the opinions of those concerned, Amanda Blackhorse (2015, [online]) asked several well-known Native Americans, whether they prefer the term Native American or American Indian. The responses varied.

Radmilla Cody, a singer, prefers to be referred to as ‘Dine/Navajo’, which are the names of her tribes, and also ‘indigenous’, and ‘Native.’ Bobby Wilson, a member of the five-piece comedy troupe *The 1491s* says: *“I say Indian a lot. I’m around many Natives all the time, and using Indian seems to be universal and others can identify with it. When I say Indian it doesn’t take anything away from me. For some people it may. I’m comfortable with myself and with it.”* Douglas Miles, an artist, designer, curator, moralist, and public speaker, says he uses the term ‘American Indian’, because it was a common term in the era he grew up. He also refers to himself as Native American, yet, he thinks that better title would be *“‘First Americans’ because, in reality, they are the first Americans.”* Kyle Blackhorse, however, who is 18 years old says *“he refers to himself by his own tribes: Diné, Tlingit, and Yurok, and then by his clans of his tribes. He does not use the term ‘Indian’ because as he said ‘India is on the other side of the world.’”* Even from the answers above, it can be noticed that there is no fixed term even among Native Americans. However, it is true that some of them do not use terms which were given to them by non-native people and prefer being referred to as members of their tribe rather.

This topic is also discussed in connection with educational materials. Kathryn Walbert from North Carolina (Learn NC, [online]) says: *“You will notice that throughout this set of curriculum materials we have identified people as members of specific tribes wherever possible, but the terms American Indian and Native American are also used to refer more broadly to peoples indigenous to North America.”*

Despite the fact that there is no official name for the indigenous people, the government often uses the term American Indians. In the USA, there is for instance “*a Bureau of Indian Affairs and a Bureau of Indian Education; treaties and other legal documents often refer to American Indians; and the federal census uses the terms American Indian or Alaska Native to refer to native people.*” (Walbert, Learn NC, [online]) The term American Indian is also in most cases used in document related to education, such as state curricula, frameworks, and textbooks.

However, there are other names often used when referring to Natives Americans. They are for example ‘native inhabitants’, ‘indigenous population’, ‘the First Nations’, and ‘people of Turtle Island’, which is according to some tribes another name for North America (Freke, Renault, 2000).

In their study, Moore and Clark (2004, p. 18) were analyzing several Nebraska history textbooks. Their research showed that in the course of the last century, the readers could encounter terms such as ‘Indians’, ‘Native Americans’, ‘Natives’, and ‘Indigenous Peoples’.

## **5.2. History and Culture of Native Americans in the Textbooks**

Generally, the textbooks provide the readers with historical events in chronological order. Students learn about various important events and people. At the same time, they learn to understand the culture, traditions, and attitudes of various peoples and try to understand what influenced them to make certain decision.

As far as Native Americans in the U.S. history are concerned, Emma Schmitter (p. 18, 2013 [online]) points out that “*the history and culture of Native Americans is often only included in textbooks when it concerns how it affected the founding of our nation.*”

Tami James Moore and Barbara Clark focused on how Native Americans are depicted in Nebraska history books. Nevertheless, their findings can be applied to other states to certain extend as well. In their article *The Impact of “Message Senders” on What Is True: Native Americans* (2004, pp. 17-23), Moore and Clark mention that even contemporary textbooks are often inaccurate as for the Native Americans. Moreover, they point out an important fact that the history is presented from the European American and male perspective. The purpose of their study was to analyze the portrayal of Native Americans in the Nebraska history textbooks. In their research Moore and Clark were analyzing

elementary school textbooks which are used nowadays as well as textbooks used in the 20<sup>th</sup> century. The data they gathered were compared. As far as the information presented in the textbooks are concerned, they found out that the information was “*merely rephrased from earlier books by different authors into the printed pages of textbooks published decades later, by different authors.*” As an example, they use extracts from two textbooks from different decades: “*The females are the working bees of the hive; The lords of the other sex recline by the fire or in the shade, kill the game and their enemies ...* (Beattie, 1920, p. 21, in Moore and Clark, p. 19); and “*The women did most of the work—the men were too busy hunting and fighting*” (Condra, Olson, & Knapp, 1951, p. 153 in Moore and Clark, p. 19).

Moore and Clark found out that the “*story of Native Americans in Nebraska revolves around these themes*”:

- Discovery
- Prehistoric occupation and tribe diversity
- Personal characteristics of the Native Americans
- Loss of Native American lands
- Guilt and shame of the White people

(Moore and Clark, 2004, p. 18)

In the following paragraphs, the five themes will be briefly described.

*Discovery* is the first theme Moore and Clark mention. They (Moore, Clark, 2004, p. 19) say that “*textbooks used from the 1920 to the early 1950s paralleled the Christopher Columbus story of ‘discovery’ rather than ‘invasion’... This topic was not present in books analyzed with publication dates after 1960. Inferences to this shifted to very negative moods, as here: ‘Our story is a story of cruelty and terror’*” (Nicoll & Keller, 1961, p. 40 in Moore and Clark, p. 19).

The second theme is *Prehistoric Occupation*. The authors of the article once again compare the textbooks from the first half of the 20<sup>th</sup> century with the recent ones. According to them, authors of older textbooks often state that the first inhabitants lived in America already 20,000 years ago. On the other hand, authors of the more recent publications concentrate on the last 10,000 years. Moore and Clark (2004, p. 19) also mention that all textbooks pointed out the diversity tribes across the state, however, the

more recent Nebraska textbooks do not mention the exact number of tribes but rather use a more abstract term ‘several’.

The third theme is *Characteristics of Indians*. Moore and Clark (2004, p. 19) point out a very important fact, it is that “*words used to describe those we do not know have a dramatic impact on the stereotypes that form or are perpetuated through attitudes and actions. Without actual interaction, these words become the only point of reference for the individual.*” Therefore, teachers should pay attention to what words they use not only when describing Native Americans but also other peoples. When referring to Native Americans the personal characteristics that emerged from Moore and Clark’s research are most often negative. They noted thievery, brutality, lazy men, alcoholism, and magic. For example, thievery as a personal characteristic “*appeared in all pre-1960 textbooks analyzed.*” There are citations such as: “*...Indians would often steal them...*”, “*They took everything on which they could lay their hands*”, or “*Horse-stealing expeditions came to be almost as important as buffalo hunts*” (p. 19). Brutality, just as thievery, appears mostly in the Nebraska textbooks which were published before 1960s. What can be understood as brutality is, for instance, “*the Indians killed many of the workers (railroad) and scalped them*” (Wilson, 1937, p. 60 in Moore and Clark, 2004, p. 19).

*Alcoholism* is the next theme. Moore and Clark do not mention much information about this theme, they only provide the reader with several quotations from the textbook. In the extracts, they usually point out that many Native Americans died from alcohol related causes.

*Magic*, as Moore and Clark mention it, is usually connected with the cultural features such as medicine men and their practices, Native American religion, their worship of nature and gods (Moore and Clark, 2004, p. 20).

All the themes presented as the characteristics of Native Americans can be observed as stereotypes. John Wills (pp. 277–294, 1994) remarks that even stereotypes change. Despite some of them, such as “*Native Americans were uncivilized savages*”, were refuted, some still preserve. According to Wills, the teachers often present a romanticized image of Native Americans as buffalo-hunting nomads. They describe mainly the Plains Indians of the past and their nomadic life and other aspects such as teepee houses or horse riding. These characteristic, however, does not correspond to life style of tribes living in other areas. Moreover, such images do not represent the life of today’s Native population.

Mihesuah in her book *American Indians stereotypes and realities* (p. i, 2004) says: “No other ethnic group in the United States has endured greater and more varied distortion of its cultural identity than American Indians.” In her opinion it is due to the inaccurate information and pictures presented by every possible medium, such as “scholarly publications and textbooks, movies, TV shows, literature, cartoons, commercials, comic books, fanciful paintings, and commercial logos.”

This is why the majority of cited sources recommend the teacher to use also other sources than only a textbook. It is necessary to focus on whether the other sources are relevant. Mihesuah (p. ii, 2004) mentions that many accurate books and publications about Native Americans were published.

History textbooks also talk about the *Loss of the Land*. It can be understood as exchange of Native American land to the new settlers of America (Moore and Clark, 2004, p. 20). Native Americans were forced to leave their lands due to the expansion westward of European settlers. It was not always a peaceful process. Moore and Clark provide a list of verbs used though all the reviewed texts to describe the exchange of land, they are: “ceded, agreed, accepted, were removed, were shifted, gave up, lost, exchanged, arranged for giving up, were sent away, signed treaties” (2004, p. 20). The textbooks also regard the exchange of land as something which was inevitable.

*Guilt and shame* is the last theme. The authors of the article mention several quotations taken from the textbooks. The quotations indicate that there are authors of the textbooks who acknowledge the unfair treatment of Native Americans. There is, for example, stated: “Our story is a story of cruelty and terror. It is a story of which most Americans today are ashamed” (Nicoll & Keller, 1961, p. 40 in Moore and Clark, 2004, p. 21), or “The traders would then cheat the Indians and get rich as a result” (Porter, 1991, p. 27 in Moore and Clark, 2004, p. 21).

## **II. Practical Part**

The practical part is dedicated to describing and evaluating the information gathered from the chosen instructional materials. Six American Social Studies textbooks served as the material for the research. Three of them are used for grades 9-12, which means in high schools, two textbooks are recommended for elementary schools (grade 4 and up), and one is used in middle schools (grades 6-8). In the following chapter, the textbooks are presented in a greater detail.

The main goal is to find out whether and how Native Americans are presented in U.S. educational materials, and moreover, to find out what information each textbook provides about them and whether the previously stated findings will also apply to the selected materials. When researching the textbooks, various information about Native Americans were gathered, such as what terminology is used when mentioning Native Americans, what important Native Americans are presented, what historical periods are they mentioned in, what cultural features the textbooks describe, and many more. To record the information about each textbook systematically and more comfortably, a simple form was made. The form includes fields for entering basic information about a textbook in the first part, and in the second part, there are fields dealing with the data about Native Americans. The forms with all the data are thoroughly evaluated and described in the following chapters of the practical part of this thesis.

Another part of the research was to find out whether and to what extent the U.S. teachers teach about Native Americans. The teachers were contacted through emails and social networks and were asked to fill a short questionnaire which can be found in the Appendix (Appendix 1). However, not more than eight forms were submitted, that is why the answers can be considered only as illustrative examples which are presented in the thematically oriented chapters. Three teachers come from South Dakota, two from Idaho, one from New York, one from Texas, and the last one from California. Six of them are high school teachers, one middle school teacher and one elementary school teacher. The main focus was on what textbooks the U.S. teachers use and whether they also teach about the life of Native Americans in present as well as whether they use also other sources than the textbooks.



## 6. Presentation of Chosen Textbooks

Six Social Studies textbooks that are used in the United States of America were chosen for the research. To gather various data, the textbooks do not refer to only one level of education, but there are representatives of elementary level, lower secondary, and secondary level of education. There are three textbooks which are used in high schools, one used in middle schools, and two in elementary schools and they all focus on history of the United States of America. The basic information about each textbook is in the Appendix (Appendix 2). Only one textbook from the six used in the research, *The American Pageant*, was mentioned by an Idaho teacher as a textbook they use during their history lessons.

The three high school textbooks are

- *The American Pageant: a history of the American people (henceforward The American Pageant)*, 15th Edition, published by Wadsworth Publishing,
- *The Americans*, Student Edition 2007, published by McDougal Littell,
- *The American Vision*, published by Glencoe/McGraw-Hill.

They are used in Social Studies classes focusing on the history of the United States of America. All three textbooks deal with U.S. history and they all are detailed, which can be also proven by the number of pages as each textbook comprise more than 1,000 pages. *The American Pageant* is divided in six parts organized in forty-two chapters, *The Americans* and *The American Vision* are both divided into thirty-four chapters.

The textbooks start with chapters concerning the life of native population before the arrival of the Europeans, their first interaction, and also founding the colonies.

Other chapters present important events that helped to form and shape the United States of America as we know them today. The historical events are from various parts of the United States and they do not focus only on one state. All these textbooks present the same historical topics, however, there are some chapters in each textbook, which are presented in more detail than in other two textbooks. The last chapter usually describe the present day United States and the issues of the 21<sup>st</sup> century.

The information in the chapters is divided into several parts. The major source of information is the main text. However, there are various timelines or textboxes which complete the historical event or give the reader some additional, interesting information about an event or a person. At the end of the chapter, there is usually a couple of pages

intended for revising and developing skills. The textbook *The American Pageant* does not include many of the above mentioned parts with additional information or exercises. There is a lot of pictures, maps, and charts, but there is only one timeline which highlights the most important events in the U.S. history. On almost every page there is beige textbox, however, there are no titles so it is difficult to tell what the box is about. Usually, it presents a part of an authentic document, for example an extract of a letter. At the end of each chapter there is a double page titled *Makers of America*, which shows various groups that influenced the founding and later shaping of the United States of America. Each chapter is concluded by a textbox called *Chronology* which provides a timeline of the events described in the chapter. There are no assessments or exercises.

*The American Vision*, compared to *The American Pageant*, provides a timeline at the beginning of every chapter. It also starts every section with a story which is relevant to the information to follow. There is a low number of textboxes, yet, there are some concerning *World History Connection*, *History through Art*, *Profiles in History*, *Why It Matters*, *Fact, Fiction, Folklore*, etc. The final pages of the chapter present assessments and exercises.

*The Americans* is the most developed of the three textbooks. Every chapter in *The Americans* is comprised of several parts. There is always a timeline on the first double-page of the chapter, and each section starts with *One American's Story*, a story that gives the reader an idea what the period was about. Besides the main text, students can gain knowledge from the great number of textboxes. The boxes have different colors and titles and it is easy to follow them. Some of them are *Now&Then*, *World Stage*, *Historical Spotlight*, *Interact with the History*, *Key Players*, *Another Perspective*, *History through Art*, and others. At the end of the chapters, there are pages dedicated to revision and practicing.

The other three textbooks which were used in the research are

- *United States History: Early Years*, published by Houghton Mifflin in 2004 and recommended for 5<sup>th</sup> graders and older,
- *Social Studies: New Jersey*, published by Harcourt in 2006 and recommended for 4<sup>th</sup> grade,
- *Celebrating Texas: Honoring the Past, Building the Future* (henceforward Celebrating Texas), published by McDougal Littell in 2001 and recommended for grades 6<sup>th</sup> to 8<sup>th</sup>.

***United States History: Early Years*** is recommended for students of 4<sup>th</sup> grade and older, and is the only one from these three textbooks which includes the American history in the same way as the high school textbooks. It means there are topics such as First Americans, Europeans settlements, War of Independent, Civil War, and the American people today, and many more. However, in comparison with the high school textbooks which are for older students, this textbook aims at much younger students which is mostly indicated by the graphic layout including colors, fonts, pictures, charts, etc. Moreover, there is not much text, but there are many pictures and charts on the pages. At the beginning of each chapter there is a list of vocabulary. These words are then explained in the text. At the end of the lessons, there is a *Lesson Review*, and a section called *Extend* where students are provided with materials enable them to read an authentic story, play theatre, and learn about the events and people in more interactive way. *United States History: Early Years* includes seven units which are subdivided into 15 chapters. The total number of pages is 664.

On the other hand, ***Social Studies: New Jersey*** and ***Celebrating Texas*** do not include historical events of all states, but rather focus on only one. States New Jersey and Texas were chosen because they differ in many features, for instance in the area, as New Jersey is the third smallest state and Texas is the second largest state in the United States of America. Moreover, Texas outnumbered New Jersey in population by many millions. According to the U.S. Census (2010 [online]), there were 25,146,105 Texans, and 8,791,936 inhabitants of New Jersey. The difference is also in the climate zones and in the geographical location of the two states. What they have in common, however, is that Native American population live in both states. The U.S. Census (2010 [online]) provides data that in 2010 there were 315,264 Native Americans (alone or in combination) in Texas, and 70,716 Native Americans (alone or in combination) in New Jersey.

Even though ***Social Studies: New Jersey*** and ***Celebrating Texas*** focus on one specific state, the organization of the textbooks is very different. One of the reasons can be that the textbooks are recommended to children of different age. ***Social Studies: New Jersey*** is written for 4<sup>th</sup> graders, which means elementary school students, and ***Celebrating Texas*** is rather for grades 6-8, therefore middle school students.

***Social Studies: New Jersey*** is a textbook divided into four units. Each of Units 1, 3, and 4 consists of four lesson, only Unit 2 consists of five lessons. The number of pages is 288

which makes it the thinnest textbook of the six mentioned above. The contents of *Social Studies: New Jersey* are similar to the high school textbooks only with the difference that the lessons describe what influence the important historical events had on New Jersey and focuses only on history of the state.

***Celebrating Texas***, just as *Social Studies New Jersey*, does not present the whole history of the United States of America, but it presents exclusively Texas and its development during the centuries, and how the major historical event of the country influenced Texas. The history of Texas is described very thoroughly, as the textbook has 736 pages. There are parts of the Texan history which were not mentioned in any other textbook analyzed in this thesis. There are also textboxes that give the reader additional information about the issues. They are titled as *Multicultural Connection*, *Texas Tidbits*, *Then & Now*, *In This Land of Ours*, etc. At the end of the sections, there are so-called *Skill Builders*, where students develop various skills.

***Celebrating Texas*** was published by the same publisher as *The Americans*, it means by McDougal-Littell. When comparing the layout of the textbooks, there are several similarities. One of them is that at the beginning of each chapter, there is a time line that provides important dates. Another one is that chapters are divided into sections. At the beginning of each section, there are three columns named *Main Idea*, *Objectives*, *Terms, and Names*. These three columns give the reader an outline of what they will deal with in each section. At the end of the sections and also of the chapters, there are assessments that should help students to organize information and develop skills such as critical thinking.

## **7. Native Americans in the Chosen Textbooks**

The information in this chapter is based on the research, for which six textbooks described in the previous chapter were used. To focus on same information and to record the data systematically and in a well arranged way, I created a form. The first part of the form deals with the basic information about the textbooks, and the second one with how Native Americans are presented in the textbooks.

Therefore, the second part deals with topics such as: what terms are mentioned in the textbooks when referring to Native Americans, are there any famous and important Native Americans mentioned in the textbooks and who are they, and weather the textbooks mention any cultural features of Native Americans. What also influenced the topics that appear in the form were the themes by Moore and Clark presented in the theoretical part. They are, for example, the Terminology, Prehistoric occupation and Tribe Diversity, Discovery, Loss of Land, or Personal characteristics. All topics can be seen in the form which is attached in the Appendix (Appendix 3).

The gathered and analyzed information are thoroughly described in the following pages.

### **7.1. Terminology of Native Americans in Textbooks**

The first topic which is mentioned is the terminology. There is no official name for the indigenous people of America, however, there are some which are considered more politically correct than others. This chapter focuses on the textbooks and describes the terms which are used in each of them.

There has been a longtime discussion on what should be the correct name for the people who lived in North America before the arrival of the Europeans and their descendants who still live in the United States of America today. Neither the representatives of this group came to an agreement, as the responses published by Amanda Blackhorse (2015, [online]) and cited in the chapter Terminology in the theoretical part show. Moore and Clark found out in their research that in Nebraska history textbooks are frequently used terms such as ‘Native Americans’, ‘Indians’, ‘Natives’, and ‘Indigenous Peoples’.

The terminology in the six textbooks differ. However, the most frequently used terms for the indigenous peoples of the North America are ‘Native Americans’ or their tribal names. The only textbook that does not use the term ‘Native Americans’ at all is *United States History: Early Years*, it uses solely ‘American Indians’. *Social Studies New Jersey*

mentions both possibilities: “*Native Americans are also called American Indians*” (2008, p. 35).

All high school textbooks and *United States History: Early Years* present the reason why Native Americans are also called American Indians. For example, *The Americans* describes the situation as: “*Convinced that he had landed on islands off Asia known to Europeans as the Indies, Columbus called the people he met los indios. The term translated into ‘Indian,’ a word mistakenly applied to all the diverse peoples of the Americas*” (p. 27).

Authors of *Celebrating Texas* focus on the terminology in the section *Critical Thinking: Forming a Hypothesis* at the end of Chapter 5 (p. 114), by posing a question:

*“For many years after Columbus’s journeys, Native Americans were known as Indians. Why do you think some people feel the term Native American is more acceptable than Indian?”*

Yet, the term ‘Indian’ has not disappeared from the textbooks. For example, authors of *the American Pageant* use this term in the text often, just as ‘Native Americans’ and ‘American Indians’. Besides that, there are several other cases when ‘Indian’ is used.

The first one is that the term Indian is found in authentic texts cited in the textbooks, such as these examples taken from *Celebrating Texas*, such as an entry written by Álvar Núñez Cabeza de Vaca: “*...At sunrise the next day, the time the Indians appointed, they came according to their promise, and brought us a large quantity of fish with certain roots, some a little larger than walnuts, other a trifle smaller...*” (p. 102), or in *Memoirs of Otilie Fuchs* (*Celebrating Texas*, p. 344): “*At the time when we moved to the Cypress Creek in Blanco County, in January 1867, the Indians still passed through the region on occasion, much to the alarm of the white settlers...*”, and many more. *The American Pageant* mentions a motto of the founder of Carlisle Indian School in Pennsylvania, where Native American children were taught English and inculcated with white values and customs, the motto says: “*Kill the Indian and save the man*” (p. 597). Extracts from authentic materials can be also found in *The Americans*.

The second case is that the word ‘Indian’ is used as an adjective or as a part of a proper name. It is common to encounter the term ‘Indians’ when referring to a Native American group of certain geographical area or historic periods. Therefore, students can read about

Pueblo Indians (The Americans, p. 466), Plain Indians (The Americans, p. 408), Paleo-Indians (Celebrating Texas, p. 76, Social Studies New Jersey, p. 2), Archaic Indians, Woodlands Indians, or Lenape Indians (Social Studies New Jersey, p. 2).

Moreover, acts, organizations, and events, which were founded before the discussion about how to call indigenous people of America, include 'Indian' in their names. They are, for example, French and Indian War, Indian Removal Act, American Indian, Bureau of Indian Affairs, National Congress of American Indians, Indian Reorganization Act of 1934, Indian Education Act, etc.

Not only 'Native Americans', 'American Indians', and 'Indians' are used in the textbooks. As already briefly mentioned, authors often do not use any of these terms, but refer to a specific Native American group by the name of their tribe, e.g. the Cherokee, the Navajo, the Wampanoag. Authors of *United States History: Early Years* also uses 'the first Americans'. *Celebrating Texas* often uses 'Native Texan' for indigenous people of this region, 'Native Americans' then for tribes outside the state Texas. In *The American Pageant*, the most terms are used, besides already mentioned 'Native Americans', 'American Indians', and 'Indians', it is possible to find there 'Indigenous people' and 'native people'.

The terminology was also one of the parts in the questionnaire for the U.S. teachers. The American teachers who filled in the questionnaire, say that they avoid the term 'Indian' and rather use the terms stated above, such as 'Native Americans', 'American Indians', 'Indigenous people', or they call them by the name of their tribe.

## **8. History of Native Americans in Textbooks**

Even though there are various cross-curricular sections in history textbooks, history remains the main focus of them. Therefore, as far as Native Americans are concerned, the textbooks mention their characteristics, culture and traditions to some extent. These features are, however, always presented as secondary information. The history of Native Americans is rich. In comparison with other nations which make the present U.S. nation, the textbooks point out also Native American history before arrival of European settlers.

This chapter will be divided into several subchapters. First, I intended to present an overview of chapters which dealt with Native Americans. Nevertheless, since each textbook has a different structure of chapters and sections, I decided to present several topics and historical events in which Native Americans took part. The topics will be divided into seven chapters concerning the Native American history from the prehistory up to present days. The events will be presented in chronological order as much as possible. As it was already mentioned earlier, some topics are based on the research made by Moore and Clark. Therefore, the chapters are: Prehistoric occupation, Europeans Arrive to America, Native Americans Encounter the Europeans, Loss of Lands, Wars, Fighting for Equality, and Life in the 20<sup>th</sup> and 21<sup>st</sup> centuries.

When referring to the eight U.S. teachers who filled in the questionnaire, all of them find it necessary to teach about the Native American history. Six of them also consider the life of Native Americans in present important and they mention this topic during their lessons. Only two of the eight teachers do not provide any information about the present-day Native Americans.

The topics presented in the following pages were chosen according to the frequency of occurrence in the textbooks. In other words, only topics and historical events which were mentioned in the majority of textbooks were used in the research. Naturally, the textbooks devote different number of pages to the events, and also Native Americans are not always the main theme of them.

Each historical event will be described as a continuous text composed of information from the textbooks. This way, all important information will be held together and the readers will be able to compare the facts. Moreover, the text will be enriched by quotations, in which the language, word usage, etc. can be observed.



## 8.1. Prehistoric Occupations

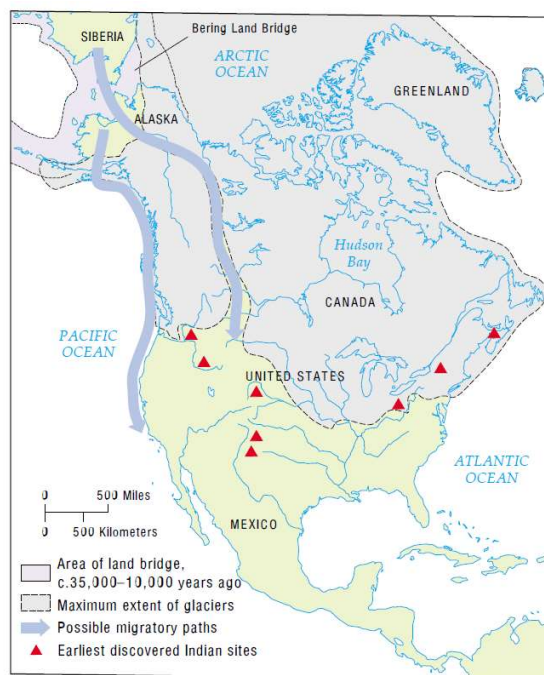
The first main topic is Prehistoric Occupation. This part of history deals with the migration of the ancestors of present day Native Americans to America and presents their life and culture before the arrival of Europeans in the late 15<sup>th</sup> century. In the theoretical part, Moore and Clark (2004) point out that this topic is described in all Nebraska history textbooks. Also in all six textbook used in this research the First Americans are mentioned.

As far as the first settlement of America is concerned, the authors of the textbooks admit that no one can be certain about how the first people came to America. Yet, most of them present only two theories. All three high school textbooks and *United States History: Early Years*, remember also the theory which says that first people might have reached America in boats. This theory is not further developed in the textbooks. The authors, on the other hand, pay more attention to the theory that first people came to North America from Eurasia by crossing the Bering land bridge.

The migration of Asian people to Americas is described thoroughly. According to *the American Pageant*:

*“Some 35,000 years ago, the Ice Age congealed much of the world oceans into massive icepack glaciers, lowering the level of the sea. As the sea level dropped, it exposed a land bridge connecting Eurasia with North America in the area of the present-day Bering Sea between Siberia and Alaska. Across that bridge, probably following migratory herds of game, ventured small bands of nomadic Asian hunters—the “immigrant” ancestors of the Native Americans. They continued to trek across the Bering isthmus for some 250 centuries, slowly peopling the American continents. As the Ice Age ended and the glaciers melted, the sea level rose again, inundating the land bridge about 10,000 years ago. Nature thus barred the door to further immigration for many thousands of years, ...”*(p. 6).

Moreover, there is a map showing the possible migratory paths.



**The First Discoverers of America**  
The origins of the first Americans remain something of a mystery. According to the most plausible theory of how the Americas were populated, for some 25,000 years, people crossed the Bering land bridge from Eurasia to North America. Gradually they dispersed southward down ice-free valleys, populating both the American continents.

Picture 5 A Map Showing the possible migratory paths, and a legend

The authors of *the American Vision* also provide the readers with the information about the Ice Age and Beringia. They add that “*the land was named Beringia, after Vitus Bering, a later explorer of the region*” (p. 13). And they continue with the information about the migration: “*Scientists think that about 15,000 years ago, people from Asia began trekking eastward across this new land bridge to America in search of food*” (p. 13).

To give reasons to this theory, there is a paragraph presenting methods which the scientists use. One of them is DNA. “*DNA recovered from the bones of people who died many thousands years ago enables scientists to trace their ethnic, and thus their geographic origins*” (p. 13). The other method is radiocarbon dating, which help to determine how old are objects.

*The Americans*, as well, presents that the first Americans came to America by crossing the Bering Land. The authors state that first of *them* “*may have arrived as early as 22,000 years ago*” (p. 4). They do not develop this theory in any significant way, but they provide the reader with a scheme showing the path of migration.

Today, Alaska and Siberia are separated by the Bering Strait, a strip of sea only 55 miles wide. During the last Ice Age, glaciers moved south from the North Pole, freezing up the waters of the Bering Sea and exposing more land. This formed the Beringia land bridge, over which the earliest Americans probably migrated from Asia.



Picture 6 The migration path and a legend according to *The Americans* (p. 4)

*Celebrating Texas* also focuses on the peopling of Americas. The only theory which is presented in this textbook is the migration via the land bridge in Beringia. According to the textbook, people came in several waves. The first one could have been as early as 37,000 years ago. (p. 76)

First of all, the authors of the elementary school textbook, *The United States History: Early Years*, point out that not all bridges are built by humans and that some of them form naturally, such as a land bridge that linked North America and Asia. According to this textbook, “people began arriving in the Americas around 27, 000 years ago (p. 38) and the migration over Beringia stopped about 10,000 years ago since the Ice Age begun to end (p. 39)”. As a reason for the migration, the authors state that people followed the migrating animals. The textbook also provides a picture of the possible migration.

As well as other textbooks, also *Social Studies: New Jersey* has devoted several pages to migration of first people across the Bering land Bridge. The authors do not mention when the migration began or ended, but they state that it was around 10,500 years ago, when people arrived in what is now New Jersey (p. 34). In this textbooks, it is also pointed out that “early people were nomads, or people without permanent homes. They moved from place to place following herds of animals. They hunted animals for food and skins” (p. 34).

Besides the peopling of Americas, the textbooks also present the first inhabitants and their life styles.

In the textbooks there is always a part referring to Native Americans that came during the Ice Age. The textbooks for elementary and middle schools use the term ‘Paleo-Indians’, the high school textbooks on the other hand speak about ancient Americans, ancient peoples, the Earliest Americans, the First Americans, etc. Such people are described as hunters and gatherers, and also nomads, who followed the migrating animals across the continent. After several hundreds of years, the groups of nomads started to plant crops and became farmers. This process is known as agricultural revolution. The authors of *Americans Vision* point out that agricultural revolution “*occurred between 9,000 and 10,000 years ago in Mesoamerica*” (p. 13).

Because the North American continent is very large, the societies of Native Americans are diverse and they are usually presented according to their geographical location. Each textbook provides a different division. It does not necessary mean that some location was excluded, but that some parts were united in one.

Here is the list of Native American groups divided according to their geographical location.

*The Americans (pp. 9-10):*

- California
- Northwest Coast
- Southwest
- Eastern woodlands

*The American Vision (pp. 20-24):*

- The West
- The Southwest
- The Pacific Coast
- The Great Plains
- The Far North
- The Eastern Woodlands
  - The Peoples of the Northeast
  - The Peoples of the Southeast

*The United States History: Early Years*

*(pp. 46- 71):*

- Peoples of the Northwest
  - The Pacific Northwest (the Tlingit)
- Peoples of the Southwest
  - The Southwest (the Hopi)
- Peoples of the Plains
  - The Great Plains (the Comanche)
  - The Eastern Plains
  - The Western Plains
- Peoples of the East (the Haudenosaunee)
  - The Eastern Woodland

Usually names of tribes that belong to a certain group are mentioned. In *the United States History: Early Years*, there are even several pages devoted to a tribe of the specific geographical location, for example the Tlingit, the people of the Pacific Northwest, etc.

*The American Pageant* does not provide any division. *Celebrating Texas* and *Social Studies: New Jersey* focus exclusively on their state. Therefore, in the textbook *Social Studies: New Jersey*, the students can read only about the Woodland Indians, specifically about the Lenape. Authors of *Celebrating Texas* provide longer list. In Section 2 of Chapter 4, the Native American groups in Texas are presented. They are:

- Native Texans of the Gulf Coast
- Native Texans of East Texas
- Native Texans of the Plains
- Native Texans of North Central Texas
- Native Texans of the Far West

From this list, it can be seen the diversity of the Native American groups within one state, which even stresses how different the tribes must have been across the whole continent. Yet, it is important to mention that despite the diversity, Native American tribes share cultural patterns.

The parts of the textbooks described in this chapter are the only ones that presented exclusively Native Americans and their ancestors.

## **8.2. Europeans Arrive to America**

Another event which has its place in all six textbooks is the arrival of the Europeans to America and their encounter with Native Americans.

Some textbooks tell the story of how Columbus landed in America and met the native inhabitants. Some textbooks, on the other hand, skip this part and focus straight to the advantages and disadvantages of the encounter. On the following pages there is a chapter devoted to the Columbus's arrival to North America and what terms do the textbooks use in connection with it. The next chapter focuses on the description of the encounter and its advantages and disadvantages.

### **8.2.1. Did Columbus Discover America?**

One of the often discussed topics is, whether it is appropriate to say that Christopher Columbus discovered America. Several opinions which do not agree with the usage of

this word are cited in the theoretical part. As it is written in the theoretical part, Moore and Clark mention that the authors of Nebraska history textbooks, published in the first half of the 20<sup>th</sup> century, used often term ‘discovery’ when talking about this event, even though the events were not a discovery in its proper sense, but as they say rather an invasion to the area where people already lived. Neither Miheusah (p. iii, 2004) thinks the word ‘discovery’ should not be used as it leads to the distortion of historical events.

Since the opinions of people on this topic differ, I decided to include it among other parts of the research. I focused on how the authors of the six textbooks dealt with what to name the events known as Columbus’s discovery of America. In the following pages there is an overview of terms used in each textbook.

The result shows that only one textbook uses the term ‘discovery’ when presenting the arrival of Columbus in America. It is *The American Pageant* and it uses ‘discovery’ in the timeline (p. 4). However, when Columbus’s arrival is described in the text, the quotation marks are used, such as:

*“They were blissfully unaware that the historic isolation of the Americas was about to end forever, as the land and the native peoples alike felt the full shock of the European ‘discovery’”* (p. 10). or *“The map also cannot capture the fluidity and dynamism of Native American life even before Columbus’s “discovery”* (p. 9).

The authors of *the American Pageant* explain that

*“the newest trend to emerge is a transatlantic history that views European empires and their American colonies as part of a process of cultural cross-fertilization affecting not only the colonies but Europe and Africa as well. This less Eurocentric approach has also changed the way historians explain the colonial development of America. Rather than telling the story of colonization as the imposition of European ways of life through “discovery” and “conquest,” historians increasingly view the colonial period as one of “contact” and “adaptation” between European, African, and Native American ways of life”* (pp. 64-65).

Yet, *The American Pageant* does not use only ‘discovery’. At the end of the Chapter 1, in the section called Chronology, there is *“1492 Columbus lands in the Bahamas”* (p. 24).

In the remaining textbooks, ‘discovery’ is not used and the authors rephrased the name of this event. In the timeline of Chapter 1 of *The Americans* there is: *“1492 Christopher*

*Columbus first reaches America*” (p. 3), and on page 26, there is a title of a subchapter: “*Columbus Crosses the Atlantic*” and also “*First Encounters*”.

*The American Vision* also uses the word ‘encounter’ in “*Europe Encounters America*” (p. 38), and in the timeline of Chapter 1, there is a sentence: “*1492, Christopher Columbus Lands in America*”. Moreover, there is a painting by Albert Bierstadt titled *The Landing of Christopher Columbus in San Salvador*. (p. 11)

In *the United States History: Early Years*, students can read about Columbus in section of the Chapter 3, “*Europeans arrive in the Americas*” (p. 96).

According to the *Social Studies New Jersey*, the Europeans arrived to Americas (p. 58), and Columbus “*reached the island of San Salvador*” (p. 59).

As *Social Studies New Jersey*, also *Celebrating Texas* uses the verb ‘reach’ rather than ‘discover’ as can be seen in the timeline on page 96: “*1492 Columbus reaches the America.*”

Moreover, all three high school textbooks also mentioned the Vikings, who arrived to the North America around A.D. 1000. Lief Ericson, a Viking explorer, is mentioned in *The American Vision* (p. 39) and also in *The Americans* (p. 27). *The Americans* also pays attention to Lief Ericson’s father, Eric the Red, who sailed west and landed in Greenland (p. 27).

To sum it up, all six textbooks mention the Columbus’s arrival to America. The majority of the textbooks, five out of six, does not use the term ‘discovery’ but other words which describe the event, such as ‘arrival of Europeans’, ‘Columbus’s arrival’, ‘Columbus lands in America’, etc. In the textbooks, it can be seen that the authors are aware of the inaccuracy of the term ‘discovery’, which is frequently used by the media, and do not use it.

Three textbooks also mentioned another European group, the Vikings, who came to America before Columbus. In my opinion, also the elementary and middle school textbooks should present the Vikings as the first Europeans to arrive in America. Even though they did not settle the territory, the Vikings were probably the first one to cross the Atlantic Ocean on boats. The elementary school and middle school students, therefore, acquire the incomplete information.

### 8.3. Native Americans Encounter the Europeans

In several textbooks, the readers have an opportunity to read authentic descriptions of Native Americans written by the first Europeans. The arrival and first impressions are usually described via logs in diaries. The quotes often describe Native Americans as generous people who were helping the Europeans. This quote was taken from *500 Nations* and Columbus wrote there the following of the Arawak:

*“[They are] artless and generous with what they have, to such a degree as no one would believe but he who had seen it. Of anything they have, if it be asked for, they never say no, but do rather invite the person to accept it, and show as much lovingness as thought they would give their hearts.”* (American Vision, p. 40).

However, besides the generosity, Columbus regarded the Taíno as a potential threat.

Also Álvaro Núñez Cabeza de Vaca wrote about Native Americans who he encountered. This quote is taken from *La relación*:

*“The Assessor and I went out and called to them, and they came to us. . . . We gave them beads and hawkbells, and each of them gave me an arrow, which is a pledge of friendship. They told us by signs that they would return in the morning and bring us something to eat, as at that time they had nothing.*

*At sunrise the next day, the time the Indians appointed, they came according to their promise, and brought us a large quantity of fish with certain roots, some a little larger than walnuts, other a trifle smaller. . . . They sent their women and children to look at us, who went back rich with the hawkbells and beads given them, and they came afterwards on other days, returning as before.”*

(Celebrating Texas, p. 102)

#### 8.3.1. Advantages and Disadvantages of the Encounter

What is mentioned in all six textbooks are advantages and disadvantages of the encounter.

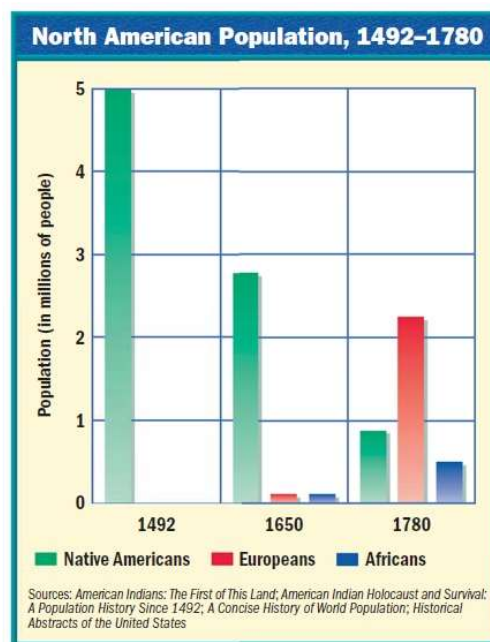
Both continents profited from the encounter in the question of crops and animals. According to the *United States History: Early Years*, Columbus brought horses, pigs, and cows as far as the animals are concerned, and wheat, barley, and sugar cane plants when talking about plants (p. 98). The list is wider in *the American Vision*, and the list of animals mentioned above is completed by sheep, and chickens and the plants which the *United States History: Early Years* does not mention are rye, rice, coffee, dandelions,



onions, bananas, oranges and other citrus fruits (p. 44). In exchange, Native Americans introduced the Europeans to corn, squash, pumpkins, beans, sweet potatoes, tomatoes, chili peppers, peanuts, chocolate, potatoes, tobacco, and chewing gum (American Vision, p. 43). Europeans also could explore exotic animals, such as iguanas and rattlesnakes (American Pageant, p. 14).

Nevertheless, the arrival of the Europeans also caused troubles. As all six textbooks point out, the Europeans brought to America, besides crops and animals, also diseases which were fatal for many Native American tribes. *“European settlers brought deadly diseases such as measles, mumps, chicken pox, smallpox, and typhus, which devastated Native Americans, who had not developed any natural immunity to these diseases”* (The Americans, p. 28). Due to the illnesses, the population of Native Americans decreased significantly. *The American Pageant* (p. 15) states that *“within fifty years of the Spanish arrival, the population of the Taíno natives in Hispaniola dwindled from some 1 million people to about 200.”* *The United States history* (p. 97) also mentions that *“within 50 years, of Columbus’s arrival, almost no Taíno people were left”*.

*The Americans* provides students with a chart (Picture 7) where the decrease of Native American population can be observed.

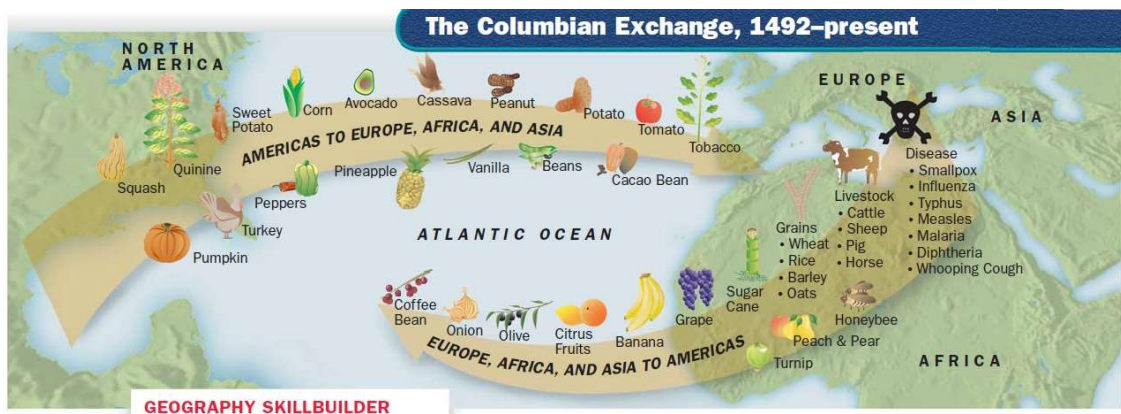


Picture 7 A chart showing North American population between 1492 and 1780

*The American Vision* (p. 43) says that *“some Native American groups suffered a 90 percent population loss in the first century after European contact.”*

The authors of *the American Pageant* and *the American Vision*, however, point out that the movement of diseases was not one-way. Also Native Americans infected the Europeans. Native American illnesses did not have any catastrophic effect on Europeans. According to the authors of *the American Pageant*, the disease Native Americans brought to Europe was syphilis.


The textbooks also completed the exchange with a schemes. As an example I have chosen a scheme (Picture 8) from *The Americans* (p. 29)



Picture 8 The Columbian Exchange

*Social Studies: New Jersey* talks also about troubles which resulted in fighting. The Native American tribe, the Lenape, traded corn and animal furs with the Dutch, who arrived to that region. Moreover, “*the Lenape taught the Dutch how to use fire to clear the land. They also showed the Dutch how to fish by using traps*” (p. 60). In the course of time, the Dutch wanted more supplies from the Lenape. The Lenape refused and Dutch soldiers attacked a Lenape village. The fighting ended after almost six years when the peace was made. (*Social Studies: New Jersey*, p. 60)

There are two sections in the textbook *The Americans* which I find interesting. One of them is a textbox named POINT – COUNTERPOINT. In this section, there are two points of view on the topic in question. The POINT part presents Columbus as a hero and gives an explanation why. The COUNTERPOINT, on the other hand, stands by the opinion that “*the legacy of Columbus is primarily one of genocide, cruelty, and slavery*” (p. 30). The reason I find it interesting is that the textbox provides students with two different points of view and it is up to each of them to form the opinion. It helps to develop critical thinking.

<b>P O I N T</b>	<b>C O U N T E R P O I N T</b>
<p style="text-align: center;"><b>“Columbus’s achievements were historic and heroic.”</b></p> <p>Many historians argue that Columbus’s fateful voyages produced many long-term benefits. As the journalist Paul Gray notes, “Columbus’s journey was the first step in a long process that eventually produced the United States of America, . . . a symbol and a haven of individual liberty for people throughout the world.”</p> <p>Other historians suggest that respect is due Columbus for the sheer dimension of the change he caused.</p> <p>“The Columbian discovery was of greater magnitude than any other discovery or invention in human history. . . both because of the . . . development of the New World and because of the numerous other discoveries that have stemmed from it,” asserts the historian Paolo Emilio Taviani.</p> <p>Some historians contend that, although millions of Native Americans were enslaved or killed by Europeans and the diseases they brought with them, this does not detract from Columbus’s achievements. They argue that sacrifice is often necessary for the sake of progress. Further, they claim that, like any historical figure, Columbus was a man of his time and ought not to be condemned for acting according to the values of the age in which he lived.</p>	<p style="text-align: center;"><b>“The legacy of Columbus is primarily one of ‘genocide, cruelty, and slavery.’”</b></p> <p>Some historians have questioned the traditional view of Columbus as a hero. The historian Hans Konig argues that Columbus’s legacy should be deplored rather than celebrated: “The year 1492 opened an era of genocide, cruelty, and slavery on a larger scale than had ever been seen before.” Speaking to the experience of Native Americans in particular, the activist Suzan Shown Harjo insists that “this half millennium of land grabs and one-cent treaty sales has been no bargain [for Native Americans].”</p> <p>Historian Howard Zinn argues that the actions of the European conquistadors and settlers were unnecessarily cruel and plainly immoral. Zinn questions whether the suffering of Native Americans can be justified by European gains: “If there <i>are</i> necessary sacrifices to be made for human progress, is it not essential to hold to the principle that those to be sacrificed must make the decision [to be sacrificed] themselves?”</p> <p>In any event, Konig claims, the balance does not favor Columbus: “all the gold and silver stolen and shipped to Spain did not make the Spanish people richer. . . . They ended up [with] . . . a deadly inflation, a starving population, the rich richer, the poor poorer, and a ruined peasant class.”</p>
<p><b>THINKING CRITICALLY</b></p> <ol style="list-style-type: none"> <li><b>1. CONNECT TO TODAY</b> <b>Evaluating</b> How does each side view the tradeoff between the human progress and the violence resulting from Columbus’s voyages? With which side do you agree? Why?   <b>SEE SKILLBUILDER HANDBOOK, PAGE R14.</b></li> <li><b>2. CONNECT TO HISTORY</b> <b>Developing Historical Perspective</b> Do research to find out more about the Taino’s encounters with Columbus. Then, write a monologue from the point of view of either (1) a Taino or (2) Columbus or a member of his expeditions.</li> </ol>	

*Picture 9 Point and Counterpoint*

The second section is in the assessment part. The students are asked a question and they should discuss it. It also helps the students to think about this topic in a different way than they are used to. The whole task is:

*How will the arrival of a strange people change your way of life?*

Now that you know how Native Americans’ way of life was changed by the arrival of the Europeans, discuss the following question: Would you have resisted or helped the Europeans if you had been a Native American during the days of European colonization?

(The Americans, p. 33)

To conclude, it can be observed that the authors of the textbooks find important to present how the people of two continent met and what their early relationships looked like. They also mention that both continents profited from the encounter and enriched their knowledge of various corps and animals. The darker side of the encounter are definitely the diseases which had harmful effect mainly on Native Americans. What is also

mentioned in the textbooks are the beginnings of the fighting between Native Americans and Europeans.

## **8.4. Wars**

An inseparable part of Native American history are wars with European settlers. The reasons they were fighting differed, however, one of the most common were fights over land. On following pages, several wars and their development are described. The wars are divided into two chapters according to the time period in which they took place, therefore, either between years 1500-1800 A.D. or in the 1800s.

### **8.4.1. Native Americans Between Years 1500-1800 A.D.**

After the arrival of the Europeans, everything changed for the Native Americans. Even though they wanted to keep living in the same way as before, they had to face one difficulty after another. Most of them came from the differences in the cultural background. Since this time, Native American were considered as inferior in the eyes of European settlers.

This chapter focuses on four important events, in which both Native Americans and colonists appeared. Some of them turned out to be very violent. The events are Pequot Wars, King Philip's War, the French and Indian War, William Penn.

The wars did not start immediately after the European arrival. The settlement of North America occurred in a relatively calm way. The people of the two continents were even helping each other. For example, three textbooks, *United States History: Early Years*, *The American Vision*, and *the American Pageant*, mention Squanto, a Native American man who taught the Pilgrim settlers about their new environment. Besides showing them “*how to set their corn, where to take fish and how to procure other commodities. Squanto also helped the Pilgrims negotiate a peace treaty with the Wampanoag people who lived nearby. The following autumn, the Pilgrims joined the Wampanoag in a three-day festival to celebrate the harvest and give thanks to God for their good fortune. This celebration later became the basis for the Thanksgiving holiday*” (*American Vision*, p. 67).

#### **8.4.1.1. The Pequot War**

The peaceful relationships did not last for long, due to conflicts over the land. *United States History: Early Years* (p. 168), and *The Americans* (p. 53) present that Native Americans did not understand that land can be owned by someone, as they believed that everyone can use it. Therefore, they sold land to the colonists. “*They thought that when*

*they sold the land to colonists they were only agreeing to share it. Colonists, however, expected the Indians to move from the land once they sold it*” (United States History: Early Years, p. 168). These misunderstandings often led to wars. The one which is presented in all textbooks besides *Celebrating Texas and Social Studies: New Jersey*, as it did not take place in neither of the states, is the Pequot War. The interesting fact it that the textbooks present the beginning of the conflict in a different way. When reading about the Pequot War in *The Americans*, it gives the reader the impression that the Native American tribe, the Pequot, attacked English colonists.

*“The first major conflict arose in Connecticut in 1637, when the Pequot nation decided to take a stand against the colonists. The colonists formed an alliance with the Narragansett, old enemies of the Pequot”* (The Americans p. 53).

The authors of the *American Vision* also tell the story of how the conflict from the beginning.

*East of the Connecticut River lived the Pequot people, who considered the valley part of their territory. The Pequot chief Sassacus, who ruled both the Pequot and the Mohegan peoples, tolerated the English settlers at first because he needed allies against the Narragansett in Rhode Island. In 1636, however, two Massachusetts traders were killed in Pequot territory. When Massachusetts sent troops to retaliate, the Pequot War erupted. The Pequot began raiding towns along the Connecticut River. In April 1637, they surprised the town of Wethersfield and killed nine people. Furious, the Connecticut settlers assembled an army under the command of Captain John Mason. Seizing the opportunity to free themselves, the Mohegan rebelled against the Pequot and sent warriors to fight alongside Mason’s troops. The Narragansett, bitter rivals of the Pequot, also joined in the attack. Mason’s troops and their Native American allies set fire to the main Pequot fort near Mystic Harbor.”*

*The American Pageant* and *the United States History: Early Years* only wrote that the war broke between the colonists and Pequot. *The United States History: Early Years* (p. 168) also provides the pronunciation of the word ‘Pequot’ which is presented as (PEE kwawt). All textbooks, however, mention the final stage of the war. *The Americans* (p. 53-54) continues by:

*“Setting the fort on fire, the colonists shot Pequot men, women, and children as they tried to escape or surrender. The massacre was so awful that the Narragansett pleaded, ‘This is evil, this is evil, too furious, too many killed.’ The colonists ignored them, until all but a few out of about 500–600 people in the fort had died.”*

*The American Vision* (p. 71) states that the number of people who had died in the fort were about 400 and adds that among the casualties there were also women and children. Only *The United States History: Early Years* (p. 168) says that “*the few surviving Pequot were enslaved or fled.*”

*The American Pageant* (p. 52) says that this brutal war “*virtually annihilated the Pequot tribe, and inaugurated four decades of uneasy peace between Puritans and Indians.*”

#### **8.4.1.2. King Philip’s War**

Metacomet, or Metacom (*American Pageant*, p. 53, *The Americans*, p. 54) was a Wampanoag leader who was called King Philip by the European settlers.

Four textbooks present King Philip War. They are *The American Pageant*, *United States history: Early Years*, *The Americans*, and *The American Vision*.

Only *The Americans*, *The American Vision*, and *the United States: Early Years* mention also the causes of the conflict. However, each of them mentions a different cause.

*The Americans* points out that Native American tribes grew in anger. They were deprived of their lands and many of them had to toil for the English to earn a living. Moreover, Native Americans were irritated by many laws introduced by Puritans, such as no hunting or fishing on Sunday, the Sabbath day (*The Americans*, p. 54). *The American Vision* (p. 71), on the other hand, presents a different event that lead to King Philip’s war. It was in 1675 “*when Plymouth Colony arrested, tried, and executed three Wampanoag for a murder. Angry and frustrated, Wampanoag warriors attacked the town of Swansea.*”

*United States: Early History* introduced the beginning of the conflict that Metacomet “*wanted to avoid war, but he believed that his people had to fight to stay on their lands*” (p. 168). This textbook, however, was the only one that provided the pronunciation of Metacomet (METH uh kah meht) and of the Wampanoag (wahm pah NOH ahg) (p. 168).

The development of the war is described in the textbooks in a similar way. Native Americans launched assaults on villages throughout New England. Unfortunately for Native Americans, the colonists had more soldiers and better weapons. “*For over a year, the two sides waged a war of mutual brutality and destruction. Finally, food shortages, disease, and heavy casualties wore down the Native Americans’ resistance, and they*



*gradually surrendered or fled*” (The Americans p. 54). In 1676, “*fifty-two Puritan towns had been attacked, and twelve destroyed entirely. Hundreds of colonists and many more Indians lay dead*” (The American Pageant, p. 53). Native Americans were defeated, and some of them were enslaved (United States: Early History, p. 169), including Metacomet’s son and wife (The American Pageant, p. 53). Metacomet himself was captured and beheaded.

*The American Vision* (p. 71) gives different year of the end of the war. According to the authors the war did not end before 1678, and they consider this was as a turning point. Afterward, few Native Americans stayed in New England, and since that time New England belonged to the English settlers.

It is important to mention that when the causes for the war are not mentioned in the textbooks, and the textbook presents only the development of the war, the reader can get an impression that Native Americans attacked the settlements and kill the inhabitants for no specific reason and that the conflict was one-way.

#### **8.4.1.3. French and Indian War**

French and Indian War is one of the events which is mentioned by all the six textbooks. The name of the war can make an impression that it was the French and Native Americans who were in fight. However, it was Britain and its colonists who was in war with France and its allies who were the Native Americans. The two nations had been enemies for hundreds of years and this time they were fighting over the Ohio River Valley. The war started in 1756 and ended in 1763 with the Treaty of Paris. *The American Vision* also point out that the fighting spread also to Europe, where the conflict later became known as the Seven Years’ War. (The American Vision, p. 116)

The textbook which only mentions the French and Indian War but does not gives and description of it is *Celebrating Texas* (p. 133). On the other hand, *Celebrating Texas* points out the impact which French and Indian War had on Spanish colonists in Texas. It says (p. 133): “*After the French and Indian War, which ended in 1763, Spain acquired all of the French Louisiana west of the Mississippi. This new territory was so large that Spain could neither develop it nor defend it. Before long, settlers from the United States would begin invading Spanish territory.*”

Neither *Social Studies: New Jersey* provides us with detailed description of the war, however, it focuses on the consequences of the war.

A couple of textbooks explain why the Native Americans were also in the war. *The United States History: Early Years* (p. 228) clarifies it briefly: “Many American Indians lived in the valley [Ohio River Valley]. They traded furs with the French in exchange for guns and other goods. The French wanted to have this trade all to themselves. They built forts to keep out the British.” According to the textbook, Native American tribes supporting the French were the Delaware, Ottawa, and Shawnee. *The American Vision* (p. 116) mentions the Huron as an example of the French allies. *The United States History: Early Years* also points out that not only France had Native American allies, also the British were supported by several Native Americans groups, such as the Mohawk, as they traded with them. (p. 229)

Usually, the following paragraphs of the textbooks include development of the war, however, Native Americans’ fights are not mentioned. Only *the American Vision* (p.118) says: “... in the meantime, the Iroquois, realizing the tide had turned in favor of the British, pressured the Delaware to end their attacks. With their Native American allies giving up the battle, the French found themselves badly outnumbered.” France was defeated in the war and lost most of the land in the North America.

As it was already mentioned at the beginning of the chapter, the war ended in 1763 with the Treaty of Paris. The end of the war, however, had a significant impact on Native Americans as well as on the colonists.

The end of the French and Indian War brought the Proclamation Act of 1763. Which was a result of the attacks led by Pontiac, a chief of the Ottawa people. *The American Vision* describes these events: “In 1763, a Native American religious leader known as the Delaware Prophet convinced Pontiac, chief of the Ottawa people, to go to war against the British. After uniting several Native American groups, including the Ottawa, Shawnee, and Seneca peoples, Pontiac’s forces attacked forts along the frontier and burned down several towns before British troops stopped them.” As British officials did not want new war, King George issued the Royal Proclamation of 1763. The Proclamation Act said that the colonists were banned to settle or cross the territory west of the Appalachians. (*The Americans*, p. 88). Nevertheless, it did not work as planned and it did not stop the colonists who continued to move westwards. According to *the Americans Pageant* (p. 121) the Act was not created to stop colonization of the west of the country, it says: “It flatly prohibited settlement in the area beyond the Appalachians, pending further adjustments. The truth is that this hastily drawn document was not



*designed to oppress the colonists at all, but to work out the Indian problem fairly and prevent another bloody eruption like Pontiac's uprising."*

This conflict was one of the impulses which led to War of Independence after which the colonies became independent of Britain. Some Native Americans fought on the side of Britain in the War of Independence. The revolution, however, meant the time of uncertainty for Native Americans. *"During both the French and Indian War and the Revolution, many Native American communities had either been destroyed or displaced, and the Native American population east of the Mississippi had declined by about 50 percent. Postwar developments further threatened Native American interests, as settlers from the United States moved west and began taking tribal lands left unprotected by the Treaty of Paris"* (The Americans, p. 123).

Since the French and Indian War is described in all six textbooks, it is definitely one of the most important events of the American history. Despite its title, the Native Americans were not the main characters of the conflict, but they definitely played an important part of it. Unfortunately, their role was not described and only few tribes which participated in the war were mentioned. Moreover, some textbooks do not even mention why Native Americans were on either French or British side. Only *the United States History: Early Years* and *the American Vision* touch the topic. Yet, there is a subject which is rather well described in four textbooks, *The American Pageant*, *The Americans*, *the United States History: Early Years*, and *the American Vision*. It is the Native American history at the end and after the war. In other words, they present Pontiac, a chief of Ottawa people who led attacks on the colonists, and the Proclamation Act of 1763, which should guarantee the Native Americans land west of the Appalachian.

#### **8.4.1.4. William Penn**

The relations between Native Americans and European settlers were not always hostile. William Penn, who came from England, can serve as a good example. He was a Quaker, which means that he believed in inner light of people. Due to his religion he left England and came to North America. Later, William Penn founded a colony of Pennsylvania, meaning Penn's woods (United States History: Early Years, p. 189). Owing to his personal experience and religious beliefs, he wanted his colony to be a place, *"where complete political and religious freedom would be practiced"* (The American Vision, p.75). That is why William Penn regarded Pennsylvania as a *'holy experiment'*.

Four textbooks, *The American Vision*, *The Americans*, *The American Pageant*, and *United States History: Early Years*, mention Penn's friendliness and generosity. The textbook *New Jersey: Social Studies* does not mention this man and his actions even though New Jersey borders Pennsylvania.

*The Americans* (p. 58) says that Penn "believed that people approached in friendship would respond in friendship – sooner or later." This is also an approach he used when talking to Native Americans, whom he bought land from. *United States History: Early Years* (p. 190) points out that "Penn treated American Indians with respect. He tried to understand their culture and wanted colonists to live with them as equals." *The American Vision* (p. 75) mentions that Penn "believed that Native Americans had been treated unjustly in other colonies, and resolved to win the friendship of those who lived in Pennsylvania."

To confirm the good relations, Penn signed treaties with Native Americans. In late 1682, they signed the Treaty of Shackamaxon, in which a Native American group called the Lenni Lenape, ceded land to the colonists (*The American Vision*, p. 75). He also made fair treaties. The colonists were ordered to treat Native Americans fairly, and moreover, Penn regulated trade with them. (*The Americans*, p. 58). The colony stayed in peace for about 70 years. Pennsylvania was well-known for its freedom that even some "southern tribes migrated to Pennsylvania to seek the Quaker haven" (*The American Pageant*, p. 61).

Chapters about William Penn are usually completed with pictures of William Penn, maps of Pennsylvania and the bordering states, and pictures of Philadelphia, the capital city of Pennsylvania, which means the city of brotherly love (*The American Vision*, p. 74). *The American Vision* even presents a painting where we can see colonists and Native Americans.



Picture 10 William Penn and Native Americans

All four textbooks devote approximately the same amount of text to this topic. They all present William Penn as a generous man, who wanted peace for all inhabitants of his colony, even for Native Americans. Moreover, they point out that thanks to Penn, there was a peace in Pennsylvania for many decades. The chapters about William Penn show the students that already in the 17<sup>th</sup> century, there were people who were aware of the mistreatment of Native Americans. William Penn can be used as a good example that different nations can live together in peace.

## 8.4.2. Native Americans in the 1800s

### 8.4.2.1. War in the Western Frontier

War in the Western Frontier can be also considered as one of the key topics in the Native American history and all three high school textbooks focus on it. Surprisingly, the textbook which so far has not left out any important topic, *the United States History: Early Years*, does not mention the War in the Western Frontier at all. Neither *Social Studies: New Jersey* presents the topic. *Celebrating Texas*, on the other hand, describes the issue. However, it mentions different battles and clashes than the high school textbooks.

Along with the first chapters focusing on Native Americans, their division according to tribes and locations, and their lives before the arrival of Europeans, chapters about the War on Frontier are the longest which present Native Americans. *Celebrating Texas* has devoted fifteen pages to the chapter War on Frontier and two pages with chapter

assessments. *The American Pageant* reserved ten pages for this topic. *The American Vision* writes about the issue on eight pages including a double page of assessments and activities. And *The Americans* dedicated six pages to the changes on the Western Frontier.

*The American Vision* (pp. 425, 426) as well as *The Americans* (pp. 408, 409) presents the Plains Indians, their culture and lifestyle. All four textbooks use similar names for the beginnings of the conflict. *The American Pageant* uses *Clash of Cultures on the Plains*, *The Americans* writes *Cultures Clash on the Prairie*, and in *Celebrating Texas* we can read *Two Cultural Clashes*. Only in the *American Vision*, where the title is *Cultures under Pressure*, the authors use *pressure* instead of *clash*.

As the Cherokee nation is often mentioned in the chapter concerning the removal of Native Americans, in this chapter the readers read about the Sioux. *The American Vision* talks about *Dakota Sioux Uprising* (p. 426), and *Lakota Sioux defend their territory* (p. 427). Sioux nations are also mentioned in *the Americans* and *the American Pageant*. In *Celebrating Texas* there are no parts about Sioux, however, this textbook focuses mainly on the Comanche as they played the key role in the history of Texas in that period.

#### **8.4.2.2. The Sand Creek Massacre**

Most of the parts of the chapters, the Native Americans are regarded as they were treated unjustly. As an example, we can use the Sand Creek Massacre. *The Americans*, *The American Vision*, and *The American Pageant* all mention this unfortunate event for the Native Americans. As the name of the event indicates, many people died at Sand Creek. *The Americans* (p. 410) provides only a short paragraph about it. Despite its shortness, the text is clear and it says:

*“One of the most tragic events occurred in 1864. Most of the Cheyenne, assuming they were under the protection of the U.S. government, had peacefully returned to Colorado’s Sand Creek Reserve for the winter. Yet General S. R. Curtis, U.S. Army commander in the West, sent a telegram to militia colonel John Chivington that read, ‘I want no peace till the Indians suffer more.’ In response, Chivington and his troops descended on the Cheyenne and Arapaho—about 200 warriors and 500 women and children—camped at Sand Creek. The attack at dawn on November 29, 1864 killed over 150 inhabitants, mostly women and children.”*

*The American Pageant* (p. 593) also depicts the events in a very realistic way: *“At Sand Creek, Colorado, in 1864, Colonel J. M. Chivington’s militia massacred in cold blood*

*some four hundred Indians who apparently thought they had been promised immunity. Women were shot praying for mercy, children had their brains dashed out, and braves were tortured, scalped, and unspeakably mutilated.”*

Only *The American Vision* and *The Americans* mention also other name for the event, which is the Fetterman’s Massacre. Moreover, the *American Vision* describes the events in more details and points out also the consequences which followed. The Sand Creek Massacre covers about one page of the textbook. Only *The American Vision*, says that what actually happened at Sand Creek is unclear. It offers several theories. One of them is the one mentioned by the other two textbooks, therefore that the unsuspecting Native Americans were attacked by the American troops. In this clash hundreds of Native Americans were brutally murdered including women and children (*The American Vision*, p. 427). But also it mentions that some witnesses stated *that “it was a savage battle in which both sides fought ferociously for two days. Fourteen soldiers died, but the number of Native Americans reported killed varied from 69 to 600, with some witnesses stating that very few women and children died”* (pp.427, 428).

It is interesting that *The American Vision* presents both theories, and it once again gives the readers the chance to think about it and even provoke the interest in this topic in them.

The Sand Creek Massacre was not the only clash between Native Americans and the Americans. *The American Vision* (p. 427), *the American Pageant* (p. 593), and *The Americans* (p. 410) briefly mention the skirmishes on the Bozeman Trail in 1866, where Sioux wanted to block the construction of the trail. *The Americans* also writes about the Red River War in 1868 (p. 412). The battle which is well known is the Battle of Little Bighorn in 1876.

#### **8.4.2.3. The Battle of Little Bighorn**

This battle is described in all three high school textbooks either as the Battle of Little Bighorn (*The American Pageant*, p. 597, *The American Vision*, p. 429) or as Custer’s last stand (*The Americans*, p. 412). This battle became famous mainly because it was one of the few battles Native Americans won without any problem, due to their superiority in numbers and because they were on alert.

*The American Pageant* (pp. 593-594) presents the conflict about how the ‘White Chief with Yellow Hair’, how Native Americans called Colonel Custer, and his 264 officers

attacked the Sioux. However, the Sioux were well prepared and were in a superior force as about 2,500 warriors camped along the Little Bighorn River. The authors say that the Custer's Seventh Cavalry was completely crushed and nobody survived.

*The American Vision* describes the battle in a more realistic way, especially by describing the scene after the battle: “*The soldiers were piled one on top of another, dead, with here and there, and Indian among the soldiers. Horses lay on top of men, and men on top of horses*” (p. 429).

*The Americans* (p. 412) not only presents the battle but it gives the reader a glimpse of what happened even before. They mention the sun dance during which Sitting Bull had a vision. In his vision, there were American soldiers and Native Americans falling from their horses. The authors also point out several Native Americans personalities, such as Crazy Horse, Gall, and Sitting Bull., who were connected with this event.

The authors, however, add that the victory of Native Americans did not last very long as by late 1876, they were beaten.

The battle which is considered as the last one of the Indian Wars is the Battle of Wounded Knee which took place in 1890, where Native Americans were defeated. Again, only the three high school textbooks provide information about the Massacre at Wounded Knee. Even though this event was the last of the Indian Wars, the authors of the textbooks did not devote as much text as to other battles mentioned above.

All three textbooks mention the Ghost Dance which stood at the beginning of this conflict. *The Americans* describes the conflict in the most detailed in comparison with the other two textbooks. It says:

*“The Sioux continued to suffer poverty and disease. In desperation, they turned to a Paiute prophet who promised that if the Sioux performed a ritual called the Ghost Dance, Native American lands and way of life would be restored. The Ghost Dance movement spread rapidly among the 25,000 Sioux on the Dakota reservation. Alarmed military leaders ordered the arrest of Sitting Bull. In December 1890, about 40 Native American police were sent to arrest him. Sitting Bull's friend and bodyguard, Catch-the-Bear, shot one of them. The police then killed Sitting Bull. In the aftermath, Chief Big Foot led the fearful Sioux away”* (The Americans, p. 413)

*The American Vision* (p. 429) says that the participants of the Ghost Dance run away from the reservation, however the U.S. soldiers went after them. Then, the authors present the main battle which happened on December 29, 1890. According to them, the American troops attacked and disarmed the Native Americans at Wounded Knee Creek. In this battle 25 U.S. soldiers and about 200 Lakota Indian lost their lives.

The longest and the most detailed presentation of this massacre is provided by *the Americans* (p. 430)

*“On December 28, 1890, the Seventh Cavalry—Custer’s old regiment—rounded up about 350 starving and freezing Sioux and took them to a camp at Wounded Knee Creek in South Dakota. The next day, the soldiers demanded that the Native Americans give up all their weapons. A shot was fired; from which side, it was not clear. The soldiers opened fire with deadly cannon. Within minutes, the Seventh Cavalry slaughtered as many as 300 mostly unarmed Native Americans, including several children. The soldiers left the corpses to freeze on the ground. This event, the Battle of Wounded Knee, brought the Indian wars—and an entire era—to a bitter end.”*

*The American Pageant* (p. 596), which often provided very detailed description of the events and battles, devoted only a short paragraph that states that approximately two hundred Indian men, women, and children were killed in contrast to only twenty-nine U.S. soldiers.

The clashes between Native Americans and Americans are described in all three high school textbooks, *The American Pageant*, *The Americans*, *The American Vision*, and also in *Celebrating Textbook*. In general, the high school students can read about topics such as the Sand Creek Massacre, the Battle of Little Bighorn, and the Battle of Wounded Knee. *Celebrating Texas* does not provide any information about these topics, on the other hand, it provides much information about the cultural clashes which were held in Texas. Surprisingly, the *United States History: Early Years* completely omits the wars between the Native Americans and Americans.

In my opinion, the chapters about the War in the Western Frontier are very well compiled and developed. Even though the textbooks provide significant amount of information about each topic, some parts are described in more detail or in more realistic way, for example the Battle of Little Bighorn in *the American Vision*, or the Battle of Wounded Knee in *the Americans*. Overall, the chapters provide the reader with a complex overview

of how the situation looked like for Native Americans as well as for Americans in the second half of the 19<sup>th</sup> century.

## **8.5. Loss of Native American Lands**

Loss of Native American lands is one of the themes used by Moore and Clark (2004, p. 18). As it was already mentioned before, the land was often cause of conflicts between Native Americans and European settlers. However, not all European demands for land ended with a war. The Indian removal and the event known as the Trail of Tears, which happened during in the first half of the 19<sup>th</sup> century, can be used as an example.

### **8.5.1. Native Americans during the Jacksonian Era**

In the 19<sup>th</sup> century, Native Americans still have low social status and had to face discrimination.

Andrew Jackson was a President of the United States in the 1820s and 1830s, to be more precise he was in office from 1828 to 1837. He was the first democratic president of the USA, and wanted to extend democracy. His motto was '*Let the people rule*', nevertheless it did not involve the Native American and African Americans.

Four textbooks mention this important historical figure. Only *Celebrating Texas* and *Social Studies: New Jersey* do not provide any information about Jackson, as his actions did not affect the two states.

For us today, his attitude especially towards Native Americans is shocking, however, it is necessary to mention that at that time, it reflected the views of many westerners (The American Vision, p. 269).

The Southeast of the continent, was the area, where the Cherokee, Choctaw, Seminole, Creek, and Chickasaw lived. On the contrary to other Native Americans tribes, these tribes began to adopt European culture, therefore they were called the Five Civilized Tribes (The American Vision, p. 226). Besides *The American Vision*, also *The American Pageant* (p. 266) presents the Five Civilized Tribes and says that these tribes abandoned their seminomadic life and adopted a system of settled agriculture. Some of them even became cotton planters. Moreover, "*missionaries opened schools among the Cherokees, and the Indian Sequoyah devised a Cherokee alphabet. In 1808 the Cherokee National Council legislated a written legal code, and in 1827 it adopted a written constitution that provided for executive, legislative, and judicial branches of government*" (The American Pageant, p. 266). All this steps to become equal to the European settlers were apparently




not enough, as, in 1828, the Georgia legislature declared the Cherokee tribal council illegal. This decision was supported by the President Jackson, who wanted to provide the white settlers with the Native American lands. (*The American Pageant*, pp. 266-267) *United States History: Early Years* (p. 370) adds that “*Jackson thought that American Indians slowed down the nation’s growth by living on land settlers wanted.*”

This events led to the Indian Removal Act passed by the Congress and signed by Jackson in 1830. The Indian Removal Act is again mentioned in all four textbooks. *The United States History: Early Years* (p. 370) explains that according to the law, Native Americans living east of the Mississippi river were ordered to move west of the river. *The Americans* (p. 226) adds that Jackson did not believe that assimilation could ever work. *The American Vision* points out that the settlers thought the Great Plains would never be settled, therefore, this way the conflicts with Native Americans would be over.

As *The American Pageant* mentions, the Indian Removal Act had ironically the heaviest impact on the five civilized tribes. The Cherokee tried to fight back but they were not successful. On the contrary, in 1838, they were sent to newly established Indian Territory and had to underwent an 800-mile journey. All four textbooks describe this journey, known as the Trail of Tears. According to the authors of the *United States History: Early Years* (p. 371) “*the Cherokee has little to eat. The winter was cold and diseases spread quickly. About one fourth of the Cherokee died along the way.*” Also *the Americans* (p. 229) mentions the same number of the victims. *The American Vision* (p. 270) gives us more detailed information. In the textbook, it is said that the U.S. Army “*forced the remaining people out of their homes and marched them to what is now Oklahoma. About 2,000 Cherokee died in camps while waiting for the migration to begin. Approximately 2,000 more died of starvation, disease, and exposure on the journey.*”

Even though some people may see the removal of Native Americans from their lands under such inhuman conditions as one of the worst attitudes the Americans showed to Native Americans, *the Americans* once again uses the POINT x COUNTERPOINT section (p. 228), where the reader can read about the situation from different perspectives.

POINT	COUNTERPOINT
<p style="text-align: center;"><b>“The Indian Removal Act of 1830 was a terrible injustice.”</b></p> <p>John Marshall, chief justice of the Supreme Court, believed that the Cherokee had “an unquestionable right” to their territory “until title should be extinguished by voluntary cession to the United States.”</p> <p>In their protest against the Indian Removal Act, the Cherokee people referred to past treaties with the federal government and stated, “We have a perfect and original right to remain without interruption and molestation.” Congressman Edward Everett of Massachusetts described Indian removal as “inflicting the pains of banishment from their native land on seventy or eighty thousand human beings.” Rejecting claims that the removal was necessary to protect the Indians against white settlers, Everett demanded, “What other power has the Executive over a treaty or law, but to enforce it?”</p> <p>In their 1832 protest against the Act, the Creek pointedly asked, “Can [our white brethren] exempt us from intrusion in our promised borders, if they are incompetent to our protection where we are?”</p>	<p style="text-align: center;"><b>“The Indian Removal Act of 1830 was unfortunate but necessary.”</b></p> <p>Blame for the displacement of Native Americans was sometimes placed on the states or on the law, which, it was argued, all people must obey. As Secretary of War John Eaton explained to the Creek of Alabama: “It is not your Great Father who does this; but the laws of the Country, which he and every one of his people is bound to regard.”</p> <p>President Andrew Jackson contended that the Indian Removal Act would put an end to “all possible danger of collision between the authorities of the General and State Governments on account of the Indians.”</p> <p>Jackson also claimed that the Indian Removal Act would protect Native Americans against further removal from their lands. He found support for his point of view from Secretary of War Lewis Cass, who defended “the progress of civilization and improvement.” Cass wished “that the aboriginal population had accommodated themselves to the inevitable change of their condition,” but asserted that “such a wish is vain.”</p>
<p><b>THINKING CRITICALLY</b></p> <p><b>1. CONNECT TO HISTORY Analyzing Primary Sources</b> On what central issue regarding the Indian Removal Act did Jackson and Native American tribes disagree? Explain your opinion of the Act.</p> <p> <b>SEE SKILLBUILDER HANDBOOK, PAGE R22.</b></p> <p><b>2. CONNECT TO TODAY Analyzing Issues</b> Research how one of the five tribes was affected by the Indian Removal Act. Write a proposal for how the U.S. government might today make reparations to the group for land losses in the 19th century.</p>	

Picture 11 Point and counterpoint

*The United States: Early History* devotes a double page to the Trail of Tears, which provide basic information about the journey Native Americans had to take.

**Extend** Lesson 4  
History

## Trail of Tears

**The Cherokee had traveled several months when they reached the Mississippi River.** Many were sick. Many had died. All were hungry. How their hearts must have ached as they gazed at the ice-clogged waters. No wonder people called the journey “*Nunna daul Tsuny*,” which means “the trail where they cried.”

Between 1838 and 1839, about 15,000 Cherokee were forced to leave their homes in the southeastern United States. They traveled more than 800 miles west to what is now the state of Oklahoma, then known as Indian Territory.

The Cherokee were organized into groups. A few groups traveled by railroad, boat, and wagon, but most traveled by foot. Their routes are shown on this map.

It took years for the Cherokee to rebuild their lives, but in time, they held elections, built new courthouses and schools, and set up farms. The village of Tahlequah became the new capital of the Cherokee Nation.

**➊ Arrival**

The last group of Cherokee arrived in the newly created Indian Territory in March 1839. They joined Choctaw, Creek, Chickasaw, and Seminole people who had made similar journeys. They waited under the watchful eyes of U.S. soldiers to find out where they would be allowed to settle.

**➋ Forced to Move**

In the spring of 1838, thousands of Cherokee were forced to leave their homes. They were held in temporary forts in Tennessee, Alabama, and Georgia. It was hot, and some died before they even left for Oklahoma.




**➌ Winter**

The first groups of Cherokee reached the Mississippi River in late December. Ice on the river was not solid enough for horses and wagons to cross. The Cherokee camped in the freezing cold for several weeks. Those who survived continued the journey.

**Activities**

**1. DISCUSS IT** Why do you think the Cherokee call their journey to Indian Territory the Trail of Tears?

**2. WRITE IT** Write a letter that someone in 1838 might have written to President Jackson asking him to change his decision to force the Indian Removal Act.

Picture 12 Trail of Tears

It can be seen that the authors of the textbooks find it necessary to mention the removal of Native Americans to the newly established Indian Territory. The textbooks also mention that the removal, especially the removal of the Cherokee people, did not occur in a peaceful way, as about one fourth of the Cherokee did not survive it. In addition, also the extra sections such as Extend Lesson (United States History: Early Years, pp. 372, 373), or POINT x COUNTERPOINT) section (p. the Americans, p. 228, and maps (The American Pageant, p. 266, The Americans, p. 227, The American Vision, p. 270) indicate that this historical events play an important role not only in Native American history, but also in the history of the whole country. The textbook which provides the reader with the most information about it is *The Americans* which mentions all the important points used for this chapter, in other words it presents the Five Civilized Tribes, the Removal Act, the resistance of the Cherokee, the Trail of Tears, and moreover it provides the reader with the POINT x COUNTERPOINT section and with a map depicting the Trail of Tears. Also, at the beginning of the chapter, it gives us an overview with the main idea: “*Andrew Jackson’s policies spoke for the common people but violated Native American rights.*” The other is *Why it matter now*: “*The effects of land losses and persecution faced by Native Americans in the 1800s continue to be reflected in their legal struggles today.*” And at last but not least *the Terms* of the chapter: “*Andrew Jackson, Democratic-Republican Party, spoils system, Indian Removal Act, Trail of Tears*” (p. 224). Other textbooks also provide the reader with much information, but usually one or more important points, mentioned above, are missing.

## **8.6. Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> Centuries**

After hundreds of pages in each textbook we come to chapters which depict the United States in the 20<sup>th</sup> and 21<sup>st</sup> centuries. Many issues are described in the chapters and there is space for showing what changes have happened in the nation as well as how the many minorities faced the mistreatment and discrimination and whether and how their lives have improved.

As far as the Native Americans are concerned, we do not find as much information about them in these chapters, as we found in the previous ones. In the chapters about Indian Wars, the issue is presented in one piece and usually a whole chapter is dedicated to this topic. On the contrary, the information about Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> centuries is usually arranged in smaller paragraphs throughout the rest of the textbooks.

The three high school textbooks focus on Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> centuries more than *Celebrating Texas*, *Social Studies: New Jersey*, and *United States History: Early Years*. Topics which the high school textbooks have in common are year 1934 in which the Indian Recognition Act was passed, the World War II, the civil rights movements in the 1960s and 1970s, and the situation of Native Americans today.

*The Americans* (p. 713) devotes about half a page to the Indian Recognition Act, sometimes also called the Indian New Deal, which was passed in 1934. Unlike *the American Pageant* (p. 784) which also mentions the Indian Recognition Act, *The Americans* (p. 713) explains what the Act has changed for Native Americans. There were three major sections:

- **Economic** – Native American lands would belong to an entire tribe. This provision strengthened Native American land claims by prohibiting the government from taking over unclaimed reservation land and selling them to people other than Native Americans.
- **Cultural** – The number of boarding schools for Native American children was reduced, and children could attend school on the reservations.
- **Political** – Tribes were given permission to elect tribal councils to govern their reservations.

The *American Pageant* also points out John Collier and his contributions toward Native American autonomy. The authors also say that seventy-seven tribes were against organizing as arranged. On the contrary there were almost two hundred tribes which established tribal governments (p. 784). Nevertheless, *the Americans* provides more arranged layout of the page than *the American Pageant* (picture).

The *American Vision* does not provide any information about this issue, as they start with Native Americans' during the World War II. The Navajo made a valuable contribution when they served as code talkers. *The Americans* (p. 785) in a textbox called *Historical Spotlight* explains that the Navajo used their language "Navajo, which was spoken only in the American Southwest and traditionally had no alphabet or other written symbols. Its 'hiddenness' made it a perfect candidate for a code language." *The American Pageant* provides readers with a short but clear definition of code talkers: "They transmitted radio messages in their native languages, which were incomprehensible to the Germans and the Japanese" (p. 836). Also *the American Vision* mentions the code talkers, as it is in *the Americans*, there is a textbox called *Profiles in History* that points out the Navajo code

talkers. *The American Vision* (p. 750) also points out that over 400 Navajo served as code talkers in the marine corps.

As far as World War II is concerned, *the Americans* and *the American Pageant* say that 25,000 Native Americans served in the armed services.

### **8.6.1. Fighting for Equality**

Another significant milestone in Native American history are the civil rights movements which were held in the 1960s and 1970s across the United States of America.

There were several reasons for Native Americans to start fighting for their rights. The first was that President Eisenhower did not support the ideas of the Indian New Deal and, in 1953, he wanted to revert the policy of assimilation. The termination policy was meant to assimilate the Native American population as it was during the 19<sup>th</sup> century. “*The federal government withdrew all official recognition of the Native American groups as legal entities and made them subject to the same laws as white citizens. At the same time, the government encouraged Native Americans to blend in to larger society by helping them move off the reservations to cities such as Minneapolis, Minnesota*” (*American Vision*, p. 830). In this quotation taken from *The American Vision*, it can be seen that the white society began with good intentions and thought that that it also what Native Americans want. Therefore, we can see words such as ‘encourage’ or ‘help’. Most Native Americans, however, resisted termination, as they found it as a denial of their identity, and the policy was abandoned in 1961 (*The American Pageant*, p. 898). The second reason was the poverty in which Native American families lived. Some textbooks even put the termination policy and poverty together. *The American Vision* (p. 830) says that for some Native Americans the policy only deepened their poverty. As an example the authors use the case where a family of six was living in two rooms.

As already mentioned above, according to the high school textbooks, the activism was a reaction to the termination policy and poverty.

The least information about civil right movement is provided by the *American Pageant* (p. 967) only mentioning that there was such movement due to which Native Americans learned how to “*use courts and well-planned acts of civil disobedience to advance their aims.*” The other two textbooks point out several important dates. Authors of *the American Vision* talks about following events

- 1968 – American Indian Movement (AIM) was founded to reawaken Native American pride and culture
- 1968 – in the same year the Indian Civil Right Act was passed, and which guaranteed the residents of reservations the protection of the Bill of Rights
- 1969 – Native Americans held a symbolic protest by occupying the Alcatraz Island. The occupation lasted for 19 months
- 1975 – in this year, the Indian Self-Determination and Education Assistance Acts were passed

(the American Vision, pp. 936, 937)

The authors of *the Americans* included even more event to their textbook, some of them are the same as in *the American Vision* (pp. 978, 979). They are:

- 1961 – Declaration of Indian Purpose
- 1968 – National Council on Indian Opportunity
- 1968 – the founding of American Indian Movement
- 1970 – “*the Taos of New Mexico regained possession of their sacred Blue Lake, as well as a portion of its surrounding forestland*” (p. 979)
- 1971 – the Alaska Native Claims Settlement Act, “*This act gave more than 40 million acres to native peoples and paid out more than \$962 million in cash*” (p. 979)
- 1972 – Indian Education Act
- 1972 – “*AIM leader Russell Means organized the ‘Trail of Broken Treaties’ march in Washington, D.C., to protest the U.S. government’s treaty violations throughout history. Native Americans from across the country joined the march. They sought the restoration of 110 million acres of land. They also pushed for the abolition of the Bureau of Indian Affairs (BIA), which many believed was corrupt*” (p. 978)
- 1975 – The Indian Self-Determination and Education Assistance Acts were passed

### **8.6.2. Native Americans in the 21<sup>st</sup> Century**

Native Americans are still a part of the U.S. population even though their number has decreased in the past centuries. *The American Pageant* (p. 1003) says that in the 2000 Census, there were 2.4 million Native Americans. Half of them lived on reservations and half left the reservations to live in cities. *The Americans*, however, points out that in 2001, 32% Native Americans lived below the poverty line (p. 1093).

The situation for Native Americans has undoubtedly improved. Native Americans have their representatives in the U.S. Congress (*The American Pageant*, p. 1000), Native Americans also achieved literary recognition, some of them are a Kiowa author N. Scott

Momaday, or James Welch who writes about his Blackfoot ancestors (*The American Pageant*, p. 1003). *The American Vision* says that since Native Americans started to organize, there has been a significant economic improvement on reservations. Native Americans “develop businesses, such as electric plants, resorts, cattle ranches, and oil and gas wells” (*The American Vision*, p. 937).

On the other hand, what is often mentioned are the social issues which negatively influence the lives of Native Americans. The hardship Native Americans have to face are according to *The Americans* are alcohol consumption and suicides. “Native Americans endured a suicide rate that was 72 percent higher than that of the general population and an alcoholism rate seven times greater” (*The Americans*, p. 1093). Also *the American Pageant* (p. 1003) mentions alcoholism. Beside alcoholism, the authors also point out unemployment, which is another problem relating to life on reservations. Moreover, casinos on reservations are mentioned in all three high school textbooks. Many Native Americans open and profit from casinos, as “in some areas they are allowed to operate gaming establishments under their own laws even though state laws prevent others from doing so” (*The American Vision*, p. 937). Furthermore, gambling casinos provide job opportunities for Native Americans.

Two textbooks provide almost no reference to how Native Americans lived in the past century. *Social Studies: New Jersey* is a textbook, where the authors present only the tribe called the Lenape, and provide the readers with only one short paragraph which tells us that the Lenape still have their own form of government (p. 40). *Social Studies: New Jersey* then also mentions Native Americans as a part of the diverse New Jersey population. “Of New Jersey’s 8.7 million people, ... fewer than one percent of the state’s population are Native Americans” (*Social Studies: New Jersey*, p. 173). The second textbook is the *United States History: Early Years*. Similarly to *Social Studies: New Jersey*, this textbook mentions how certain Native American tribes live in present days. It presents the Tinglit (p. 49), the Hopi (p. 57), the Comanche (p. 63), and the Haudenosaunee (p. 71), however, it does not say more than about six sentences about each nation. These short paragraphs always stand as the last final information of the Core Lessons of Chapter 2. In chapter 15 the readers can read that in 1924, Native Americans gained citizenship (p. 541). The whole page 533, is devoted to Rights for American Indians. There are two photos, in the first one, there is a march which was held in 1978, and during which, the supporters of American Indian rights marched from California to



Washington, D.C. In the second photo, there is Ben Nighthorse Campbell, a former Senator from Colorado and the chief of the Northern Cheyenne Tribe. The text on the rest of the page briefly mentions the American Indian Movement, the demand of Native Americans for their land, and the Indian Civil Right Act which was passed in 1968. *Celebrating Texas*, the only middle school textbook, mentions Native Americans and their lives in the 20<sup>th</sup> and 21<sup>st</sup> centuries in Chapter 4. This chapter is called Native Texans and it tells the detailed story of Native Americans living in Texas since the prehistoric times up to the 21<sup>st</sup> century. Section 3 of Chapter 4 points out the reservations: “*Although many descendants of Native Texan groups live in Texas today, only the Alabama-Coushattas, Tiguas, and Kickapoos have reservations in the state. About 1,000 Alabama-Coushattas live in Texas. About half live on the group’s East Texas reservation, where they make native crafts and perform plays that highlight their rich heritage*” (*Celebrating Texas*, p. 91). However, the present-day Native Texans are again presented on about ten sentences in which the authors briefly summarize what Native Texans could not do in past and how their social status and civil rights improved:

*“Today about 125,000 people in Texas identify themselves as Native Texans. Many of today’s Native Texans farm and work in many industries as other American citizens do. Some attend school, become experts in their chosen fields, hold political offices, or serve in the armed forces. Others are artisans, performers, or authors. Until the 1970s, many Native American practices were outlawed, and government schools taught children to abandon the ‘old’ ways. Until 1978, some Native American religious ceremonies had been outlawed. Today, Native Texans have revived many of their ceremonies to remember and celebrate their rich heritage. In the process, they have made Texans more aware of the fascinating, diverse, and often difficult history of the state’s first peoples”* (*Celebrating Texas*, p. 92).

The next and also the last mention is twenty-five chapters later in Chapter 29. In a paragraph dealing with Texan population, it is simply said that Native Americans are still part of the Texan population, yet there are some groups which still seek for official recognition (p. 606).

To sum it up, as far as the chapters about Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> centuries are concerned, the most information are provided by the high school textbooks. The elementary and middle school textbooks usually mention only some basic information and focus on certain Native American tribes. The high school textbooks, on the other hand, do not present any specific tribes or groups and provide the information in general.



All three high school textbooks write about the great contribution of Native Americans during the World War II, and point out especially the Navajo Code Talkers. The following important part is the civil right movements held in the 1960s and 1970s. All three textbooks mention the events, provide readers with several important dates of this period, and also focus on the reasons for the movement.

In comparison with other topics, the life of Native Americans today is almost intact. The authors, in general, present the bad conditions which many Native Americans must face on reservations, and omit the successes of many others. Only *The American Pageant* mentions several Native American writers, and that there have been Native Americans in Congress. The textbooks, however, do not provide much information about lives of those who live in cities or about tribes and their goals to revive their culture and languages.

In my opinion, the chapters about Native Americans in the 21<sup>st</sup> century could be more developed and could provide information from various fields and not focus only on the negative aspects of Native American lives.

## **8.7. Characteristics of Native Americans**

This chapter focuses on characteristics of Native Americans. The theme is once again based on Moore and Clark's division described in the theoretical part. The interesting fact is that people even find the Native American characteristics significantly different from those of people who came from Europe. Nowadays, the United States of America are a multicultural country. In the past, however, the differences between indigenous population and European settlers were more noticeable. Moreover, it was not rare that Native Americans were considered inferior in eyes of new inhabitants.

The topics mentioned on the following pages deal with the attempt of European settlers, in other words the Americans, to change their way of life to be more European-like and to suppress Native American lifestyle.

### **8.7.1. Missions**

The missions were one of the tools which especially serve to Christianize Native Americans. European settlers did not always start wars with Native Americans in order to force them out of their land. Sometimes, the settlers decided to convert Native Americans to Christianity. The textbooks mentioned the Spanish, French and Puritan missions. Most often mentioned and described were the Spanish missions about which it

can be read in *Celebrating Texas* (pp. 143-145) or in *The American Vision* (p. 54). *The American Vision* (p. 54) says that it was in 17<sup>th</sup> and 18<sup>th</sup> centuries, when “*Spanish priests built missions and spread the Christian faith among Navaho and Pueblo people in New Mexico*” and later in California. The missions were enclosed by four walls. *Celebrating Texas* focuses on the missions in details. Three pages were devoted to this topic. First of all, they explain what missions were and what they served for. The next part describes how the missions looked inside. “*Inside the compound, most missions had offices for the priests and workshops for spinning or weaving cotton and woolen cloth. Most also had shops for carpentry, ironworking, and tailoring. The lands surrounding the mission were used for grazing livestock and for planting crops*” (*Celebrating Texas*, pp. 143, 144). The following three paragraphs deal with daily life in the missions.

“*The daily routine in the missions began with morning prayers followed by 30 minutes to an hour of instruction in the Catholic faith. The mission residents also recited the rosary, a series of Catholic prayers counted on a string of beads. After breakfast the natives worked all day in the fields or workshops. Most of the time women worked in the kitchen or operated spinning wheels while children attended school. After the evening meal, everyone in the mission gathered for more religious instruction and prayers before going to sleep.*” (*Celebrating Texas*, p. 145)

However, the missions were not always very successful in converting native population to Christianity. Many Native Americans did not get used to the daily routines and the new ways of life. It was not rare that they ran away. Often they were captured and punished by priests, or they returned on their own because they suffered from hunger and cold. Yet, there were cases of Native Americans who stayed in missions, adopted the Spanish way of life, Christianity and often married and had families. These Native Americans were “*called gente de razón, meaning that they were people who had reached the ‘age of reasoning’ and were able to understand the difference between right and wrong*” (*Celebrating Texas*, pp. 145, 146). Since missions in Texas were fruitless, and cost the Spaniards a lot of money, their number of Spanish missions was decreasing during the 18<sup>th</sup> century.

The authors of *the American Pageant* mention that either French missionaries, the Jesuits, were not very successful in converting the native population. Also *the American Vision* (p. 56) mentions Jesuit missionaries.

As far as British missionaries are concerned, they were usually connected with the Puritans.

In the chapters concerning missions, we can see that the colonists who came from different countries had the same goal which was converting Native Americans to Christianity and to change their way of life to be more European-like. However, the majority of Native Americans did not convert. The colonists of that time, however, thought that Native Americans were incorrigible, and uneducable. Nowadays readers can see that even in those times Native Americans tried to preserve their culture, yet it is on them to realize that, because the textbooks do not point it out. Each textbook devotes different amount of text to this topic. The textbook which gives us most information is *Celebrating Texas*, which presents how the missions looked like in Texas in that time. Other textbooks mention besides the Spanish missions also French, and British missions. Each textbook, however, mentions only a part of the whole information. To get the complete idea of the missions, it is necessary to use more materials than only the textbook.

### **8.7.2. The Dawes Act and Assimilations**

Another tool came from the government. The Dawes Act in 1887, which followed the battle of Little Bighorn, is again mentioned by the three high school textbooks. The act was aiming to Native Americans. *“The Dawes Act in 1887 changed common tribal lands into individual allotments. Nearly 90 million acres of tribal land were lost before the act was repealed in 1932. Since then, through court battles and federal recognition of old claims, some Indian lands have been restored to the tribes” (The American Pageant, p. 596).*

*The Americans* adds that by 1932, white Americans seized about two-third of the territory that belonged to Native Americans. However, Native Americans, did not receive any money from the sale of the lands (p. 413).

Moreover, the Dawes Act brought a new wave of assimilation. One of the goals of the Act was to Americanize the Native Americans. Native Americans were supposed to give up their beliefs and their ways of life to fit better in the white society (*The Americans*, p. 412). With the support and funding of federal government, the Carlisle Indian School in Pennsylvania was established. The goal of this institution was to separate the Native Americans from their tribes, teach them English and inculcate them the white values and customs. *“‘Kill the Indian and save the man’ was the school founder’s motto. In the 1890s the government expanded its network of Indian boarding schools and sent ‘field matrons’*

*to the reservations to teach Native American women the art of sewing and to preach the virtues of chastity and hygiene” (The American Pageant, p. 597).*

### **8.7.3. Buffalo**

What also had a huge impact on Native Americans was the reducing number of buffalo. For some tribes, especially the Plains Indians, the buffalo represented an essential means of living. There are authors of the textbooks who presented the way of life of Plains Indians, where the buffalo played the key role, because Native Americans were able to use every part of it. *“They fashioned horns and hooves into spoons, and intestines into containers. They stretched sinews into strong bowstrings and wove buffalo hair into ropes. Meat not immediately eaten was pounded into pemmican— thin strips of smoked or sun-dried buffalo flesh mixed with berries and stuffed into rawhide bags” (The American Pageant, p. 598).* Since buffalo were typical for Plain Indians and affected their lives significantly, many textbooks included the Plains Indians in this chapter and described their way of life.

However, white more and more Americans settling the West, the population of buffalo started to disappear. *The Americans (p. 413) presents the shocking numbers: “In 1800, approximately 65 million buffalo roamed the plains; by 1890, fewer than 1000 remained. In 1900, the United States sheltered, in Yellowstone National Park, a single wild herd of buffalo.”* The reason for such fast decline of the buffalo is that many Americans started to kill the buffalo for their hides, which can be made into leather as easily as cattle hides, and also Americans were encouraged by government leaders to kill the buffalo herds so that Native Americans would lose their primary source of food and would be forced to move to reservations (*Celebrating Texas, p. 355*). *The Americans (p. 413) writes about this reason as well and it also mentions that Americans were shooting the buffalo for sport, and the American Vision adds that they were leaving the carcasses there to rot (p. 429).* *The American Pageant, as the only textbook, provides the actual description of hunting the buffalo for sport: “‘Sportsmen’ on lurching railroad trains would lean out the windows and blaze away at the animals to satisfy their lust for slaughter or excitement” (p. 596).*

#### 8.7.4. Stereotypes

When referring to Native Americans it is important to point out that Native Americans suffer the most from ethnic stereotypes. Stereotypes can be encountered everywhere, in case of Native Americans, it is caused mostly by the media, such as TV shows, films, literature, etc.

Moore and Clark (2004, pp. 19, 20) mention several negative characteristics of Native Americans in the section Characteristics of Indians. As it is already mentioned in the theoretical part, they are thievery, brutality, lazy men, alcoholism, and magic. Since these characteristics were mentioned in the Nebraska history textbooks, they could also appear in the six textbooks which were used for the research.

In comparison with the Nebraska textbooks, the six Social Studies textbooks do not provide much stereotypical information about Native Americans. As far as Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> centuries are concerned, there are not much information. The American Vision (p. 937), for example, mention that in present days a lot of Native Americans own casinos. *The American Vision*, on the other hand, talk about social issues such as poverty, suicides, and alcoholism. It does not provide any detailed information, yet, it provides the apt data.

*“In 2001, about 32 percent of Native Americans lived below the poverty line, more than three times the poverty rate for white Americans. Furthermore, Native Americans endured a suicide rate that was 72 percent higher than that of the general population and an alcoholism rate seven times greater”* (The American Vision, p. 1093).

To briefly conclude, almost all the chapters which mention Native Americans can be considered as chapters presenting Native American characteristics. Usually, the readers learn about the cultural features which are different from those of white population. In this chapter, mostly the attempt to assimilate the Native American population is described. Moreover, it can be seen how the white population affected not only lives of people but also animals as they managed to almost exterminated the buffalo in only few years. I find it important that the students know about this issue as it also shows the impact on the environment.

Even though stereotypes are often connected with Native Americans, compared to other topics of the research, the stereotypes are one of the least mentioned topics in the textbooks.

## **9. Native American Culture in the Textbooks**

As it is already mentioned in the theoretical part, learning about culture is an important part of Social Studies. During the lessons student do not learn only about their culture. As the American nation is composed by various nations, they come across many different ethnic groups. Moreover, learning about culture of different nation often helps the students to understand their own culture much better. The truth is, and it is already written in the theoretical part that only few weeks of the course are not enough to fully understand the culture. Undoubtedly, the Social Studies lessons raise awareness of the many cultures which can be found in the United States of America.

In the chapter Culture in the theoretical part, culture is divided into layers. In Hofstede's model (1991, p. 9), there are four layers, in the very center there are *Values*, and around it there are *Rituals*, *Heroes*, and *Symbols*. Only the layer *Values* is invisible, the remaining three belong to the visible one.

It is very difficult to present and demonstrate values, which is also why the textbooks more often present the visible parts of the culture. As far as the Native American culture is concerned, the six textbooks focus on this subject to a certain extent.

Even though the culture of Native Americans is very rich and complex, and may seem unusual, the students can mainly read about rituals and see various artifacts. It is important to remember that there have been hundreds of Native American tribes that differ from each other, however, they are based on the same principles.

### **9.1. Culture of Native Americans According to the Textbooks**

This chapter proves the statement that the textbooks present the visual parts of culture rather than the invisible.

The textbook which focuses on the culture the most is *Social Studies: New Jersey*. The authors point out different parts of culture. The information is exclusively about the Lenape who have lived in the state of New Jersey for centuries. On page 38, there is are two short paragraphs presenting the type of houses the Lenape used to live in, they are called longhouses. The readers gain an insight into Lenape architecture. More information about their culture is on the next page (p. 39) which is devoted to Lenape customs. The information is not very detailed since there are only four paragraphs. Still, readers learn about their beliefs, importance of stories, and rituals. The Lenape, as well as other Native

American tribes, believe that there are spirits which “*were given special roles after the world was created. For example, there was a spirit that kept the animals of the forest healthy. The Lenape would often gather to honor this spirit before they went hunting*” (Social Studies: New Jersey, p. 39). The spirits are honored, called out, or contacted through various ceremonies. One of the celebrations which is mentioned, it is the Corn Dance. According to the textbook “*it was held to give thanks for their entire harvest, and everyone in the village was expected to attend this celebration.*”

The authors also mention the stories, another notable part of Native American culture. *Social Studies: New Jersey* points out that for the Lenape, stories held important meaning. The stories were transmitted orally and were not written down. This way, the Lenape passed on their traditions and knowledge. A popular topic for such stories is the creation of the world. The Lenape say the “*world grew on the back of a giant turtle.*” Stories about the beginning of the world are not the only ones told by Native Americans. There are stories where the main characters are animals, but also stars, moons, winds, and other elements presented, however, as people. On pages 8 and 9, the textbook tells a story called *The Rainbow Crow*. It is a story about a crow that saved other animals which were trapped under snow. The whole story is in Appendix (Appendix 4).

Another cultural feature mentioned in the textbook is the language. From the text the readers learn that the Lenape language belongs to a larger group of Native American languages which is Algonquian (Social Studies: New Jersey, p. 42). The authors also mention that the language is a very important part of Native American heritage. Nevertheless, when the language is not spoken, it can die out. That is why there are people focusing on preserving not only the language but also other parts of the culture. Lucy Parks Blalock and Nora Thompson Dean were two women who devoted their lives to preserving the Lenape language. “*Dean recorded many Lenape words and wrote a book to help people learn Lenape. Another Lenape woman, Lucy Parks Blalock, also taught the Lenape language*”. There are also several online programs. One of them is a dictionary with more than 12,000 Lenape words. “*Visitors to the dictionary can see how a word is spelled. They can also listen to a recording of how to pronounce the word*” (Social Studies: New Jersey, p. 43).

As far as the other five textbooks are concerned, the information is not provided in such a complex way as it was in the *Social Studies: New Jersey*. The majority of the

information about culture is mentioned in the first chapter which deal with Native Americans before the arrival of Europeans. Two textbooks also present a Native American story, they are *the United States History: Early Years*, and *Celebrating Texas*. *The United States History: Early Years* present a story called *Chinook Wind Wrestles Cold Wind*. In four pages the readers learn why the Chinook Wind is always stronger than the Cold Wind (United States History: Early Years, pp. 50-53). In Texas, the Alabama-Coushattas still pass on the myth which offers a unique explanation of Texas’s beginnings (Celebrating Texas, p. 23). Both stories are attached in Appendix (Appendix 4). Surprisingly, none of the high school textbooks provide a story.

Besides the *Social Studies: New Jersey*, only *the Americans* focuses on the Native American religious beliefs. It also mentions the spirits which fill the natural world and they guide the living. According to *the Americans* (p. 12) “some cultures believed in one supreme being, known as ‘Great Spirit,’ ‘Great Mystery,’ ‘the Creative Power,’ or ‘the Creator.’”

As already mentioned, the ceremonies and rituals are inseparable parts of the Native American culture. *The United States History: Early Years* (p. 56) provides a definition of a ceremony. It says a ceremony “is a special event at which people gather to express important beliefs”. Even though a great number of such events exist, only seven of them are introduced in the textbooks. Not all ceremonies are mentioned in all textbooks. In the following table, it is demonstrated what ceremonies are presented in each textbook.

	The United States History	Celebrating Texas	Social Studies: New Jersey	The Americans	The American Vision	The American Pageant
Potlatch	✓			✓		
Powwows	✓	✓				
Bean Dance	✓					
Schemitzun				✓		
Corn Dance			✓	✓		
Sun Dance				✓	✓	✓
Ghost Dance				✓	✓	✓

Figure 1 Ceremonies presented in the textbooks



In many cases, the ceremonies are only listed in the textbooks and are not described any further. The exceptions in *the United States History: Early Years* which defines Potlatch as “a large feast that could last for several days. At a potlatch, the hosts served huge amount of food and gave valuable gifts to the guests. At times, potlatches were like competitions. Families would try to give the largest and most expensive potlatch to show their wealth” (p. 47). *The Americans* (p. 13) explains that Schemitzun was traditionally a dance to celebrate the corn harvest. Nowadays, it is a rather a celebration where Native Americans meet and share their cultural heritage. It is also an event held “on the Connecticut reservation of Mashantucket. The performers and visitors from nearly 500 Native American tribes meet under a massive tent for Schemitzun, the World Championship of Song and Dance.” (the Americans, p. 13). *Celebrating Texas* says that in Texas, Native Americans still practice the Powwows. During this ceremony, just as during Schemitzun, Native American groups celebrate their cultural heritage with arts, crafts, food, and a dance contest. The Powwows are often accessible to public and the visitors can this way learn about Native American groups (*Celebrating Texas*, p. 92).

There are two dances mentioned by the high school textbooks, the Sun Dance and the Ghost Dance. However, they were not mentioned in connection with culture but with battles. The Sun Dance was performed before the Battle of Little Bighorn and the Ghost Dance before the Battle at Wounded Knee. There is no mention about how the dances were performed or why they were so important. Only the American Vision, gives us some further information. It describes what the Sun Dance performed by Sitting Bull looked like:

*“Before dancing, an assistant made many small cuts in the chief’s arms and shoulders. Then Sitting Bull raised his bleeding arms to heaven and danced a sacred pole with his eyes on the sun. He continues to dance through the night and into the next day, when he entered a death-like trance. When he revived, he told of a vision in which he saw white soldiers upside down. The Lakota were encouraged by Sitting Bull’s dream and the sacrifice he had made for them. Many felt that his Sun Dance helped bring them victory over Custer.”*

(The American Vision, p. 429)

The Ghost Dance was important for Native Americans, because the dance symbolized that “a hoped-for day of reckoning when settlers would disappear, the buffalo would

return, and Native Americans would reunite with their deceased ancestors” (The American Vision, p. 430).

## 9.2. The Artifacts

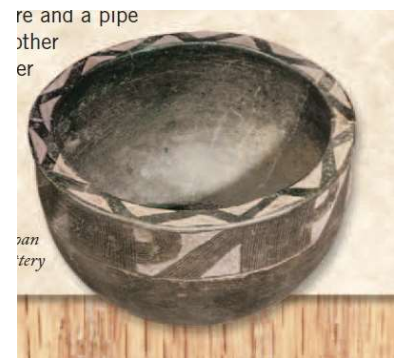
The artifacts are probably one of the most obvious part of the culture. In the textbooks, the Native American artifacts are not often mention in the text but the text is rather completed by various images from the lives of Native Americans. The artifact presented in the textbooks are usually arts and crafts, weapons, or paintings from different time periods. Because all six textbooks provide various photographs or images of Native American artifacts, only one textbook is used as an example. It is *Celebrating Texas*. There are, for instance, some examples of arrowheads from the Late Prehistoric Period (p. 77), pottery and stone axes dated from around 800 A.D. (p. 80), musical instruments (p.83), everyday use items (p. 84), but we can also see some recent products, especially the clothing which Native Americans are wearing on the photographs. Other photographs of the artifacts can be seen in the chapter Photographs and Illustrations of Native American in Textbooks.



Picture 13 Arrowheads from the Late Prehistoric Period



Picture 14 Kiowa fan



Picture 15 Pottery

To sum it up, all six textbooks focus to some extend on the Native American culture. Even though they mention several Native American rituals, stories, or beliefs, the information is usually very brief and shallow.

As far as the rituals are concerned, readers only learn there are some, but are not described any further, so readers can only deduce what the ceremonies look like. Mainly due to the photographs it can be assumed that some Native American tribes still practice the rituals.

Three textbooks provide the readers with the Native American story, one of them is a creation story. The high school textbooks do not mention such stories at all.

Neither the Native American beliefs are presented in many textbooks. Only *The Americans* and *Social Studies: New Jersey* point out that nature is highly important for Native Americans. They believe there are spirits in the nature that guide the living and they honor them through dances and gatherings.

Concerning the native languages, which can be considered as one of the most important part of the culture, they are not mentioned in any but one textbook which is *Social Studies: New Jersey*. This textbook also points out that in order to preserve the Lenape language, an online dictionary with recorded words has been created.

The artifacts, on the other hand, are represented as images in a decent number. They often serve as complementary pictures to the text about Native Americans.

The textbook which focuses the most on the Native American culture is *Social Studies: New Jersey*. On the contrary, *The American Pageant* is a textbook where the culture of Native Americans is represented the least. The authors do not mention any features of the culture besides the Sun Dance and Ghost Dance, as they only present them in connection with the battles. Moreover, it presents several images of artifacts.

Since the aim of Social Studies frameworks is to teach young Americans about their culture and culture of the minorities, the textbooks do not cover the Native American culture very thoroughly. The information is brief and shallow and in my opinion if a teacher decides to teach their students about Native American culture, they need to look for some supplementary materials, preferably publications which focus solely on culture of Native American tribes.

## 10. Important Native Americans

This chapter will focus on the famous Native Americans of the past and today who are mentioned in the textbooks. According to the Hofstede's model (1991, p. 9) of culture presented in the theoretical part, also people are part of culture, and they belong to the layer called *Heroes*.

One part of the research was to note down names of Native Americans presented in six chosen textbooks. Forty-six names were written down.

### Women

- Sacagawea
- Pocahontas
- Essie Parrish
- Zitkala-Ša
- Cynthia Ann Parker
- Leslie Maron Silko
- Susette La Flesche
- Lucy Parks Blalock
- Nora Thompson Dean

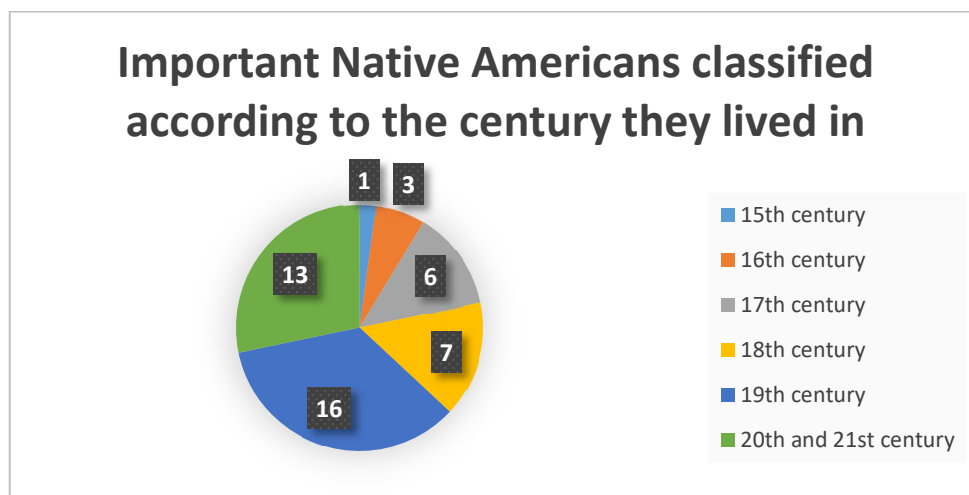
### Men

- Ben Nighthorse Campbell
- Black Elk
- Comanche Chief named Ten Bears
- Crazy Horse
- El Turco
- Fred Begay
- Handsome Lake
- Hiawata
- Chief Black Hawk of the Sauk tribe
- Chief Black Kettle
- Chief Fulton Battise
- Chief Joseph
- Chief Little Crow
- Chief Logan
- Chief Oratam
- Chief Satanta
- James Welch
- John Ross
- Joseph Brant
- Kinache
- Lololomai
- Massasoit
- Metacomet (king Phillip)
- Moctezuma
- Navarre Scott Momaday
- Osceola
- Pontiac
- Popé
- Powhatan
- Quannah Parker
- Red Cloud
- Sequoya
- Sitting Bull
- Squanto
- Tah Chee
- Tecumseh known as Prophet
- Victor Masayesva, Jr.

The complete list with the years when they lived and died, their occupation, and which textbooks mention them can be seen in the Appendix (Appendix 5).

The majority of mentioned Native Americans are men, to be more precise, there are thirty-seven men and only nine women.

As the textbooks deal with history of the United States, it was assumed that the textbooks would mention more famous Native Americans from the past than from the 20<sup>th</sup> and 21<sup>st</sup> centuries. This assumption is correct. There are thirty-three important Native Americans representing the 15<sup>th</sup> to 19<sup>th</sup> centuries, in comparison with thirteen who represent the 20<sup>th</sup> and the 21<sup>st</sup> centuries. The detailed representation of the data can be seen in the chart. There are several Native Americans who lived at the turn of the centuries, in this case, they were placed to the century in which they lived more years or in which they were active. The majority, nineteen of forty-three belong to the 19<sup>th</sup> century.



*Figure 2 Important Native Americans classified according to the century they lived in*

As far as women are concerned, Pocahontas lived at the turn of the 16<sup>th</sup> and 17<sup>th</sup> centuries, Sacageawea at the turn of the 18<sup>th</sup> and 19<sup>th</sup> centuries, Cynthia Ann Parker, Susette La Fleshe are representatives of the 19<sup>th</sup> century, and the rest Zitkala-Ša, Essie Parrish, Nora Thompson Dean, Lucy Parks Blalock and Leslie Marmon Silko belong to the 20<sup>th</sup> century.

An interesting part of this research is to analyze the occupation of the forty-six Native Americans. The research has shown that most Native Americans mentioned in the textbooks are chiefs, in other words leaders of a tribal society. Out of forty-six, twenty-eight Native Americans are presented as chiefs. The results show that chiefs have been highly important and respected in Native American societies, as they often led wars, negotiated treaties, and represented the tribes. Therefore, they are often connected with the historical events more than other Native Americans. Among the rest there are four writers, three spiritual leaders, three Native Americans focusing on the native languages, two interpreters, a senator, a filmmaker, a nuclear physicist, and a woman who was

fighting against prejudice towards Native Americans. Two people are not put into any category as their occupation was not mentioned, they are Pocahontas, and Cynthia Ann Parker. See the Figure 3.

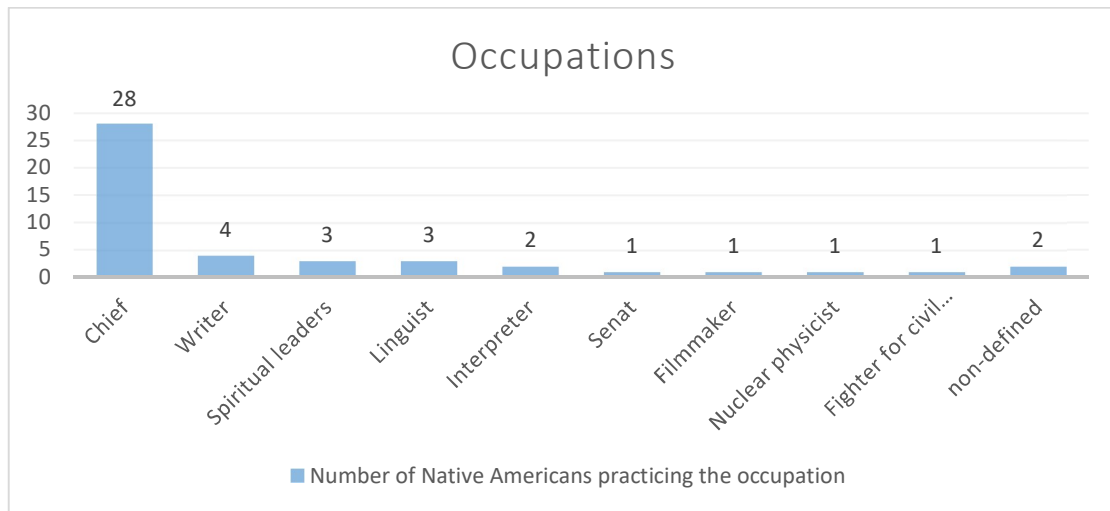


Figure 3 Occupation of Native Americans mentioned in the textbooks

As it was already written earlier, not all forty-six Native Americans are mentioned in all six textbooks. Actually, there is not a single one who is presented in all of them. The maximum is that the person is mentioned in four textbooks. There are only three of them, Pocahontas, Metacomet, and Tecumseh. The Native Americans introduced in three textbooks are Squanto, Montezuma, Pontiac, Sacagawea, Sitting Bull, and Powhatan. Moreover, it is important to point out that the number of references does not mean that the textbook focuses on the person in detail. Often they are mentioned as a figure of an event or are used as examples. There are only few Native Americans whose life stories and photographs or illustrations are presented.

It can be demonstrated on information about Pocahontas. The daughter of Powhatan, is mentioned in four textbooks, which means in all three high school textbooks, *The Americans*, *The American Vision*, and *The American Pageant*, and one elementary school textbook the *United States History: Early Years*. For instance, *The Americans* provides the readers only with an image of Pocahontas and says that she was one of the kidnapped children, during the battle between settlers and Native Americans. The other information is that in 1614 she married John Rolfe. (the Americans, p. 47)

*The United States History: Early Years* also presents the same illustration of Pocahontas and also mentions that she married John Rolfe in 1614. It adds, however, that the marriage was arranged in order to make peace between the two sides. It also says that John Rolfe

and Pocahontas went to England after the wedding. (The United States History: Early Years, pp. 132, 133).

*The American Pageant* mentions Pocahontas on three different pages. On page 29, there is a story of how Pocahontas saved John Smith from execution. It says:

*“Pocahontas had ‘saved’ Smith by dramatically interposing her head between his and the war clubs of his captors. The symbolism of this ritual was apparently intended to impress Smith with Powhatan’s power and with the Indians’ desire for peaceful relations with the Virginians. Pocahontas became an intermediary between the Indians and the settlers, helping to preserve a shaky peace and to provide needed foodstuffs.”* (The American Pageant, p. 29)

On page 30, the readers can read about the marriage of Pocahontas and John Rolfe, due to which the First Anglo-Powhatan War ended in 1614. The information on page 32 focuses on John Rolfe, who is remembered as Pocahontas’s husband.

The textbook which deals with Pocahontas the most is *The Americans Vision*. She is not mentioned in the text, yet, there is a section *Profiles in History*, where the readers can learn about the life of Pocahontas. In comparison with other textbooks, the information is detailed. The authors do not omit any important part of her not very happy life. Therefore, the readers learn Pocahontas’s story and re-evaluate the information they gained about her from media and especially the Disney’s fairytale.


*Profiles* IN HISTORY

**Pocahontas** 1596–1617

In 1623 Captain John Smith told a remarkable tale to a British commission investigating the Virginia Company. In 1607 Native Americans had captured him and prepared, as he said, to “beate out his braines.” Just then, Pocahontas, the 11-year-old daughter of Chief Powhatan, “got his head in her armes, and laid her owne upon his to save him from death.”

Although her father watched the English with concern, Pocahontas continued to interact with the people in the Jamestown settlement. Unfortunately, her friendliness and curiosity were not kindly repaid. While visiting a nearby Native American settlement in 1613, Pocahontas was abducted by Captain Samuel Argall, a Jamestown resident. Pocahontas was supposedly being held as ransom for the lives of English prisoners and for arms, tools, and food. After the Native Americans gave what they could, however, the English still refused to return Pocahontas.

The following year, a battle seemed imminent when the two sides met, but two of Pocahontas’s brothers were so excited to see her that they agreed to work out a truce. Soon thereafter, a member of the Virginia Company



named John Rolfe announced to the colonial administrator that he and Pocahontas had fallen in love, and he asked to marry her.

After hearing the proposal, Chief Powhatan gave his consent, and the couple soon married. Eventually, Pocahontas bore one son, whom they named Thomas. In 1616 Pocahontas traveled with her husband and son to England to search for investors for the Virginia Company. Unfortunately, Pocahontas grew ill in 1617, just before the family was due to return to America, and she died of pneumonia or smallpox.

Picture 16 Pocahontas’s story

It is necessary to point out that even though there is a person who is mentioned in the majority of the textbooks, their life stories would be described there. It is not rare that there is a story of a Native American who is mentioned only in one textbook. Chief Fulton Battise is one of this examples. Even though only *Celebrating Texas* remembers this man, this textbook provides the readers with a page-long story about his life and accomplishments. Battise, for example, organized kindergarten, built a medical clinic, he was also an active participant in reservations activities, served as a Sunday school teacher, secretary of the school, and many more. (*Celebrating Texas*, p. 93). The whole page about him can be found in Appendix (Appendix 6).

As already mentioned, there are more stories about Native Americans in the textbooks. Among them, for example, *Social Studies: New Jersey* presents the story of Chief Oratam (p. 41), or the *American Vision* tells the story of Sitting Bull again in the section *The Profiles in History* (p. 428).

To conclude, the textbooks presents more than forty personalities who has played an important role in Native American history. The vast majority of them are men who are in most cases chiefs of tribal leaders. One of the reasons can be that Native Americans are often mentioned in chapters concerning wars or other conflicts with white settlers, therefore it is evident that the main characters in such events would be chiefs. Besides chiefs, there are also other occupations presented. Among them, there are linguists, writers, a nuclear physicist, spiritual leaders and others.



## 11. Photographs and Illustrations of Native American in Textbooks

In all six textbooks we can find photographs, illustrations, schemes, and other graphical objects. Especially the pictures help the readers imagine the time period and events in a better and a more realistic way. Native Americans are portrayed in the textbooks as well. In the case of Native Americans, the drawings and illustrations prevails over photographs. The reason is that most topics in which Native Americans are mentioned occurred when there were no cameras. However, such events are accompanied by illustrations, paintings, and drawings. There is a lot of pictures which do not tell who painted them and when. Most illustrations of Native Americans can be found in the first chapters of the textbooks (concerning the life before 1492, and arrival of Europeans) where Native Americans are the main topic. Further in the textbooks the amount of the pictures with Native Americans is decreasing.

The authors use two types of paintings or drawings, they are either by artist who try to depict the event as it could happen even though they did not live during that time, or by authors of that time. As artists of that time period are concerned, three examples were chosen. In *The Americans* (p. 28) there is a series of drawings, where a medicine man takes care of an Aztec with smallpox. The drawings are taken from the Aztec codex, a book written around year 1575. The second picture presents Pocahontas during her visit in Europe in 1616 or 1617. This painting is presented in *The Americans* (p. 47), and *The American Vision* (p. 63). *Celebrating Texas* (p. 73) provides a painting by Charles M. Russell, a romantic painter, who spent a period of time living with the Blood Indians, a branch of the Blackfeet nation.



Picture 17 A drawing of a medicine man taking care of an Aztec with smallpox. The drawing is taken from the Aztec codex



Picture 18 Pocahontas during her visit in Europe in 1616 or 1617



Picture 19 *The Silk Robe* by Charles M. Russell, 1890

More frequent, however, are paintings from artists who did not live in the time period of the event. As an example, we can mention a painting by Edward Hicks called *Penn's Treaty with Indians* from the 1840s, whereas the agreement between Native Americans and William Penn was made in 1681. This painting can be seen in *The Americans* (p. 58) as well as in the *American Vision* (p. 74).



Picture 20 *Penn's Treaty with Indians* by Edward Hicks, 1840s



Picture 21 *The Landing of Columbus in San Salvador* by Albert Bierstadt, 1893

A part of the research focuses on how the Native Americans are presented in the pictures. One of the aspects is whether Native Americans are wearing traditional clothes or the same clothes as the majority of the population.

The main factor in this research is that the textbooks focus on history. Therefore, it was expected that in the majority of pictures Native Americans would wear traditional clothes. This hypothesis was proven true. Native Americans are very often presented in breechcloths, buckskin dresses, shirts, shawls, regalia, all decorated by beads, feathers, and other ornaments. Native Americans in the pictures often wear various headdresses. Pictures showing Native Americans in traditional clothes can be found in all six

textbooks. Moreover, in many pictures, Native Americans are holding a weapon, usually a bow and arrows, or they are showed as farmers or hunters.



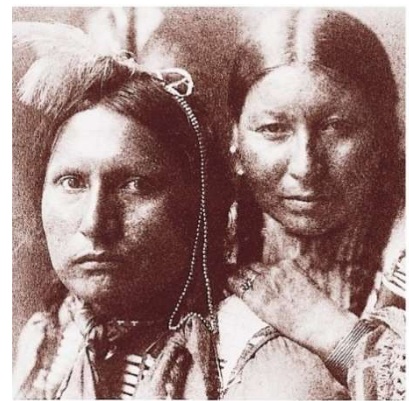
Picture 22 Native Americans



Picture 23 Native Americans and Henry Hudson

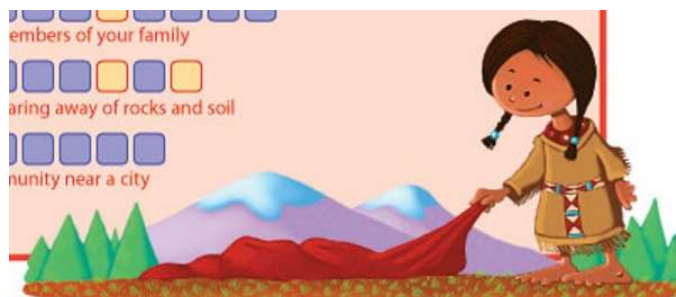


Picture 24 Native Americans hunting buffalo



Picture 25 A portrait of a Sioux man and woman in the late 19th century

*Social Studies: New Jersey* (p. 45) uses an illustration of a Native American girl in a revision section. Also this illustrated girl is wearing traditional clothes and braids.



Picture 26 An illustration of a Native American girl



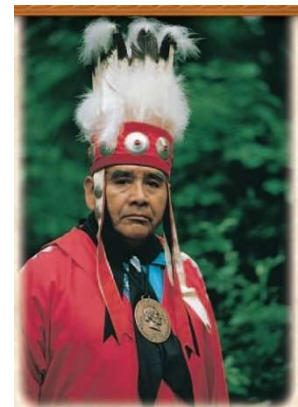
There are not as many pictures of Native Americans in the last chapters as are in the first ones. It was assumed that most pictures would show Native Americans in ordinary clothes, which is partly true. The interesting thing is that Native Americans are pictured in traditional clothes even in chapters dealing with their lives in the 20<sup>th</sup> and 21<sup>st</sup> centuries, even though nowadays they wear the traditional clothing only on special tribal occasions. The photographs presented in the textbooks were most probably taken during a tribal event, or there are photographs of important members of a tribe who dressed in ceremonial clothes. However, it is not always explained, so the reader can get an impression that they wear such clothes on daily basis. This may lead to the misunderstandings described in the theoretical part that when non-native Americans come to visit Native American area, they expect to see people wearing moccasins and headdresses with beads and feathers (Mihesuah, 2004, p. i).



Picture 27 Native Americans



Picture 28 John Collier and Chief Richard in September 1934



Picture 29 Chief Fulton Battise

However, Native Americans are not presented only in traditional clothes. There is always at least one photograph in the textbooks in which Native Americans are dressed in the clothes that majority of Americans wear. Among the textbooks, *the United States History: Early Years* it the one presenting most photographs of Native Americans in ordinary clothes. *Social Studies: New Jersey* focuses exclusively on the Lenape tribe and it also presents pictures from the past as well as from the present. In the picture, there are members of the Lenape government.



Picture 30 A member of the Hopi Indian Tribe



Picture 31 Victor Masayesva Jr.



Picture 32 Fred Begay and Leslie Marmon Silko



Picture 33 Members of the Lenape government

In the textbooks we can also find pictures from the past centuries where Native Americans wear clothes of white people even though it was common for them to wear their tribal clothes. The reason is mostly the assimilation. Native Americans were encouraged to give up their tradition and adopt the customs of white population. One of the examples is the painting of Pocahontas presented earlier.

Besides the pictures and photographs of Native Americans, there are also some of their craftwork and items used for rituals and ceremonies. All textbooks provide several pictures of the products. Some of the products are archeological finds, some are modern.



Picture 34 Hopewell ornament



Picture 35 Pacific coast totem pole



Picture 36 Artifacts made by New Jersey's early people

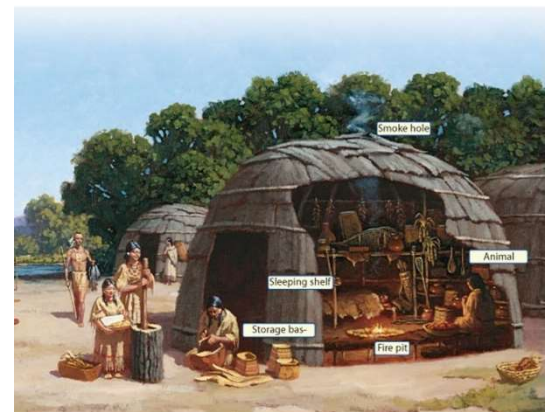


Picture 37 The Kachina doll, represented the corn spirit in Hopi religious ceremony

The textbooks also provide the reader with illustrations of Native Americans' shelters. Only the *United States History: Early Years* shows all the types on one doublepage and provide a short description of each (p. 73). *Social Studies: New Jersey* focuses on the type of houses called longhouse and shows how the dwelling looked from the inside (p. 39).

Pacific Northwest	Southwest	Western Great Plains	Northeastern Woodlands	Southeastern Woodlands
<b>Type of Shelter</b> Large house	<b>Type of Shelter</b> Pueblo	<b>Type of Shelter</b> Tepee	<b>Type of Shelter</b> Longhouse	<b>Type of Shelter</b> Roundhouse
<b>Materials Used</b> Boards cut from cedar trees	<b>Materials Used</b> Stone and adobe bricks	<b>Materials Used</b> Buffalo skins and wooden poles	<b>Materials Used</b> Bark and wooden poles	<b>Materials Used</b> Wooden poles covered with clay and bark
<b>Unique Features</b> Totem poles were placed at entrances or used to support a roof. House heated by central open fireplaces.	<b>Unique Features</b> Ladders connected several stories. Rooms heated by coal fires instead of wood.	<b>Unique Features</b> Easy to pack up and move. Flaps on tepee acted as vents to let out smoke or let in fresh air.	<b>Unique Features</b> Long enough to hold several families and keep several fires going.	<b>Unique Features</b> Used for dances and ceremonies. Sometimes used as shelter for the elderly.

Picture 38 Types of Native American shelters



Picture 39 A Lenape longhouse

In other textbooks, there are pictures of the shelters as well, but often other parts of the picture are brought into focus. As we can see it, for example, in the painting *The Silk Robe* by Charles M. Russell, 1890 (Celebrating Texas, p.73). In the painting, there is a Native American village with teepees in the background, however the main focus is on two women preparing the buffalo skin for tanning.

To conclude, in all six textbooks, there are paintings, photographs, illustrations and other graphical objects depicting Native Americans. As the textbooks deal with the history of the United States, the majority of the pictures present Native Americans wearing traditional clothing, in other words buckskin dresses, shirts, breechcloths, and headdresses decorated with feathers and beads. In the pictures, Native Americans are often wearing bows and arrows.

With the assimilation policy and the civil rights movements, Native Americans started to wear the same clothes as the white population. Therefore, in the pictures concerning the 20<sup>th</sup> and the 21<sup>st</sup> centuries, we can find photographs in which Native Americans are wearing trousers, shirts, jackets, and dresses. Nevertheless, there are also photographs from this period, where Native Americans are wearing traditional clothes. The reason is that the photographs were taken during a tribal ceremony or another important tribal event. However, the authors do not mention this aspect so some reader can get an impression that Native Americans wear traditional clothes all the time.

In my opinion, the representation of pictures of Native Americans in the 20<sup>th</sup> and 21<sup>st</sup> centuries is insufficient. To illustrate the time period in a more realistic way, I would include two life stories told by two Native Americans, one of them living on a reservation and the other outside a reservation. Both stories would comprise a photograph of the Native Americans in their common clothes.

Besides pictures and graphical objects with Native Americans, the textbooks also provide a wide range of Native American objects, artifacts, and craftwork. Moreover, there are textbooks focusing on various types of Native American shelters.

## **12. Evaluation of the Chosen Textbooks from the Point of View of Presenting Native Americans**

All six textbooks mentioned in the research are history textbooks used at K-12 schools in the United States of America. The main differences are already described in the chapter Presentation of Chosen Textbooks.

As far as Native Americans are concerned, they are presented in all six textbooks. However, there is no common agreement of what topics should be included. Therefore, the topics and information are not the same in all of the textbooks. Due to this fact, it is difficult to tell what textbook presents Native Americans the best. As this thesis focuses on history and culture, the textbooks can be evaluated from this point of view.

The textbooks which are used in the elementary and middle schools are *the Social Studies: New Jersey*, *Celebrating Texas*, and *United States History: Early Years*. *The Social Studies: New Jersey* focuses only on New Jersey, therefore the only Native American tribe which is described is the Lenape. Even though only one tribe is mentioned, the readers learn a great deal of key information about their culture. When referring to Native American history in New Jersey, the textbook does not provide much information besides the life in prehistory, the French and Indian War, and the aim to preserve the Lenape culture.

*Celebrating Texas* devotes one chapter exclusively to Native Texans. The chapter tells the history of Native Americans in Texas from the pre-history to present days. It does not, however, mention the events which occurred in other parts of the United States of America and which has affected the lives of Native Americans. As far as culture is concerned, *Celebrating Texas* present various Native Texan tribes, but only a few important Native Americans. On the other hand, it mentions celebrations, such as the Powwows.

*The United States History: Early Years* is the textbook which covers the topic of history and culture of Native Americans in the USA better than the two textbooks mentioned above. The reason is mostly that unlike the other two textbook it presents the history and culture of tribes from various parts of the country. It mentions a great number of Native American personalities, tribes, ceremonies, and remembers the most important events in Native American history.



As far as the high school textbooks are concerned, they all present the history of Native Americans in chronological order from prehistory to present days. Still, the amount of information differs. The most important historical events are mentioned in all of them but they are not equally described. Each textbook focuses on the events in a different way. Therefore, when one textbook devotes a page to a certain topic, the other only mentions it and vice versa.

The high school textbook which presents the Native Americans the least is *The American Pageant*. It focuses on historical events and some of them even described in a very realistic way. However, it does not deal with the Native Americans' cultural features, such as ceremonies etc. *The American Vision* and *The Americans* not only present the most important events of Native American history, but they also provide readers with a significant number of tribes, famous Native Americans, and present also the culture of this nation.

In my opinion, as the information presented by the textbooks is not balanced, the teachers should not be too bound to textbooks but they should consider also other sources. They can either use more history textbooks by different publishers and build their lessons on them or look for further information about certain topics in non-fiction literature or on the credible Internet sites. Moreover, Native Americans themselves can be used as a beneficial source of information.

According to the answers of the eight U.S. teachers, they all use not only the history textbooks they were given, but they also search for other materials. As an example a teacher from California can be used, who points out that he or she pulls from a variety of resources. He or she says: "*I use a book called The Ohlone Way as well as books about the Ohlone People written for kids. I also use books that have Ohlone stories and published myths. We have a social studies textbook that is only okay. It is from the company 'Scott Foresman' and is a California adopted program*". It can be observed that also the history teachers are aware of the imperfection of the textbooks in this topic. Therefore, they do not follow only the textbooks but provide their students with some supplementary information.

### 13. Conclusion

Many Americans are strongly influenced by mass media which help to form opinion on various subjects. It is often through media, how the Americans learn about Native Americans. However, the information the media provide is sometimes inaccurate and distorted. What this thesis was interested in, was, whether the Americans also come into contact with more relevant information about Native Americans than with those provided by the media. I decided to focus on this issue from the point of view of education and find out how Native Americans, their history, culture and tradition are covered in the U.S. schools, especially in textbooks.

As the research focuses on the history textbooks and their contents, I found it necessary to briefly introduce the U.S. school system, the obligatory subject area called the Social Studies, and also textbooks, their role, and also the process of choosing a textbook. All these topics are described in the theoretical part. The last chapter of the theoretical part is devoted to other pieces of research, mainly to the one made by Moore and Clark (2004). In their research, they deal with how Native Americans are portrayed in the Nebraska history textbooks in the last century. Their research, especially the division of the topics (Discovery, Prehistoric occupation and tribe diversity, Personal characteristics of the Native Americans, Loss of Native American lands, and Guilt and shame of the White people) served as an inspiration to my research.

The practical part is divided into several chapters. The first chapter describes the six chosen textbooks. They are three high school textbooks, *The American Pageant*, *The Americans*, and *The American Vision*. One middle school textbook, *Celebrating Texas*, and two elementary school textbooks, *The Social Studies: New Jersey*, and *United States History: Early Years*.

One of the first chapters of the practical part presented terms which are used in the textbooks when referring to Native Americans. However, the most frequently discussed topics referring to Native Americans focus on their history and culture. The chapter dealing with the history presents events which are mentioned in most of the textbooks. There are sections such as the prehistoric occupation, Europeans arrive to America, wars and conflicts between the European settlers and Native Americans, as well as the loss of lands, fighting for equality and the life of Native Americans in the 21<sup>st</sup> century. The main points are illustrated through excerpts from the textbooks. And thus, the context in which

Native Americans are presented is evident. The topics which are represented in the textbooks the most frequently are the prehistoric occupation, the arrival of the Europeans to America and the wars. The chapters concerning prehistoric occupation are the only ones which focus exclusively on Native Americans. They usually describe the theories of how Native Americans arrived to America and some textbooks point out the diversity of Native American tribes which is mainly influenced by the geographical location. As already mentioned earlier, wars between Native Americans and European settlers are frequently presented in the textbooks. The wars started shortly after the arrival of the Europeans and lasted until the end of the 19th century. The high school textbooks usually present all the main conflicts. The textbooks aiming on the elementary and lower secondary level introduce rather local conflicts. It is described in the textbooks that the clashes were often over the land which was held by Native Americans. Even though the wars represent a large part of the information about Native Americans, the readers do not get the impression that Native Americans are warlike savages as some sources presenting the Native American stereotypes mentioned. The readers, on the contrary, may notice the injustice which was done against Native Americans, which can be observed, for example, in the Trail of Tears.

Regarding the life of Native Americans in the 21<sup>st</sup> century, the textbooks almost leave this topic untouched. The authors, in general, do not provide the readers with any complete information of how Native Americans live today. More often they point out only the negative aspects they need to face, such as bad conditions on reservations, alcoholism, poverty, and unemployment, and omit the successes of many Native Americans. Only one of the chosen textbooks mentions several Native American writers, and the Native Americans in Congress. In my opinion, the chapters about Native Americans in the 21<sup>st</sup> century could be more developed and they should, for example, present the life on reservations and contrast it with the life outside reservations. Moreover, the textbooks should not remember only the negative aspect of their lives, but also emphasize the successes of many Native Americans. In my opinion, the students should regard Native Americans as part of today's American nation and not only as history.

The following chapters dealt with the culture. It is usually the introductory chapters of the textbooks that deal with Native American culture, most of it being their prehistory. A few textbooks also present how certain tribes live today. The cultural features which

are often mentioned are the languages, ceremonies, religious beliefs, and Native American artefacts.

One of the aims of Social Studies frameworks is to teach young Americans about their culture and culture of the minorities. According to the research, the textbooks do not cover the Native American culture very thoroughly, even though it is the oldest culture of the continent. The information tends to be brief and superficial. I believe that teachers who want to teach their students about Native American culture, should look for supplementary materials. They should also mention what Native American culture include but present only one or two features but more thoroughly. It was also proven by the research, where the U.S. teachers who filled the questionnaire pointed out that in their lessons about Native Americans they find it necessary to use also supplementary materials besides the textbooks.

What I also focused on in my thesis were significant Native Americans. More than forty personalities who have played an important role in Native American history are presented in the six textbooks. The vast majority of them are men. On the top of that, most of them were chiefs or leaders of the tribes. I think that it is due to the fact that Native Americans are often presented in wars or other conflicts. They were often the chiefs who took part in the fighting or negotiating, therefore, that is why the majority of Native Americans in the textbooks are chiefs. Besides chief and leaders, many unusual occupations were mentioned in connection with significant Native Americans, as some of them are writers, filmmakers, or even nuclear physicists.

A part of my research was, how Native Americans are portrayed in the photographs and illustrations in the textbooks. I found out that all six textbooks included visual representation of Native Americans. As the textbooks deal with the history of the United States, the majority of the pictures present Native Americans wearing traditional clothing. Moreover, in such pictures, Native Americans are often carrying bows and arrows. However, there is a change which should be pointed out. Since the 19<sup>th</sup> century, there are pictures of Native Americans who are wearing the same clothes as the white population. It was especially due to the assimilation policy during which Native Americans were forced to abandon their traditional beliefs and accept the customs of the white population. In the 20<sup>th</sup> century, many Native Americans started wearing the same clothes as the majority of the U.S. population. Nevertheless, there are also photographs from this period,

where Native Americans are wearing traditional clothes. Such pictures usually represent important Native American, probably chiefs, for whom it is honor to appear the traditional clothes. Other case can be that the photographs were taken during a tribal ceremony, where Native Americans were celebrating their heritage. However, the authors do not point out this aspect neither comment on the photographs, so some readers can get an impression that Native Americans wear traditional clothes all the time.

To conclude, I consider my research as successful. All the topics I intended to focus on were presented and described. Moreover, it is evident that Americans come across also other sources of information about Native Americans than only those presented by media.

Even though there are only 1.7% of Native Americans in the United States, the authors of the textbooks find it important to teach young Americans about this minority. Native Americans are mentioned in all six textbooks, largely focusing on their history. However, the textbooks choose different events to illustrate the contribution of the Native Americans to the U.S. history. On the other hand, it has to be said that the overall picture that the average American student get is not balanced.

Nevertheless, Native Americans appear to be only marginal figures in American history. One of the reasons can be that the U.S. history is presented from the perspective of a white man who settled in the USA and helped to build the new nation. It is also one of the reasons why the textbooks focus especially on events which affected the founding of the nation. However, Native Americans did not take place in all of them which also decreased the number of occurrence of topics with Native Americans in the textbooks.

Moreover, Native Americans usually identify themselves as members of one or more tribes. It is due to the fact that even though Native Americans tribes share some culture features, their language, and traditions vary. Even though the textbooks point out that Native Americans should be rather presented as members of Native American tribes, the authors of the textbooks tend to generalize them in certain chapters, especially in the last ones concerning the 20<sup>th</sup> and 21<sup>st</sup> century, Native Americans are presented as a homogenous group.

As it was already mentioned several times, Native Americans are often mentioned in the topics referring to conflicts and wars with white settlers. However, Native Americans are not described as warlike savage, but usually as people who were fighting for their lands.

Yet, they are very likely regarded as enemies of the white settlers. Another context Native Americans often appear in is deprivation. Some of the issues are poverty, alcoholism, discrimination, but also the forced transfer of Native Americans from one part of the United States to another, and many more. Even the visual cues prompt the readers to strengthen the false narrative.

It seems to me that instead of presenting Native Americans as equal part of the U.S. nation they are presented as people who stood in the way of the expansion of the emerging country, especially in the chapters about wars. Or also as a group of people who were victims of misunderstanding and mistreatment of the white population, and therefore someone to be sorry for.

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### **Picture 9**

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**Picture 31**

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## **15. Appendices**

Appendix 1: The questionnaire for U.S. teachers

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# **Appendix 1**

The questionnaire for U.S. teachers

## **Native Americans in US Educational Materials**

### **1) Do you teach your students about Native Americans?**

- Yes
- No

### **2) What type of school do you teach at? \***

- Elementary school
- Middle school
- High school
- College/ University
- Other:

### **3) What term do you use in your classes? \***

More answers are possible

- Native Americans
- American Indians
- Indigenous people
- the Natives
- by the name of a tribe
- Other:

### **4) What textbook do you use? \***

---

### **5) Do you think that the textbook covers the topic "Native Americans" sufficiently? \***

- Yes
- No

### **6) Have you noticed any Native American stereotypes in the textbook? \***

- Yes
- No

**7) Do you use only the textbook or do you also use other materials? \***  
**(other materials - worksheets, audio, video,...which are not related to textbooks)**

- Only textbook
- Only other materials
- Both options

**8) Do you also teach about the lives of Native Americans in today's society? \***

- Yes
- No

**9) What state are you from? \***

---

**10) If you are interested in helping me out, please leave your email so I can contact you with further questions regarding Native Americans in education.  
I will not publish, share, or sell your email address in any way.**

---

## Appendix 2

### Information about Chosen Textbooks

Name	<b>The Americans</b>
Authors	
Publisher	MCDOUGAL LITTEL
ISBN	0618916296
Edition	2009
Subject	American History
Grade	9-12
Number of pages	1360 pages
Number of chapters	34

Name	<b>American Pageant</b>
Authors	DAVID M. KENNEDY, LIZABETH COHEN
Publisher	Wadsworth Publishing;
ISBN	ISBN-10: 1111349533
Edition	15 edition (January 1, 2012)
Subject	AP United States History, American History
School	High School
Grade	9-12
Number of pages	1012
Number of chapters	42

Name	<b>The American Vision</b>
Authors	APPLEBY, Joyce Oldham
Publisher	Glencoe/McGraw-Hill
ISBN	0026641186
Edition	1st, 2003
Subject	High School
Grade	9-12
Number of pages	1138
Number of chapters	34

Name	<b>United States History: Early Years</b>
Authors	HERMAN J. VIOLA .. [ET AL.].
Publisher	HOUGHTON MIFFLIN (August 12, 2004)
ISBN	<b>ISBN-10:</b> 0618428852 <b>ISBN-13:</b> 978-0618428854
Subject	Social Studies
Grade	4
Number of pages	664 pages
Number of chapters	15

Name	<b>Celebrating Texas: Honoring the Past, Building the Future</b>
Authors	
Publisher	McDougal-Littell
ISBN	ISBN-10: 0618155120 ISBN-13: 978-0618155125
Edition	Student Edition edition (November 21, 2001)
Subject	Social Studies
Grade	6-8
Number of pages	736 pages
Number of chapters	31

Name	<b>Social Studies New Jersey: Student Edition</b>
Authors	
Publisher	HARCOURT SCHOOL PUBLISHERS; 1 edition (July 1, 2006)
ISBN	ISBN-10: 0153593628 ISBN-13: 978-0153593628
Subject	Social Studies
Grade	4 and up
Number of pages	<b>Hardcover:</b> 288 pages
Number of chapters/units	4 units

## Appendix 3

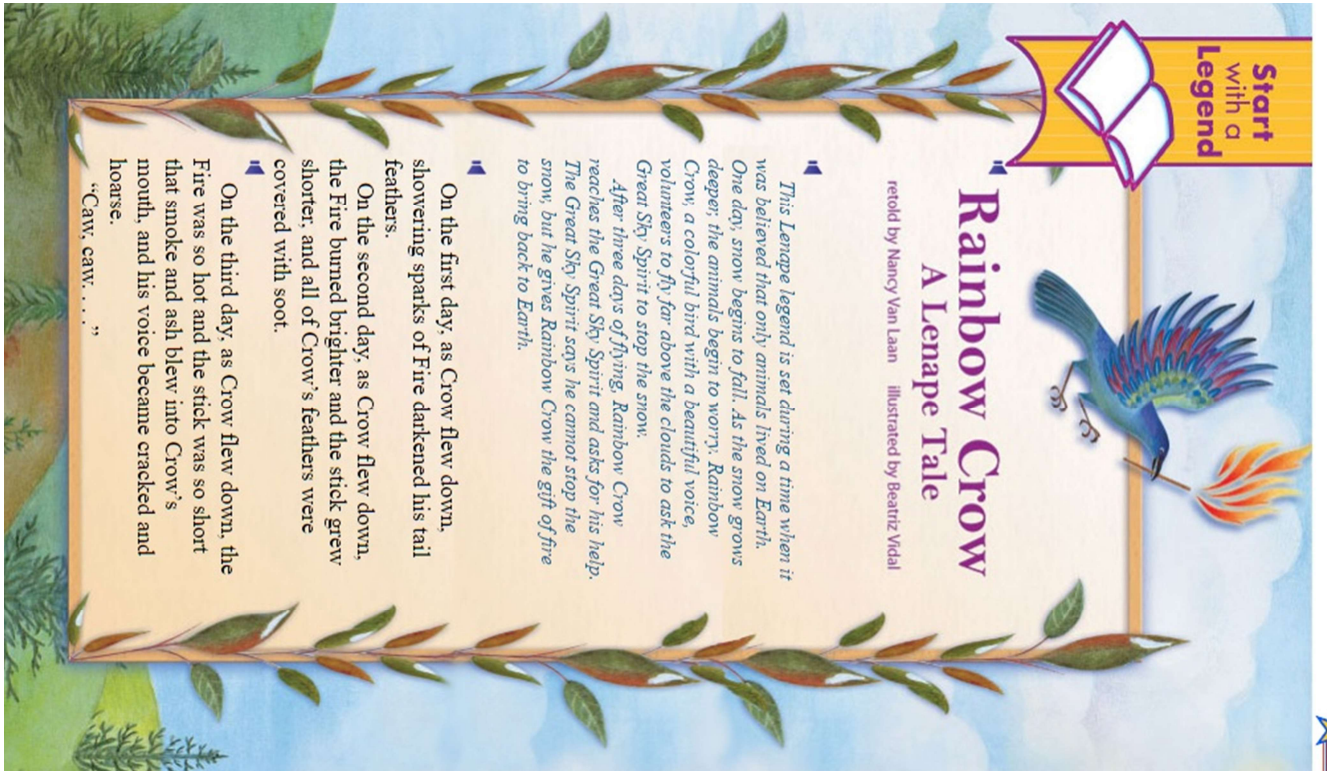
### The Form

<b>TEXTBOOK</b>		
Name		
Authors		
Publisher		
ISBN		
Edition		
Subject		
Grade		
Number of pages		
Number of chapters		
<b>NATIVE AMERICANS</b>		
Terms used in the textbook	Native Americans American Indians Tribe name Indigenous people/population First Nation Other :	
Mentioned tribes	Local Other parts of the USA	
<b>Historical Events</b> in which Native Americans are mentioned	History Present day	
1492 described as	Discovery Other:	
Mistreatment of NA by White people	Yes x no	

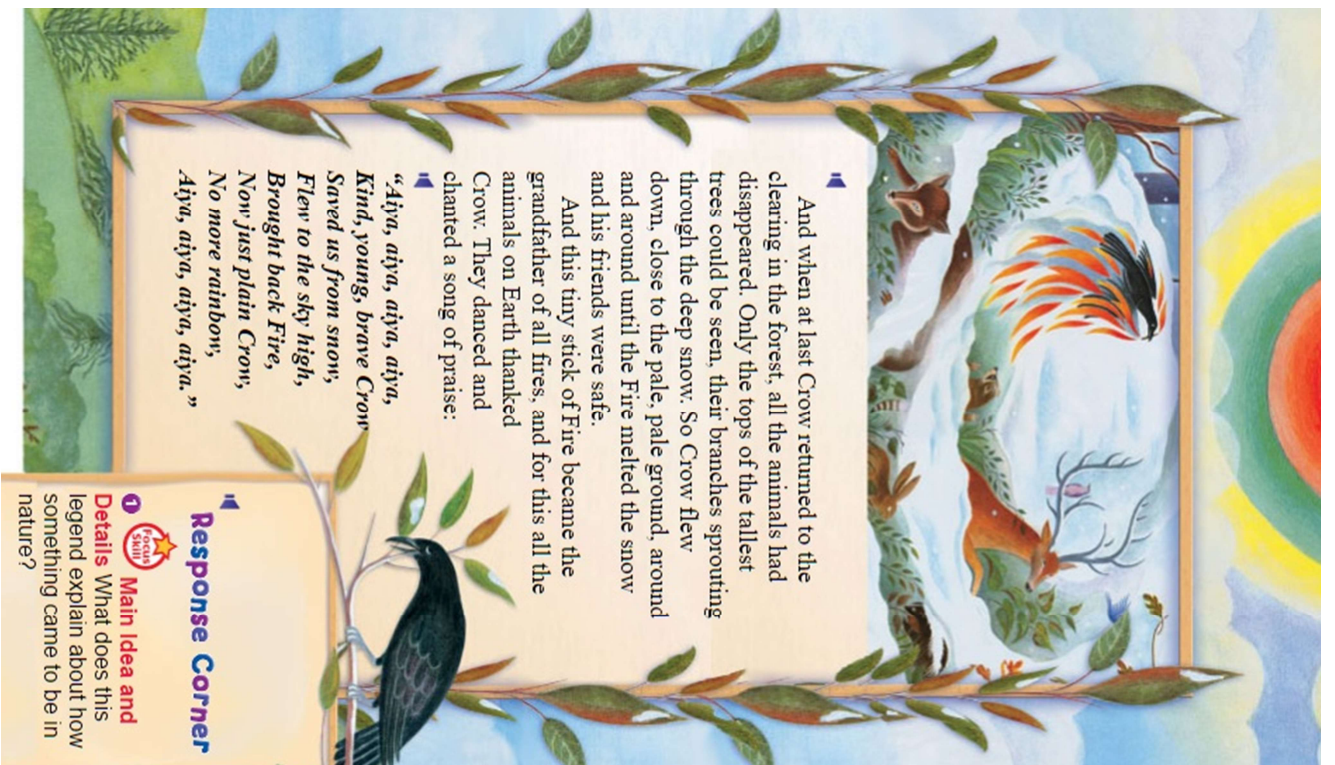
<b>Pictures</b>		
Native Americans are presented in	Traditional clothes Modern clothes	
Other pictures concerning Native Americans		
<b>Famous Native Americans</b>		
famous/important Native Americans mentioned in the textbooks	From the past Present	
<b>Culture</b>		
Features of culture	Language Rituals Religion Music Other:	
Stereotypes	Thievery Alcoholism Savages warlike Nothing Other:	
Personal characteristics		

## Appendix 4

### Native American Stories



Picture 40 Rainbow Crow, a Lenape Tale



Picture 41 Rainbow Crow, a Lenape Tale



# Chinook Wind Wrestles Cold Wind

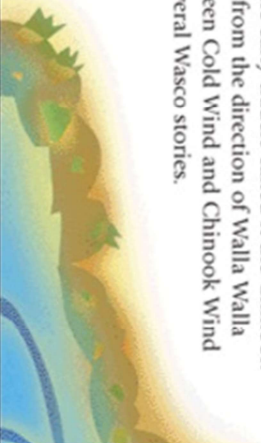


American Indians passed down what they learned about the world of nature through special stories called legends. Some stories gave human characteristics to objects in nature, such as stars and wind. The legend of Chinook Wind and Cold Wind was passed down from the Wasco people of the Northwest. The first paragraphs below tell about the wind along the Columbia River where the Wasco lived.



The grand Columbia River was a major passageway from the plateau region east of the Cascade Mountains to the Pacific Ocean, first for the Native Americans of the region and later for the white settlers who moved into the area. Living upriver of the long series of rapids and steep channels that cut through the Cascades, on a region of the river called the Dalles, the Wasco Indians and their neighbors on the north banks of the Columbia, the Wishram, established themselves as traders with the many visitors who passed their way each year. From the Plateau region came buffalo robes, dried roots, and camas bulbs. From the coast and along the Columbia came salmon, canoes, marine shells, and shell beads.

In the winter months, the wind brings with it the warmth of the Japanese current to the west, and it frees the snow-laden lower slopes of their winter burden. Because it comes from the direction of the Chinook tribe on the coast, the early traders called it the Chinook wind. The Cold Wind comes from the direction of Walla Walla to the east. The struggle between Cold Wind and Chinook Wind is a theme that appears in several Wasco stories.



Picture 42 Chonook Wind, a Native American Tale

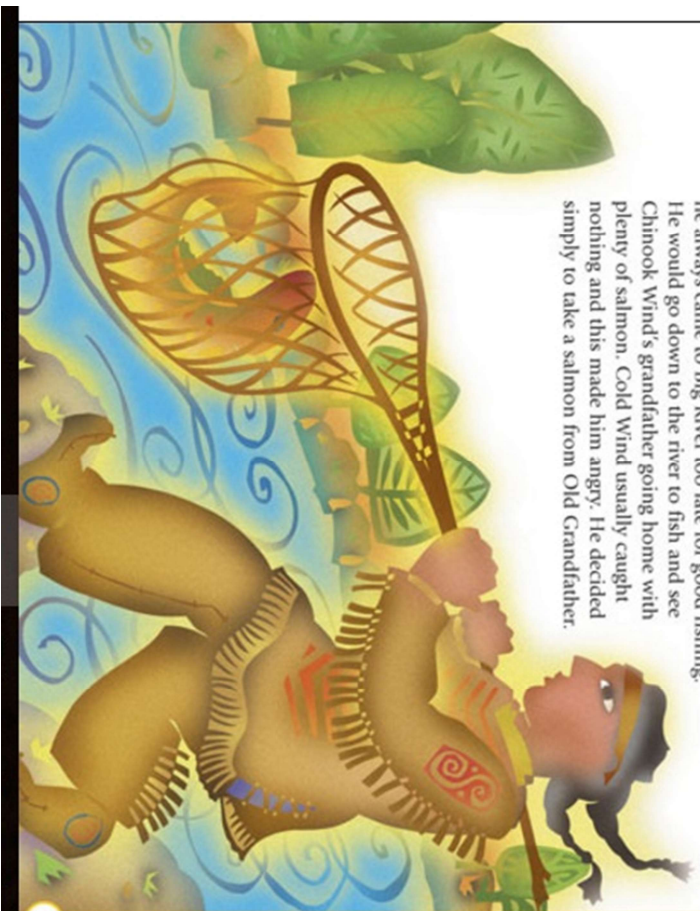


As they looked up at the star pattern symbolizing the wrestling match during the nights when Cold Wind blew, the Wasco could take comfort that Chinook Wind would soon appear to overpower Cold Wind and unlock the ice-choked streams again. According to legend, this struggle began a long time ago when all stars were human beings.



Once there was an old grandfather who always caught many salmon in Big River. His grandson Chinook Wind was very proud of him. They always had plenty to eat and some to give away to more unfortunate fishermen's families. This began to change, however, when Chinook Wind left to visit relatives in a faraway camp. That was when Cold Wind decided he should take over. Cold Wind wanted salmon too. But because he was lazy, he always came to Big River too late for good fishing. He would go down to the river to fish and see

Chinook Wind's grandfather going home with plenty of salmon. Cold Wind usually caught nothing and this made him angry. He decided simply to take a salmon from Old Grandfather.



Picture 43 Chonook Wind, a Native American Tale



1 Of course, if he had been less impatient, he would not have had to steal the salmon. Old Grandfather was such a generous soul that he would gladly have given Cold Wind a share. But greedy people are seldom patient or courteous.

Every day, Cold Wind got up later and later. Every day he went down to fish too late to catch anything. Every day he stole a salmon from Old Grandfather. Oh, how bold he got!

One day, Chinook Wind returned from his journey. When he heard how Cold Wind had been taking salmon from Old Grandfather, he grew angry and decided to teach him a lesson.

Chinook Wind hid in Old Grandfather's tipi and waited patiently until he came home from fishing. That day Old Grandfather returned whistling merrily, for he had caught more fish than usual. Everyone in the village would feast that night.

Picture 44 Chonook Wind, a Native American Tale



2 As usual, Cold Wind came roaring up to the tipi demanding salmon. This time, however, Chinook Wind boldly stepped out. "You cannot take any more of my grandfather's salmon!" he exclaimed.

"You cannot stop me, you scrawny boy," said Cold Wind. "I will wrestle you for Old Grandfather's salmon."

"All right," said Chinook Wind. "That is why I am come—to do whatever I have to do to protect the tribe and my grandfather."

And so the two wrestled. Chinook Wind fought hard and won the match. Because Chinook Wind won, Cold Wind can never again take salmon away from Old Grandfather. To this day, Chinook Wind is stronger than Cold Wind.

If you look closely at the sky, you can see Chinook Wind and his brothers in their canoe close to Old Grandfather's salmon. Cold Wind and his brothers are in a canoe far behind. Cold Wind can never get Old Grandfather's last salmon.

2 **Activities**

**1. THINK ABOUT IT** The story says "greedy people are seldom patient or courteous." Do you agree? Why or why not?

**2. WRITE ABOUT IT** What kind of weather is powerful where you live? Write a legend that explains why it is so powerful.

Picture 45 Chonook Wind, a Native American Tale



## The Critters Create Texas



**TEXAS**  
Polk County

*Geographers are interested in explaining how physical features combine with human characteristics to create particular environments. This Alabama-Coushatta myth offers a unique explanation of Texas's beginnings. Today, this story is still passed on through the Alabama-Coushattas, many of whom live on a reservation in Polk County in East Texas.*

**I**n the beginning, water covered the face of the earth. And nothing could be seen on the water but a large log raft filled with animals. They were tired of the raft, and they were looking for a home.

Horned Owl called them together one day and said, "We must find some land so that we can get off this raft and build ourselves homes."

Beaver swam a big circle around the raft, but he could find no land.

Frog swam down and around the raft, but he could find no land.

Finally Crawfish swam down and down until she found land at the bottom of the sea. She began to roll balls of mud so that she could build a crawfish chimney. She built a chimney so big that it reached the surface of the sea. She kept building until the mud spread out in a great plain of land in the middle of the ocean.

The animals liked the land, but they thought that it was too flat. Horned Owl sent Buzzard to shape the land's surface. Buzzard flew all across the land. When he raised his wings, he made hills and mountains. When

he lowered his wings, he made deep valleys. He soared and made the flat prairies. The animals were happy with Buzzard's new landscape and began building their homes.


Many moons later the Creator, Aba Mikko, made people out of clay. For many generations they lived in a big cave deep in the earth. One day they decided that they wanted to go outside. They climbed for four days before they reached the earth's surface.

A large tree stood at their cave's entrance, dividing it in two. When the people went outside, some exited on one side of the root. Others went on the other side. Each side became a different group—one the Alabamas and one the Coushattas. They differ in speech and traditions, even though they are kin and have always lived close together. Because they have lived together for over 150 years, sharing the same hunting ground, we think of them as one: Alabama-Coushattas.



*Alabama-Coushatta basket woven from pine needles*

### LINKING TO HISTORY

Use your school library and online resources to research another Native American myth that explains Texas's beginnings. Then, in a paragraph, compare and contrast the two myths. Share your work. 

### LINKING TO TODAY

A myth is a traditional story of a particular people that often attempts to explain a natural occurrence. Myths are passed from one generation to the next. Why are myths as important today as they were when they first were told?

Picture 46 Native American Tales of Texas

## Appendix 5

### List of Native Americans Mentioned in the Chosen Textbooks

	Sex	Lived	Occupation	United States History:	The Americans	The American	Harcourt Social Studies	Celebrating Texas	American Pageant
<b>Victor Masayesva, Jr.</b>	Male	1951 - present	Filmmaker	p. 58					
<b>Fred Begay</b>	Male	1923-2013	Nuclear physicist	p. 59					
<b>Hiawata</b>	Male	15th-16th centuries	chief	p. 70		p. 24			
<b>Moctezuma</b>	Male	1388-1496	chief	p. 79		P. 52		p. 103	
<b>Pocahontas</b>	Female	1596-1616	Non-defined	p. 132	P. 47	p. 62			p. 24
<b>Squanto</b>	Male	1585-1622	interpreter	pp. 140-143		p. 67			p. 52
<b>Massasoit</b>	Male	17th century	chief	p. 153					
<b>Metacomet (king Phillip)</b>	Male	1638-1676	chief	pp. 231, 169	p. 54	p. 71			P. 53

<b>Pontiac</b>	Male	1720-1769	chief	p. 231	p. 88	p. 119			
<b>Chief Logan</b>	Male	18th century	chief	p. 347					
<b>Sacagawea</b>	Female	1788-1812	interpreter	p. 356	p. 201				p. 222
<b>Black Elk</b>	Male	1863-1950	Medicine man						p. 599
<b>Tecumseh</b>	Male	1768-1813	chief	p. 361	p. 203	p. 229			p. 230
<b>Sequoyah</b>	Male	1770-1843	linguist	p. 370					
<b>John Ross</b>	Male	1790-1866	Chief	p. 370					
<b>Joseph Brant</b>	Male	1743-1807	chief		ch4s107				
<b>Chief Black Hawk of the Sauk tribe</b>	Male	1767-1838	Chief	p. 281					
<b>Red Cloud</b>	Male	1876-1909	Chief		p. 406	p. 427			
<b>Zitkala-Ša</b>	Female	1876-1938	Fighter for civil rights		p. 408	p. 431			
<b>Sitting Bull</b>	Male	1831-1890	Chief		p. 410	p. 428			pp. 593, 595,

<b>Crazy Horse</b>	Male	1842-1877	chief		p. 412	p.427			
<b>Chief Satanta</b>	Male	1820-1878	chief		p. 431			P. 350	
<b>Susette La Flesche</b>	Female	1854-1903	Writer		p. 519				
<b>Powhatan</b>	Male	1545-1618	Chief	p. 132	p. 47	p. 62			
<b>Kinache</b>	Male	1750-1819	Chief			Seminole leader p. 243			
<b>Comanche Chief named Ten Bears</b>	Male	1790-1872	Chief			p. 425		p. 89	
<b>Chief Little Crow</b>	Male	1810-1863	Chief			p. 426			
<b>Chief Black Kettle</b>	Male	1803-1868	Chief			p. 427			
<b>Chief Joseph</b>	Male	1840-1904	Chief			Nez Perce leader p. 427			p. 594
<b>Chief Oratam</b>	Male	17th century	Chief				Pp. 2, 41		
<b>Lucy Parks Blalock</b>	Female	1906-2000	Linguist				pp. 3, 43		


<b>Nora Thompson Dean</b>	Female	1907-1984	linguist				Pp. 3, 43		
<b>Chief Fulton Battise</b>	Male	1909-1994	Chief					p. 93	
<b>El Turco</b>	Male	Around 1540	Chief					Pp. 105-6	
<b>Tah Chee</b>	Male	1738-1787	Chief					Cherokee chief	
<b>Quannah Parker</b>	Male	1852-1911	Chief					p. 346	
<b>Cynthia Ann Parker</b>	Female	1825-1871	Non-defined					p. 348	
<b>Handsome Lake</b>	Male	1733-1815	Spiritual leader						p. 41 ch2
<b>Navare Scott Momaday</b>	Male	1934-present	Writer						P. 1003
<b>James Welch</b>	Male	1940-2003	Writer						p. 1003
<b>Leslie Marmon Silko</b>	Female	1948-present	writer	p. 59					
<b>Lololomai</b>	Male	20th century	chief		p. 10 Lyrics to ritual songs				

*Figure 4 Important Native Americans*




## Appendix 6

### Life of Fulton Battise



# Fulton Battise



*Chief Fulton Battise*

**A** modern-day trailblazer is how some may describe Fulton Battise. The chief of the Alabama-Coushattas from 1970 to 1994, Battise made many improvements for his people that would forever change the pulse of his community.

Robert Fulton (Kina) Battise was born on a reservation in Polk County, Texas, on March 16, 1909. The son of McConico and Mabel Battise, he grew up with his five sisters and one brother in a one-room log house that lacked electricity and running water. He went to school only through the eighth grade at the Presbyterian Mission School on the reservation.

Battise became the second chief of his community on January 1, 1936, at the age of 27. On January 1, 1970, he became principal chief. However, he did not lead his people alone. A seven-member council governed the nation, and the chief's sole responsibility was to advise the council. As chief, Battise championed many changes on the reservation. He encouraged the growth of the reservation's tourist facilities, built modern housing through


a federal project, organized a kindergarten Head Start program, and built a medical clinic.

Chief Battise was an active participant in reservation activities and organizations. He served as a Sunday school teacher, secretary of the school, church and choir leader, and supported the Boy and Girl Scouts of America programs.

His interest went beyond the reservation boundaries. He traveled throughout Texas and the United States representing the Alabama-Coushattas in parades, dedications, and meetings. He made several appearances on behalf of the Alabama-Coushatta nation to government agencies and the Texas government.

Because his concern for children was so great, two educational scholarships were named in his honor: the Chief Kina Scholarship at Sam Houston State University and the Chief Kina Scholarship at the Alabama-Coushatta reservation.

Chief Battise died on February 9, 1994. He had led his nation for 58 years. In recognition of his contributions, a summary of Battise's accomplishments was inserted into the *Congressional Record* on February 9, 1994. He stands as a respected Texan because of his devotion to his people and the lives he touched as a result.



*Beaded bolo*

**LINKING TO HISTORY**

Research the effects that Battise had as a leader of the Alabama-Coushattas. Using this information, create a cause-and-effect chart.

**LINKING TO TODAY**

Fulton Battise made great strides for the needs of children and the well-being of the Alabama-Coushattas. Research a particular contribution that resulted from Battise's efforts. Write a report telling how the effects of his support are still felt today.

*Native Texans* ★

Picture 47 Fulton Battise