

AN EVALUATION OF THE DEPICTION
OF NATIVE AMERICANS IN
CHILDREN'S LITERATURE
PUBLISHED IN THE
1950s

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CHAPTER I

INTRODUCTION

The 1950s were a turning point in American History, not just in the lives of Native American's but for all ethnic minorities across the country. The U. S. Government gave citizenship to all Indians and allowed them to renew tribal traditions. Tribes were given more power to govern themselves on the reservations due in part to those members who fought in 1940s-1960s military efforts (Edmonds, 1993, pp. 54-55). Other significant events across the country which affected Native Americans were:

- One of the most devastating turn of events for Native Americans was the legalized sale of alcohol to Indians in 1953. Alcohol consumption caused more addictions (50-80%) and death (10%) of reservation populations than any other health concern (Bordewich, 1996).
- Saturday morning children's programming begins the forerunner of reading reduction and inactivity among children, regardless of ethnicity.
- Experienced American Indian troops from World War II were joined by newly recruited Native Americans to fight Communist aggression during the Korean conflict (1950-1953).
- Indian termination and relocation began November 1952 and ends 1960; relocating Indians to urban areas where they could find meaningful work in mainstream America was the goal of termination.
- The first public school for the Navajo's opened in Fort Defiance, AZ (1954). Navajo children enrolled in school increased from 6,000 in 1946 to 30,000 in 1958.
- Congress approved the Navajo-Hopi -Long Range Rehabilitation Act (1950).
- Settlement of the Navajo-Hopi boundary dispute leads to the development of a "tribally-operated" police force (1954).
- The federal government under presidents Dwight D. Eisenhower (1953-61) and John F. Kennedy (1961-63) had been reluctant to vigorously enforce

the *Brown* decision when this entailed directly confronting the resistance of Southern whites. The Civil Rights Act gave federal law enforcement agencies the power to prevent racial discrimination in employment, voting, and the use of public facilities.

- Social Justice Movement is geared-up for ending legal racial segregation, utilizing civil rights cases such as *Brown vs. the Board of Education* (1954); Rosa Park's bus ride (September 1955); Martin Luther King, Jr. leads boycott of bus system in Montgomery, Alabama (December 1955); Desegregation of bus services began (December 1956); "Little Rock 9" integrate Arkansas high school (January 1957); President Eisenhower sends troops to control mob and protect school integration (September 1957); there was a growing feeling that Indians should have more voice in their own affairs too.

- In 1952, Social Services Program began; a home extension agent was assigned to work with the Mississippi Choctaw women. Followed by an Adult Education program in 1957.

(www.factfinder.census.gov-servlet/SAFFPEOPLE?_sse=on, 2004)

America is a collection of multiple communities defined by different interests, races, ethnicities, regions, economic stratifications, and religions. Celebrating these differences is part of what makes this nation great (John I. Goodlad, 2004, p.13). Diversity also poses many challenges to employers, educators, and communities. As the diversity of population continues to increase, so will the challenges. Diverse populations bring different attitudes, perceptions, motivations, and needs to the workplace. Several areas of diversity found in an educational setting are ethnicity, culture, bicultural identity, multicultural identity, tribal affiliation, religion, gender, disability, and income. James Banks (1999) states "individuals who know the world only from their own cultural and ethnic perspectives are denied important parts of the human experience and are culturally and ethnically encapsulated" (p.7). We seek to expose children to other cultures not only to promote diversity, which encourages tolerance, but to respond to children's basic curiosity about the world in which they live. Learning about people who are different than one's own background should not be limited to the Social Studies curriculum. Introducing individual students to various cultures and ethnicities through children's literature found in classrooms and libraries is one step in

learning to understand and appreciate others. There is a greater need for individuals to be able to move more *freely* between their own culture and mainstream society; this can only be accomplished through multicultural education and life experiences.

As a child becomes more experienced in reading, textbooks and basal readers begin to tell a not so flattering story for some ethnic groups. Most children of color find limited reference to their culture in depth or without stereotypes in their required reading or in school and public libraries (Charles, 1996; Hirschfelder, 1982, 1993; Hoyt, 1972; Kuipers, 1995; LaBonty, 1995; Scott, 1995; Wilson, 1993). Many school-aged children therefore cannot relate to that which they have not been exposed. As educators, we are challenged to enlighten our students to the diverse world in which they live, a world in which we expect them to live responsible and productive lives (Reese, 1996; 1998; Slapin & Seale, 1992). The goal of Native American (multicultural) education is to effect personal, social and cultural changes; in order to accomplish this goal, quality unbiased education is required (Buffington Duren, 2000; Gorski & Covert, 1996; Gorski, 2000). Setting goals to improve the quality of literature, which compliments or supplements the curriculum, to include culturally diverse materials will only work when educators are equipped with the knowledge to select and use appropriate literature.

It is estimated that there were over 50 million Native American people before Columbus landed. By the 1900s, it's estimated 250,000 survived (Chapman, 1998, p.177). Today's Indian population is estimated at over 2 million, yet Native Americans make up less than one percent of the total U.S. population. Native Americans also, represent half the languages and cultures in United States, which includes over 500 different groups with diverse languages, socioeconomic conditions, school experiences, spiritual and cultural

practices spread across this country. As Kuipers (1995) pointed out, if the needs of the American Indian are to be met, one of the most critical goals must be the education of non-Indians about Indians. All libraries, both public and school, can provide American Indian materials to meet this need. However, many teaching materials available present a generalized image of Native American people with little or no regard for the differences that exist from tribe to tribe, along with “legends” being the major theme. This gives readers the impression that Native Americans no longer exist or are a disintegrating society, when in fact the diversity among the various tribal cultures is expansive.

Oklahoma:

Throughout Oklahoma, one will find diverse and culturally rich communities. In order to effectively teach in such diverse communities, educators need to be aware of the populations which students come from, “with open hearts and minds in the way school business is conducted” (Goodwin, 2000, p.2). Being aware of student / teacher differences will make it easier to find the commonalities within the classroom community. American educational institutions have long functioned under the notion that the responsibility for the wide spread under achievement of minority students lies within the students rather than with the school practices which dis-empowers students with different cultural backgrounds (Van Hamme, 1995). Schools need to be able to justify their reasons for changing or enhancing the curriculum while at the same time avoids undermining any traditional values of parents or the community. Many poor and minority children experience difficulty in school partially because their culture is not positively recognized in the classroom or within the curriculum. Another reason these children may not be progressing is that students may lack the experiences, which facilitates the learning required of them (Gorski & Covert, 1996; Gorski,

2000). The materials presented and used in the classroom along with how the teacher interacts with students sets the tone for how students will interact with each other in and out of the classroom.

According to Larry Sellers, a noted Native American translator, educator, spiritual leader, actor and Oklahoman, at one time there were 88 different reservations in the state of Oklahoma; due to the Dawes Act or General Allotment Act of 1887, the only one left today is the Osage reservation or Osage County which was never signed over and released as a reservation (Wilson, 1999, p 200). The Five Civilized Tribes had a combined estate of 19.5 million acres or nearly half of present day Oklahoma. Their rich farmlands, large pine forests, working coalmines, and untapped oil reserves were coveted resources by non-Indians; this outside interest persuaded government officials to implement a program for the redistribution (legal subdivision) of tribal lands. The Curtis Act in 1898 expanded the powers of the federal government over American Indian affairs; allowing non-Indians to purchase land legally through tribal surpluses or illegally through allotments. In 1956, less than sixty years after the Curtis Act members of “the Five Civilized Tribes managed to retain 316,902 acres of trust land equivalent of 1.6 percent of 1898 holdings” (Wilson, 1999, pp. 327-328; see Table I, p.5).

TABLE I

Current Reservation Lands (Acres) by Region				
Region	Tribal Trust	BIA Owned	Allotted	Totals
Alaska	32	-	1,056,530	1,056,562
Eastern	571,808	225,849	-	797,657

Eastern Oklahoma	78,082	861	567,265	646,208
Great Plains	2,888,420	4,580	3,043,910	5,936,910
Midwest	1,348,723	429	142,455	1,491,607
Navajo	15,476,731	139,581	709,623	16,325,936
Northwest	3,956,493	33,532	874,128	4,864,152
Pacific	405,133	68	62,852	468,052
Rocky Mountain	3,580,748	95,109	2,903,580	6,579,438
Southern Plains	43,387	25	414,280	457,693
Southwest	4,599,100	138	65,339	4,664,576
Western	12,317,926	135,651	272,853	12,726,430
Totals	45,266,583	635,823	10,112,815	56,015,221

Source: Bureau of Indian Affairs - Realty Division - December 31, 1996

Problem Statement:

Research Questions: What will an investigation of children’s books published in the 1950s, which have been identified as children’s literature which portrays Native Americans, reveal in terms of literary merit, authenticity, proper representation and sensitivity? Why are these particular books *still* on the shelf of the children’s section and not in the historical or adult section of these libraries? The researcher believed books of this age (50+ years) would be in a section for more experienced readers, not in the children’s section. The older the material the more likely it is to have historical and cultural bias, unless they are biographies, first-person accounts or historical documents, not quality children’s literature (Wellborn,

Harvey and Harjo, 1995).

Books written for children are held to a higher set of standards than material written for the rest of the population. As such, books with minority characters are held to an additional set of criteria for excellence, regardless of the author or genre. Children need multiple perspectives in which to view the world in order to understand their place in it. Some functions of children's stories are to provide answers to important life questions and communicate society expectations while modeling desired behavior. Authentic materials by and about Native Americans or minorities in general, must not contain any misinformation that could harm students or perpetuate stereotypes about that particular culture or people (Collins, 2000; Derman-Sparks, 1993; La Bonty, 1995; Van Hamme, 1995). Multicultural literature for Native Americans must meet or exceed the following criteria:

- The characters must be portrayed as unique individuals rather than cultural and/or racial representatives,
- The book must transcend stereotypes in appearance, behavior, and character traits, physical diversity must be evident,
- The culture must be accurately portrayed,
- If the story deals with factual information, it must be accurate,
- Dialect cannot be presented as substandard English,
- Offensive and degrading vocabulary must be avoided (Banks, 1988, Norton, 1991).

The author found sixteen children's books with publication dates spanning the 1950s, which portray Native Americans available in public libraries, which serve large Native American populations in Northeastern Oklahoma. The author selected six books from this collection of books as the focus of this study. Each of the five libraries had these particular six books in common and in their children's collection; in some cases the author found two or more copies of these books on the shelf of each library.

In every corner of America, we are redefining race. The old labels for black and

white cannot begin to capture the subtleties of blood and identity (Salisbury & Scranton, 2000). U.S. Census reported that Oklahoma's 2001 population consisted of 3.3 million people with 266,800 Native American, Eskimo, and Aleut Islanders. Six-percent of Oklahoma's population identified themselves as Native American and 7% identified with two or more races, with one of those being Native American. It was also reported that Oklahoma had: 16% of that population falling below poverty rate; 81% of persons 25 years and over whom are high school graduates; 20% of persons 25 years and over college graduates. Native American high school dropouts who were not enrolled or attending school were 13% (<http://www.nces.ed.gov>, 2002). Researchers have noted that "only one in eight teachers is from 'minority' groups... yet, minorities make up one-fourth of students in public schools" (Olivia & Staudt, 2004, p. 38). However, the majority of college graduates who major in teaching (teaching minority students) and stay in that field for a period of time are Caucasian.

Many poor and minority students experience difficulty in school because their culture is not positively recognized in the classroom, within the curriculum materials or reflected within the school personnel. Students read more skillfully when the passages describe events, people, and places with which students have some prior knowledge. The more culturally literate students are, the better prepared they will be to read and understand more serious and challenging materials (U.S. department of Education, 1986). Instruction based on inaccurate information such as stereotypes, and bias teaches or reinforces negative beliefs, which are inconsistent with respect for democracy, diversity, honesty and scholarship that we teach in the classroom. Another reason these children may not be progressing is that some students lack the experiences or family resources, which facilitate the learning required

of them (Gorski & Covert, 1996; 2000; Wellborn, Harvey, and Harjo, 1995). For instance, among those at least 5 years of age and over living in Oklahoma in 2001, 7% spoke a language other than English at home; 66% spoke Spanish in the home; 34% spoke some language other than English and 42% stated they did not speak English “very well”. With such a significant number of Oklahoman’s with diverse languages and cultures in our communities, it is time to evaluate the available literature. The Oklahoma census 2000 school district tabulation (STP2) data (see Table II, p. 9) showed characteristics / socioeconomic background as follows:

TABLE II

State of Oklahoma Population Statistics:

• State population (1999)	3,450,655
• Ethnic makeup (1999):	
Caucasian	2,628,434
Black	260,968
Asian	46,767
Hispanic (any race)	179,304
Native American	273,230
Two or more races	155,985
Some other race alone	82,898

Native American Stats:

Median household income (1999)	\$27,359
• Living in Poverty (1999)	63,380
• Single-Parent Families (1999)	12,080
• High School Graduates	47,365
• High School Dropout (no diploma; up to 9 th grade)	24,095

Proposed Study:

The purpose of this study was to investigate Native Americans portrayed in various genres of children’s literature, published in the 1950s that are still available for student and/or classroom use in several Oklahoma public libraries serving large Native American populations. As a reading teacher, over the years, the researcher developed an interest in

children's literature and what it teaches (by omission or addition) in regards to acceptance, gender - racial bias (interracial communication). While reviewing a list of books identified as having Native American themes, one wondered why these particular books published during the 1950s were still in use. Psychologists and educators agree books have a powerful influence on children (Kuipers, 1995, p. 3). One reads to learn how to complete various tasks such as writing poetry or how to build a birdhouse for Scouts or reading for the simple pleasure of reading. Most importantly when children read about another cultural group, they accept what the author has written as the truth, regardless of any biases or inaccuracies found in the text. Children do not (often) question, if the information in the book is not accurate or shows author bias. Why would the publisher publish it? Why would that particular book be found in the children's library collection? Reading is the most obvious and cost-effective measure for educators and students to learn how to work with all types of people from all walks of life. It is imperative that quality children's literature be made available in the classroom and libraries; it is even more important that literature which portrays Native Americans have literary merit. To ensure authentic and accurate content in teaching or learning about Native Americans was to use the date when the material was first written as a guideline. The older the material the more likelihood it is to have historical and cultural bias, unless it is a first-person account or a historical document (Everhart, 1998).

Larry Sellers aptly stated " ... to me there are no experts on the subject of Native peoples... the so called simple societies and simple cultures, in reality are so very complex that it takes a life time to figure out how they work" (in Chapman, 1998, p 197). Quality children's literature may be used to dissolve these cultural and social barriers; just as quality, multicultural literature may be used to break down cultural/racial barriers and

misconceptions. Literature (subliminally or intentionally) transmits knowledge which affects the behavior and language of the reader. One can also use literature to increase one's mental capacity, emotional well-being, from self-help books to religious practices (Galeano (1988).

Is this contradiction resolved by proclaiming that everyone has access to public and school libraries at one's disposal? Children who have no personal experience with a particular cultural or ethnic group form their opinions from what they hear from adults, what they read, what they see on television and in movies. By the time students actually have firsthand experiences that contradict these stereotypes or biases, it is too late, and the "facts" are already internalized; for humans, changing one's worldview is very difficult. It is difficult to relearn or discard that which has been ingrained into one's mind for years and years, in and out of the classroom. Children consider authors another authority figure and assume they know their subjects. It is up to librarians and educators to evaluate the literary materials available to children and to teach children how to select quality bias-free literature. Teachers and librarians choose what children's books are allowed into the classroom and the library. The choices made available to children in selecting books are limited to what has been already chosen for them by these same adults.

The responsibility for educators and librarians is awesome; we have tremendous power and we must not abuse it. If something is presented as factual, it must be accurate (LaBonty, 1995, p. 28).

This investigation into the portrayal of Native Americans in children's literature, housed in several public libraries in communities with a diverse population is intended to identify cultural issues in the elementary curriculum, literacy materials and the materials selection process prior to those items reaching the classroom and the children. Through reading and discussing literature, people are able to learn about the outside world and those

of color are able to relate to the literary materials presented to them in educational settings (Buffington Duren, 2000).

Definition of terms:

The definitions were a compilation from various researchers in the field of social science along with definitions found in respected reference books that pertain specifically to this study.

Acceptance is the act of accepting; being worthy of acceptance (Webster's Dictionary, 1994).

Adequate yearly Progress (AYP) is the federal No Child Left Behind (NCLB) Act of 2001 requires states to measure AYP by setting goals for overall achievement (on standardized tests) students to reach the proficient level on reading/language arts and mathematics test by 2013-2014 school year by all schools receiving Title I funds (<http://www.nces.ed.gov>.2004).

Bravery is having and showing courage (Webster's Dictionary, 1994).

Characterization is when a person is identified by conspicuous, often peculiar traits (Young Bear & Theisz, 1994).

Children's literature is books written specifically for children and required to meet higher literary and artistic standards (LaBonty, 1995).

Compassion is a deep awareness of the suffering of another coupled with the wish to relieve it (Webster's Dictionary, 1994).

Culture is defined as the beliefs, characteristics, activities, and fundamental values and outlooks, preferred ways of living and aspects of personal identity unique to a particular human group (Kouzes & Posner, 1993).

Derogatory terminology is that which is intended to lower the reputation of a person or thing

to cause to appear inferior (Webster's Dictionary, 1994).

Diverse/diversity is unlike; composed of distinct forms or qualities (Webster's Dictionary, 1994).

Leadership is defined as a relationship between the person and group who has accepted the responsibility, talent and educational goals of the community (tribal or otherwise) to teach by example (INARTF, 1991; Kouzes & Posner, 1993).

Multiculturalism is relating to, or including several cultures; relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture.

Nation means the ability of a government to be independent from any other government, possess power of absolute dominion over its territory and people. Nation, tribe and band have been used interchangeably in laws and treaties (Harvey, Harjo & Welborn, 1995, p. 26).

Native American includes all peoples indigenous to the western hemisphere (West & Zah, 1999).

Native education addresses each individual's Native culture and knowledge (ability) to develop the skills and talents needed for students to function successfully in all societies, that of the tribe, the United States and the world (West & Zah, 1999).

No Child Left Behind (NCLB) is the federal act of 2001, which aims to bring all students up to the proficient level on state test by the 2013-2014 school years and holds states and schools more accountable for results. All districts and schools receiving Title I funds must meet state "adequate yearly progress" (AYP) goals for their total student populations and for specified demographic subgroups (<http://www.nces.ed.gov.2004>).

Possible self or ideal self is that which regulates aspirations, confidence, optimism and their

opposites (Collins, 2000, p. 158).

Self-concept is the sum total of an individual's mental and physical characteristics and his evaluation of them. As such, it has three aspects; the cognitive (thinking); the affective (feeling); and the behavioral (active), (Collins, 2000, p. 157).

Self-esteem is defined as the individual's evaluation of the discrepancy between their self-image and ideal self (Collins, 2000, p. 158).

Self-image is defined as the individual's awareness of his physical and mental characteristics (Collins, 2000, p. 157).

Socio-economically disadvantaged are students who participate in the free and reduced-price lunch program or if neither parent graduated from high school (<http://www.nces.ed.gov>.2004).

Sovereignty is the force that holds a community together and represents the will of the people to act as a single entity. A community which possesses certain rights, including the right to structure its government as it desires, to enter into foreign relations and trade with other nations, to define its own membership, to make and enforce its own laws, and to regulate its real property (Harvey, Harjo, & Welborn, 1995, p. 26).

Stereotype an idea that many people have about a group that may often be untrue or only partly true; by assigning traditional and rigid roles or attributes to a group (Webster's Dictionary, 1994).

Termination describes U.S. policy toward Native Americans during the 1950s and 1960s. Reacting to Commissioner of Indian Affairs John Collier's policy of cultural pluralism and the Indian New Deal (1934-1945), conservative congressmen led by Utah senator Arthur Watkins sought to "emancipate the Indian" by terminating federal ties to Indian communities

and withdrawing federal support for tribal governments. House Concurrent Resolution no. 108, sponsored by Watkins, was adopted on August 1, 1953, to codify federal policy. It called for Congress to initiate six separate termination bills, the last in 1962. Generally, the statutes called for the preparation of a final roll of tribal members, the distribution of tribal assets to members, and the removal of Indian lands from federally protected trust status. Implementation was to take from two to five years to complete (<http://doi.gov/bureau-indian-affairs.html>, 2002; Reyhner, 1988).

Title I Schools are where at least 40 percent of the children in the school attendance area are from low-income families or at least 40 percent of the student enrollment are low-income families eligible to receive federal Title I funds. Title I funds are to be used for programs designed to improve the academic achievement of children from low-income homes. Over half of all public schools receive funding under Title I must meet No Child Left Behind criteria (<http://www.nces.ed.gov>.2004).

Tolerance is the act or practice of tolerating; sympathy or indulgence for beliefs or practices differing from one's own (Webster's Dictionary, 1994).

Treaty/treatise is an agreement made by negotiation or diplomacy between two or more states or governments (Webster's Dictionary, 1994).

Values take on different meanings for those interpreting or believing what is valuable.

Values taught in Native American education have also been identified as that which forms the core of generally acceptable democratic values:

- Authority: a value concerning what rules or people should be obeyed and the consequences for disobedience.
- Equality: a value concerning whether people should be treated the same way.
- Liberty: a value concerning what freedoms people should have and the limits that may justifiably be placed on them.
- Life: a value concerning when, if ever, it is justifiable to threaten or take a life.

- Loyalty: a value concerning obligations to the people, traditions, ideas, and organizations of importance in one's life.
- Promise-keeping: a value concerning the nature of duties that arise when promises are made.
- Property: a value concerning what people should be allowed to own and how they should be allowed to use it.
- Truth: a value concerning the expressions, distortions, or with holding of accurate information (Harvey, Harjo, & Welborn, 1995, p.20).

Limitations:

This study was limited to an investigation and examination of print materials- books written during the 1950s (for children that portray Native Americans). The sample of children's books used for this study was limited to those which have a Native American theme that were published between 1952 and 1959, found in five public libraries in Northeastern Oklahoma. Another limitation was literary guidelines for children's literature which portrays ethnic groups was not developed until the early 1970s, ten to fifteen years after the publication of the books selected for this study. Also, during the 1970s multicultural literature written by Native American authors was limited to publication by small printing presses, which limited their being read or evaluated by most educators and librarians thus not finding their way into those collections (www.birchlane.davis.ca.us/library/10quick.htm, 2004). Another limitation was the fact that not all raters read the entire selection of books; each book was read by at least three raters, with the exception of the pilot study which was read by the entire group of raters. Along with these limitations was the fact that the original plan was for the reader/raters all to be of Native American ancestry. Due to circumstances beyond the researcher's control the evaluation team evolved into a diverse group of individuals of various ethnicities, rather than the exclusive Native American group which assisted with the pilot study.

Overview:

In Chapter I an introduction has been given which establishes a need for this study and identifies the problem. Literature in the areas of Indian education, interracial communication and the materials selection process for children's literature will be presented in Chapter II. The methodology used in this study will be presented in Chapter III. The criterion found in each sample of books and the entire collection will be presented in Chapter IV. The summary, discussion and recommendations for future study will be presented in Chapter V.

CHAPTER II

LITERATURE REVIEW

Introduction:

Multicultural literature in general as with Native American literature in particular, when integrated into the curriculum can potentially build a democratic educational environment in which everyone has the opportunity to learn. This literature review is organized into three sections, which relate specifically to Native Americans. The **first** section will discuss *Indian education in the United States*; education was considered the most productive tool in initiating assimilation of the tribes into white society. The **second** section is *interracial communication*, which is a skill required for a bias-free community of learners. The **third** and final section will focus on suggested *materials selection process* for collection development in the classroom or library.

Indian education in the United States:

A Brief History:

Before Columbus arrived in the “New World”, Native Americans already had over 2 billion acres of land, advanced cultures, strong socio-economic structures, organized religious and medical standards, along with elected leaders and a system of government.

“When Columbus landed on the island of San Salvador in 1492 he was

welcomed by a brown-skinned people whose physical appearance confirmed him in his opinion that he had at last reached India, and whom, therefore, he called *Indios*, Indians, a name which, however mistaken in its first application continued to hold its own, and has long since won general acceptance, except in strictly scientific writing, where the more exact term American Indian is commonly used. As exploration was extended north and south it was found that the same race was spread over the whole continent, from the Arctic shores to Cape Horn, everywhere alike in the main physical characteristics, with the exception of the Eskimo in the extreme North, whose features suggest the Mongolian” (Slapin & Seale, 1995; <http://www.Nativeamericans.com>, 2002).

Indian Nations are sovereign governments, recognized in the U.S. Constitution along with hundreds of treaties with U.S. Presidents. The history of this continent's original inhabitants encompasses a broad range of cultures and experiences. American Indians varied greatly from region to region, as did their reactions to European settlement. Some tribes were confused and afraid of the cultural differences the newcomers brought, such as, the Spaniards wearing large crosses, which depicted a tortured man. Other tribes tried to be helpful to the strangers teaching them how to farm in the new land, and how to show respect for mother earth. While others lost their lives through disease, wars, and relocation efforts of the government (Hagan, 1993; Kickingbird, n.d.; Martin, 2001). Tribal communities’ reaction to change on any level (education, government, health, housing, or welfare) has continued to be shadowed by historical events.

Native Americans are one of the most studied ethnic groups today, yet the educating of Native Americans has changed very slowly over the centuries. “Kill the Indian and save the man” was a successful recruitment slogan started with the early boarding schools. The goal of early Native American education was to destroy the indigenous culture, remold the new man or woman in the image of industrial America. Non-Indians felt that in order to educate Native Americans, erasing the Indian’s past was the only means available to them

(DeBo, 1988; Huff, 1997; Kickingbird, n.d.; Wheeler, 1993).

The Cherokee and the Choctaw tribes successfully built and operated tribal schools managed by Indian graduates of Eastern colleges without any outside assistance (Huff, 1997). In March of 1824, President James Monroe established the Office of Indian Affairs (later known as the Bureau of Indian Affairs) in the Department of War (later Department of Interior). Its mission was to conduct the nation's business with regard to Indian affairs. In 1832, responsibility for Indian education was assigned to the commissioner of the Bureau of Indian Affairs (www.turtletrack.org/Issues00/ExecOrder/ExecOrder.htm). This new department would be responsible for improving the lives and trust assets for American Indian tribes and Alaska Natives through service and relationships. Placing the Office of Indian Affairs, within the Department of War was the government's way of controlling, not just acknowledging the Indian tribes special rights and privileges.

The Bureau of Indian Affairs agents did not take their roles as seriously as they should have. The poor work ethics of the agents later forced the government to develop additional programs to aid the Indian peoples. An example of poor management by agents and the resilience of the tribes - the Apache sold hay to local forts in exchange for the government rations assigned to their tribe. Also, some Indian agents did not distribute the government supplied goods, such as blankets and food, to the tribal members but sold them to the public to supplement their meager income (Ashabranner, 1984; Hale, 2002; Huff, 1997).

According to Huff (1997) in 1879, Col. Henry Pratt petitioned to Washington for use of the old army barracks left at Carlisle, Pennsylvania after the Civil War; turning this site into the first, off reservation boarding school for Indian youth. From 1879-1900s, Congress

built 106 off reservation schools (p.3). Indian tribes were unclear as to why the government thought they could do a better job of educating their children or why it was believed that their children were not being educated. An Indian child is taught by example from a very early age, by parents and elders of the tribe with love and patience. It was thought that the Indian children would assimilate into the dominant society if they were removed from their own cultural influences at an early age. Due to the resistance of parents to send their children away at such a young age (6-16 year olds), in 1892, Congress authorized Bureau Indian Affairs (BIA) to withhold rations from any Indian family who refused to send their children away to school (Huff, 1997, p. 4). Reluctantly children were sent so family members left behind would be able to eat and thus survive. In many cases, government rations were the only source of food for families; the areas where tribes were relocated to were not always conducive to hunting, farming or raising livestock.

There was a stark contrast between the Indian Affairs leaders of the 1800s and those of today. Thomas Morgan, Commissioner of Indian Affairs in 1889 stated, “The Indian must conform to the white man’s ways, peaceably if they will, forcibly if they must” (Ashabranner, 1984, p. 50). Kevin Grover, Assistant Secretary of Indian Affairs, spoke on September 2000, marking the 175th anniversary of the institution now known as the Bureau of Indian Affairs (BIA); the governing body for Native Americans in the United States (<http://doi.gov/bureau-indian-affairs.html>, 2002; Grover, 2000).

He summarized the department’s history of corruption, abuse, disease, alcohol, decimation of bison, threats, deceit, murder and force used to destroy nations, communities, cultures, and leadership of the various tribes they were hired to protect.

Grover shocked the media by stating, “This is no time for celebration, and rather it is a time for reflection and contemplation, a time for sorrowful truths

to be spoken, a time for contrition.... Extending an apology on behalf of the agency and its 10,000 employees to all Indian people for the historical conduct of this agency.... We accept this inheritance, this legacy of racism and inhumanity.... By accepting this legacy, we accept also the moral responsibility of putting things right” (Native American Law Review, 2000, 25, 1, pp. 161-163).

Legal Issues:

Several laws have been written to protect the innocent (Native American children) and assist in providing a variety of assistance to the families with educating their young. The first organization developed to assist families was the Bureau of Indian Affairs, which was created 1824 by the Secretary of War to ease his office’s contact with the Indians (Hagan, 1993, p. 76). Within a few months, several laws were enacted to further the cause of educating Native American children and assisting Native families.

The Indian Reorganization Act of 1934 was designed to satisfy some of the complaints of “expensive, inefficient and irresponsible” administrators of Indian Affairs. Provisions for tribal annuities would be paid to the chiefs or other representatives instead of individuals within the tribe (Hagan, 1993, p. 77). As of 2002, the Indian Reorganization Act still provides money to public schools educating Indian children; however, the money is supplemental to other programs. An additional requirement is that these programs are approved by an Indian Parent Advisory committee (PAC) (Hale, 2002, p 46). As with treaties, the laws that regulated the lives of the American Indian continued to grow and change.

In 1934, the Johnson-O’Malley Act (JOM) was approved to focus on educating Indian children. Therefore, the legislators noted "it becomes advisable to fit them into the general public school scheme rather than to provide separate schools for them”; JOM being

one of the principle vehicles for subsidizing education by the federal government for Indian children (Sharpes, 1979). A special word is needed about Johnson-O'Malley (JOM), an act passed by Congress in 1934 and amended in 1936, the form in which it still exists today. The Johnson-O'Malley Act is the only program established through treaty rights for education (Reyhner, 1988). The original purpose was to confer upon the Secretary of the Interior the authority to contract with state-supported schools, colleges and universities for Indian education services. Within a few years, the Johnson-O'Malley Act was implemented to provide quality education initiatives for the American Indian people. Originally JOM monies went into the general fund of the school district and was used for all students not just Native Americans, as it is restricted today.

Later JOM was used in conjunction with the Indian Education Act; both programs were designed to improve lives of Native Americans by ensuring quality education initiatives for them (Hagan, 1961, 1993). At the discretion of the tribe and the Native community, any or all of the education services desired by a tribe may be obtained from the local public schools; state operated programs, libraries and/or federally funded programs. The appropriateness of the educational services and the quality of these services provided to the tribal members would be determined by those authorized to evaluate the service provided. This program is to supplement the regular school program by offering additional funding for academic support, cultural activities, summer education programs, tutoring, and after school activities. The goal is for all students to read independently by third grade and demonstrate knowledge of their language and culture in order to increase academic achievement.

Johnson-O'Malley Program (JOM) serves three-year olds through twelfth grade members of a tribe or those with certified one-quarter degree of Indian blood, from

descendent of a member of a tribe who are attending public schools (Bureau of Indian Affairs Schools and sectarian schools are not eligible). American Indian children, for federal aid purposes, are defined as one-quarter or more Indian blood, and all Alaskan Natives. To be considered a “certified” tribal member an individual must qualify for a certificate of degree of Indian blood (CDIB) issued by the Bureau of Indian Affairs. In order to acquire this certification one must be able to provide the name of an ancestor who was on the Dawes Commission of Final Rolls 1899-1906 (Department of Interior Indian Census). For example, to qualify for Dawes enrollment, one of your *ancestors* had to have met all three of the requirements below:

1. Applied for enrollment between the years 1899 and 1906.
2. Appeared on previous Tribal rolls (1880 or 1896).
3. Had a permanent residence within the Cherokee Nation (1880-1906).

Only enrolled members named on these final rolls and/or their blood-related descendants will be able to receive CDIB cards and/or Tribal Membership. Indeed, there are many people who are of Indian descent, but who do not qualify for Tribal Membership because their ancestors did not enroll with the Dawes Commission (Cherokee Nation Genealogy Department, 2005).

As of 2002, JOM still provides money to supplement other education programs although an Indian Parent Advisory Committee (PAC) must approve the use of these funds. For example, funds may provide the salary for a full-time tutor to assist Indian children during school hours. JOM funds may also be used to purchase books, school supplies and possibly shoes and clothing, awards banquets to honor attendance and grade point achievements. Johnson-O'Malley is one of the principle vehicles for subsidizing education by the federal government for Indian children.

In 1950, Impact Aid through Public Law (PL) 874 and PL 815 authorized funds for

public schools in federally impacted areas. This act was designated to ensure that children living on tax-exempt land such as military bases did not cause a financial burden for public schools. In 1953, it was amended to include Indians living on reservations (Reyhner, 1986, p. 47). Impact Aid can be spent on any educational need, such as the utilities for building, a committee meets annually for budget planning/distribution. Indian Education (Title IV) was designed for any Indian student who met the achievement, language or handicap criteria of the law (Reyhner, 1986, p. 32). By 1953, congress passed six termination bills causing states to assume responsibility for the education of all Indian children in public schools. The first tribe to take advantage of this bill and have their reservation's status terminated was the Menominee tribe in 1954. The termination policy was quickly judged a failure by the Native Americans and the public (Hale, 2002, p. 46).

The Self-Determination and Education Assistance Act of 1975 resulted in increased control by American Indians over the education of their children through tribally controlled reservation schools with the requirements that Indian parents participate as advisors to public schools receiving federal money for the education of Indian children (Harvey, Harjo & Welborn, 1995, p. 186; Van Hamme, 1995).

Indian tribes and nations in the U.S. today have the sovereign right to determine who their members are. No one can be a member of more than one tribe. This is true even if they have blood from several tribes (Harvey, Harjo & Welborn, 1995, p. 150). Even though it is not the largest state, Oklahoma has the largest American Indian population of any state. In 1913, the federal government established reservations for 22 tribes/nations in Oklahoma. "Many of the 252,420 American Indians living in Oklahoma today are descendents from the original 67 tribes inhabiting Indian Territory" (West & Zah, 1999). House Concurrent

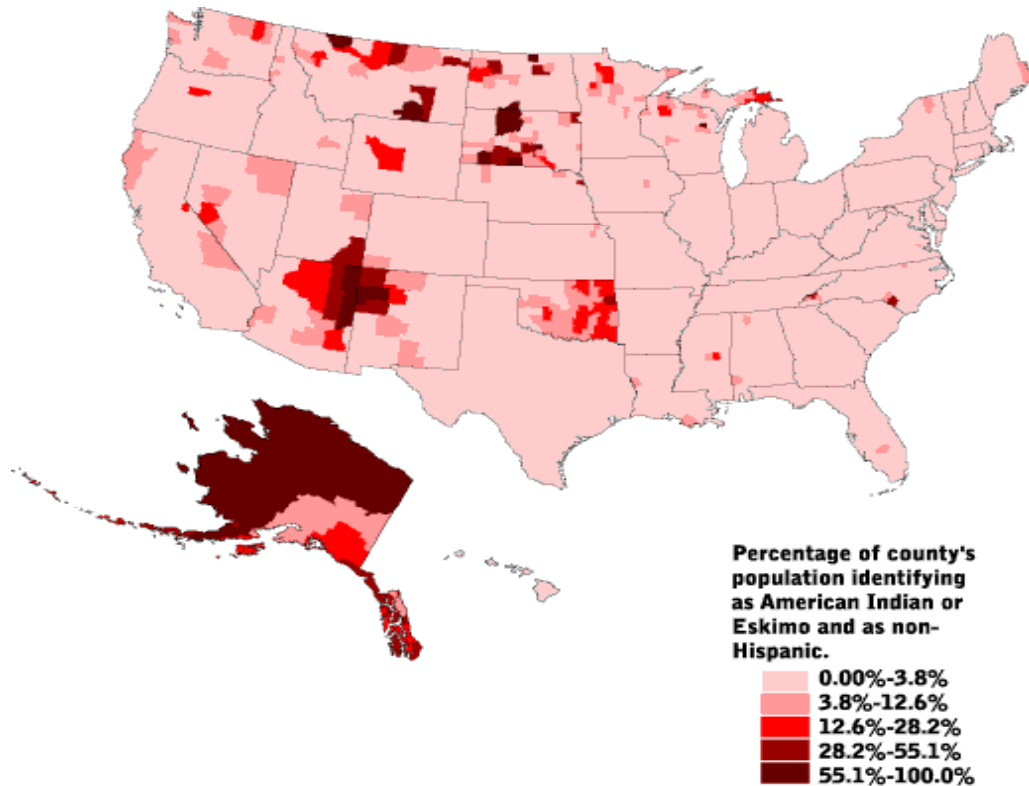
Resolution 108 was adopted in August 1953, which made Native Americans subject to the same laws, entitled to the same principles and responsibilities as other U. S. citizens. Within the same week, Congress passed Public Law (PL) 280, which extended state control over all the “Indians” with a few specified exceptions in five states and encouraged other states to enact similar legislation for them. From 1954 to 1960, fourteen reorganized tribes with reservations were terminated, often without their consent (Wilson, 1999, p. 362).

It should also be noted that 39 of the American Indian tribes currently living in Oklahoma have their *tribal government* headquartered in the state. The top ten states by Indian population are Oklahoma, California, Arizona, New Mexico, Alaska, Washington, Montana, Texas, North Dakota and South Dakota, respectively. According to the 2000 Census, American Indians and Alaskan Natives made up slightly less than one percent of the total U.S. population. The concentration of the American Indian population in 2000 is shown on the map of Table III, p.27. As the map shows, the Native American population tends to be concentrated in specific geographic areas, often those designated as reservations by the U.S. government, rather than distributed throughout the nation as a whole. “Piece by piece their land was wrested from them, and they submitted with grumbling, always believing that *this* time the treaty would be kept” (emphasis in text, DeBo, 1941, preface). It should be noted “only 46 million acres of land remain under tribal jurisdiction today” as compared to 2 billion acres of land prior to the arrival of Columbus (Kuipers, 1995, p. 16).

In March 1953, Fern Mathias was one of hundreds of Bureau of Indian Affairs “relocatees” to Los Angeles, California. Mathias felt that the relocation program was intended to get American Indians off the reservations and into mainstream America. What it did was put the American Indians in cities without a support system, which they lost by

leaving the reservations, forcing them to rely more heavily on the government for sustenance (welfare and unemployment). She credits the relocation program with the development of and her membership in the American Indian Movement (Chapman, 1998, pp. 164-165). The relocation program ended in the late 60s because it did not work as originally planned.

TABLE III



Source: [Census 2000](#) analyzed by the [Social Science Data Analysis Network \(SSDAN\)](#).

Indian Education:

The current educational goals have been restructured to save the Indian and save his people. Some of the real issues still facing American education systems serving Native Americans are:

- Setting educational goals, which reflect the ambition and participation of Native people and tribes.
- Parent, teacher and student expectations are not on the same level or fairly placed.

- Academic performance of students does not always reflect students' actual ability.
- Acceptance level of students in school climate/environment needs to be improved.
- Community support and participation in the school environment is lacking.
- Student self-esteem and intrinsic motivation to learn and excel.
- Inadequate / irrelevant curriculum makes it difficult for students and educators to stay interested.
- Dropout rates, drug/alcohol abuse, teen pregnancy and poverty/unemployment.
- There are not enough Indian leaders in our educational institutions to assist and be role models for Native students.
- Native American Leaders have been paid and controlled by the government too long; their ability to act freely on behalf of the community s/he is serving is compromised.
(American Indian Law Review, 2000; Coser, personal communication, June 12, 2002; Gagliardi, 1995; Indian Nations At Risk Task Force, 1991; Johnson O'Malley Program, 1990; Journal of American Indian Education, 1994; Kickingbird, n.d.)

Based on principles of sovereignty and trust responsibility, the history of Indian education is unique, complex, and not clearly understood by the majority of mainstream America (Deyhle & Swisher, 1995).

The desires of many Native and non-Natives to reform the American educational system to be more relevant and appropriate for Native students have resulted in 'tourist style' education projects. Parents feel a sound curriculum should be taught in a responsible manner, addressing moral and ethical values without introducing a predetermined set of values or behavior which ignores their cultural beliefs. Culturally relevant does not mean learning about just the material aspect of a culture. Educators should avoid craft activities, which trivialize Native American dress, dance and beliefs, for example: the toilet paper rolls Kachina or "Indian dolls", paper bag and construction paper costumes and headdress; the pilgrim and Indian ditto sheets at Thanksgiving (Hale, 2002, p. 34; West & Zah, 1999). Now

that people have been educated to realize this was false teaching, out of fear by the white majority, institutions are struggling to make amends and incorporate cultures and beliefs into the curriculum (DeBo, 1988; Kickingbird, n.d.; Wheeler, 1993).

Interracial Communication in Children's Literature:

It is crucial that elementary students are exposed to accurate and bias-free materials; they should also be taught how to identify appropriate materials. In order to have multicultural education we must first identify multicultural literature to be used in that setting. The purpose of multicultural education is designed to preserve unique cultural orientations within a diverse society, while also preparing members of all cultural groups to function effectively within the larger society (Banks, 1992). Goodlad (2004) was more direct in his evaluation,

“Education is a difficult and demanding profession, especially if it is to be done well. There are no simple, easy answers -- no one-size-fits-all solutions to ever-changing and often complex problems that must be faced daily in classrooms across the country. To pretend otherwise is both foolish and dangerous, we are, after all, dealing with the making and shaping of human lives” (p. 19).

Thus the immersion of multicultural education / Native education is a major undertaking that needs to be made a priority in all schools. Multicultural education has been explained as a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally (Gorski, 2000, p. 2). Researchers agree education of American Indians and other minority students in schools that respect and support a child's culture has significantly better academic outcomes, thus

meeting their AYP (adequate yearly progress). Thus a child who finds cultural relevance in his curriculum will be able to find success in and out of the classroom (U. S. Department of Education, 1991; Van Hamme, 1995).

Most students are ethnocentric and frequently have negative attitudes and conceptions about other cultural and ethnic groups. Multicultural / Native education's goal is for pupils to understand other cultures and to develop unity with them is essential to the advancement of peace and social equality (Gagliardi, 1995). Using literature in the classroom produced by such Native American artists-novelists (*Rudolfo Anaya, Joseph Bruchac, Kathleen and Michael Lacapa, N. Scott Momaday, Leslie M. Silko*), playwright (*Sherman Alexie*), and poet (*Sherman Alexie, Joseph Bruchac and N. Scott Momaday*) can stimulate the emotional intelligence and intellect of all students, while giving Native Americans positive role models and culturally relevant literature to explore.

For example, storyteller, educator and musician *Joseph Bruchac*, Abenaki, English and Slavic ancestry has received several awards for children's literature. In his book Arrow over the door (1998), he writes from the perspective of two boys, one Quaker and the other Abenaki, developing the story as both boys learn to respect each other as human beings rather than as enemies. Bruchac's books usually include background information and tribal affiliation of the story.

Leslie Marmon Silko, Laguna Pueblo, Anglo-Mexican ancestry, is a storyteller, professor of English and writer. Her stories show respect for tradition yet encourages change so that Laguna Pueblo culture survives. Silko's writing inspires hope and possibly for those who have received less encouragement that is enough to strike a spark in a child's self-image. Her book Almanac of the Dead: a novel (1991), is told from the Indian perspective; it's a

story intricately woven of ideas, passion and conquest in American history.

Rudolfo Anaya of Mexican-Indian ancestry has both bachelor and master degrees in literature, along with a master of science in counseling, and Professor Emeritus in New Mexico. His book Tortuga (1979) is a coming of age story of a boy who is admitted to a long-term crippled children's hospital. Native American myth and lore provide a backdrop for Anaya's cross-cultural stories set in the Southwest.

Conversation difficulties:

Most people, at least once in their life have felt unsure when communicating with someone of a different culture or ethnicity. "When second language learners engage in conversations with Native speakers, communication difficulties often arise.... Such difficulties result when the intent of the speaker is mistaken by the addressee" (Scarcella, Anderson & Krashen, 1990, p. 337). *A conversation difficulty* refers to when the parties involved are not aware of the others rules of conversation. For example: when teaching Native American children, educators need to be aware of a few basic tribal customs, such as, it is considered an insult to use terms such as a "buck or squaw or papoose or wild Indian" (Kuipers, 1995, p. 31). Just as it is considered impolite (defiant) for a child to look an elder in the eyes or for a child to speak when being chastised, so too is standing too close or touching someone not of your immediate family or clan other than shaking the right hand.

Banks (1999), Kuipers (1995), and Scarcella (1990) provide guidelines on how to evaluate materials depicting interracial communication in literature along with providing culturally sensitive feedback for others. Some cross-cultural encounters may prompt uncomfortable feelings - for instance, having one's body space violated or realizing that the rules for eye contact in other cultures are very different. These experiences can be both

interesting and a bit unnerving; especially if one has frequent contact with a particular cultural group, that one is not very knowledgeable of. Thus, classrooms which contain students from a variety of cultural groups, along with teachers from mainstream society, cross-cultural misunderstandings are bound to happen (Richard-Amato & Snow, 1992).

Conversations the “Indian” way will require time and patience on every one’s part. Moreover, depending on the age and gender of the participants other courtesies may apply.

Conversation was never begun at once, or in a hurried manner. No one was quick with a question, no matter how important, and no one was pressed for an answer. A pause giving time for thought was the truly courteous way of beginning and conducting a conversation. Silence was meaningful with the Lakota and his granting a space of silence to the speech-maker and his own moment of silence before talking was done in the practice of true politeness and regard for the rule “That thought comes before speech.” Luther Standing Bear-- Oglala Sioux Chief (1928; 1978).

Philips (1970, 1972, 1974, and 1983) identified several important differences between the conversation employed in Native children’s homes and schools. At home, there were no authority figures (everyone has equal value and shared responsibilities, according to ability level), yet at school teachers expected the children to participate in teacher-controlled activities. At home, questions did not demand an immediate answer (thought comes before speech), yet at school, teachers encouraged students to answer all questions immediately. Children were viewed as uncooperative and disrespectful if they did not reply quickly (Scarcella, 1990, p.340). Another example would be when a child tells the teacher they do not want to take a turn reading aloud in class. The child may be labeled as rebellious, when the child simply did not want to be put on display in front of the whole class. When there are communication difficulties in the classroom, it can have harmful effects on the education of the children who employ different communication styles from their teachers (Scarcella, 1990, p. 340). There are five factors which affect the performance of American Indian students:

self-concept, achievement motivation, cultural conflict, family instability and discrimination (Swagerty, 1984). The most important factors schools can address through accurate, authentic and objective Native American literary materials are language problems, cultural deprivation and negative self-concepts (Kuipers, 1995).

Several researchers have made it clear that it is better to *not* teach anything than to impart wrong or incorrect information about a particular group of people. No information about an ethnic group is truly preferable than a retelling of the same old stereotypes, particularly in the early grades (Banks, 1999; DeBo, 1988; Goodwin, 2000; Gorski & Covert, 1996; Gorski, 2000; Kickingbird, n.d.; Kuipers, 1995; Scarcella, 1990). For example, many Native American themed books feature painted, feathered headdress wearing Indians attacking 'peaceful' settlers or an Indian's use of jawbreaker English or guttural sounds rather than intelligent thoughtful speech. Within each culture there are differing values and belief systems, which are formed at an early age; it is imperative that elementary schools take a more active role in teaching acceptance and tolerance of others (Henry, 1970; Hoyt, 1972; Huff, 1997; Rasinski & Gillespie, 1992). One way to teach tolerance and acceptance is through *quality* children's literature that focuses on various cultures, which will help children learn acceptance, regardless of ethnic and economic differences. Children's literature, which accurately portrays Native Americans, can be used to supplement the curriculum and act as a key to helping eliminate misconceptions and stereotyping previously learned.

The Progressive Education Association, American Council on Education, National Council of Social Studies and the Anti-Defamation League of B'Nai B'rith heavily promote multicultural education and along with the National Association for the Advancement of Colored People became the voices for the disadvantaged deserving equality in education. The

above mentioned groups wanted educators to be trained to take such differences into consideration when planning school programs and selecting instructional materials, classroom management, counseling and assessment techniques for non-European American and poor students. “This demand has never been met. *American schools have not adapted their educational approaches to the cultural needs of their non-European and poor students.* There are some excellent culturally relevant education programs” (emphasis in original, Grossman, 1998, pp. 12-13). If what Grossman states is true, why is there a shortage of support for multicultural literacy programs successfully functioning in schools?

Multicultural/intercultural education is a way of reinforcing the cultural identity of pupils from all communities, including those historically discriminated against. Multicultural / intercultural education stimulates a students' self-esteem by developing their knowledge of the characteristics and achievements of their own communities (Gagliardi, 1995, p. 2). The purpose of teaching multicultural education through literature is to help students gain greater self-understanding by viewing themselves from the perspectives of other cultures in a non-threatening way.

Some impediments that should be taken into consideration by educators of Native American children are the various laws and assumptions made in regards to tribal affiliation. The most obvious of course is avoid the assumption that there are no Native American students in your class based on outward appearances or surnames, many have familiar European and Hispanic names such as Betsuie, James, Jones, King, Martinez, Sanchez, Sandoval and Tso (West & Zah, 1999). An understanding of the historical relationships between American Indian cultures and the American educational system is essential for contemporary educators of American Indian children (Van Hamme, 1995).

It is tragic that accurate Native American literature is not taught as a regular part of the reading curriculum nor are discussions about what went wrong or right held (West & Zah, 1999). Therefore, it is understandable why many Native American communities are uneasy with mainstream education. They fear it may train their young to navigate mainstream society but teach them little that can be of use to their communities, thus weakening traditions and their communities (West & Zah, 1999). Gorski and Covert (1996) aptly stated,

“Some discuss multicultural education as a shift in curriculum, perhaps as simple as adding new and diverse materials and perspectives to be more inclusive of traditionally underrepresented groups. Others talk about classroom climate issues or teaching styles that serve certain groups while presenting barriers for others. Still others focus on situational and systemic issues such as tracking, standardized testing or funding discrepancies” (p. 1).

Later, Gorski (2000) reiterates, “The underlying goal of multicultural education is to effect social change. The pathway toward this goal incorporates three strands of transformation: first, the transformation of self; second, the transformation of schools and schooling; and third, the transformation of society” (p. 2). The personal, social and cultural impediments to the achievement of identity, for most cultural groups involve the quality of bias-free education. Through reading and discussion of quality bias-free literature, students not only discover themselves but the truth of other cultural groups who are more positively represented (Buffington Duren, 2002).

Eduardo Galeano (1988) expresses a common misunderstanding of Native American people “we are not, to be sure, going to discover our hidden countenance in the artificial perpetuation of customs, clothing, and caution which tourist’s demand of conquered peoples” (pp. 1-8).

True Native education emphasizes both high quality academics and the tribal cultures of the Native students. The purpose of Native education is to transmit Native culture and

knowledge, along with the development of skills and talents needed to function successfully in modern tribal society and in the multiple societies found in the United States and around the world (paraphrased, Indian Nations at Risk Task Force, 1991). The Indian Nations at Risk Task Force established a set of principles along with ten Native education goals applicable to all federal, tribal, private and public schools, which educate Native children.

The five principles identified as necessary to improve Native American students educational outcomes were:

- Increased student self-esteem and motivation to learn and excel;
- Elevated levels of parent, teacher and student expectations;
- Improved academic performance;
- Energized school climate;
- Expanded community support and participation (Indian Nations at Risk Task Force, 1991, October).

We can improve American education *and* Native American education by implementing the “guiding principles” above, incorporated with the “ten Native education goals” set forth by the Indian Nations at Risk Task Force (1991).

The ten Native Education goals are:

1. Maintaining Native languages and cultures;
2. Readiness for school;
3. Mastery of reading and language arts skills;
4. Graduating high school students with competencies needed for the future;
5. Student achievement and social development;
6. Science and mathematics competencies;
7. Adult education and life long learning;
8. Safe and alcohol/drug free schools;
9. Parental, community and Native involvement in schools;
10. Preparation of high quality Native and Non-Native school personnel.

According to Banks (1999), multiethnic readings and data can be highly motivating and meaningful. Students are more likely to master skills when the teacher uses content which deals with significant human problems, such as ethnicity within our society. Content

related to ethnicity in American society and to ethnic communities in which many students live is significant and meaningful to students, especially to those who are socialized within ethnic communities. *Positive communication* can only take place when we understand how race, gender and relationships are communicated orally, written and through lived experiences (Bowser, Auletta, and Jones, 1993).

Several researchers found that, frequently, educators have problems in communicating with students from different cultures due to lack of experience with interracial communication. If educators do not know the precepts of communication used by students, they may have difficulty establishing good relations with them.

Interracial communication for decision-makers and those responsible for education frequently lack awareness of the problems caused by cultural and linguistic differences in the school environment or pay little attention to these problems. Any improvement of education in the multicultural context starts with awareness of students' difficulties among those responsible for education. It is necessary to help educators surmount ethnocentrism and negative attitudes towards minorities. Such attitudes are obstacles to understanding the students' cultures and accepting their uniqueness. Analysis of educators' conceptions and attitudes relating to the students' communities is an important factor in organizing multicultural/intercultural education. Educators' use of multicultural literature in the classroom can animate its importance in communicating accurate cultural issues. Gagliardi (1995) and Graves (1983) both said, "All children need literature". Avenues for success lie in the exchange of information about our various cultures within our schools, communities and nation. Without this knowledge exchange our children are going to grow up to be as closed minded and insensitive as those who controlled the Indian educational system 175 years ago

(Banks, 1999; Collins, 2000; DeBo, 1988).

“Literature in the classroom gives children a rich resource to draw from, not only for writing, but also for all language and literacy learning. It was evident from the start that children want to use the stories and books they are reading as resources for their own writing. But to get them started in this direction, they need a lot of encouragement, support, and careful guidance” (McConaghy, 1990, p. 42).

For Native American (multicultural) education to be successfully implemented, educational changes must be made in the schools’ goals; curriculum; environment (atmosphere and teaching materials); instructional methods (motivation, teaching strategies, and assessment); student learning strategies; goals, norms, and culture; teacher training and ongoing staff development; and program assessment as needed (Banks, 1997; Delpit, 1995; Stitt, 1995).

Materials selection/evaluation process for children’s literature

In *Other People’s Children*, Lisa Delpit (1995) identified communication problems confronting children of color (all *non-white* students) in our schools and suggested solutions. Her suggestions will work with all students, even though her methods would greatly benefit students of color. Her statement, “skills are best taught through meaningful communications, best learned in meaningful contexts *within the context of* critical and creative thinking” (p. 57). The essence of meaningful communication taking place in an educational setting is the way an educator interacts with students along with the use of relevant, quality print materials (basal reader and/or children’s literature).

Educators and librarians base what constitutes excellence in books for children on knowledge that has been thoughtfully collected over time and is widely known. Several of the professional societies: The International Reading Association, The National Council of

Educators of English, The Children's Literature Association, and The National Association of Bilingual Education examine children's literature from a scholarly and critical viewpoint. Journals published by these organizations report literary trends and issues to constituents in the field. Any textbook used in a college children's literature class should list the definition of, and the criteria for, evaluating children's literature. Therefore, this information is based on academic consensus, not transitory emotional opinions (Banks, 1999; LaBonty, 1995).

Due to the various reading materials used frequently in classrooms, their selection is critical to effective teaching strategies. At the same time it is difficult for educators to determine which materials might be best for their schools and classrooms because the number of available items is large. Consequently, publishers, researchers, educators and parents continue to be concerned with the development of criteria for selecting appropriate materials. The four broad selection criteria (see Table IV) generally agreed upon by all and should be considered are:

TABLE IV

General Selection Criteria

1. Desirability. Do the materials meet a need? Are they appropriate for the students who will use them? Do they adhere to local, social, moral, and instructional values?
2. Practicality. What are the instructional advantages and disadvantages of the materials? Are they affordable, available, easily used and adaptable to different classrooms?
3. Intrinsic quality. Do the materials reflect equity? Are their presentations balanced in terms of sex, ethnicity, age, and socioeconomic level? Is the content accurate and current? Are the instructional and technical qualities adequate? Are the materials attractive and appealing to students?
4. Product development. How were the materials developed? What are the qualifications of the authors? Have the materials been evaluated? If so, how? (Stitt, 1995, p.99).

Everhart, a noted authority on evaluating school media centers, developed a detailed

method for qualitative evaluation and analysis of selected literary materials in the elementary school library with a written criteria / evaluation and testing instruments. Qualitative criteria were also established for evaluating school library media materials by Van Orden (1995, pp. 128-132) regarding content analysis. These criteria can be used to evaluate individual items in the collection for strengths and weaknesses in the various categories. Everhart (1998) went several steps further in her description of qualitative evaluation of a collection (see Table V):

TABLE V

Qualitative Evaluation of Materials

- (1) Authority - qualifications of the author, dependability of the publisher.
- (2) Appropriateness of Content to User - concepts is presented at the users' developmental level.
- (3) Scope - purpose, depth of coverage, uniqueness.
- (4) Accuracy - opinions distinguished from facts, timely, impartial.
- (5) Treatment - catches and holds the users' attention, free of stereotyping, appropriate to the situation in which it will be used.
- (6) Arrangement and Organization - content flows logically, arrangement facilitates use.
- (7) Literary Merit - theme, organization, credibility, unity of literary elements.
- (8) Materials Available on the Subject - what is available to fit the need?
- (9) Durability of Information - less expensive formats for rapidly changing topics.
- (10) Reputation of Author, Artist, or Producer - exemplifies the contributions of its creator.
- (11) Instructional Design - meets expectations of learner or teacher, encourages problem-solving, understanding of ideas.
- (12) Special Features - maps, charts, illustrations, glossaries, teacher's guides, bibliographies.
- (13) Value to the Collection - users, relationship to collection, possible frequency of use.
- (14) Other Considerations - a. Series - consider each item independently; b. Cost - consider whether the item is within budget and whether new equipment is required (p. 107).

The suggested evaluation categories were stereotyping associated with gender or racial bias, other minorities and differently labeled peoples, language lexicon, cultural

authenticity, and historical accuracy, illustrations and publication date. The criteria and examples set by several noted authorities on the selection of bias-free and multiethnic children's literature in school library media centers were straight-forward (see Banks, 1999; Council on Interracial Books for Children [CIBC], 1980; Everhart, 1998; Harvey, Harjo & Welborn, 1995; Indian Nations at Risk Task Force [INARTF], 1991; LaBonty, 1995; Miller-Lachman, 1992; and Norton, 1995). "Not until the early 1970s did the children's book world begin to even remotely reflect the realities of a pluralistic society. This new direction resulted from the emergence of third world authors writing about their own experiences in an oppressive society. More minority authors and illustrators are being published and reviewed by major literary groups has been reversing in the United States since the late 1970s" (Council on Interracial Books for Children, 1980; Stitt, 1995). There are two books that should be required in children's literature collection development, *Guidelines for Selecting Bias-Free Textbooks and Storybooks (1980)* and *Ten Quick Ways to Analyze Children's Books for Sexism and Racism (1980)*. Both assist in teaching children and educators on how to identify stereotypes.

The National Center for Statistics focused on the population being served and how the collection may affect those students' self-esteem, self-concept and self-image. As long as the students' ideal self is cultivated and nurtured by the environment along with what materials they are exposed to. Their report posed several probing questions; first, does the children's literature in the library appropriately reflect the population being served? Second, are there sufficient instructional materials and resources in the library that accurately reflect the experiences of people of color, women, people with disabilities, and people living in poverty? (Gay, 1993; Grant & Tate, 1995; National Council Social Studies, 1992). Third,

does the educational staff reflect the student population? (National Center for Educational Statistics, 2002; www.CensusScope.org, 2002).

Educators are reminded to look for literary strength (merit), value, diversity, and accuracy when selecting Native American themed books and materials for children and the classroom. All selection guides had the following criterion in common which was the conceptual framework for the codebook designed for this study (see Appendix I, page 101):

- Are the Indian characters portrayed as individuals with their own thoughts, emotions, and philosophies? The characters should not conform to stereotypes or be dehumanized.
- Do the Indian characters belong to a specific tribe, or are they grouped together under one category referred to as Indian?
- Does the author recognize the diversity of Indian cultures? Are the customs and ceremonies authentic for the Indian tribes?
- Is the Indian culture respected, or is it presented as inferior to the white culture? Does the author believe the culture is worthy of preservation or that it should be abandoned? Must the Indian fit into an image acceptable to white characters in the story?
- Is offensive and degrading vocabulary used to describe the characters, their actions, their customs or their lifestyles?
- Are elders treated as the loved and valued custodians of a People's history, culture, and life ways?
- Are Native cultures presented as separate from each other, with each culture, language, religion, and dress unique?
- Is attention paid to accurate, appropriate design and color; are clothes, dress, and houses drawn with careful attention to detail?
- Are women portrayed as an integral and respected part of Native societies? (Everhart, 1998, pp. 107-117; McBride, 1997, pp. 161-62).

The last two sets of guidelines were the best resources for selecting high quality multicultural literature to develop an integrated instructional program. The books not only covered Native American issues but they covered all minority groups, gender, disability, facility, and staff preparation. The best criteria written specifically about Native Americans were found in Harvey, Harjo and Welborn (1995) *How to Teach about American Indians: a Guide for the School Library Media Specialist* (p. 31). Their Evaluation Criteria for Native

Americans were:

1. Are the traditional settings authentic? For example, Plains Indians lived in teepees or earth lodges; the Iroquois lived in dome shaped wigwams and long houses. Today they live in houses, and apartments like everyone else in USA.
2. Is the traditional culture accurately portrayed? For example, Iroquois women grew crops and the men hunted deer and small game; Plains Indians made their clothes from buffalo hides and deerskins.
3. Is the diversity of American Indian cultures accurately presented? Example, American Indians can have skin tones of pale yellowish brown to dark mahogany with hair brown to black and mix-bloods can be of any shade.
4. Are the factual and historical details accurate? Example, Cherokee “pin Indians” were a military company that was known for the safety pins worn on their jackets.
5. Does the book amend historical details accurately? Example, Plains Indians was among the last to engage in a serious struggle with the white settlers in the United States.
6. Does the book transcend common stereotypes of American Indians? Example, the character could be changed to any race or culture and the story would still have merit.
7. Are the American Indian characters portrayed as individuals instead of representatives of a group? Example, an Osage Indian cannot be the expert on all tribal groups or an example of the “Indian”.
8. Does the author avoid glamorizing, glorifying, or stereotyping American Indian characters? Example, the “Indian Princess” or Disney version of “Pocahontas” is not the real life of an American Indian woman.
9. Does dialect have a legitimate purpose, and does it avoid the stereotypical “Indian” stilted language? Example, Indian’s portrayed as using grunts and sounds, rather than their own cultural dialect, Indian sign language or English.
10. Will children be able to relate to the characters in the text and illustrations? Example, the characters are human beings, involved in believable activities, finding reasonable solutions to their dilemmas.
11. Does the author accurately describe contemporary reservation and urban settings? Example, most young Native Americans are interested in their culture and wish to be treated as an equal with all other people.
12. Are social issues and problems depicted frankly, accurately, and without oversimplification? Example, the majority of Indian and white conflicts were due to the Indian tribes being displaced from their home and their traditional way of life by these new comers.
13. Do American Indian characters solve their problems without intervention by non-Indian people? Are they shown as capable and competent in their own cultural ways as well as in the ways of the non-Indian world? Example, Apache Indian’s bartered with forts in their area by trading hay for supplies.
14. Does the author avoid offensive or degrading vocabulary? Example, “Indian Joe”, brutal, stealth, massacre or heathen used to depict an Indian character, their actions or mentality.

15. Are the illustrations authentic and non-stereotypical? Example, a popular children's book depicts an Iroquois man wearing a headband with feathers, being a warrior he would have worn his hair in a roach, not braids although, he may have worn a cap with feathers.
16. Does the book reflect a respect for American Indian people and their cultures? Example, *Indian giver* is used to describe someone who takes back what they sneakily bestowed or *real Indians* only exist in ethnographic, decorative and slightly menacing stories.

An unparalleled resource book in evaluating bias and gender issues was developed by the Illinois Building Fairness Resource Center under the direction of Beverly A. Stitt (1995) *Building Gender Fairness in Schools: The Impact of Bias in Books*. Although reference is made to textbooks these criterion may be applied to all literature and materials used in schools and the community at large. Such as, invisibility - certain groups (women and minorities) are underrepresented in curricular materials. This implies that these groups are of less value, importance, and significance in our society. Stereotyping - by assigning traditional and rigid roles or attributes to a group, instructional materials stereotype and limit the abilities and potential of that group. Imbalance and selectivity - textbooks perpetuate bias by presenting only one interpretation of an issue, situation, or group of people. This imbalanced account restricts a student's knowledge. Unreality - textbooks frequently present an unrealistic portrayal of our history and our contemporary life experience. Controversial topics are glossed over and discussions of discrimination and prejudice are avoided. This unrealistic coverage denies children the information they need to recognize, understand, and perhaps someday conquer the problems that plague our society. Fragmentation and isolation - by separating issues related to minorities and women from the main body of the text, instructional materials imply that these issues are less important than and not a part of the cultural mainstream. Linguistic bias - curricular materials reflect the discriminatory nature of our language. Masculine terms and pronouns deny the participation of women in our society.

Certain occupations are given masculine labels, which deny the legitimacy of women working in these fields. Imbalance of work order and lack of parallel terms to refer to females and males are also forms of linguistic bias (pp. 112-113).

By following the stated evaluation, guidelines during the selection process educators will have an easier job evaluating children's books and over time it becomes second nature to "read beneath the lines." These 'tricks of the trade' when taught to children at the elementary school level have the potential to change the way America thinks, even the way Americans look at one another.

Literary Resources:

Kuipers (1995) stated, "One cannot isolate the literature on the value system of the American Indian from the literature on the treatment of the American Indian" (p. 18). In order to build a quality ethnic collection, reading and reviewing various publications will be required. The most popular sources for literary reviews recommended by library media specialists were:

- The Horn Book
- Journal of Youth Studies in Libraries
- School Library Journal
- Children's Literature Association Quarterly
- Signal
- Children's Literature in Education
- Phaedrus
- Children's Literature
- Bulletin for the Center of Children's Books
- The New Advocate
- Booklist

There are numerous bibliographies of American Indian resources, in most cases, they will include evaluation criteria for each selection, others will also include evaluation instruments and some will simply list Native authors/illustrators. The most popular bibliographers were

Hirschfelder (1982; 1993), Kuipers (1995), Sader, Allison, Fitzgibbons and Thomas (1988), Scott (1995), Slapin (1992), Slapin and Seale (1992), Stansland (1973), and Wiget (1996).

While the quality and quantity of books written by and about Native Americans are increasing, if they are not reviewed in one of the “well-known” literary journals such as Hornbook and Booklist, those books are not likely to be purchased or make it into a classroom unless the instructor purchases them or requests them of school media specialist.

Summary

Relevant literature to this study has been reviewed in Chapter II. Indian education and assimilation, and interracial communication in children’s literature were discussed, along with methods for the materials selection process in a school library media center or classroom. The purpose of this study was to evaluate children’s literature published in 1950s that portray Native Americans. Chapter III will discuss the methodology used in conducting this study.

CHAPTER III

METHODOLOGY

Introduction:

This is a descriptive study for the purposes of gaining insight into selecting appropriate multicultural books for Native American children. The major focus covered the following areas:

1. Quality children's literature that focuses on various cultures will help children learn acceptance, and tolerance regardless of their ethnic differences and eliminate cultural misconceptions and stereotyping previously learned.
2. The researcher conducted an evaluation of multicultural literature found in five Oklahoma public libraries identified as portraying Native Americans in children's literature published in the 1950s.

These steps were followed in the development and implementation of this study:

First, formulation of the research question developed after the researcher visited six public libraries in Northeastern Oklahoma that service a significant population of Native Americans, during spring 2002. Five of these libraries had two or more copies of the selected children's literature books with Native American themes published during the 1950s on the shelf of their children's collection. One library had one book catalogued as Native American themed in the craft section. The researcher wanted to know why these six books were still in

the children's collection 45-50 years after publication. The older the material the more likelihood it is to have historical and cultural bias, unless it is a first-person account or a historical document (Van Hamme, 1995).

Second, during the spring and summer of 2002 selection of criterion / categories of interest were compiled after reading books, journal articles and government documents on the literacy materials selection process.

Third step was the selection of the units to be analyzed for each of the variables in the codebook. The theme chosen was the portrayal of Native Americans in children's literature published in the 1950s.

Fourth step was the development of the codebook. The pilot study was done to refine the codebook to meet researcher's goals, and took a period of three months in 2003. The evaluation process consists of recording the number of times a criteria was found or not found in the text and/or illustrations of each book.

Fifth step was the selection of raters/coders. The original panel of raters/coders was of Native American descent; this panel completed the pilot study and made suggestions on revising the codebook. The final panel of raters/coders consisted of a diverse group with three of the five from Native American ancestry; one member was from the original panel.

Sixth, Construction of inter-rater agreement took one month, during the summer of 2003, using Denzin and Lincoln (Eds., 2000) *Handbook of qualitative research*, Everhart, N. (1998) *Evaluating the school library media center: Analysis techniques and research practices* and Patton, M. (2002) *Qualitative research and evaluation methods*. Raters signed a commitment form, giving brief background data on their education, tribal affiliation (if any) and experience with children and children's literature.

Seventh, Assignment of books to coders/raters was done in one day, so at least three raters read each book with the exception of the pilot study which all raters read and evaluated. The assignments were randomly chosen so the rater triad was different for each book and all raters would at some point have worked together. Raters agreed to a time line of two months to read and rate each book, with the exception of the pilot study which took three months.

Eighth, Conduction of study consisted of researcher giving all raters a list of the books and the location of libraries which housed the books and copies of the codebook. In some cases the researcher provided the rater a copy of the book. The researcher reviewed the codebook and time line with each rater prior to the study. All raters read the assigned books one at a time, and then responded to the codebook during the second reading. This was followed by a discussion of the book and codebook notations by raters at time of submission to researcher. After the pilot study the researcher made adjustments to the codebook based on those discussions. Researcher also had to find replacements for those individuals who chose not to continue with the study after completion of the pilot study, this took two months.

Ninth, Compilation of results noted by raters in each codebook was conducted by the researcher. This was followed by analysis and interpretation of results to form a consensus; at times the researcher called the raters for clarification.

Analysis of Children's Literature Books Published in the 1950s

The most significant point of change during the 1950s began with the "social justice" movements, which caused great upheavals within the United States but also affected American education, including that of Native Americans.

In 1954, the U. S. Supreme Court's rule to desegregate schools ushered in an era of recreation of the public school system. Schools were to be agents in the war against poverty. They were to speed up desegregation, break down economic dividers and provide all people with the opportunity to be part of the American dream. (Hale, 2002, p. 30). Rosa Parks in Montgomery, Alabama, 1955 and Martin Luther King, Jr. at the Lincoln Memorial, 1963 were part of this crusade to bring social justice to all people within the United States. Their actions had a ripple effect on the educational system for all minority groups (Hale, 2002). With the acceleration of social movements in society, winds of change swept through Native American tribes. Leaders emerged from among many different tribes such as Leonard Peltier, Mitakye Oyasin, a member of American Indian Movement; Larry Sellers, Cherokee, Osage, Lakota, translator, educator, writer, actor; Floyd Red Crow Westerman, Dakota Sioux, an actor, singer, songwriter and advocate. A number of new leaders were willing to engage the federal government in debate about tribal needs and issues relevant to advancement. These leaders made it clear they wanted self-determination (Hale, 2002).

By the end of the 1950s, "termination and relocation" seemed to repeat the sadly familiar pattern of destruction seen during the Dawes Era, allotment of Native lands to non-Natives aided in land reduction and closure of many reservations. Nevertheless, the political climate had changed and a vital new factor had started to begin almost unnoticed - to emerge as organized and highly effective opposition to being relocated and or having their tribes recognition by the government terminated, from Native Americans themselves (Wilson, 1999, p 369).

The National Council for the Accreditation of Teacher Education (NCATE) also contributed to the raising of consciousness through the adoption of requirements that teacher

education institutions give evidence of planning for and instruction in multicultural education. In Minnesota and Wisconsin, areas with a Native American population, teachers were being required to take at least one course in Native American education (Darling-Hammond, 2003).

Why Content Analysis Was Used:

In qualitative literature studies, a form of content analysis is used to analyze documents. Essentially, content analysis is used to obtain objective information in a systematic procedure for describing the content of communications. Historians and literary critics have long used content analysis to analyze historical documents and literary works. Content analysis is often used to study content of newspapers, periodicals, films, and books, although it is “lesser-used in qualitative research” (Merriam, 1998, p. 159). Some of the definitions for content analysis are as follows:

Classical content analysis is comprised of techniques for reducing texts to a unit-by-variable matrix and analyzing that matrix quantitatively to test hypotheses. The researcher can produce a matrix by applying a set of codes to a set of qualitative data (including written texts as well as audio and video media). Unlike grounded theory or schema analysis, content analysis assumes that the code of interest have already been discovered and described (Denzin & Lincoln, Eds. 2000, p. 785).

Classical content analysis is also the fundamental means by which anthropologists test cross-cultural hypotheses (Denzin & Lincoln, Eds. 2000, p. 786).

Generally, **content analysis** is used to refer to any qualitative data reduction and sense making effort that takes a column of qualitative materials and attempts to identify core consistencies and meanings (Patton, 2002, p. 453).

Content analysis is designed to permit the researcher to make inferences about the content of communication (Vandergrift, 1990, p. 33).

According to John Reyhner (1986), the research method of “content analysis is designed to obtain useful objective and qualitative information from text in a replicable

manner” (p. 3). However content analysis is defined, all agree that it is a way of examining the content of written texts as well as audio and video media.

How Content Analysis Was Used

The evaluation of children’s literature offers the opportunity for the researcher to examine the connections a child makes with the world through books. Review of reading materials consisted of the “reader/raters” responding to the codebook using a compilation of the selection criteria - *characterization/stereotyping, language/lexicon, historical inaccuracy, cultural inauthenticity and other*, for Native American literature found in Everhart (1998), Harvey, Harjo and Welborn (1995), Kuipers (1995), McBride, [Norton, 1995; Miller-Lachman, 1992] (1997), Stitt, (1995), Vandergrift (1990), [See- Development of Code book p. 53]. The researcher’s goal was to find some merit in the selected books being kept on the shelf after 45-50 years of publication.

How Samples Were Selected

Samples were selected using a theme: “A theme is an assertion about a subject matter. It is a sentence under which a wide range of formulations can be subsumed. It is among the most useful units of content analysis because it takes the form in which issues and attitudes are addressed” (Edgington, 1996, p.40). The *theme* chosen was the portrayal of *Native Americans* in children’s literature published in the 1950s. After reviewing the Native American Bibliography listed at Blackwell, Pawnee, Ponca City, Oklahoma State University-CML, and Stillwater public libraries, the sample of books was refined to the current list (see Table VI, p. 53). The selected books published during the 1950s were in the children’s section of each library. The researcher chose the six books that were found in duplicate at the five public libraries in Northeastern Oklahoma that serve a significant number of Native

Americans (see Table VI, p. 53). For example Native American population attending schools in these cities according to Oklahoma Department of Education in 2003 were as follows: Blackwell 36% (p. 225), Pawnee 31% (p.397), Ponca City 16.54% (p.231), Oklahoma State University 7.8% and Stillwater 7% (p.403) (www.ed-stats.state.ok.us/2003/reports/drc).

TABLE VI

Books Included in This Study

Title of Book	Publication Date	Author
Moccasin Trail	1952	McGraw, E.
Cochise: Apache Warrior & Statesman	1953	Wyatt, E.
Winged Moccasins: The Story of Sacajawea	1954	Farnsworth, F.
Rifles for Watie	1957	Keith, H.
Calico Captive	1957	Speare, E.
Tecumseh: Destiny's Warrior	1959	Cooke, D.

Development of Code Book

There is no one prescribed or best method when utilizing content analysis as a research tool (Carney, 1972 in Edgington, 1996). “A good code book will include detailed description of each code, inclusion, and exclusion criteria, and examples of real text for each theme” (Denzin & Lincoln, 2000, p. 781). The codebook used in this study consists of simple recordings for each of the American Indian / Multicultural Selection Criteria found in each book. When evaluating the selection process of children’s literature, it is common practice to combine certain characteristics or stereotypes into criterion categories due to the similarities. For example, one rater may consider “buck or squaw” as derogatory terms while another rater may view “Indian princess” as a derogatory word, also. Upon collaboration, raters acknowledge that inappropriate lexicon (terminology) was or was not used and find a consensus.

Makeup of Code Book (Adapted from Edgington, 1996, pp. 43-44).

The first page of the six-page codebook was for general information about the book, and along with identifying the rater (see Appendix I, page 102). The following items were included on the first page:

1. The reviewer's code name
2. The title of the book
3. The name of the author and illustrator
4. The year that the book was published
5. The number of pages in the book
6. A list of main characters (recorded as book is being read)
7. Theme of the book

The remaining pages of the codebook were devoted to each selection criterion. The researcher gave a definition of the criterion at the top of each page of the codebook for the reviewer to consider when reading and/or evaluating the books.

In this study, the criteria used were (specific criteria for more complete description see Appendix I, pp. 100-105), first *Characterization/ Stereotyping*: characterization is when a person is marked by conspicuous, often peculiar traits. Stereotyping is when assignment of traditional and rigid roles or attributes to a group, limit the abilities and potential of that group (see Appendix I, p. 101). The second criterion was inappropriate *Language /Lexicon*: language refers to form or style of verbal expression; the Native dialect cannot be presented as substandard English. Lexicon is the vocabulary of a language; which is free of offensive or degrading vocabulary and terminology (see Appendix I, p. 102). The third criterion, *Historical Inaccuracy*: is there more than one interpretation of an issue, situation or group of

people, such as the Native perspective of history and their contemporary life experiences (see Appendix I, p. 103). In addition, the fourth criterion was *Cultural Inauthenticity*: is there an accurate portrayal of beliefs, characteristics, activities, fundamental values and behavior patterns unique to a particular group. Opinions are distinguished from facts, and show the diversity among the tribes (see Appendix I, p. 104). The fifth and final page was labeled *Other*, which is where the rater may list other traits or values identified in the book, which may not have been covered by the earlier four criteria. In addition the rater was asked to recommend or not recommend this book to a child (see Appendix I, p. 105).

After the instructional definition, each category had a series of questions concerning the selection criterion and their occurrence (when appropriate) in each book using the following example:

1. Did the characters show characterization/stereotyping? Frequency, examples and page numbers
2. Did the characters show inappropriate language/lexicon? Frequency, examples/ page numbers
3. Was the Indian culture respected, or is it presented as inferior to the white culture? Comments and examples
4. Was there anything in the book that would embarrass or hurt Native child? Yes/no, example, Page numbers or explain
5. Was there an ethnocentric Western focus on material objects, such as baskets, pottery, rugs? Comments and examples
6. Total number of times criteria was displayed in the book.

The selection process for the coders/raters:

The coding of text is usually assigned to multiple coders (raters) so that the researcher can see whether the constructs being investigated are shared and whether the coders can reliably apply the same codes (Denzin & Lincoln, 2000, p. 785). In this study, three raters in addition to the researcher were used to read and analyze the books using the codebook described previously. Researcher contacted several individuals that are in higher education to inquire if they could recommend three Native American individuals to be readers/raters for this study. Due to circumstances beyond the researcher's control all raters but one declined to continue the study after the pilot study. One rater stated "sorry, I cannot do this; this book (Tecumseh) made me so mad I wanted to rip it and the author apart!" The other two discovered their personal obligations would not allow them to complete the study as originally thought.

In the process of replacing these raters, the criterion was opened to any ethnicity and a commitment of seeing the project to completion. The primary criteria was that the rater hold a degree in any field, have experience with children (parenting included), experience working with diverse groups of people, email address and/or phone available to arrange discussions and that they were dependable. Five individuals volunteered to assist with this study. All were from different cultural and economic backgrounds, and willing to meet at the agreed location once per month for the convenience of collaboration among raters. Each rater has a degree, several years experience teaching and/or working in diverse environments in the United States and overseas.

One rater was Caucasian, a parent and grandparent, who retired from higher education (rated three books). Another rater was Osage Indian and Caucasian, a public

librarian and curator for the children's collection with 20 years experience and a parent (on the original panel, rated four books). The third rater was Bangladesh Indian, who is a graduate student and administrative assistant in the paper industry (rated four books). The fourth rater was Caucasian and Cherokee Indian, is employed by local tribe as a debt relief analysis and considered a tribal historian (rated one book- pilot study). The fifth rater was Caucasian, a parent and grandparent, retired military officer/ adjunct professor for a liberal arts college who rated only one book, to help complete the study. The researcher read all six books.

Inter-rater Agreement

The realities of Native life ways are almost completely unknown to outsiders; it is often very difficult for outsiders to evaluate children's books about American Indians (Slapin & Seale, 1998, p. 179; American Indian Library Association, 2000). To help determine inter-rater agreement, Tecumseh: Destiny's Warrior, David Cooke, (1959) a children's book portraying Native Americans, was read and discussed by the entire group, as a pilot study. This helped to familiarize the raters with the codebook and make any adjustments to the instrument prior to full study. Because of the subtleties of stereotyping, it was imperative that raters understand the various levels and misconceptions in literature, which can be found throughout *Tecumseh: Destiny's Warrior*. This exercise also allowed the researcher to see whether multiple coders/raters can reliably apply the same codes. While a higher level of inter-coder agreement is sought, it was not critical. If the raters have 75-80% agreement, "this will show some external validity and that it is not just a figment of the investigator's imagination" (Denzin & Lincoln, 2000, p. 785). Three raters were assigned to read each of the six books (all raters read the pilot study book), then the raters consulted with the

researcher after each had completed a book and the book was discussed by the group. The researcher attempted to reach a consensus concerning the identified selection criterion in relationship to the events in the book identified by the raters.

Book Assignments:

Books were assigned on a rotational basis. In an attempt to achieve reliability and consensus, each book was read by at least three of the raters with the exception of the pilot study, which was read and discussed by all raters (see Table VII for book assignments).

TABLE VII
Assignments for Raters

Book Title	Researcher	Rater 1*	Rater 2	Rater 3
Tecumseh: Destiny's Warrior (pilot)	x	x	x	x
Cochise: Apache Warrior & Statesman	x	x	x	
Calico Captive	x	x	x	
Moccasin Trail	x		x	x
Rifles for Watie	x	x		x
Winged Moccasins: The Story of Sacajawea	x	x		x

X - Denotes books read

* Three different raters evaluated (two raters read one each and one rater read three) of the required books.

Summary of Content Analysis Steps Used

These were the steps followed in the development and implementation of this study:

1. Formulation of the research question.
2. Selection criterion / categories or codes of interest.
3. Selection of the units to be analyzed for each of the variables in the codebook.
4. Development of the codebook.
5. Selection of the raters / coders.
6. Construction of the inter-rater agreement.

7. Assignment of books to raters / coders.
8. Review of the books and coding by raters.
9. Compilation of results of study.
10. Analysis and interpretation of results.

Summary

Chapter III has examined the purposes behind the use of content analysis as a research tool and the selection of categories and units of analysis. It was determined that for the purpose of this study, the selection criteria for Native American Children's Literature and that the unit of analysis would be the book in its entirety found in the selected libraries. The construction of the codebook was discussed along with an explanation of its usage. Selection and qualifications of additional raters was mentioned along with the basis for book assignments and methods for assignments and the results of the inter-rater agreement. Chapter IV will report the findings of the study.

Chapter IV

FINDINGS

Introduction:

Chapter III examined the methodology used in this study. Content analysis was determined to be the appropriate research tool and its implications for the study were discussed. The selection categories and unit analysis along with the development of the codebook and the selection of raters was addressed as was the assignment of books and inter-rater agreement. The methodology of content analysis was an aid in trying to determine what multicultural criteria was present in the children's literature books, which portrayed Native Americans published in the 1950s and still in use in five public libraries which serve Native Americans. Chapter IV will report on the findings of the study as to the multicultural criteria found in the entire sample of books and the multicultural criteria of each book individually (see Table VIII, p. 63).

Criterion Found In the Entire Sample of Books

Review of reading materials consisted of the "reader/raters" responding to the codebook using a compilation of the selection criteria: First, *Characterization/Stereotyping*- Characterization is when a person is marked by conspicuous, often peculiar traits while stereotyping is the assignment of traditional and rigid roles or attributes to a group, instructional materials stereotype and limit the abilities and potential of that group. The

second criteria was inappropriate *Language/Lexicon* – Language is form or style of verbal expression; the Native’s dialect cannot be presented as substandard English. Lexicon is the vocabulary of a language, which is free from offensive or degrading vocabulary. Stunted or stultified language is used to make one look foolish or stupid (Webster, 1994). The third criteria *Historical Inaccuracy* asks, Is there more than one interpretation of an issue, situation, or group of people, such as the Native perspective of history and their contemporary life experiences? The fourth criteria *Cultural Inauthenticity*, looks for inaccurate portrayal of beliefs, characteristics, activities, fundamental values and behavior patterns unique to a particular group. Opinions are distinguished from facts, and show the diversity of the tribes. A final criterion was labeled *Other* were there other traits or values identified in the book, which were not among those specifically mentioned earlier? Would the rater recommend or not recommend this book to children?

Frequency of Multicultural Findings

The criterion category, which appeared the most in the six books examined in the study, was *Characterization / Stereotyping* (see Table VIII, frequency totals for all books). Characterization / Stereotyping criterion appeared a total of 130 times in Tecumseh Destiny’s Warrior (see Table IX, p. 69); appeared a total of 144 times in Cochise: Apache warrior and statesman (see Table X, p.70); appeared 138 times in Calico Captive (see Table XI, p.71); appeared 91 times in Moccasin trail (see Table XII, p. 72); appeared 56 times in Rifles to Watie (see Table XIII, p. 75); appeared 165 number of times in Winged moccasins: the story of Sacajawea (see Table XIV, p. 76). An example of characterization/stereotyping found in Tecumseh Destiny’s Warrior “your people are simple. They will not listen to the same appeals which strike a chord with reasonable men. They are impossible to control. They do

not understand; they are not civilized” (p. 166).

Inappropriate *lexicon/language* appeared second for 188 times in Tecumseh Destiny’s Warrior (see Table IX, p. 69). Inappropriate lexicon/language appeared a total of 134 times in Cochise: Apache warrior and statesman (see Table X, p. 70); appeared 156 times in Calico Captive (see Table XI, p. 71); appeared 58 times in Moccasin trail (see Table XII, p. 72); appeared 68 times in Rifles to Watie (see Table XIII, p. 75). Inappropriate lexicon/language appeared the least number of times in Winged moccasins: the story of Sacajawea 79 times (see Table XIV, p. 76). An example of inappropriate Lexicon/Language in Cochise: Apache warrior and statesman the author wrote “Indians are Indians, ignorant, smelly savages, all of them” (p.14).

The next category displayed in the individual books was *Historical Inaccuracy*. *Historical Inaccuracy* appeared a total of 34 times in Tecumseh Destiny’s Warrior (see Table IX, p. 69); appeared a total of 58 times in Cochise: Apache warrior and statesman (see Table X, p.70); appeared 23 times in Calico Captive (see Table XI, p. 71); appeared 22 times in Moccasin trail (see Table XII, p. 72); appeared 35 times in Rifles to Watie (see Table XIII, p. 75); appeared 9 times in Winged moccasins: the story of Sacajawea (see Table XIV, p. 76). An example of Historical Inaccuracy found in Cochise: Apache warrior and statesman “they (Apache’s) felt a strange new pride in the things they earned and raised for themselves” (p. 32).

Fourth criteria *Cultural Inauthenticity* appeared a total of 5 times in Tecumseh Destiny’s Warrior (see Table IX, p. 69); appeared a total of 40 times in Cochise: Apache warrior and statesman (see Table X, p. 70); appeared 33 times in Calico Captive (see Table XI, p. 71); appeared 17 times in Moccasin trail (see Table XII, p. 72); appeared 57 times in

Rifles to Watie (see Table XIII, p. 75); appeared 75 number of times in Winged moccasins: the story of Sacajawea (see Table XIV, p. 76). For example in Tecumseh Destiny's Warrior there were instances when the author(s) used terms to describe the Native culture that made no sense, such as “the war fires burned at the Old Piqua that night” (p. 15). There was no such thing as “war fire”, all people had fires at night along with fires for cooking. Another example of cultural discrepancy can be found on page 133; the Creeks did not use teepees.

The final category was Other which appeared a total of 3 times in Tecumseh Destiny's Warrior (see Table IX, p. 69); appeared a total of 11 times in Cochise: Apache warrior and statesman (see Table X, p. 70); appeared 4 times in Calico Captive (see Table XI, p. 71); appeared 3 times in Moccasin trail (see Table XII, p. 72); appeared 3 times in Rifles to Watie (see Table XIII, p. 75); appeared 0 number of times in Winged moccasins: the story of Sacajawea (see Table XIV, p. 76). An example other traits or values identified in the book, which was not previously mentioned found in Calico Captive was gender bias in the treatment of women and religious intolerance in regards to Catholics throughout the text. Pierre repeatedly refers to Miriam as “what a girl”; the term woman would be more appropriate.

TABLE VIII

Frequency – Totals for All Books

Book Title	Characterization Stereotyping	Language Lexicon	Historical Inaccuracy	Cultural Inauthenticity	Other	Group Total Consensus
Tecumseh: Destiny's Warrior	130	188	34	5	3	357
Cochise: Apache Warrior & Statesman	144	134	58	40	11	376
Calico Captive	138	156	23	33	4	350
Moccasin Trail	91	58	22	17	3	188

Rifles for Watie	56	68	35	57	3	216
Winged Moccasin: the story of Sacajawea	165	79	14	75	0	263
Criterion Totals:	724	683	186	227	24	1844

Criterion Found In Each Sample of Books

The following is the consensus of findings on each individual book (see tables IX-XIV). Each book was read by three raters with the exception of the pilot study which was read by all raters (n=number of times criterion was displayed).

Tecumseh: Destiny's Warrior

All raters read this book as part of the pilot study. *Characterization /Stereotyping* (n=130) was second in frequency (see Table IX, p.69) and the category identified most frequently seen was *Language / Lexicon* (n=188). *Inappropriate Language /Lexicon* (n=188) overlapped with *Characterization/Stereotyping* were found throughout the text. For example, “South, then, with Billy Caldwell, with Shabbaona and his small party - thousands of miles - to the Seminole of Florida. Back across the sprawling yellow Mississippi to the lands of the savage Osage on the Arkansas River” (pp. 102- 103). Plus “bloodthirsty” (p. 143), “behaving like animals” (p. 156), along with Tecumseh’s heated argument with Proctor “You dress in the clothing of a man, but you are not a man - you are a *squaw!*” (Emphasis in text, p. 166). An example of poor *Historical Inaccuracy* (n=34) “buckskin” clothing is mentioned frequently in describing the Native dress; however, Shawnees often wore cloth clothing. Also, there is no mention that whites also wore buckskins during this time. An example of

Cultural Inauthenticity (n=5) Indian societies were shown inferior to whites and women were not shown as an integral part of the tribe. “His mother took to singing her weird songs more often; waking in the middle of the dark night shrieking of strange monsters in her dreams (p. 17). *Other* (n=3) traits noted was cowardice by General Proctor who returned to the fort leaving sixty-five wounded men behind, along with dishonor as shown by Roundhead and his men killing and scalping the wounded (p. 162). All of the raters agreed they would not recommend this book to a child of any culture due to the negative portrayal of Native Americans throughout the text. Even though this is a Newberry Award winner, raters agreed this book would be more appropriate for an adult not a child.

Cochise: Apache Warrior and Statesman

The category identified the most was Characterization/Stereotyping (n=144) followed by Language/Lexicon (n=134), (see Table X, p. 70). An example of *Characterization / Stereotyping* demonstrated in the conversation between Colonel Griffith and Lieutenant Bascom: “I’ve been assigned to Fort Buchanan, sir. I asked for a post in the Apache country. I can hardly wait to get a crack at them!” The colonel’s frosty gray eyes smiled. “I like your enthusiasm, Lieutenant. Especially after the sort of talk, I’ve heard today. Peaceful Apaches! Cochise a noble red man! Ridiculous!” “I’ve heard that too,” said Bascom. “I don’t believe it, sir. It’s my opinion that no Apache can be trusted” (pp. 26-27). There was not a lot of (*Lexicon*) dialogue in the text, when present it is very “Americanized” with the majority of Americans (whites) hating Indians. Colonel Griffith’s statement to his troops “Indian’s are Indians, ignorant, smelly savages, all of them” (p. 14); “a bullet or bayonet is the only way to handle Indians” (p. 27); “what’s honor to an Apache” (p. 42). *Historical Inaccuracy* (n=58) was the next category with a significant number of incidents this book is about several bands

of one tribal culture the Apache. The primitive dress of the men was deerskin shirt, leggings, and moccasins. They were never without a loin-cloth. A deerskin cap with attractive symbolic ornamentation was worn. The women wore short deerskin skirts and high boot top moccasins. *Cultural Inauthenticity* (n=40) “Almost every one of them had lost a relative or friend to raiding Indians. Here were Apaches living nearby who might very well be the guilty ones. Anyway, who could tell one band of Apaches from another?” (p. 136). *Other* (n=11) trait was truthfulness, keeping one’s word “everybody who talks to Cochise believes him; he’ll keep his word” (p. 20). Two of the three raters would recommend this book to a child; the other only if book was assigned as part of a report for a class.

Calico Captive

The criterion category *Characterization/Stereotyping* (n=138) was second in frequency (see Table XI, p.71). This text is filled with stereotypes, their homes are described as “choking, smell of wood smoke, of unwashed bodies...the redolence of boiling meat...on a pile of dirty blankets and skins, squatted a wizened and shrunken old woman” (p 58). Characterization / stereotyping frequently overlapped with *Language/Lexicon* (n=156) through out text. Indians and their actions are described most often in degrading and offensive terms such as “Indians lurked” (p.1); “Indians screeching” (p.10); “blood-chilling Indian yells” (p.11); “dreadful shrieks...horrible yells...hideous faces” (p. 15); “can talk Indian...why? Tis a horrid language”; “they’re wicked” (p.37); “howling savages...greedy barbarians...sly ignorant animals” (p.49). The main character, Miriam is very Anglo-centric throughout the book, believing the “Native populations to be lower than the French who are much lower than the British”. *Historical Inaccuracy* (n=23) in order to reinforce or justify Miriam’s feelings toward Indians and their lives little information was given about the

Natives and what was presented as inferior. “If they were Iroquois now, I wouldn’t give much for our chances. With the Abenaki I’d say the worst we’ve got to look forward to is the gauntlet” (p. 54). *Cultural Inauthenticity* (n=33) there is a picture of a village on the title page and repeated on page 69 which is more a representation of the Plains Indians than Northeast Woodlands whose territory the story takes place. *Other* (n=4) traits identified were gender bias in the treatment of women and religious intolerance (p. 65). This title was on a children’s choice master list named for a Cherokee (Sequoyah Children’s Book Award, master list 1959-1960), two of the three raters would not recommend this book as it relies too much on prejudice against Native Americans, the French and Catholicism to evoke feelings for Miriam’s plight. The third rater would recommend this book for teens or young adults.

Moccasin Trail

Characterization/Stereotyping was the criterion identified the most (n=91) with *inappropriate Lexicon/Language* (n=58) following (see Table XII, p. 72). One example of characterization/ stereotyping found was “Big Bull had caught the gist of his words and was nodding excitedly. Reaching into his tangled braid, he drew out a crumpled and very dirty bit of paper, brushed a few lice off it, and handed it to Jim” (p. 19). It was interesting to note (*inappropriate Lexicon/Language*) that the white characters use a “country” dialect which we are to assume is the way pioneers spoke, “Leave ‘im be, folks, I know ‘im, it’s jest Injun Jim...Yer hair’s safe if you don’t touch that horse of his’n” (p. 36). The few times narrator describes Indians speaking stilted language are used as in “Then Big Bull picked up the sack and began to talk, using grunts and signs and bits of English” (p. 18). *Historical Inaccuracy* (n=22) for example, “Big Bull had caught the gist of his words and was nodding excitedly. Reaching into his tangled braid, he drew out a crumpled and very dirty bit of paper, brushed

a few lice off it, and handed it to Jim” (p. 19). As shown in the photograph below, Big Bull would have had several places to keep a letter other than his braid. *Cultural Inauthenticity* (n=17) Indian culture is filtered through Jim’s experiences; Native culture serves as the antagonist of the story. *Other* (n=3) traits noted was iron will to survive by Jim the main character. Jim’s true worth is not recognized by his brother or sister but by the child Dan’l. This book won a Newberry Honor, even so two of the raters would recommend this book to an adult; the third rater felt that perhaps a child of mixed heritage would be able to relate to Jim being torn between being Crow and being white. “Jim’s face became impassive. He was more Crow than Keath, and he knew it. Maybe he always would be” (p. 122).



(<http://www.crystalinks.com/Nativeamer.html>, 2005)

TABLE IX

FREQUENCY RATING: TECUMSEH: DESTINY'S WARRIOR
SPECIFIC CATEGORY TRAIT:

<u>Characterization/Stereotyping</u>	<u>Rater Group Consensus</u>
Did characters show characterization or stereotyping?	Yes
Are women portrayed as an integral part of Native Society?	No
Were the "Indians" given ridiculous names?	Yes
Were Native peoples depicted as genuine individuals?	Yes
Total number of times displayed	130
<u>Language/ Lexicon</u>	
Did characters show inappropriate language or lexicon?	Yes
Dialect has purpose, no stilted language used.	No
Were "Indians" labeled friendly or unfriendly?	Yes, unfriendly
Contain offensive or degrading vocabulary?	Yes
Total number of times displayed	188
<u>Historical Inaccuracy</u>	
Culture respected or presented as inferior to whites?	Yes, inferior
Natives competent and capable in both "worlds"?	Yes
Was there anything in text that may embarrass or hurt Native child?	Yes
Did the author recognize the diversity of Indian cultures?	No
Total number of times displayed	34
<u>Cultural Inauthenticity</u>	
Was there a western focus on material objects?	No
Were Indian characters portrayed as individuals with own thoughts, emotions?	Yes
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	No
Were there one or more positive role models whom the Native child can identify with?	Yes
Total number of times displayed	5
<u>Other</u>	
Were there other traits or values identified in the book, which were not previously mentioned? (haughtiness, cowardice as shown by Gen. Proctor and dishonor by Roundhead's killing and scalping)	Yes, p. 162
Will children be able to relate to the characters in the text and Illustrations?	No
Would you recommend this book to a child?	No, adults only
Additional comments on this book?	Yes
Total number of times displayed	3

TABLE X

FREQUENCY RATING: COCHISE: APACHE WARRIOR AND STATESMAN

SPECIFIC CATEGORY TRAIT:	Rater group consensus
Characterization / Stereotyping	
Did characters show characterization or stereotyping?	Yes
Are women portrayed as an integral part of Native society?	No
Were the "Indians" given ridiculous names?	No
Were Native peoples depicted as genuine individuals?	Yes
Total number of times displayed	14
Language/ Lexicon	
Did characters show inappropriate language or lexicon?	No
Dialect has purpose, no stilted language used	Yes
Were "Indians" labeled friendly or unfriendly?	Yes unfri
Contain offensive or degrading vocabulary	Yes
Total number of times displayed	134
Historical Inaccuracy	
Culture respected or presented as inferior to whites?	Yes inferic
Natives competent and capable in both "worlds"?	Yes
Was there anything in text that may embarrass or hurt Native child?	Yes
Did the author recognize the diversity of Indian cultures?	Yes
Total number of times displayed	58
Cultural Inauthenticity	
Was there a western focus on material objects?	No
Were Indian characters portrayed as individuals with own thoughts, emotions?	Yes
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	Yes
Were there one or more positive role models whom the Native child can identify with?	Yes
Total number of times displayed	40
Other	
Were there other traits or values identified in the book, which were not previously mentioned? (Truthfulness, integrity, and honor - Cochise gives word he keeps it; tribe values working for what they get)	Yes p.20, 3
Will children be able to relate to the characters in the text and illustrations?	Yes
Would you recommend this book to a child?	Yes upper grades
Additional comments on this book?	Yes
Total number of times displayed	11

TABLE XI

FREQUENCY RATING: CALICO CAPTIVE

SPECIFIC CATEGORY TRAIT:	Rater group consensus
Characterization / Stereotyping	
Did characters show characterization or stereotyping?	Yes
Are women portrayed as an integral part of Native society?	No
Were the "Indians" given ridiculous names?	No
Were Native peoples depicted as genuine individuals?	No
Total number of times displayed	138
Language/ Lexicon	
Did characters show inappropriate language or lexicon?	Yes
Dialect has purpose, no stilted language used	Yes
Were "Indians" labeled friendly or unfriendly?	Yes unfriendly
Contain offensive or degrading vocabulary	Yes
Total number of times displayed	156
Historical Inaccuracy	
Culture respected or presented as inferior to whites?	Yes inferior
Natives competent and capable in both "worlds"?	Yes
Was there anything in text that may embarrass or hurt Native child?	Yes
Did the author recognize the diversity of Indian cultures?	Yes
Total number of times displayed	23
Cultural Inauthenticity	
Was there a western focus on material objects?	Yes
Were Indian characters portrayed as individuals with own thoughts, emotions?	No
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	No
Were there one or more positive role models whom the Native child can identify with?	No
Total number of times displayed	33
Other	
Were there other traits or values identified in the book, which were not previously mentioned? (Gender bias and religious intolerance though-out text- see p 65)	No
Will children be able to relate to the characters in the text and illustrations?	No
Would you recommend this book to a child?	No
Additional comments on this book?	Yes
Total number of times displayed	4

TABLE XII

FREQUENCY RATING: MOCCASIN TRAIL

SPECIFIC CATEGORY TRAIT:	Rater group consensus
Characterization / Stereotyping	
Did characters show characterization or stereotyping?	Yes
Are women portrayed as an integral part of Native society?	No
Were the "Indians" given ridiculous names?	No
Were Native peoples depicted as genuine individuals?	No
Total number of times displayed	91
Language/ Lexicon	
Did characters show inappropriate language or lexicon?	Yes
Dialect has purpose, no stilted language used	No
Were "Indians" labeled friendly or unfriendly?	Yes unfriendly
Contain offensive or degrading vocabulary	Yes, too many to count
Total number of times displayed	58
Historical Inaccuracy	
Culture respected or presented as inferior to whites?	No inferior
Natives competent and capable in both "worlds"?	Yes
Was there anything in text that may embarrass or hurt Native child?	Yes, throughout book
Did the author recognize the diversity of Indian cultures?	Yes
Total number of times displayed	22
Cultural Inauthenticity	
Was there a western focus on material objects?	Yes
Were Indian characters portrayed as individuals with own thoughts, emotions?	Yes
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	Yes
Were there one or more positive role models whom the Native child can identify with?	Yes
Total number of times displayed	17
Other	
Were there other traits or values identified in the book, which were not previously mentioned?	Yes
(Iron will to survive)	
Will children be able to relate to the characters in the text and illustrations?	No
Would you recommend this book to a child?	No, adult
Additional comments on this book?	Yes
Total number of times displayed	3

Rifles for Watie

The criterion category *Characterization/ Stereotyping* (n=56) was the lowest of the entire collection (see Table XIII, p. 75); some examples, “full-bloods - they lazy, all they wanna do is live like old-time Indians” (p. 94), and “their small blue military caps looked ridiculous on their bushy heads” (p. 92). Criterion category identified most frequently was inappropriate *Language /Lexicon* (n=68) for example, other than the main characters, all races have stilted broken English during this time period, “Yo’s goin’wid us too, honey” the old colored woman told Jeff. “Dey’s fixed you a pallet in de back ob one ob de wagons” (p. 260). “Rain no come,” an Indian boy told him (p. 93). *Historical Inaccuracy* (n=35) had the lowest number of discrepancies, for example “Their small blue military caps looked ridiculous on their bushy heads” (p. 92). Another example is “Watie’s Indian... He uses Indian discipline...Indians believe in taken’ booty. Makes ‘em fights bettah” (p. 288). *Cultural Inauthenticity* was second in number of occurrences (n=57) examples were the western focus by the main character, Jeff Bussey, on material objects. Along with the comparison of mix-bloods superior lifestyle to full-bloods, “mixed-bloods/inter-married whites,” explained Joe proudly. “They run the nation. They do not like brush Indians. They know how to live” (p. 94). *Other* (n=3) one trait noted was not compromising one’s principles, even under duress. Little bits of truth to give the story credibility, as mention of the “*Cherokee Advocate*” ...he had always had a hankering to see a plant that printed a newspaper in two languages. “I don’t think they can do it,” Noah marveled” (p. 163). This book is a Newberry Medal winner; the three raters would recommend this book to a child.

Winged Moccasins: Story of Sacajawea

The criterion category *Characterization/Stereotyping* (n=165) was found the most,

(see Table XIV, p. 76). For example, “There was enough for all. Food! ... They ate it greedily, hungrily; as though they never expected to taste food, again... Hunters ate at once, what they killed” (p. 23). Inappropriate *Language / Lexicon* (n=79) was mild compared to other books in this study, for example “Hated to leave that little squaw, said one.” “She’s an Indian, every bit of her; but she has fine stuff in her” (p.128). *Historical Inaccuracy* (n=14) was also identified, Native lifestyle was shown as inferior to the whites and not capable or competent in their own cultural ways. Chief Washakie states on page 172, “The white men’s minds are in the light and ours have been in darkness. But we will find the light. First we must lead our people to desire the things that are good for them.” Also, “The three strange buffaloes turned into hideous, shouting, screaming savages!” (p. 31). Another example, “Education means nothing to her. It was almost as if I had accepted all her help through the long journey and then at last tried to rob her” (129). Not all tribes had educational institutions but they did have a system of educating their young. *Cultural Inauthenticity* (n=75), some ethnocentric Western focus on material objects such as beads, furs, robes, moccasins, knife, hides for trading not just for comfort. “A young buck gave me three ponies for her... She does the work of a squaw... You know Chief, that a good squaw is as scarce as a good horse” (p. 30). Women are referred to as squaws or slaves whose main purpose was to tend to the needs and wishes of men or other family members, through out this book. Women are an integral part of Native societies. *Other* (n=4) were family bonds and loyalty among tribal members. Sacajawea endured much hardship and continued to think of others before her own personal needs. “Silly to think a gang of men like us, tough and used to hardships, would be helped or stopped by a squaw” (p. 69). All three raters would recommend this book to older children as they would find several different characters to relate to in the text.

TABLE XIII

FREQUENCY RATING: RIFLES FOR WATIE

SPECIFIC CATEGORY TRAIT:	Rater group consensus	
Characterization / Stereotyping		
Did characters show characterization or stereotyping?	Yes	
Are women portrayed as an integral part of Native society?	No	
Were the "Indians" given ridiculous names?	No	
Were Native peoples depicted as genuine individuals?	Yes	
Total number of times displayed		56
Language/ Lexicon		
Did characters show inappropriate language or lexicon?	Yes	
Dialect has purpose, no stilted language used	Yes	
Were "Indians" labeled friendly or unfriendly?	Yes unfriendly	
Contain offensive or degrading vocabulary	No	
Total number of times displayed		68
Historical Inaccuracy		
Culture respected or presented as inferior to whites?	Yes respected	
Natives competent and capable in both "worlds"?	Yes, throughout book	
Was there anything in text that may embarrass or hurt Native child?	No	
Did the author recognize the diversity of Indian cultures?	Yes	
Total number of times displayed		35
Cultural Inauthenticity		
Was there a western focus on material objects?	Yes	
(p. 94 "mixed-bloods/inter-married whites" lifestyle is compared to "brush Indians")		
Were Indian characters portrayed as individuals with own thoughts, emotions?	Yes	
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	Yes	
Were there one or more positive role models whom the Native child can identify with?	Yes	
Total number of times displayed		57
Other		
Were there other traits or values identified in the book, which were not previously mentioned? (Integrity of main character - Jeff)	Yes	
Will children be able to relate to the characters in the text and illustrations?	Yes	
Would you recommend this book to a child?	Yes	
Additional comments on this book? (Newberry award winner)	Yes	
Total number of times displayed		3

TABLE XIV

FREQUENCY RATING: WINGED MOCCASIN SACAJAWEA

SPECIFIC CATEGORY TRAIT:	Rater group consensus
Characterization / Stereotyping	
Did characters show characterization or stereotyping?	Yes
Are women portrayed as an integral part of Native society?	No
Were the "Indians" given ridiculous names?	Yes
Were Native peoples depicted as genuine individuals?	Yes
Total number of times displayed	165
Language/ Lexicon	
Did characters show inappropriate language or lexicon?	Yes
Dialect has purpose, no stilted language used	Yes
Were "Indians" labeled friendly or unfriendly?	Yes unfriendly
Contain offensive or degrading vocabulary	No
Total number of times displayed	79
Historical Inaccuracy	
Culture respected or presented as inferior to whites?	Yes respected
Natives competent and capable in both "worlds"?	No
Was there anything in text that may embarrass or hurt Native child?	Yes
Did the author recognize the diversity of Indian cultures?	Yes
Total number of times displayed	14
Cultural Inauthenticity	
Was there a western focus on material objects?	Yes
(p. 94 "mixed-bloods/inter-married whites" lifestyle is compared to "brush Indians")	
Were Indian characters portrayed as individuals with own thoughts, emotions?	Yes
Did the text focus on respect, understanding of the sophistication of Native people and their societies?	Yes
Were there one or more positive role models whom the Native child can identify with?	Yes
Total number of times displayed	75
Other	
Were there other traits or values identified in the book, which were not previously mentioned?	No
Will children be able to relate to the characters in the text and illustrations?	Yes
Would you recommend this book to a child?	Yes
Additional comments on this book?	Yes
Total number of times displayed	0

Summary

The findings of this study was to determine the multicultural (Native American) criteria in the sample of books which portray Native Americans published during the 1950s were discussed in Chapter IV. Looking at the total frequency of all six books, the criteria category which appeared the most was *Characterization/Stereotyping* (n=724) closely followed by *inappropriate Language/Lexicon* (n=683) and the criterion which appeared the least was *Historical Inaccuracy* (n=186), *Cultural Inauthenticity* (n=227) and *Other* (n=24). When examining the frequency in which Language/Lexicon found in Tecumseh: Destiny's Warrior criteria "Were Indian's labeled friendly or unfriendly" (n=115) and the least in Winged Moccasins: the story of Sacajawea (n=20). However, Characterization/ Stereotyping the criterion "Did characters show *characterization or stereotyping*" appeared the most in Winged Moccasins: The story of Sacajawea (n=145) and found the least in Rifles for Watie (n=4). Each book evaluated in the study was discussed concerning the specific multicultural criteria found in each book and examples from the books were given. Due to their having the lowest number of *Historical Inaccuracies* Winged Moccasins: the story of Sacajawea (n=14) and Rifles for Watie (n=35) were the only two books that the raters would recommend for children; the other books were found to be more suitable for adults.

Conclusions, Discussion and recommendations will be addressed in Chapter V.

CHAPTER V

SUMMARY, DISCUSSION AND RECOMMENDATIONS

Summary

The purpose of this study was to investigate Native Americans portrayed in six children's literature books, published in the 1950s that are still available for student and/or classroom use in several Oklahoma public libraries serving large Native American populations. Content analysis was used in making this determination.

The purpose, methods, and procedures of this study were based on the assumption that in order to have successful multicultural education we must first identify multicultural literature to be used in that setting (Banks, 1999; LaBonty, 1995; Slapin & Seale, 1992). Students need to be exposed to accurate and bias-free materials; they should also be taught how to identify appropriate literary materials (Charles, 1996; Hirschfelder, 1982, 1992; Hoyt, 1972; Kuipers, 1995; LaBonty, 1995; Scott, 1995; Wilson, 1993). Age-appropriate, quality multicultural children's literature with a Native American theme can be identified through content analysis (Hirschfelder, 1982, 1992; LaBonty, 1995; Reyhner, 1986; Slapin & Seale, 1992; Scott, 1995). The materials collection should be a reflection of the population being served, along with how the collection may affect those students' self-esteem, self-concept and self-image taken into consideration (Hirschfelder, 1982, 1993; Kuipers, 1995; Sader, Allison, Fitzgibbons and Thomas, 1988; Scott, 1995; Slapin, 1992; Slapin and Seale, 1992; Stansland, 1973; and Wiget, 1996).

The first question that this study hoped to answer was “why these particular books published during the 1950s were still in use and on the shelf of the children’s section of each library, rather than in the adult or historical sections?” The answer to the question is not found in the frequency ratings but within the materials selection, procurement (purchase) and cataloging or re-cataloging (placement) and de-accession (removal) process within each library and classroom. The books were purchased during the 1950s at which time there were no specific guidelines for the selection of Native American children’s literature (two of the books were on literary awards lists). Most collections go through a period of “weeding out” by library staff; this could be based on popularity of the material or if the material is found to be “politically incorrect” (personal communication, Ponca City Library, 2004). Two of the libraries (Ponca City and Oklahoma State University) agreed that the books included in this study should be re-catalogued to the “young adult” or “adult” or “historical” sections of the libraries and removed from the children’s collection. Due to the high level of inaccuracies in stereotypes and lexicon Tecumseh: Destiny’s Warrior by David Cooke (1959), Cochise: Apache Warrior and Statesman by E. Wyatt (1953) and Calico Captive by E. Speare (1957) (Sequoyah Children’s Book Award, master list 1959-1960) were deemed to be written on an adult level not appropriate for today’s children.

The second question this study addressed was “how Native Americans are portrayed in the books selected for this study?” The frequency rating of the content analysis used indicates that the multicultural criteria Characterization/Stereotyping (n=724) was seen the most, followed by the category Language/Lexicon (n=683). The part of the Language/Lexicon category identified the most was offensive and degrading vocabulary. This was shown in the form of loaded words that reflect bias or prejudice “squaw,” “primitive,”

“brave,” along with descriptive terms for example, “battles” were won by white men but “massacres” were carried out by Indians. Plus Indian’s were often referred to as “fierce,” “bloodthirsty,” “untrustworthy,” “dirty,” and “ignorant” compared to the white man’s “superiority,” “courage,” “daring,” “heroic,” “orderly,” and “clean”. The characters, narration and cumbersome writing style, even when based on a person from history did not pass the multicultural criteria for acceptable language / lexicon in children’s literature.

The books included in this study were found to be questionable in content and quality - inaccuracies, stereotypes and inappropriate vocabulary, which are quite common in literature for both children and adults, which portrays not only Native Americans but other minority groups. The books in this study may be considered classics reflecting attitudes and language of their time, yet they are inappropriate and offensive by today’s standards.

Discussion

Selection process:

During my visits to various libraries, I inquired about the selection and cataloging process for multicultural children’s literature; one librarian told me that if the illustrations showed at least two children of different skin-tones she catalogued it as multicultural literature. If the text or illustrations depicted someone of Native American heritage regardless of actual story line it was considered to have a Native American *theme*. Another library simply purchased whatever book was an award winner if it fit into their budget. Surprisingly, most librarians did not have a written guideline for selecting literary materials. They procured based on the recommendations in the Hornbook or Booklist or from patron requests. Upon request, I shared the multicultural literature criteria from Council on

Interracial Books for Children, 1980; Everhart, 1998; Harvey, Harjo & Welborn, 1995; and Stitt, 1995. The libraries at Oklahoma State University re-catalogued most books in this study to the historical section or Library Annex. Ponca City Public Library re-catalogued the books in this study to their adult or historical sections. According to the children's procurement specialist at Ponca City Public Library these books were already listed to be re-catalogued and should not have been on the shelf when I visited. Pawnee Public Library has only Rifles for Watie, which is now in the young adult section. Each book in this study was still available from publishing houses such as Amazon.com in spite of their age and bias.

Open hearts and mind:

There is a Cherokee prophecy that discusses the need to bring all people of the world together in harmony; stop the racial and religious disharmony in order to save mankind. How do we do this? We do this by sharing the *teaching* that will reunite us. Multicultural literature is the key to learning and / or teaching others about the diverse cultures, nations and their peoples. Multicultural education and literature is the first step in discovering racial and religious harmony. Multicultural education can be effectively taught through quality literature found at home, in the classroom or in our public libraries. This study only looked at one small aspect of Multicultural literature – the portrayal of Native Americans in literature.

To some extent Native Americans, (as with other minority groups) all suffer from some of the same obstacles - living up to or down to various stereotypes America is known for throughout its history. "Does anyone want to be identified with a class of people that is considered not good enough?" (Richard-Amato and Snow, 1992). Whereas society has defined culture as tradition, mores, values and institutions, it is possible to be poor and not be culturally disadvantaged. Just as it is possible to be financially secure in a middle class

'world' and be culturally disadvantaged, still there are varying degrees of cultural deprivation (Banks, 1999). Several of the *stereotypical* impediments inherited by minorities are sub-standard English, quality of living environment, sex-roles, holiday celebrations, teacher preparation and educational institutions to name a few (Banks, 1999; Buffington Duran, 2000; Scarcella, 1990).

How many people who have lived their entire lives in Oklahoma, know that in 1906, Congress abolished the Oklahoma Cherokee tribal school system when the Cherokee nation was dissolved? As a result its people became U.S. citizens when Oklahoma gained statehood in 1907. Yet, this led to the social, economic and political devastation of this tribe, who went from 90% literacy rate in the 19th century to 5.3 years of schooling by 1968, compliments of the federal and state controlled education of Indians (Huff, 1997, p. 4). How many Oklahoma educators are aware that the Navajo Nation and the Cherokee Nation are as different as the French and the English nations? Often Native Americans are 180 degrees apart in traditions but agree to honor the Creator and all living things, along with the philosophy that there is a respectful manner in which things ought to be done (Chapman, 1998, p 215).

The average classroom teacher is at a disadvantage on multicultural issues facing the classroom today (Banks, 1988, 1999; Buffington Duren, 2000; Collins, 2000; Gagliardi, 1995). Rather than go out on a limb and possibly offend someone, most educators try to avoid the subject or rely on the accuracy of the textbooks, trade books or school librarians for guidance (Banks, 1988, 1999; Berman, 2002; Collins, 2000; Goodwin, 2000). Multicultural based curriculum issues are not required for pre-service teacher education. So in order for teachers to learn about the diverse cultures their students bring into the classroom, teachers

will have to choose to study and learn on their own. With the recent racial themed parties and hazing issues surfacing on campuses in the news, more universities across the country are making available suggested multicultural reading lists for incoming students. But will they read from the list or just blow it off as political propaganda?

While teaching in Illinois, I attended an in-depth workshop on *Building Gender Fairness in Schools: The Impact of Bias in Books* conducted by Beverly Stitt and Illinois Building Fairness Resource Center. Some male students felt I showed preference for the female students and the female students thought I showed preference toward the males. I personally thought I was neutral. This series of workshops not only opened my mind and heart, it helped me to recognize and learn more about multicultural issues. An unparalleled follow up workshop presented by Council on Interracial Books for Children “Guidelines for selecting bias-free textbooks and storybooks” was required by all certified members of our school, even though our school community was 95 % Caucasian. These workshops taught us how to begin building unity in our classrooms which would eventually extend into our communities.

We cannot rewrite history or every book but we can revisit the past to ensure that children’s literature available in our classrooms and public libraries are told in fairness, with truth, accuracy and objectivity. If that means more people writing about their own culture or collaborative efforts by a diverse group of authors, so be it. The research required to write about a race one is not affiliated with takes more time to be done correctly; reading a few hundred books will not be enough. “The best way to know a people is to meet the people” (Chapman, 1998, p. 215). Most educators take religious taboos into consideration but there are cultural taboos that need to be investigated just as thoroughly.

Educators should learn to use the communication precepts of the students' communities and should be aware of taboos, adapting their school activities accordingly (Banks, 1997; Gagliardi, 1995; Gorski & Covert, 1996; Gorski, 2000; Scarcella, 1990; Stokes, 1997; Valdez, 1999). A related problem arises from cultural taboos. When educators do not take into account students' cultural taboos, they may harm sensibilities and provoke feelings of rejection and disrespect. For example - an Exotic Animal handler was invited to a high school located on the Navajo Nation Reservation, bringing a variety of snakes and animals for a "hands-on" experience. He was never allowed to speak and admonished to leave quickly, once the Elders discovered what his agenda included. Looking at or touching snakes in any form is "taboo" for the Navajo people. The high school gym was out of use for several months while a "cleansing ceremony" was performed. The requesting Native American teacher and approving school administrator (Caucasian) were asked to resign by the parent advisory committee and tribal leaders. This could have been avoided with self education about the culture of the students and community in which they lived and worked.

Recommendations

The recommendations for this study are of importance to classroom teachers, librarians and parents. Children's literature, which accurately portrays Native Americans, along with other cultures and ethnic groups, can be used to supplement the curriculum and act as a key to helping eliminate misconceptions and stereotyping previously learned.

This study indicates, through content analysis, that inappropriate bias content is present in the selected works still on library shelves. Educators and parents are reminded to look for literary strength (merit), value, diversity, and accuracy when selecting Native American themed books and materials for children and the classroom. Many books are being

published today on various ethnic groups and it is not possible to find a literary review on everyone. For example, many minority writers are published in small, lesser known presses along with a variety of ethnic publishing houses. As such, the works of these writers may not be reviewed in a large enough publication to make it onto one of the “booklists” used by the average media center specialist or classroom teacher. This does not mean these authors are producing substandard work, it just means it may take more time before they make it into the average classroom or library. Teachers, librarians, and parents must not only learn to make better-informed choices but to train children in how to choose quality literary materials. One must also be aware of how the inaccuracies, language, and stereotypes may be taught through literature found in the classroom, library or at home.

Because of the subjective nature of multicultural children’s literature criteria, readers may interpret portions of a book differently. Whereas, one reader may see a specific instance as acceptable lexicon another may see it as unacceptable. Neither interpretation is necessarily wrong the interpretation is simply subjective. Regardless of the time the books in this study were published, multicultural children’s literature criteria can be used to evaluate literature made available for today’s children.

In the future I would like to conduct a similar study with a planned diverse panel of raters, investigating the entire works of an author from a multicultural background.

Future studies utilizing content analysis or comparative studies to determine acceptable multicultural literature in libraries, classroom or school media centers might include the following:

1. A comparison between children’s literature found on children’s book award master lists, such as Sequoyah Children’s Book Award and Newberry Award winners.

2. A content analysis of African American themed children's literature using multicultural literature criteria guidelines.
3. A content analysis of Asian American themed children's literature using multicultural literature criteria guidelines.
4. A content analysis of Hispanic American themed children's literature using multicultural literature criteria guidelines.
5. A content analysis of children's literature published in the past ten years using multicultural literature criteria guidelines.
6. A content analysis of multicultural themed children's literature published in the past ten years using multicultural literature criteria guidelines and preteen readers/raters.
7. A content analysis of children's literature with children as the reader/raters, using multicultural literature criteria guidelines.
8. A comparative study of two diverse groups (i.e. Hispanic vs. Caucasian) as the reader/raters of children's literature, using multicultural literature criteria guidelines.
9. A comparative study of cultural taboos which may affect a student's educational participation.
10. A comparative study of cultural traditions vs. mainstream educational practices.

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APPENDIX

Appendix I

CODEBOOK

Reviewer's Name:

Title of Book:

Name of Author / Illustrator:

Year of Publication:

Number of Pages:

List of Main Characters:

Theme of the Book:

Count the number of occurrences and note the page number found for each section.

Characterization/Stereotyping

Characterization: A person marked by conspicuous, often peculiar traits.

Stereotyping: By assigning traditional and rigid roles or attributes to a group, instructional materials stereotype and limit the abilities and potential of that group.

1. Did the characters show characterization/stereotyping? Comments and examples

2. Are women portrayed as an integral part of Native Societies? Comments and examples

3. Were the “Indians” given ridiculous names, like “Little Chief” or “Many Moons”? Comments and explain

4. Were Native people depicted as genuine individuals shown? Comments and examples

5. Total number of times characterization/stereotyping was displayed in this book

Language/Lexicon

Language: Form or style of verbal expression; the Native's dialect cannot be presented as substandard English.

Lexicon: The vocabulary of a language, which is free from offensive or degrading vocabulary. (Stunted, stultified = to make look foolish or stupid (Webster, 1994, 715).

1. Did the characters show inappropriate language/lexicon? Comments and examples _____

2. Does the dialect have a legitimate purpose, and does it avoid the stereotypical "Indian stilted language? Comments and examples

3. Were the Indian people labeled as either friendly or unfriendly? Comments and examples

4. Does the text contain offensive and degrading vocabulary used to describe the characters, their actions, their customs or their lifestyles? Comments and examples

5. Total number of times inappropriate language/lexicon was displayed in this book

Historical Inaccuracy

Historical Inaccuracy: Is there more than one interpretation of an issue, situation, or group of people, such as the Native perspective of history and their contemporary life experiences.

1. Was the Indian culture respected, or is it presented as inferior to the white culture? Comments and examples

2. Were the Native people shown as capable and competent in their own cultural ways as well as in the ways of the non-Indian world? Comments and examples

3. Was there anything in this book that would embarrass or hurt a Native child? Comments and examples

4. Does the author recognize the diversity of Indian cultures? Comments and examples

5. Total number of times historical inaccuracies were displayed in this book _____

Cultural Inauthenticity

Cultural Inauthenticity: Accurate portrayal of beliefs, characteristics, activities, fundamental values and behavior patterns unique to a particular group. Opinions are distinguished from facts, and show the diversity of the tribes.

1. Was there an ethnocentric Western focus on material objects, such as baskets, pottery, rugs? Comments and examples

2. Was the Indian characters portrayed as individuals with their own thoughts, emotions, and philosophies? Comments and examples

3. Was there some point when text focused on respect for Native peoples and understanding of the sophistication and complexity of their societies? Comments and examples

4. Were there one or more positive role models with whom a Native child can identify? Comments and examples

5. Total number of times Cultural authenticity was questioned in this book _____

Other

Were there other traits or values identified in the book, which were not among those specifically mentioned? List them and page numbers

Will children be able to relate to the characters in the text and illustrations?

Would you recommend this book to a child? Explain

Additional comments on the book:

VITA

Albertaeve Songbird Santiago Abington-Pitre

Candidate for the Degree of

Doctor of Education

Thesis: AN EVALUATION OF THE DEPICTION OF NATIVE AMERICANS IN
CHILDREN'S LITERATURE PUBLISHED IN THE 1950s

Major Field: Curriculum and Leadership

Biographical:

Personal Data: Born in Osage County, Oklahoma to Pearl R. Abington and
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Education: Attended Pawnee High School, OK, received General Education
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received Master of Science in Education from Oklahoma State
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the Doctor of Education degree at Oklahoma State University, Stillwater,
in May 2005.

Professional Experience: Taught third through sixth grade Title I reading and
math in Houston I.S.D., Houston TX, 1989; senior account clerk in City of
Houston, Houston, TX 1989-1991; taught kindergarten through eighth
grade computer science in Catholic Diocese of Tulsa, OK 1991-1994;
taught pre-kindergarten in Litchfield, IL 1994-1995; taught pre-
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1997; taught third through sixth grade reading in Pawnee Public Schools,
OK 1997-1999; administrative assistant to the dean of the graduate college
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Bureau of Indian Affairs reservation school, Rock Point, AZ 2003-2004;
teaching kindergarten through high school in Ponca City Public Schools,
OK.

Professional Memberships: Kappa Delta Pi, International Reading Association,
Oklahoma Education Association, National Grant Writers Association,
International Society of Poetry and National Education Association.

Name: Albertaeve S. Abington Pitre

Date of Degree: May, 2005

Institution: Oklahoma State University

Location: Stillwater, Oklahoma

Title of Study: AN EVALUATION OF THE DEPICTION OF NATIVE AMERICANS IN CHILDREN'S LITERATURE PUBLISHED IN THE 1950s

Pages in Study: 105

Candidate for the Degree of Doctor of Education

Major Field: Curriculum and Instruction

Scope and Method of Study: The methodology of content analysis was an aid in trying to determine what multicultural criteria was present in the children's literature books, which portrayed Native Americans published in the 1950s and still in use in five public libraries which serve Native Americans. The major focus of this study covered the following areas:

1. Quality children's literature that focuses on various cultures will help children learn acceptance, and tolerance regardless of their ethnic differences and eliminate cultural misconceptions and stereotyping previously learned.
2. The researcher conducted an evaluation of multicultural literature found in five Oklahoma public libraries identified as portraying Native Americans in children's literature published in the 1950s.

Findings and Conclusions: Looking at the total frequency of all six books, the criteria category which appeared the most was *Characterization/Stereotyping* (n=724) closely followed by *inappropriate Language/Lexicon* (n=683) and the criterion which appeared the least was *Historical Inaccuracy* (n=186), *Cultural Inauthenticity* (n=227) and *Other* (n=24). When examining the frequency in which Language/Lexicon found in Tecumseh: Destiny's Warrior criteria "Were Indian's labeled friendly or unfriendly" (n=115) and the least in Winged Moccasins: the story of Sacajawea (n=20). However, Characterization/ Stereotyping the criterion "Did characters show *characterization or stereotyping*" appeared the most in Winged Moccasins: The story of Sacajawea (n=145) and found the least in Rifles for Watie (n=4). Due to their having the lowest number of *historical inaccuracies* Winged Moccasins: the story of Sacajawea (n=14) and Rifles for Watie (n=35) were the only two books that the raters would recommend for children; the other books were found to be more suitable for adults.

Advisor's Approval: Dr. David Yellin