HOW CAN A TEACHER BEGIN TO HELP HER KINDERGARTEN STUDENTS GAIN "AUTHENTIC" CULTURAL UNDERSTANDINGS ABOUT NATIVE NORTH AMERICANS THROUGH CHILDREN'S LITERATURE?

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Reading and Language Doctoral Program

Submitted in partial fulfillment

of the requirements of

Doctor of Education

in the Foster G. McGaw Graduate School

National College of Education

National-Louis University

June, 2006

Abstract

The goals of this *Action Research* study were to understand how to create an anti-bias curriculum project focusing on Native North Americans and how to teach children to recognize stereotypes in children's literature, while using *The Project Approach* (Helm & Katz, 2001) to do the formative curriculum development. The study weaves together three evolving story lines that were used to inform the teacher/ participant researcher's growth: a.) the story of what was learned during the creation and enactment of this curriculum with the children; b.) the use of the discourse strategies (Daiute & Jones, 2003) to understand and to highlight the development of children, and c.) the way to identify, analyze, and use authentic literature for children. This month long research project involved 29 kindergarten children in two separate heterogeneous groups (morning and afternoon classes). The children in this study included special needs, English Language Learners, and a blend of ethnic, cultural, and religious backgrounds. Various methods of data collection and sources of data were used: children's drawings, interviews (both individual and group), large group discussions, small focus groups, and teacher observations. An analytical framework was developed to differentiate culturally authentic, ambiguous, and inauthentic children's literature based on expert researchers' points of view. The major finding about the children was twofold: a.) when they became more critical of the Native American books, they showed less bias toward Native Americans as a cultural group; and b.) Daiute & Jones, (2003): "Discourse Strategies" (identifying, contextualizing, broadening, practicing, empathizing, universalizing, distancing, avoiding, and

personalizing) were highly beneficial as an analytical lens to illuminate the students' development and simultaneously inform curriculum development in the unit. The major finding about the educator revealed that when working as the teacher/ researcher using *The Project Approach* to teach, one could incorporate the children's ideas into the construction of the unit, make more appropriate adjustments to that curriculum and thus become more engaged when teaching the unit as well as better able to assess the students' learning progress. (Includes 12 tables, 21 figures, Children's Literature Bibliography and Categorization Chart, and Curriculum Planning Matrix).

Acknowledgments

With sincere thanks to my dissertation committee who assisted me in the journey of my research and writing: Dr. Junko Yokota, my Advisor and Chair, Dr. Susan Jungck, Dr. Ruth Quiroa, and Dr. Anne Bennison; to my dear family who supported and encouraged me on this journey; to my school district mentor, Dr. Theresa Fournier, who inspired me to begin this journey; and finally to the memory of my father who always told me that education was the key to success.

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Chapter 1

Introduction

> It is in the shelter of each other that the people live.
> IRISH PROVERB

> Each time a person stands for an ideal, or acts to improve the lot of others, or strikes out against injustice, he or she sends a tiny ripple of hope. And crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.
> ROBERT KENNEDY, 1966

Citing an old rabbinical commentary, former kindergarten teacher Vivian Gussin Paley wrote, “The moral universe rests upon the breath of school children” (Paley, 1999, p. 58). In her book, she wrote about the generosity of spirit children exhibited during ordinary daily events. The daily events were full of importance as one life touched another and began a chain reaction of caring deeds toward others (Miller, 2002).

Children enter school open to new ideas but they have already formed their personalities. They have definite thoughts and feelings about what they like or do not like about other people. Prior knowledge and experiences from family and socioeconomic, religious, gender, racial factors have helped form each of these children’s views of people. Children’s attitudes are affected by cultural diversity, social justice, and caring issues. The literature used in classrooms should reflect these issues.

Purpose of the Study

In this study, I attempted to understand the attitudes that kindergarten students learn through children’s books. The key question of my research was: How can a teacher begin to help her kindergarten children gain “authentic” cultural understandings about Native North Americans through children’s literature? When I use the word

“authentic,” I am using both the original dictionary definition “reliable and valid understandings” (Webster, 1982, p. 49) and a contemporary cultural definition, “the realistic depictions of a people true to their culture” (Sims Bishop, 1997, pp.16-17). As a result of my research, I became better equipped to develop curricular implications for teaching children about First Nations peoples or Native Americans and to reflect on how this knowledge influenced me as a teacher.

In schools today, Native Americans are studied because they are an essential part of our American history. Native Americans have always furnished inspiration and characters for writers of American literature. We now celebrate the oral storytelling tradition influenced greatly by Native Americans. Their sacred attachment to the earth is ever present as we become more aware of our role in the care of today’s environment. Native Americans are an important part of our culturally democratic curriculum (Stensland, 1973).

Background of the Study

I first became interested in this topic in 2001 when I read and reviewed the book *Waterlily* (Deloria, 1988) for a book club. During my research on the author, I learned that she was a member of the Lakota (Sioux) tribe. Speaking all of the dialects of the Sioux tribe, Ella Deloria published her first paper on the ceremonies of Native Americans in 1928. The same year, she began working with anthropologist Frank Boas, which led to her interviews and collection of stories from the elders in many tribes. Later, Deloria and Boas coauthored an article on Sioux linguistics. The Indian Achievement Award honored her work with the Bureau of Indian Affairs. Her informational texts on Native Americans continue to give scholars insight into the lives

of people of Indian, Native American descent or the First Nations as many wish to be called today (Deloria, 1998).

Learning about Ella Cara Deloria led me to read many nonfiction books about Native Americans. As a child, I had learned only that Native Americans had resisted the westward expansion of Europeans. I had never been exposed to the First Nations point of view. Even the curriculum that I had been teaching to young children focused on the glorious day of Thanksgiving. Only through my research did I learn that the holiday is not one revered by Native Americans. What lessons had I and other teachers been presenting to students? What about the fictional picture books that I had read to my classes every November? Many discrepancies between historical and present day Native American life began to come into focus in my study.

As an adult with a better understanding of Native Americans, I was troubled that today's students could still have experiences similar to mine. Could I help children learn to discern the stereotypes that I had discovered when reading inauthentic books? Because I could find few studies on the teaching of Native American culture to young children, I became interested in developing my own curricular unit. This is the reason I chose to focus my research to help children to gain an understanding of Native North Americans using authentic children's literature.

Native American Literature

Native American literature is an important part of multicultural literature. Many different ethnic groups are represented when one reads multicultural material. There are two definitions for multicultural literature: literary and pedagogical. The literary definition tells us that multicultural literature includes literary works explicitly about varied societies

(Cai, 2002). How many social groups should be included? “Multi” can mean that the works are only about people of color or it can mean all-inclusiveness where all literature is multicultural (Fishman, 1995, p. 79). The pedagogical definition tells us that the term includes a group of works used to make the mainstream culture more pluralistic. The prevailing opinion is that all-inclusiveness is the best way to view multicultural literature.

There are three views on the definition of multicultural literature. The first gives the view that multiple + cultures = multiculturalism, which would include as many cultures as possible with no difference between dominant and non-dominant groups. The second view advises the reader to move away from a focus only on racial and ethnic issues in multicultural education (Cai, 2002). The third view, which I agree with, tells us that every human being is multicultural and all literature is multicultural (Fishman, 1995).

When we view all literature as multicultural, we can form a multicultural perspective and ultimately, achieve diversity and equity in education.

> Multiculturalism involves diversity and inclusion, but more importantly, also involves power structure and struggle. Its goal is not just to understand, accept, and appreciate cultural differences, but also to ultimately transform the existing social order to ensure greater voice and authority to the marginalized cultures and to achieve social equality and justice among all cultures so that people of different cultural backgrounds can live happily together in a truly democratic world (Cai, 2002, p. 7).

There is a definite need to focus on the non-dominant cultures in our society. For readers from the dominant culture, focusing on the “other” should eventually lead to a change in perspective. “To place pluralism at the core of education, we need more, not less, multicultural literature” (Cai, p. 16). When children are exposed to literature that does not have cultural authenticity, they are viewing stereotypes in those books. A

stereotype is “a pejorative term that denotes an oversimplified generalization that trivializes individual differences and complexities” (Cai, p. 69). The agenda of the individuals in the dominant culture has been served by the stereotypes created to influence popular understandings. Historically, the stereotypes of Native Americans as “noble savages” were created to justify displacing their people.

Literature can be created to reflect a political agenda. We can often see that “the rise of multicultural literature is a political, rather than a literary, movement” (Cai, p. xiii). Books written today still carry the dominant culture’s viewpoint. Neil Waldman's *Wounded Knee* (2001), a white person’s historical material about the 1800s battle in South Dakota, gives the reader a different perspective than the Native American record of the massacre of innocent women, children, and elderly people. This stereotyping leads to political discrimination and persecution against Native Americans.

The image of Native Americans through some children’s books, television programs, movies, comics, advertisements, games, and toys gives children a skewed perception of native peoples. In a 1975 study, The League of Women Voters found that the majority of children had misconceptions about Native Americans. A full 69% of the kindergarten students had a traditional image of American Indians dressed with feathers; and 43 % of them thought that an Indian lived the way they always did (Hirschfelder, Molin, & Wakim, 1999). Many of the fifth graders surveyed believed that Native Americans lived by hunting and dwelling in tipis.

A more recent study showed how non-Native American children still had a distorted image. The interview responses were “They'd be wearing feathers,” “They'd have war paint on,” and “They'd be carrying a tomahawk” (McElmeel, 1993, p. 39). Not

only do non-native children have distorted images, the self-concept of native peoples is lowered and parents have a difficult time instilling positive information about the cultural heritage to their children (Cai, 2002).

The demoralizing image of the Native American as a plaything denies them their dignity. Recent books, such as *Ten Little Rabbits* (Grossman, 1991) show cute little rabbits dressed up like Indians for children to count. *The Indian in the Cupboard* (Banks, 1980) features a white boy's plastic Indian figurine as a toy in his fantasy world. Would Native Americans be proud of these depictions in books? Do the simple, stylized artistic images in *My Very First Mother Goose* (Opie, 1996) and *Amazing Grace* (Hoffman, 1993) reflect real Native American life today? Or are the cute bunnies wearing headbands and selling blankets stereotypes? Is the lead character dressed as Hiawatha in a play without stereotype? "The continued publication and popularity of books stereotyping oppressed groups carry the unmistakable message that the tradition of prejudice and racism is deep-rooted in the collective conscious of the dominant culture and entrenched in the cultural industry of children's literature" (Cai, 2002, p.73). There is a long history of stereotypes that sends socio-political messages.

Cultural Authenticity in Literature

Cultural authenticity is critically important when evaluating multicultural literature. Books should be rejected if the content and illustrations abuse a culture. Authors of multicultural literature are actually messengers but sometimes unknowingly impose their own beliefs and values in their works. A prime example is the Susan Jeffers book *Brother Eagle, Sister Sky* (1991). When I spoke with the author at the Halloran Reading Conference (June 1992), I found that she had honest intentions when she asked Plains

Indian children to pose for her illustrations. She said that she translated the words of Chief Seattle into a book she felt would be more understandable to children. Unfortunately, the book contained some errors. Chief Seattle's tribe lived in the Pacific Northwest; his words were changed from their original environmental meaning, and in fact, were taken from a speech about pollution written in 1972 by a white screenwriter from Texas (P. J. Deloria, 1998). Chief Seattle never wore a Plains Chief headdress with many feathers as the book claimed. "Some multicultural books fail, not because the authors are unimaginative but because they have not acquired the culturally specific perspective" (Cai, 2002, p. 42).

Insider writers, those who write about their own cultures, can also fail to avoid stereotypes when they misrepresent cultural facts. For example, Jamake Highwater's book, *Ceremony of Innocence* (1985), tells a story about the post-Wounded Knee world where the women characters are unable to cope with life on any level. Although this native author has been questioned as to his true cultural background, he has been regarded highly in the past for his work (Slapin & Seale, 1992).

Those outside of the culture can achieve culturally true results by not only relying on imagination but also drawing on direct or indirect experiences of reality in the lives of the characters. Specific experiences related to each tribe and not general "Indian" facts or ideas are essential. One such outsider, Paul Goble, has earned the respect of Native Americans because his series of Iktomi tales (Goble, 1988a, 1988b, 1989, 1991a, 1991b) or stories, such as *Her Seven Brothers* (Goble, 1988), were researched while he lived in the western United States. Paul Goble's perspective is that of the Native American whose tales he is telling. His stories entertain and instruct about Native

American culture at the same time.

According to educators, children's literature is evaluated by two functions: its entertainment value and its instructional content. Books should contribute in a positive way so that children can learn to understand and appreciate the cultures of others. A book can have great literary value and also be culturally correct but not appropriate to use with children who do not have the depth of understanding in their evaluation. That is, books need to be developmentally appropriate or else they can have harmful effects on the young reader.

Literature containing negative images and experiences can, however, give the reader a positive appreciation of other cultures, such as in *The Heart of a Chief* (Bruchac, 1998). Negative characters in this insider book do give the child reader a realistic picture of Native American life (Cai, 2002). Yet many other outsider books do have cultural inaccuracies and stereotypes from a dominant culture's point of view. As part of the popular "Dear America" series, *My Heart Is on the Ground: The Diary of Nannie Little Rose, A Sioux Girl* (Rinaldi, 1999), received high commendation from major review journals. But Oyate, the highly respected Native American organization panned this book because it gives the dominant white viewpoint about the Carlisle Indian Industrial School. In the 1800s, children were forced to attend schools far away from their own families and many children died at these schools. Yet the book talks about the need to civilize the natives and help them to be like the white man (Cai, 2002). This story is not culturally correct and would repel a Native American reader. From the Native American historical perspective, the children's experiences in the schools were quite different from the white historical perspective.

Cultural Transformations

> Even in basal textbooks, hegemonic ideologies of the dominant class frame the way historical and cultural material is written. In schools, as in other institutions, these ideologies hide behind the following forms: the claim of the dominant classes that their interests stand for everyone's interests; the claim that conflict is only occurring outside of the political realm; and the claim that forms of beliefs, attitudes, values and practices of the dominant group are universal and natural (Giroux, 1981, p. 24).

When sociopolitical critics expose the interests of the dominant culture, they might be accused of politicizing literature; actually, they are pointing out the political inequality and injustices in the text (Cai, 2002).

Culture can be the mediation between a society and its institutions, such as schools, but it may become a way for power to be used unequally to produce other meanings and practices in the interest of the dominant group. Culture then can be defined as antagonistic relationships that are a part of a complex of socio-political institutions that enable yet limit human action (Giroux, 1981). People struggle to shape their own lives while being controlled by the social and political forces in their environment. How can children be taught to recognize these inequities and make an impact on the system of power relations?

In cultural practices, Cole refers to “the dual process of shaping and being shaped through culture” (1996, p. 103). These cultural practices are not neutral because the shaping includes values about what is natural and morally right (Miller & Goodnow, 1995). Participants are transformed when they enact these practices. The word transformation here describes the process by which cultural practices and activities, including social and cultural norms and expectations, are changed by people as they develop new learning (Guberman, Rahm, & Menk, 1998). Learning about non-dominant

cultures through multicultural literature can enable the transformation of children as they remove cultural barriers to step into the world of “the other” successfully.

One culture is separated from another by three kinds of borders: physical, cultural, and inner (Cai, 2002). Physical borders are physical and/or geographical. Moving into a new country to learn about other cultures is a physical process. If one learns to appreciate cultural differences such as those in others’ history, belief system, traditions, values, and experiences, a cultural border has been crossed. The inner border can be the most difficult to change. Our minds can contain negative feelings such as fear, bias, or prejudice that keep new understandings of the cultures of other people on the other side of the inner border. Not only do adults need to cross these borders, we need to teach children to broaden their own visions and outlook as they grow to be a part of a pluralistic world.

In the past, people of the non-dominant cultures were required to dissolve into the mainstream culture. Native Americans in the 1800s were forced to learn about the dominant white culture as shown in the book, *Indian School: Teaching the White Man's Way* (Cooper, 1999). Non-dominant children from minority cultures are still alienated by our educational system. Educators believe that we need to move from our mainstream culture so that we can help children find the multi-cultural bridge of acceptance and respectfulness. In this way we can find the shared human universals (Cai, 2002).

Professional Significance

When researching the topic of Native North Americans, I was unable to find authentic unit plans for elementary school. The children’s literature found in past units included authentic as well as inauthentic books but no evaluation materials to help the

teacher choose wisely. The Barnabas and Anabel Kindersley/UNICEF book (1997), *Children Just Like Me: Celebrations*, does not have any information about Native Americans. *Kids' Multicultural Art Book: Art & Craft Experiences from around the World* (1993) by Alexandra M. Terzian, features multiple art activities that were used in the past. Many books have unit lessons which include simple art activities, food festival ideas, and costume pictures showing Native Americans as they lived in the 1800s. In a few cases, I found discussion of the teacher's role in planning and implementing lessons, but the personal reflections of teachers and students were not highlighted. I wanted to know why the lessons worked and which books would be the most valuable for teaching those lessons about Native Americans. I believe that my study will give teachers an insider viewpoint of the process of creating a unit with an annotated bibliography of appropriate unbiased books for the early elementary age child.

Throughout this study, I will discuss my reflexive role in the reading of Native North American children's literature, during the teaching of that literature, and in the data analysis of the interviews and the illustrations made by the children. The possibilities for curricular changes will be demonstrated by data presented in this paper. It is my hope that the results of my research can inform other education professionals about the importance of teaching unbiased viewpoints for all multicultural literature, and how to go about it.

Overview of Methodology

This *Action Research* study focuses on the phenomenological worldview question: How can a teacher begin to help her kindergarten students begin to gain authentic understandings of Native North Americans through children's literature? I

attempted to understand the children's experiences from their own points of view, the emic perspective. This case study of my kindergarten classroom includes empirical data from my students. As *Action Research*, the framework for the development of the curricular social studies unit on Native Americans was planned ahead of the teaching but the implementation transpired during the teaching. Through the collection of documentary evidence, I assessed the children's attitudes about Native Americans through their responses during interviews and discussions, by their illustrations of First Nations people, and during our study of culturally authentic, ambiguous, and non-authentic children's literature. At the same time, I also broadened my own understanding of the kindergarteners' conceptual growth and learned how to facilitate this growth as I noted my own teacher/participant reflections during the unit.

Critical Race Theory was an important component in the conceptual context of my research. Critical theory of race blends the practical and curricular social science. The practical philosophy looks at the ethical and political life (praxis) with social action to be undertaken as a result. Helping children to begin to see the historical struggles and modern day expectations of the indigenous people in a dominantly controlled white society develops powerful concepts. Relating these new ideas to the literature written by the insiders and outsiders of the culture assisted the children in their development of anti-bias attitudes. My specific research questions for this study were: What can I learn about using literature to influence how children begin to develop perceptions of others? What can I learn about teaching children to discern bias in Native American children's literature? What can I learn about helping children develop attitudes about people who are not present and culturally different from themselves? What can I learn about

creating an anti-bias curricular unit to incorporate an understanding of other people as reflected by their literature?

As teacher/participant/observer, I taught my regular kindergarten students at a K-3 elementary school of 300 students in a suburb of a large metropolitan city in the United States. (The permission slip for student participation is reproduced in Appendix C. For purposes of confidentiality, the school has been given the name Glen School.) The research participants were heterogeneously mixed based on ability, age, and gender in two half-day classes of approximately 15-20 students each. The unit was taught in November, 2004 in a developmentally appropriate *Project Approach* curriculum format. Several tape-recorded interviews of individuals, small groups, and large groups were collected during the unit. Drawings depicting Native Americans were created by the children. Gesell's (1974) child development evaluation work and the Goodenough-Harris (1963) *Draw-a-Person Test* served as sources for developmental analysis of the children's illustrations. I observed and took field notes of the children taking part in art and drama activities. Although the unit was planned, the daily lessons were continually developed and adapted depending on the input of the students. I taught children to look for stereotypes in the illustrations, factual information, and fictional representation of the literature. I tried to enable the children to gain a sensitive awareness of Native Americans through their literature.

In carrying out the research design, I conducted this curriculum development project to not only assess what I was learning as I developed an anti-bias unit focusing on Native North Americans, but also to help the children reflect on their own progress in recognizing the similarities and accepting the differences of people who live in our rich

cultural society. The data collected in this *Action Research* case study of my classroom related what I was seeing as a teacher of the unit and what I was learning about the children's attitudes on the theoretical topic of race. I attempted to create a valid unit of study to help students discern stereotypes about Native North American literature.

Definitions of Key Terms

Following is a list of terms important to the study. Each term is followed by a discussion of the ways in which the term is used. In some cases, examples are provided as well.

Accuracy: when the text and illustrations correctly present information about Native Americans. In an informational text on the modern Native American child, the dress would not differ from any other American child at school or play, e.g., jeans, shirt, skirt or dress worn without fancy ornamentation (Reese, 2001).

Ambiguous: refers to books that are not authentic but not completely inauthentic on several levels: content (not specifically denoting a tribal group) or image (not illustrating cultural values).

Authentic: refers to the realistic depictions of characters and cultures with regard to physical appearance, behavior, attitudes, values, language, and beliefs that are true to their cultures. Authenticity is considered in an entire work (Sims Bishop, 1997).

Culturally specific: refers to books focusing on a specific tribe (e.g., Lakota/Ojibway) instead of a general name such as Native American or Indian (Reese, 2001).

First Nations peoples: refers to the native peoples who first inhabited North America before the advent of the Europeans. It is the term preferred in Canada and has

recently become more widely used in the United States. Of course, tribes prefer to be called by their own names whenever possible (Hirschfelder et al., 1999).

Hegemony: refers to the process in society whereby a fundamental class exercises ideological control over related classes through its intellectual and moral leadership. It also refers to the relationship between the dominant and dominated classes. Europeans used control over the resources of indigenous people when the Native American lands were seized. The white European view became dominant and limits were placed on any opposition to educate the children of the dominated Native Americans or to convert the people to Christianity (Giroux, 1981).

Inauthentic: refers to books that violate the integrity of a culture.

Multicultural literature: consists of the literary and pedagogical definitions. The literary definition refers to literary works that are about other cultures inside of the main cultural dynamics. The pedagogical definition refers to a group of works used to change the monopoly of the mainstream culture and make the curriculum pluralistic (Cai, 2002, pp. 3-5).

Native North American: refers to the indigenous cultural groups of North America. In the past, the terms American Indian or Native American had been used. I prefer to add the word North to the title to differentiate it from the Central and South American portion of our continent.

Psychological constructivism: a view which “focuses on the ways in which meaning is created within the individual mind, and how that shared meaning is developed within the group process” (Richardson, 2003, p. 1624).

Representation of Native American: refers to an illustration of an object, animal

or person depicted as Native American (Reese, 2001).

Stereotype: denotes an oversimplified generalization that demeans individual differences and complexities. Usually a pejorative term, an example would be characterizing a Native American as always having red skin and speaking with a short "Ugh!"

Chapter 2

Literature Review

> We want to let others know that we are still alive as a nation, that we have not been killed off. Regardless of the hard times we have gone through, we still have our ways, our knowledge, our wisdom, and our elders.
>
> CECELIA FIRE THUNDER, LAKOTA NATION, 2001

How can a teacher begin to help students gain a multicultural understanding of authentic children's literature? How can a curriculum be written to encourage children to evaluate literature with an anti-bias viewpoint? In this chapter, I discuss the modern perspective about why teaching about cultural differences is important, how multicultural literature promotes global identification, the historical perspective in education, curricular issues influenced by racial stereotypes, racial and ethnic understandings, the development and importance of *Critical Race Theory*, ethnographic studies of Native American teaching, and the need for critical literacy in social justice issues. Educators believe that young children benefit from being taught a culturally democratic curriculum. A constructivist curriculum helps children to build meanings that reflect the diverse cultures of American society. I believe that teachers need to look at literature that reflects the heritage of a people and be aware of the message books can send to children.

Modern Perspective of Ethnic Identity

In *Other People's Children* (1995) Lisa Delpit asks, "How can we lessen the 'modern prejudice' that pervades our society, alienating and disempowering large segments of our population?" (p. 124). If adults worry about the events of war, economics, and politics, then what about our children? "It has become increasingly

difficult to maintain classrooms as self-contained magical worlds - places filled with Harry Potter fantasies, suspended in time, and isolated from the harshness of that other world outside. Children need our strength and support" (Miller, 2002, p.746).

> In 1989, the United Nations formally adopted the UN Convention on the Rights of the Child, an agreement consisting of 54 articles that define what every child needs. Countries that ratify the convention promise to strive to furnish the basics of food, water, and shelter. They also pledge to provide all children, boys and girls equally, with an education and health care; to protect them from wars, exploitation and abuse; and to guarantee their right to a name, a nationality, and family.
>
> Thirteen years after its introduction, the Convention on the Rights of the Child is the most widely accepted convention in the history of the United Nations. A remarkable 191 of 193 member countries have ratified the agreement. Which two have not? Somalia. And the UNITED STATES (Burke, 2002).

If the world understands the rights of the child and is striving to create a better life for every child, why hasn't the United States publicly acknowledged its agreement? Of course, political matters focused on the document's wording or the financial responsibilities required by signatories may be the cause. Could the United States government disagree with the premise of Article One, that all humans are born free and equal in dignity and rights?

> The focus is on the individual. One does not ask how he should treat human beings in order to have a well-ordered society. Rather we ask how to organize society to ensure the development and well being of the people. This has been fundamental to the UN's approach to human rights and economic development for the past fifty years (Robinson, 2003).

Multicultural education is one way to insure that the human needs of children are being met.

Literacy is at the top of the policy agenda of the United States (Au, 2000). Does the government directly confront the deep inequalities that exist in schools? Our leaders would benefit from a deep commitment to social justice and equal access to resources

for children. The key elements of multicultural education are ethnicity or national origin, social class, primary language, gender, religion, age, geographic region, urban-suburban rural setting, and exceptionality. “Three of these cultural variables - ethnicity, social class, and primary language - are consistently related to schools’ difficulties in serving students well and bringing them to high levels of literacy” (Au, 2000, p. 835). The “students of diverse backgrounds” account for about 35% of the total enrollment in pre-K through Grade 12. Many of these children grow up in poverty. “A gap between the literacy achievement of students of diverse background and students of mainstream backgrounds has long been recognized” (Au, 2000, p. 835).

Every child comes to school with a conscious or unconscious ethnic identity. Educators believe that this identification must be recognized and respected by the teacher and become the basis for classroom learning activities. Differences must be acknowledged rather than ignored. Once children have addressed their own ethnic identifications, they are ready to develop family, local, and finally, national identification. The national identity of the individuals requires their understanding and commitment to democratic ideas such as human dignity, justice, and equality. Here the focus is on becoming effective members of a democratic society. An individual’s strong national identification is essential to his/her development of a global identity (Banks & Banks, 2001). With a global identification, children can become better citizens of the world.

Multicultural Education

Multicultural literature is one important way to develop global identification. Although one could say that the early movement began as far back as the 1880s when George Washington Williams wrote his history of African Americans, the multicultural

education movement came to the forefront in the 1950s. It was designed to help African Americans and other ethnic groups become part of America's melting pot. "Their goals were primarily assimilationist through the reduction of prejudice" (Ladson-Billings & Tate, 1995, p. 61). The civil rights unrest over desegregation of the 1960s also brought the desire to offer black studies at the university level. Gender and other ethnic minority studies soon followed. Multicultural literature for younger children began to flourish in the last two decades. Nieto (1992) placed multicultural education in a sociopolitical context when she said that multicultural education should be basic education for all children. A curriculum needs to challenge and reject racism and other forms of cultural discrimination and affirm pluralism. This change should become part of the curriculum and instructional strategies. The interaction between teacher and students becomes a praxis as the basis of a social change by continuing to foster social justice.

Today the term multiculturalism is used interchangeably with diversity in schools (Ladson-Billings & Tate, 1995). Components of a multicultural curriculum include ethnic, minority and women's studies; bilingual education and English as an additional language; cultural and global awareness; human relations and conflict resolution; and special education.

The U.S. National Educational Goals (1995) proclaim that excellence and equity are necessary in student achievement. The excellence depends on the child using higher-level thinking skills in relation to understanding text; equity looks at the improvement in the achievement of students of diverse backgrounds compared to the level of the typically developing child. There has been a great consensus among United States policymakers about the need to narrow this achievement gap. There has been

no agreement on the *way* to narrow the gap. According to Au (2000), “Groups on the far right of the political spectrum attempted in the 1990s to dismantle affirmative action programs and to promote a meritocratic concept of equity, without regard to issues of cultural bias and community power” (p. 836). These groups argued that educational resources should be concentrated on those most able to contribute to society in the future. These are identified as the students who are from the higher socioeconomic income levels. In this view, equity and excellence are seen as competing goals. Policymakers often ignore the low achievement of students of diverse backgrounds. This trend moves us away from an equal, democratic view of education.

History is the study of all people but the central problem is the way teachers have traditionally chosen to incorporate diverse people and their perspectives in the curriculum. Teachers can make them adjuncts to the main story rather than as a central part of our country’s story (Pettis-Renwick, as cited in Darling-Hammond, French, & Garcia-Lopez, 2002). In a country which believes in equal rights and the opportunity for each of its citizens to improve our conditions, teachers can be encouraged to try to help all students achieve academically, socially, and politically.

Historical Perspective of Education

John Dewey (1859-1952) wanted a meaningful education for all, where students were connected to nature, learning habits from the social group, being moved into the larger society, and being motivated to “learn by doing.” He believed that all students should be allowed to get the education they deserved. This progressive idea was democratic because all students would have an equal voice. Dewey’s ideas on education in a diverse society built on the uniqueness of each ethnic group and the

connections between the groups. He believed that each educated individual is a social individual and that society is a union of those people. He believed that one should experience the perspectives of another and by that connection, to develop understanding and appreciation for that person's experience and understanding of the world (Darling-Hammond, 2002).

Dewey went on to say that a society's multicultural membership must have individuals who have an equable opportunity to receive help and to give help to others (as cited in Reed & Johnson, 2000). If one is isolated, life becomes a formal institution. Dewey believed that "A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience" (p. 104).

As our nation has become more diverse, education has in many ways remained the same. There is a need to repair social fabric by looking at education as democratic. Educators believe that there is a need to provide social dialogue and an understanding of diverse points of view. "Most schools, however, are poor places in which to learn democracy. They often illustrate authoritarian and coercive forms of social control and social stratification both across schools and across tracks within schools" (Darling-Hammond, 1997, p. 30). Tracking and assessment plans that leave out consideration for minorities provide a separate and unequal educational experience. Public education's mission was to develop an intelligent populace, as Thomas Jefferson understood: "…popular intelligence coupled with democratic decision making provides the best protection against tyranny" (p. 31). All people need to be able to debate and decide between ideas, understand the common good, and to make judgments that move democratic ideals ahead (Darling-Hammond, 1997). Children will then grow up to

be able to manage complex social systems.

Darling-Hammond (1997) goes on to say that the process of change is definitely constructivist, i.e., knowledge is co-created by teachers and students in the classrooms. Each school community struggles with new ideas to develop the deep understanding demanded by major changes in practice. Since we have many more ethnic and cultural groups represented in our school populations, schools adapting will offer optimal learning experiences. In order to be successful, teachers can embrace all the changes in our society.

The process of change requires adults in schools to examine their own viewpoints. Fullan (1994) has observed that teachers must work to achieve greater clarity and coherence in their own minds. Building a system of schools to educate contemporary society invites teachers to teach for understanding and to teach for diversity while learning constructively together as professionals. (Darling-Hammond, 1997).

Teaching for diversity does encourage cultural responsiveness. Cultural responsiveness was found to be important in the Farr research studies (1991). Students of diverse backgrounds often did not do well in school because of a mismatching between home and school culture. If lessons were conducted in a manner responsive to home culture, learning opportunities were improved. Ladson-Billings (1994) found that teachers who were outsiders to a culture could learn to teach in a culturally responsive manner, if they accepted the home language, interacted with high expectations, saw that storytelling and question answering are different for different cultures and helped students learn from peers. The following seven recommendations were found to help

literacy learning:

1. Establish ownership of literacy as the overarching goal of the language arts curriculum.
2. Recognize the importance of students' home languages and promote literacy.
3. Increase the use of multicultural literature in classrooms.
4. Promote cultural responsiveness in classroom management and teachers' interactions with students.
5. Make stronger links to the community.
6. Provide students with authentic literacy activities and instruction in specific skills.
7. Use forms of assessment that reduces bias and more accurately reflect students' literacy achievement (Au, 2000, p. 839).

Schools should have "active in-depth learning, authentic performance, attention to student, development, appreciation for diversity, collaborative learning, collective school perspective, structures for caring, support for democratic learning, and connections to family and community" (Darling-Hammond, 1997, p. 32). When "the individual learner is the central focus-the star of the lesson…then the lessons have an outstanding chance of helping children grow intellectually and emotionally" (Hackett, 2001, p.1). How can teachers motivate the learner? Alfie Kohn says that the "three components of motivation are collaboration, content, and choice" (1993, p. 198). Children like to feel a part of the planning and process of learning. Children have lives outside of school and come with their own perspectives, points of view, and ways of making meaning. Using "constructivist" teaching based on the work of Dewey and Piaget, Kohn says: "People learn by actively constructing knowledge, weighing new information against their previous understanding, thinking about and working through discrepancies (on their own and with others), and coming to a new understanding" (p. 219).

Cornell West has written about his vision of an ideally educated individual "…his

prophetic thinker, is one who lives in and understands building bridges in varied worlds" (Reed & Johnson, 2000, p. 173). Educators can help children bridge from their insider knowledge to an understanding of the outsider world. West was influenced by Dewey, who believed that humans need to work with society to improve it. Cornell West also tells us his second component of prophetic thought: the need for human connections. Students need the human touch rather than an abstract study of humankind. When students really get to know their classmates and engage in personal investigations about past happenings and present crises and dilemmas they learn what choices people have or are making in their day-to-day lives. They become more likely to make intelligent choices. When teachers and students create a bond with each other, the learning possibilities are limitless.

Nel Noddings has looked at the importance of caring relationships for teaching and learning (Reed & Johnson, 2000). Teachers can be the caregivers in the classroom, not just presenters of a reformed curriculum. Noddings continues to say that "our current disciplined and standards-based approach is failing" (2000, p. 245).

Children will always learn at different levels no matter how well the teacher presents the subject matter. Noddings has an alternative vision, one based on the domains of caring "…for self; for intimate others; for associates and distant others; for non-human life, for the human-made environment of objects and instruments; and for ideas" (Noddings, as cited in Reed & Johnson, 2000, p. 246). When children learn about what they are interested in, they will grow into adults who care about other people and the world.

What about justice in relation to caring in life? Kenneth Strike (1999) says that

justice aims at a fair society where people are respected as equals and where there are mutually agreeable conditions of cooperation. Justice is universalizing where good reasons can be generalized to all similar cases. Universality does not reject the caring idea but it makes it universal. It requires detachment, objectivity, and consistency. Caring requires empathy and connection. Moral pluralism must also be considered because one requires a balance between moral complexity and moral conflict. Teachers can help children see the viewpoint of each person.

"Responsive teachers are authentic in their relationships with children. They express their feelings and needs to children so that children can see that all humans have feelings and needs" (National Association for the Education of Young Children, 2001, p.1). In a responsive care giving environment, everyone shares the control. The teacher creates a partnership with the child. In this way, the teacher has created a moral purpose for teaching. According to Fullan, "It is time to reintroduce moral purpose explicitly into the institutional objectives of teacher education and teaching" (Fullan, as cited in Efron, 2001, p. 20). Together with the class, teachers can establish a code of ethics based on culturally diverse, socially just, and caring issues. With "connected knowing", where "the knower is attached to the known" (Elbow, as cited in Bishop, 1998, p. 203), there is common understanding where the concerns, interests, and agendas of the teacher become those of the children. Helping children to let go of the focus on the self allows a mode of consciousness which addresses the fundamental reordering of understandings between the self and the other and ultimately, the world (Bishop, 1998).

Paulo Freire (1921-1997) spoke of Brazilian peasants in his "pedagogy of the oppressed" when he helped them see that they were makers of culture and that they

could transform their own reality (Freire, 1992). Children can also be taught that their own world is not fixed and unchanging, that it can be transformed. Freire believed that only through communication could human life hold meaning. His praxis is a continuing process of critical reflection and action that is more than good practice or action based on reflection (Freire, 1992). This creative action has at its core a commitment to human well-being, the search for truth, and respect for others. “A continual interplay between thought and action involves interpretation, understanding, and application” (Cadiero-Kaplan, 2002, p. 379). One's culture does not remain the same as a person goes through life. Cultures are not static. We speak of “cultures” in the plural because society has dominant and secondary cultures. There are powerful determinations in a class-based society that structure different cultural experiences along class lines (Giroux, 1981).

“The essence of the cultural and of cultural forms in our capitalist society is their contribution towards the creative, uncertain and tense social reproduction of distinctive kinds of relationships” (Willis, 1977, p. 172). The basic fabric of the culture consists of varieties of symbolic systems such as language, physical interaction, attitudes, responses, action, and behaviors. Individual identity is formed by cultural learnings from the environmental family with their traditions. The cultural practice of the social group in turn supports the culture. One's identity provides “the framework and basis for decisions and choices in life...it is in the passage through the cultural level that aspects of the real structural relationships of society are transformed into conceptual relationships and back again” (Willis, 1977, p. 174).

In the last decade, theorists such as Bourdieu, Bernstein, and Apple have

attempted to delineate how the educational field embodies and reproduces forms of cultural capital shown to be legitimate by the dominant society. Bourdieu (1977) has shown how the school institutionalizes the curriculum, modes of knowing, speaking, style, manners, and learning that reflect the culture of the dominant classes. Bernstein (1996) says that the political nature of schooling can be seen in the principles that structure the message systems as part of the content of knowledge. Apple (1995) points to the power of a dominant class to influence the production of technical knowledge needed to accumulate capital and to gain justifiable power in a society. When teachers develop educational practices in curriculum preparation that use the experiences of students themselves, then children can discover how they give meaning to the world and how such meaning can be used reflectively (Giroux, 1981).

Giroux (1981) addresses another theme in Freire's work *Theory of Knowledge*. Freire believes that people should be able to find their own meanings and self-determine their own abilities to perform a critical reading of that reality so that they can act on it (p. 130). "Knowledge is seen as an active force that is used by the learner to make sense of his 'life-world'" (p. 131). Within Freire's model, knowledge is more than a social construct; it also represents the basis for social action. He wanted educators to discover and rediscover ways to help the learner view knowledge as problematic. Knowledge can create problems. Children can learn to find new knowledge but also reflect on the process of thinking itself.

> Questions that teach students how specific structures of thought are both used and embodied in particular types of world views, ideologies, and experiences must be translated into viable pedagogical practices. Because it is then that students will be able to use knowledge as part of a self-determining process that helps them to distinguish false from true knowledge claims (Giroux, 1981, pp. 131-132).

Teachers can remember Freire's model when preparing curricular materials moving the child from self to world knowledge.

The idea that humankind is willing and has the ability to build on and transcend their lived worlds is a belief that philosopher, Maxine Greene, has proposed (Reed & Johnson, 2000). "Freedom means the overcoming of obstacles or barriers that one encounters that impede or obstruct our struggle to define ourselves and fulfill our potential" (p. 125). Education has an important role, according to Greene, in the social order: to empower children to reach beyond themselves. The educator has the job of promoting freedom for each individual. "…The 'walls' or obstacles that we encounter are human constructs subject to mediation or removal" (p. 125). Liberty helps to create a domain where free choices are made in social or political terms.

Curricular Issues

Teachers can become aware of their own culture and its role in their lives. They can then help their students become culturally competent.

> They understand the need to study the student because they believe there is something there worth learning. They know that students now have the academic and cultural wherewithal to succeed in school without losing their identities are better prepared to be of service to others; in a democracy, this commitment to the public good is paramount (Ladson-Billings, 2001a, p.6).

> People in historically oppressed groups don't want to lose their identity in the mainstream…all groups facing discrimination share in the desire to end the oppression they face. The challenge for schools and for society is teaching children to respect each group while ending the injustices against them (Henkin, 1998, p. 18)

"Prejudice is only one way of dealing with differences. Instead, we can learn to respect differences, to see them as a source of strength in our lives and society, even celebrate them. In place of prejudice, we can teach acceptance and understanding"

(Stern-LaRosa & Hofheimer-Bettmann, 2000, p. 7). Although we have made mistakes in the past, “anti-racist education gives us an opportunity to try again” (Lee, 1994, p. 22). Cornell West continues to admonish us to track hypocrisy and be self-critical so that we can be open to ideas different from our own. And without hope, he says, all the prophetic thought is meaningless. He goes on to say “the notion that history is incomplete, that the world is unfinished, that the future is open-ended that what we think and what we do can make a difference” (Reed & Johnson, 2000, p. 174).

John Dewey supported the idea in 1904 that “all students be allowed (encouraged) to bring in prior knowledge, the past experiences, and their own stories to the class-rooms” (Delpit, 1995, p, 124). Teaching and learning is an interactive process. But what if these teachers have their own prejudices?

> We say that all children can learn but few of us really believe it. Many teachers-black, white, and “other” - harbor unexamined prejudices about people from ethnic groups different from their own. This is partly because teachers have been so conditioned by society’s negative stereotypes of certain ethnic groups, and partly because they are never given the opportunity to learn to value the experiences of other groups (Delpit, 1995, p. 179).

Teachers benefit from learning to move the European perspective to one side and making room for other cultural perspectives that must be included in the curriculum. The perspective of multicultural or anti-racist education is a point of view that looks at all people who have been left out of the curriculum (Lee, 1994). This perspective allows us to study power relationships and equality.

Many educators believe that teachers are struggling all the time to “shift their focus from teaching techniques to help develop classroom learning relationships—allow(ing) students to use knowledge in ways that transform their thinking, promote their development, and over time help them to participate in and benefit from society’s

multiple cultures" (Oakes & Lipton, 1999, p. 192). Teachers can create an anti-bias curriculum including caring objectives to meet the diverse unique needs of their students. A pro-active curriculum assumes that bias exists in the world, is flexible and affirms all individuals, their families, their culture, and experiences. A pro-active curriculum encourages us to be vigilant about what we do and say or *not* say and invites different cultural perspectives to enter into every discussion, activity, task, and event. Finally, a curriculum is needed that challenges any form of prejudice, stereotyping, bias, or discrimination occurring in school (Early Learning Resource Unit, 1997).

"Children must learn how to navigate and challenge the contradictions and injustices of their world" (Ramsey, 1998, p. 3). Teachers realize that children need to develop a strong identity, a sense of solidarity with all people, the ability to become critical thinkers and problem solvers. Children need the academic skills to gain access to knowledge in society and the power to make a difference. The driving forces in their lives should not be wealthy privilege and personal power (Ramsey, 1998). Children from all backgrounds enjoy developing satisfying social relationships and ways to integrate their perceptions of new information. "All developmental phases and individual traits become meaningful only in the context of the child's social life. They learn how to express their emerging needs and skills to fit the values and expectations of their group" (p. 15).

Bronfenbrenner (1979, 1986) has created a framework for analyzing a child's developmental context in a formation of four concentric circles:

- the *microsystems* of the family, school, and neighborhood;
- the *mesosystems* which include the relationships between elements in the *microsystem*;
- the *exosystems* which are institutions that have power to affect the child's life

where he does not participate, including parent workplaces and systems of social support; and

- the *macrosystems* which include cultural values, the ideology of the social group, and social attitudes (Bronfenbrenner,1986, as cited in Ramsey, 1998).

Racial and Ethnic Understandings

> Through school experiences, U.S. children are exposed to ethnic groups with whom they have not interacted as closely in any other social situation. Family members may not be ethnically diverse and neither may their neighborhood or church. Up until school age, most U.S. children, regardless of ethnicity, have had only brief encounters with members of an ethnic group other than their own" (Andereck, 1992, p. 4).

But how do early racial attitudes develop in young children?

Researcher Phyllis A. Katz conducted a study (1997) in which six-month-old infants were shown several pictures of African Americans and then were shown pictures of Caucasian Americans. The babies looked at the latter picture for a much longer time, suggesting they were aware of differences. The study also included assessments of several infants viewing many pictures of white Americans first and then showing them a picture of an African American. The babies looked at the later picture for a longer time, showing again that they were aware of the difference. The final study included 100 white and 100 African American infants. Dr. Katz concluded that infants as young as six months old can recognize racial cues, even before they develop language skills (Burnette, 1997 as cited in Reese, 2001).

Fishbein, from the University of Cincinnati, says, "From infancy human beings are predisposed to recognize differences." He says that "the ability to discern difference served ancient societies by helping them keep their guard up against outsiders who might hurt or kill them" (Reese, 2001, p. 50). When children enter pre-school (ages three to four), they are self-aware but not developmentally ready to recognize what the

ethnic differences are (Reese, 2001). “Children between the ages of 3 and 8 move from seeing the world in concrete and static terms to being able to engage in abstract speculations and to recognize causal relationships and events outside of their immediate realm of experience” (Ramsey, 1998, p. 21). Derman-Sparks noted that children become aware of gender, race, ethnicity, and disabilities sometime between the ages of two and five. They become sensitive to the biases associated with these groups and often base understanding of differences based on skin color or other distinctive physical characteristics (Derman-Sparks, as cited in Gollnick & Chinn, 1998).

Young children organize in large, concrete categories such as color but not nationality. Their groupings are so rigid that if two groups are different, they resist seeing the similarities. Ramsey (1998) tells about a study where she interviewed children. One white preschooler looked at pictures of both African American and Chinese American children and described the former as “a little Chinese” and the latter as “a lot Chinese.” She was able to decide about people who looked like her (whites) but could not make any further distinctions even when different physical features had been pointed out. Teachers often hear the term “colorblind,” the ability of individuals to ignore racial differences. All ages of people recognize color and no one, child or adult, is “blind” to these differences.

Social cognition is the awareness of how other people and groups know, feel, and behave. “Interpersonal and intergroup understanding, respect, and solidarity require an ability to understand others’ perspectives” (Ramsey, 1998, p. 22). Young children interpret events in their own ways so that Piaget’s term, egocentric, should not be confused with self-centered. Preschoolers ask questions about skin color and why it is

permanent. When a child sees a photo of another child with her family, he will probably focus on a recent incident about himself with his family. This egocentrism allows the child to feel empathy toward others but also limits the child's ability to view some information objectively or from multiple points of view (Ramsey, 1998). White children then can empathize with the emotions of the people in the photo of a Native American family but will have a difficult time understanding how a Native American might view them. By ages six to eight, children will be able to differentiate their own perspectives from others' viewpoints. They will begin to wonder about biracial children and ask explicit questions about unequal treatment of races in the media. Instead of confusing skin color differences with color transformations that they observe, such as sun tanning, this age group understands that race is an irrevocable characteristic (Ramsey, 1998).

Angela Neal-Barnett (2001), a researcher from Kent State University, says that there are three ways parents socialize their children on racial differences. First, parents directly talk about racism and help their children identify and feel comfortable about their own racial identity. Secondly, parents view racism as a small part of socialization and will discuss it when their children raise the idea. Third, parents can ignore racial issues and guide the children to focus on personal qualities of individuals. This is the most problematic for children's stress levels. African American children whose parents chose to ignore race had the highest levels of anxiety in their social interactions regardless of the race of the people involved (Neal-Barrett, Contreras, & Kerns, 2001).

McKnown and Weinstein (2003) conducted two studies looking at the development and consequences of stereotype consciousness in middle childhood. The studies included an ethnically diverse sample of 202 children ages six to ten. Study one

revealed that during this age span, children's ability to infer an individual's stereotype increases dramatically. Children's awareness of broadly held stereotypes also increases with age, and children from academically stigmatized ethnic groups (African Americans and Latinos) are at all ages more likely to be aware of these stereotypes than children from academically non-stigmatized ethnic groups (whites and Asians). Study two again revealed that many children from the stigmatized ethnic groups were aware of broadly held stereotypes.

People of European American heritage do not identify themselves by race. Levine, McClaren, and Sleeter (1994) state that "white is an invisible norm that sets standards for everyone's experience." Whites progress through stages to unlearn a false sense of universality and superiority. Stage 1 is the *contact stage* where individuals act naive about their own role in maintaining unequal privilege. Stage 2 is called *disintegration* where the uncomfortable, guilty feelings occur and individuals are in a state of equilibrium, aware of racism. Stage 3 is known as *reintegration* where individuals retreat, ignore, and are silent about racism. Stage 4 is the *pseudo-independent questioning* stage where people ask for information but act the same. Stage 5 is the *immersion/emersion* category where people challenge social inequities. Stage 6 is *autonomy* where the sense of whiteness occurs and the person is active in antiracist movements. Individuals can recycle stages or stay permanently in one stage (Levine, McClaren, & Sleeter, 1994).

Nonwhites or the involuntary minorities, such as the Native Americans, who continue to suffer discrimination in housing, employment, and education, must learn to overcome a false sense of inferiority. A disproportionate number of these minorities are

unemployed, homeless, or incarcerated. William Cross (1991) has written about five stages of what he calls *nigrescence,* the stages nondominant minorities experience in their lives. Stage 1 is *pre-encounter* where individuals accept the dominant negative view of their group and deny membership in marginalized groups. Stage 2 is called *encounter* where reality comes to light with a racist event or contact with peers causes disillusionment and anger. Stage 3 is *immersion/emersion* where the individual is immersed into a group and rejects symbols of white dominance. A positive racial identity is formed. Stage 4 is called *internalization*, where less anti-white attitudes are seen and the individual develops a healthy and stable racial identity. In Stage 5, *internalization*, the individual has developed a strong personal identity and vows to change society. Again, shifts between stages can take place (Cross, as cited in Ramsey, 1998).

Another type of minority, bi-racial individuals, also experiences stages of growth into positive self-views. Kich (1992) has described the stages as a movement from the differentness and dissonance of questioning who they are to the struggle for acceptance (during the teen years) where they develop conflicts in loyalties and may reject one racial identity. Finally, self-acceptance and assertion of the interracial identity forms in the late teens where the individual learns to assert his/her rights (Kich, as cited in Ramsey, 1998).

We can see that children's racial identity development varies across groups and historical periods. White children rarely express a wish to be black but nondominant minority children desire to be white. Hispanic author Richard Rodriquez described his efforts as a child to "shave off" his dark skin with his father's razor (Rodriguez, 1981). The example of conflicting values in a group such as preference of African Americans

with lighter skin tones in their own communities creates confusion in children's minds. With these pressures of focus on the attributes of the white majority, some ethnic children deny their own heritage, which results in identity confusion (Ramsey, 1998).

Some children develop stereotypes of other racial groups. Many white children have stronger images of African Americans and have trouble remembering stories that do not match their stereotypes compared to peers who had more flexible classification systems. Ramsey (1998) gives the example of a child in her preschool class of three-year-olds. A Native American in native dress from the Algonquin tribe came to share songs and stories with the children. All went well until she mentioned that the visitor was an “Indian.” Then some of the children shrieked with fright and refused to listen anymore. Their pre-conceived notions about warlike historical figures from the media changed a pleasurable experience into a chaotic situation. Fortunately, after age seven, this prejudice declines and children can differentiate individual characteristics of people from the group stereotype. Children can become close friends with other children from other racial groups even though they may have negative attitudes toward that racial group. Whether children become more or less biased depends on their own racial environment, the values they are learning in school, and whether on not their stereotypes are challenged.

A number of theorists have presented a summary of the stages of development of ethnic and racial attitudes. Goodman (1964) presented three states of ethnic development: ethnic awareness, ages three to four; ethnic orientation, ages four to eight; and attitude crystallization, ages eight to ten. Goodman looked at ethnic rather than racial concepts or attitudes (Goodman, as cited in Andereck, 1992). Porter (1971)

found that children develop attitudes much earlier when race is the focus. His three states were (a) awareness of color differences by age three; (b) racial attitudes by age four; and (c) strong preferences with reasons by age five (Porter, as cited in Andereck, 1992).

Other empirical studies have found similar results, but indicated that racial attitudes toward skin color develop much earlier than do attitudes about ethnic groups. Katz (1976) said that children observe cues between ages zero and three and that by four, have formed rudimentary concepts. They begin to develop conceptual differentiation and recognize the unchanging nature of cues. By ages five to seven, children are able to consolidate group concepts and increase their perceptual and cognitive abilities. Attitudes are held firm between eight and ten years of age (Katz, as cited in Andereck, 1992). Aboud (1977) provided a general sequential theory development of ethnic socialization without ages: unawareness of ethnic affiliation, awareness of groups leading to social comparison, awareness of group affiliation, and curiosity about other groups. Racial groups can be identified at much earlier ages (Aboud, as cited in Andereck, 1992). Age alone does not always predict when a child may form ethnic or racial ideas; “the extent of ethnic awareness and attitudes is dependent upon the group to which the child belongs” (Andereck, 1992, p. 14-15). Still, these studies show that children have well-developed ethnic and racial attitudes by kindergarten. These attitudes may change, but by age ten or fifth grade, they are firmly held.

Race/ethnicity is not declining in importance in our country, a fact reflected in our schools.

> Race is a concept which signifies and symbolizes social conflicts and interests by refining to different types of human bodies. Race plays a role in structuring and representing the social world. We define racial formation as the sociohistorical process by which racial categories are created, inhabited, transformed, and destroyed (Omi & Winant, 1996, p. 55).

Sociologists Omi and Winant continue to say that racial formation is a social structure and a cultural representation. Children come to school from home environments where they hear and see the racial attitudes of their parents. Since the children in our schools now have not lived during World War II when we had Japanese-American concentration camps or during the 1950s and 1960s when the civil rights laws allowed racial desegregation in our schools; they are surprised that our nation has lacked freedom for all peoples. They carry biased attitudes to school and benefit from being allowed to experience a meaningful pro-active curriculum with enlightened ideas.

Racism is a pervasive aspect of our country's socialization. "It is virtually impossible to live in U. S. contemporary society and not be exposed to some aspect of the personal, cultural, and/or institutional manifestations of racism in our society" (Tatum, 1992, p. 312). We have also received misinformation about groups disadvantaged by racism. Prejudice is defined as a preconceived judgment based on limited information as a result of the various stereotypes we have been exposed to. These preconceived ideas can have positive associations but the effects are negative because they deny a person's special individualism. Intergroup as well as intragroup relations can be affected. Persons of color and those who are white may have negative racial attitudes but it is only the whites who carry the social power "in the systematic cultural reinforcement and institutionalization of those racial prejudices" (p. 313). These prejudices are problematic because of the power differential between members of

groups. Racism develops when the belief in the superiority of one race above all others assures dominance. Discrimination results when the denial of privilege and rewards of society becomes reality for members of a group.

As adults, we have a responsibility to identify and stop the cycle of oppression. More accurate information can help adjust behavior (Tatum, 1992) by pointing out the inter-relatedness of groups. We need to help students make connections between local, national, racial, cultural, and global identities (Gollnick & Chinn, 1998).

Portes and Zhou (1993) studied the new second generation of immigrants and found that assimilation can be problematic. First generation immigrants in the past have tried to assimilate into American life by learning the language and adopting the culture of the environment.

> An emerging paradox in the study of today's second generation is the peculiar forms that assimilation has adopted for its members…immigrant youths who remain firmly ensconced in their respective ethnic communities may, by virtue of this fact, have a better chance for educational and economic mobility through use of the material and social capital that their communities make available (Portes & Zhou, 1993, p. 599).

These children have more chances for advancement and consider honoring their heritage as ways to add cultural richness to American life. Yet, when non-dominant children only learn the dominant cultural opinions about the superiority of white culture, they become less confident of their own heritage. In response, some immigrant groups have established their own schools to keep their ethnic heritage alive. Native American tribes now have tribal-controlled public schools in which traditional culture serves as the social and intellectual starting point (Carnegie Foundation for the Advancement of Teaching, 1990).

The interactions between members of an ethnic group and nonmembers may

> easily be analyzed in a large social organization such as a school. The school setting is an important one for studying an ethnic group's desires for maintaining its ethnicity. The school is often identified as one of the most important socializing agents of society, sometimes replacing the family and the church. When an ethnic group enrolls its children in the schools, it risks losing some of its socializing power (Andereck, 1992, p. 4).

Ethnic groups are based on national origin, religion, and race. National origin reflects a historical community of people formed on common territory with similar economic lives, culture, and language. Ethnic identity is determined by living in a nation with ancestral ties of some cultural uniqueness of origin. Symbolic ethnicity is the nostalgic allegiance to heritage culture of the immigrant population (Gollnick & Chinn, 1998).

Theodorson and Theodorson (1969) determined that when looking at ethnic groups, one must make a distinction between three terms: assimilation, acculturation, and accommodation.

> *Assimilation* is the total absorption of one culture into another, so that the first no longer has defining characteristics *Acculturation* is the gradual movement of a group or individual toward assimilation, with assimilation being the final product. A*ccommodation* refers to the process by which a group alters any behaviors or values that are strongly antagonistic to the dominant group in hopes of maintaining group cohesiveness. These changes are minimal and are not perceived as threatening to the group's identity (pp. 17, 3).

What then is an ethnic group, ethnic identity, or ethnicity?

> An "ethnic group" is a reference group invoked by people who share a common historical style (which may be only assumed), based on overt features and values, and who, through the process of interaction with others identify themselves as sharing that style. "Ethnic identity" is the sum total of feelings on the part of group members about those values, symbols, and common histories, identify them as a distinct group. "Ethnicity" is simply ethnic-based action (Royce, 1982, p. 17-18).

Modern-day ethnicity in the United States is cultural rather than biological. "Humans define ethnic boundaries and act upon these boundaries" (Andereck, 1992, p. 13).

“Ethnic socialization focuses on the development of an ethnic identity” (Rothenam & Phinney, 1987, p. 13).

The racial and ethnic landscapes of many Western societies have been undergoing major changes in the late twentieth and early twenty-first centuries. “The 1990 U.S. Census revealed that nearly one in every four Americans is of African, Asian, Latino, or Native American ancestry” (Omi & Winant, 1996, p. 474). “In the year 2000, one-third of the nation included African American, Latino, Asian American, and Native American minorities. By 2020, they will comprise 40% of the population and by 2050, 50%! These demographic changes have influenced and will change the ways in which we understand concepts such as race and ethnic identity” (Song, 2003, p. 6). But ethnic identities are not gradually eroding, as some analysts had predicted.

> Whether in the case of the enduring ethnic identities of immigrant populations or the various nationalist movements which are motivated by strong feelings about a group’ ethnic distinctiveness, such as manifest by the Quebecois secessionist movement in Canada and the “ethnic cleansing” that occurred in the former Yugoslavia, there is much, varied evidence of the importance of what we call “ethnic identity” and “ethnicity” (Song, p. 7).

In *Economy and Society*, Max Weber (1968) predicted that ethnicity would decline in the modern world, which would be rationalized by human action and organization. The communal ethnic attachments were not expected to thrive in modern societies. Basing his theories on the experiences of white European immigrants to the United States, he believed that all people would gain their rights and become accepted into the greater society. In turn, this acceptance would contribute to the reduction of discrimination and prejudice against all new immigrant groups. “Many empirical studies now make clear that a straight-line theory of assimilation does not apply to the case of many non-White immigrants or ethnic minority groups in either the USA or Britain”

(Song, p. 8). Theories of immigration were criticized for treating immigrants as passive objects of the U.S. and not active people who could creatively adapt their own ethnic identities. We have seen that many immigrants after 1965 may achieve greater economic and social mobility through the retention of their immigrant community ties and cultures (Portes & Zhou, 1993). Ethnicity is still a central aspect of a minority peoples' identity and a fundamental basis for divisions of most contemporary societies (Song, 2003).

Ethnic uniqueness continues even when distinctive cultural practices associated with certain groups have declined. Armenians continue a strong sense of their heritage. Many White Americans of European heritage wish to claim an ethnic ancestry, such as Scottish or Italian that makes them feel special. Like ethnicity, race is a social construct without its own existence and race is a form of "imagined grouping." People's perceptions of other people's physical markers determining race are subjective; racial groups have no real enduring meanings. Some groups, such as Jewish people, were once considered a race and now are looked on as an ethnic group. "The reification of ethnicity results from the belief that ethnic groups are somehow endowed with a given set of cultural values and practices - rather than conceiving of ethnicity as something which is continually in process, negotiated, renewed, and subject to a variety of social, economic, and political forces" (Steinberg, 1981).

As Omi & Winant (1992) have argued, race, in addition to sex and age, is one of the first things that are noticed about someone. We cannot always separate race and ethnicity because ethnic identities are often informed and shaped by the ways in which they are racially categorized. Various analysts have argued that racialized minority

groups experience “racial assignment” (Cornell & Hartmann, 1998). In most white majority societies, minority groups have been put in racial categories according to the views of the white dominant group. With this use of symbolic power, ethnic minority groups are limited in their gaining desired ethnic identities (Waters, 1996). This power constructs and gives meanings to racial groups on the basis of recognized physical difference (Banton, 1997).

The power structure is not necessarily based on numbers alone. For example, under South Africa’s apartheid regime, the South African government officially recognized four races: White, African, Colored, and Asian (Cornell & Hartmann 1998). This stratified order gave the white South Africans the privileged elite status while the Africans were the poorest, most disadvantaged group even though they held the numerical majority of population.

Ethnic minority groups need to be and are active in re-creating and reinventing the meanings and practices associated with their groups. People may actively choose ways to assert their own identities and strategic ways to invoke their ethnicity. “Much theorizing on ethnic identity in the past has been problematic because of the emphasis upon lineage and one’s past and origins. Now new work on ethnic and racial identities is the insistence upon the present and the changeability of identity formations through time” (Song, 2003, p. 17). Various forms of exclusion and discrimination continue to be persistent in shaping ethnic minority people’s sense of their ethnic and racial identities.

As a result of this exclusion and discrimination, cultural racism is emerging. Here, people marginalize or exclude ethnic minorities by using the idea of cultural difference rather than biological superiority or inferiority (Barker, 1981).

> Although ethnic minority people are subject to often denigrating experiences associated with racial categorization, racial assignment is actually key to understanding the formation and assertion of ethnic identity: racial meaning and discourses, in this sense, inform (though not exclusively) people's understandings of their ethnic identities and of who they are more generally (Cornell & Hartmann, 1998).

Minority people actively assert identities and the meanings of these identities publicly. These assertions are a matter of pride, survival, and resistance. Gilroy (2000a) sees the centrality of race in the oppositional identities, which emerge among subordinated minority populations. He understands that there is a temptation to cling to the notion of race and racial difference. He argues for the

> deliberate renunciation of "race" as a basis for belonging to one another and acting in concert. They (racialized groups) will have to be reassured that the dramatic gestures involved in turning against racial observance can be accomplished without violating the precious forms of solidarity and community that have been created by their protracted subordination along racial lines (pp.12-13).

It is difficult to see in the near future a "planetary humanism" (Gilroy, 2000a) in which ideas of racial or ethnic difference are not central to people's thinking. We need to acknowledge the existence of ethnic affiliation as a starting point.

> A recognition of the multiplicity of ethnic affiliations and assertions is the starting point for a realistic commitment to inter-ethnic alliance and cooperation, because to recognize the existence of various ethnic and racial identities and voices is to take on board the whole, complex array of people and agendas in contemporary multiethnic societies (Song, 2003, p. 146).

"…Politics of difference is centrally concerned with cultural authenticity. Cultures do not survive unless their beliefs, values, and practices are 'loved' in the lives of the individuals who bear them. ..they should embrace the identity framed by their culture as their own; they should seek to live in accordance with the precepts and traditions of that cultural identity" (Evans, 2003, p. 69). There is no better place to begin this recognition

of cultural authenticity than in schools. When we examine the issue of race, we can see how children can be influenced through the books written by authors experiencing life in North America and how teachers can be informed of the theory for their research in curriculum revision.

Critical Race Theory

Meaningful change in society requires universal social consciousness.

GOLLNICK & CHINN, 1998, p. 21

> A curriculum that incorporates only the knowledge, values, experiences, and perspectives of mainstream powerful groups marginalizes the experiences of students of color and low-income students. Such a curriculum will not foster an overarching American identity because students will view it as one that has been created and constructed by outsiders, people who do not know or understand their experiences. Educators should try to create a curriculum that will be perceived by all students as being in the broad public interest (Banks, 1999, p.15).

Critical race theory is based in the established fields of anthropology, sociology, history, philosophy, and politics (Critical Race Theory Resource Guide, 2004). It is linked to the development of African American thought in the post-civil rights era of the 1960s. The struggles of this period centered around justice, liberation, and economic empowerment with academic and social activist goals. The movement was a response to the retrenching of civil rights gains and the changing social discussions in politics (Tate, 1997, p. 199). Princeton University Professor Cornell West gives this definition of *Critical Race Theory*:

> Critical Race Theory is an intellectual movement that is both particular to our post modern and conservative times and part of a long tradition of human resistance and liberation. On the one hand, the movement highlights a creative-and tension-ridden fusion of theoretical self-reflection, formal innovation, radical politics, existential evaluation, reconstructive experimentation, and vocational anguish. But like all bold attempts to reinterpret and remake the world to reveal silenced suffering and to relieve social misery, Critical Race Theorists put forward novel reading of a hidden past that disclose the flagrant shortcomings of the

> treacherous present in the light of unrealized - though not unrealizable- possibilities for human freedom and equality (Harvard University, 1999).

Looking at the social inequity in our country, we can see that school inequity is based on three central propositions: race continues to be significant in our country; the U.S. society is based on property rights; and the intersection of race and property creates a tool by which we can understand these social and school inequities (Ladson-Billings & Tate, 1995).

In the 1970s, Derrick Bell and Alan Freeman were deeply concerned with the slow progress of racial reform because laws of the 1960s were being eroded. Before teaching at Harvard, Bell had served as the executive director of the NAACP branch where he had begun designing ways to change existing laws. Bell has been considered the most influential source of critical thought on traditional civil rights. He employed three arguments in his look at racial patterns in American law: Constitutional contradiction, the interest convergence principle, and the price of racial remedies. He argued that the framers of the Constitution chose the rewards of property over justice. He noted that whites promote racial advancement for blacks only when they also promote white self-interest for interest convergence. Finally, on racial remedies, Bell said that whites would not support civil rights policies that may threaten white social status (University of Texas Education Department, 2004).

Some noteworthy contributors to the *Critical Race Theory* discourse from the 1980s to the present are Richard Delgado and Kimberle Crenshaw. Delgado maintained his view of racial reality that is socially constructed where persons of color form a different frame of reference. In order to understand their perspective, the minority voice must be heard (Delgado, as cited in University of Texas Education Department, 2004).

Crenshaw argued that there is little difference between conservative and liberal discussion on race-related law and policy (1998). She identified two properties in anti-discrimination law: expansive and restrictive property laws. The latter show equality as a process while the former stresses equality as outcome. She argued that the failure of restrictive property cases to correct the past racial injustices perpetuated the status quo (Crenshaw, as cited in the University of Texas Education Department, 2004). She continued her work in the 1990s by looking at the application of race in educational policies and found that the restrictive interpretation of anti-discrimination laws also inhibited African Americans.

Thus the civil rights laws have limits in our country. In the area of education, theories and belief systems rely on racial characterizations and stereotypes about people of color to help support ideology and political action. Some past research, called the inferiority paradigm, was built on the belief that people of color are biologically and genetically inferior to whites. Even today, IQ studies are still apparent in education research involving ethnic minorities. This paradigm states that white middle-class Americans serve as the standard against which other groups are compared; that the instruments used to measure the differences are universally applied to all groups; and that variance factors such as social class, gender, cultural orientation and proficiency in English, can be extraneous and are ignored at times (Tate, 1997).

Even after the landmark 1954 civil rights decision in the case of *Brown v. Board of Education of Topeka, Kansas,* students of color experience segregation. Thurgood Marshall and the NAACP legal defense team did their best to win the case but there were shortcomings in their strategy. Although African Americans represent twelve per

cent of the national population, they are the majority in twenty-one of the twenty-two largest (urban) school districts (Ladson-Billings & Tate, 1995). Instead of providing more opportunities, school desegregation has caused whites to move from their old neighborhoods; less school busing has led to highly segregated classrooms; and fewer African American teachers and administrators have been integrated into white schools.

Gloria Ladson-Billings and William Tate first brought *Critical Race Theory* to the attention of educational leaders. They believed that the theory had great potential as a lens through which educational practices and policies can be investigated (Ladson-Billings & Tate, 1999). Critical race theorists in education believe in social justice and know of the pervasiveness of race and racism for students of color. As a powerful social construct, racism is deeply ingrained in our educational system. Storytelling from the point of view of "the other" has brought critical race theorists into conversations with postmodern, poststructural, feminine, and postcolonial researchers. Critical race analysis is also viewed with other forms of subordination such as gender and class discrimination (Solozano & Yosso, 2002).

Race consciousness is a modern idea, as Omi and Winant point out.

> When European explorers in the New World "discovered" people who looked different than themselves, these "natives" challenged then existing conceptions of the origins of the human species, and raised disturbing questions as to whether all could be considered in the same "family" of man (Omi & Winant, 1992).

Religious debates began giving the Europeans cause to wonder if these new natives were really human beings with souls that could be saved. Scholars in the eighteenth and nineteenth used the classification scheme of living organisms developed by Linnaeus in *Systeme Naturae,* to identify and rank variations of humankind (Omi &

Winant, 1992). Race then was decided to be a biological concept. In 1839, Dr. Samuel Morton studied cranial capacity and published *Crania Americana, or, A Comparative View of the Skulls of Various Aboriginal Nations of North & South America*. He found that non-white indigenous people had a smaller brain capacity than white Europeans. In the early 1900s Max Weber (1921) refuted biological explanations for racial conflict and said that social and political factors caused conflict. Cultural anthropologist Frank Boas dismissed this scientific racism by rejecting any connection between race and culture or the continuum of "higher" and "lower" cultural groups.

The American Anthropological Association (1998) released a statement on race. They noted that people have been conditioned to "viewing human races a natural and separate division with the human species based on visible physical differences." Human beings are not biologically distinct groups.

> Evidence from the analysis of genetics (e.g. DNA) indicates that most physical variation, about 94%, lies within so-called racial groups. Conventional geographic "racial" groups differ from one another only in about 6% of their genes. This means that there is greater variation within "racial" groups than between them (American Anthropological Association, 1998, p. XX).

Neighboring groups overlap their genes because differing groups interbreed. Our continued sharing of genetics maintains a single species of humankind (1998).

Even today, there are attempts to base racial classification on shared gene pools. Arthur Jensen (2001) wrote an essay arguing that hereditary factors mold intelligence and revived the "nature" verses "nurture" dispute. Yet "within the contemporary social science literature, race is assumed to be a variable which is shaped by broader societal forces" (Omi & Winant, 1992, p. 160).

"White people externalize race" (Flagg, as cited in Bender & Braveman 1995, p.

34). When whites speak of race, they speak about people of color. They do not think of themselves as racially different. So whites would not describe themselves in racial terms because being white is the racial norm to them. Omi & Winant (1992) have said that an effort must be made to understand race as “an unstable and ‘decentered’ complex of social meanings constantly being transformed by political struggle…” (p. 165).

Whites have maintained the privileged position in our country. The oppressed groups needed to learn the culture and history of the dominant group. Values have been determined by culture so that a conception of what is desirable and important to us or the group influences prestige, status, pride, and loyalty (Gollnick & Chinn, 1998). Our culture imposes order and meaning of our experiences in accepted, patterned ways of behavior. This enables us to live together as a society and predicts how others will behave in that society. Our race, gender, and class determines how privileged we are. Dominant groups, such as whites, do not easily share power. They may use strategies to divide and conquer others. The goal should be integration of cultural groups with equality and the possibility of maintaining ethnic identities while participating in the macro-culture (Gollnick & Chinn, 1998). Two distinct groups can function separately without requiring assimilation. Native Americans within the U.S. come closest to cultural pluralism because most have distinct political, economic, and educational systems. However, their economic, political, and educational systems do not match those of the majority.

The intersection of race and property as a central construct in the understanding of *Critical Race Theory* definitely pertains to the experience of the Native Americans.

They were not treated as equal citizens in the formation of the new nation. The settlement and seizure of their lands forced the Native Americans into isolation and caused the inequities they experience today. Possession, and in particular, property, is part of the cultural practice of whites. Whites claimed the rights of disposition, rights to use and enjoy the privileges of whiteness, the status and reputation rights, and the absolute right to exclude (Harris, as cited in Ladson-Billings, 1995). Cultural borders are put up as political social constructs to maintain differences in rights and conditions. The goal for education is to offer concrete guideline for practice for teachers ready to cross those borders and make a difference. Schools have a role in the context of an unequal society and in the ongoing problematizing of the theoretical borders of indigenous education (McDonald, 2003).

Native American Perspective

> To my friends in Indian Country: We have looked over the horizon and what lies before us is a universe of possibilities.
>
> ASTRONAUT JOHN HERRINGTON
> *Endeavor* 2002

The indigenous people of the Western Hemisphere never called themselves by a single term nor understood themselves collectively. There were, by modern estimates, at least two thousand cultures who practiced a multiplicity of customs and lifestyles, held an enormous variety of values and beliefs, spoke numerous languages, and did not understand themselves as a single people, if they knew about each other. “To the extent

that this conception denies or misrepresents the social, linguistic, cultural, and other differences among the peoples so labeled, it lapses into stereotype” (Berkhofer, 1978, p. 3). The term “Indian” is the stereotypical phrase first used by Columbus.

Traditionally, native parents, clan members, or elders taught children cultural values, tribal history, and religious beliefs in order to live a balanced life. The most durable social unit was the family. By exposing the children to life-cycle rituals and ceremonial events, the parents helped contribute to the knowledge and understanding of the next generations (Hirschfelder & Singer, 1992). Many times, stories were the way to teach the rituals and history of the people. Native American children listened and observed their parents and the elders of the tribal group. The child was a spectator and participant in all types of family and community activities.

Learning through observation was found in studies on Navajo children (Cazden & John, 1971; Deyhle & Swisher, 1989), Pueblo children (Suina & Smolkin, 1994), Eskimo children (Briggs, 1970), Yup'ik Eskimo children (Bennett deMarrais et al., 1992), and Kwakuitl children (Philion & Galloway, 1969; Rohner, 1965). Children had visually acute perceptual skills and could organize observations and form concepts from them. Suina & Smolkin's study (1994) showed that Native Navajo children best acquired a great deal of information through observation rather than verbalization. The young children were respected as independent thinkers at an early age. Youth were viewed as adults and parents did not intrude into their lives. Parents and children today continue to have an egalitarian relationship (Deyhle & Swisher, 1997).

In the late 1800s, the United States government supported an educational experiment that it hoped would change the traditions and customs of Native Americans. Special boarding schools were created throughout the country with the purpose of “civilizing” the Indian youth. The Bureau of Indian Affairs (BIA) administrated the programs. By 1928, the government saw a bright future ahead for Indian Service

education (Szasz, 1999). Thousands of the children were sent far away from their homes to live at the school and learn white culture (The Library of Congress, 2004). Children were often physically dragged out of their homes against their parents' will. Since the schools were far from the children's homes, families were separated for most of the year so that the schools could erase the tribal cultures and replace them with dominant cultural values. Children were even punished for using their own native languages.

For half of the day, the boarding school teachers taught academic subjects including English and U.S. history. For the other half of the day, boys learned blacksmithing, harness making, and carpentry while girls worked at sewing, cooking, canning, and laundry chores. They all learned how to farm. Students were sent to live with white families to help with farm chores and to learn white, Christian values for the purpose of assimilation into white society. The students were allowed to write home but had to keep their letters cheerful without mentioning homesickness, which was prevalent (Hirschfelder & Singer, 1992).

Although from 1920-1940, there was criticism of the boarding schools from the Red Cross investigators, educators, physicians, and Indian parents, Congress resisted closing the schools. When the federal budget planners shifted from boarding schools to local public schools in the 1950s, the children were allowed to attend public schools near their own homes. Public school educators still tried to assimilate the students but in the 1960s, when public opinion became more accepting of cultural pluralism, Congress authorized funds for Native American education and cultural programs. By 1970, critics of the Indian Bureau charged that Indian education had not improved during the past

four decades. There were more children in schools but the quality of their education had not improved (*The Kennedy Report of 1969,* as cited in Szasz, 1999). Until 1970, the federal bureaucracy was accountable to Congress and the Bureau of the Budget rather than to the Native Americans. After that time, many tribes contracted with the Bureau of Indian Affairs to manage their own schools and local school boards with federal funds and to develop culturally based curricula. The government closed all of the off-reservation boarding schools except for two which still remain open today. The majority of Native American students attend the public schools and are able to use culturally sensitive textbooks and curricula. (Hirschfelder & Singer, 1992). Now, the *No Child Left Behind Act* with new restrictions and budget cuts has eliminated or threatened some local initiatives.

Educators have found the peaceful settlement of Europeans among Native American peoples highlighted in early textbooks and children's literature. The books have concentrated on events in a way that implied that difficulties evolved from the Native Americans' "primitive warlike ways." Thus, the discussion of Indian lifestyles was oversimplified and contrasted with the lives of the European settlers to suggest that the European move onto Native American property was unavoidable. The Native American history was viewed as precultural so that the "noble savage" in literature became a stereotype of a person who could not survive within the white man's more "civilized" culture (May, 1995).

Fortunately, recent scholars such as Arnold Krupat (Buell, 2000), have noted the rich representations of literature of Native Americans through their oral stories that adhere to the preservation patterns in tribal cultures. They do not hold the same

patterns as literature from the European and American canon because of the storytelling tradition. Performed, rather than simply told, the stories are given at clan gatherings, danced out and re-enacted during ritual celebrations. These stories capture the cultural beliefs and traditions of various tribes. Early white settlers could not understand the Native American languages and so did not value the stories. Europeans believed that civilized people preserved their stories in written forms and so defined the Native stories as “primitive.” Yet looking at Native American artifacts dispels such faulty logic. The artwork and ritual objects were rich in traditions and beliefs. For example, Hopi and Papago baskets hold symbols reflecting their deity legends. The Kachina dolls also represent cultural heroes and legends. Carved and painted Indian masks of various Southwest and Northwest Indian tribes worn by those who participated in spiritual ceremonies are icons derived from cultural stories (May, 1995). Native Americans have a rich cultural heritage.

Since 1988, researchers McCarty and Dick (2003) have collaborated at Rough Rock community in the heart of the Navajo (Dine) Nation in northeastern Arizona. As an insider, Galena Dick has taught at the community school for 35 years, directing the pre-K-6 bilingual-bicultural educational program. Teresa McCarthy, as an outsider, is a non-Indian educator and cultural anthropologist who has worked at Rough Rock since 1980 as an ethnographer, curriculum developer, and consultant to the school. They have created a long-term collaborative research study implementing a curriculum grounded in local text and lives with the help of teachers, students, parents, and community elders. Their work has been guided by four goals: to look at minoritized student school experiences, to study the acquisition of first and second languages as a reciprocal,

interdependent process, to use principles of social justice in participatory *Action Research*, and to use a language-as-resource approach. They wanted to see if heritage language instruction was effective for children who were dominant in English but also were losing their native language. Their research cycle included looking at or gathering data; thinking or reflecting, analyzing and theorizing about the data; and acting or planning, reporting, implementing, evaluating, and disseminating what was learned. They began with the assumption that the Navajo language was a tremendous intellectual, social, cultural, and scientific resource to its people (McCarty & Dick, 2003).

"Rough Rock rose to international prominence in 1966 as the first school to have a locally elected, all-Indian governing board, and the first school to teach in and through the Native language" (McCarty & Dick, 2003, p. 104). Of the 600 students in a pre-K through grade 12 school, most speak English as their main language. When the researchers began their work in 1980, Navajo was the majority language. This shift in the children's heritage language has resulted in 50% of the children being only "reasonably proficient" in the heritage language. However, students tend to speak a Native variety of English and are labeled "limited English proficient." The multicultural connection was a reenvisioning of the curriculum to embrace the lives and the stories of the children and their families. "The development of multicultural curricula is thus both a critique of colonial education and a proactive, pro-Navajo bridge to English and the wider world" (McCarty & Dick, 2003, p. 105).

In the fall of 1993, personnel from the Hawa'ii-based Kamehameha Early Education Program (KEEP) came to the school to see if the reading strategies they had developed for Native Hawaiian students would work with children from another culture

(Vogt, Jordan, & Tharp, 1993). At the time, Rough Rock had a phonics-driven basic skills program used to stabilize their highly volatile curriculum. KEEP became the core curriculum using cultural compatibility with instructional content and participant structures to local language and culture. It took several years for the teachers to see improvements in the children's English language development. The standardized assessment piece was also reevaluated. As the process continued, teachers validated their own power to effect curricular change. Teachers began to develop new strategies for observing, recording, and assessing students' capabilities in the two languages with holistic writing checklists and portfolio assessment. The teachers' ownership over the curriculum change became the platform from which the researchers launched a new bilingual, bicultural, biliteracy curriculum (McCarty & Dick, 2003).

One other important result of the researchers' study was the developing concept of reading and writing as integrated processes rather than as products from the application of decontextualized skills. Since the first Native American curriculum development center was established in Rough Rock in 1967, there has been a long history of producing Navajo language materials. The educators there developed a small collection of children's Navajo storybooks. "Funds of knowledge" (McCarty & Dick, 2003) were co-constructed from the cultural and linguistic materials of the children and adults in the community. These socially meaningful interactions helped provide the success of the program. The intertextual history of the collective community became part of the classroom oral language legacy. The multicultural literature included and created was part of a complete reenvisioning, reforming, and restructuring process of the school (McCarty & Dick, 2003).

Locally developed assessments and district-required standardized test results during the longitudinal study showed that the students became made gains on both measures of achievement. The teachers sustained opportunities to conduct classroom research and to understand the discourse patterns in their school even better than in previous years. The teachers themselves learned that literacy learning is the construction of meaning rather than a mechanical accumulation of skills. Unfortunately, the recent federal governmental mandates are threatening to dismantle much of the changes bilingual teachers were able to create (McCarty & Dick, 2003).

Other school districts throughout the United States have created exemplary programs in technology such as the Hualapai School in Peach Springs, Arizona (National Indian Education Association Annual Conference Report, 1990). During the 1981-2 school year, the Native Education Program in Manhattan began serving 360 K-12 children throughout New York City. Materials and curriculum development on the Shinnecock, Mohawk, and Cherokee tribes was included. The teaching staff was given workshops and conferences to upgrade their knowledge and the parents showed an active and continuing commitment to the program. Since that time, more school programs have been successfully implemented in the city (Lehman, 1983).

Unfortunately, the courts have applied pressure on local school districts (e.g., Minneapolis) to reduce the concentration of minority children, including Native Americans. Proponents say that having the children in a separate school or a high concentration of Native American children in a limited number of schools best meets the educational needs of these children. They say that public school fails to meet the needs of traditions, values, culture, and language. The parents cannot influence board

elections and the school curriculum addressing Indian culture and history is lacking, thus perpetuating stereotypes. Opponents advocate an integrated school system, saying that students attain higher levels of achievement and then are prepared to function in a multi-racial society. They say that states cannot discriminate to favor Native Americans through these separate schools without violating equal protection standards. The proponents counter that Congress has a special constitutional relationship with Native Americans to enable states to establish separate schools to benefit Indians (Larson, 1990).

Many of the educational trends of Canada in regard to Native peoples are parallel to those in the United States. There are, however, some linguistic and cultural influences which make Canadian education different from that in the U.S. Canada is officially a bilingual country with English and French having equal status under the constitution. Another difference concerns the Canadian policy of multiculturalism. Cultural heritage is an important, mandated part of the Canadian education system. The government funds all projects intended to promote interest and pride in the variety of cultures which make up the Canadian mosaic, such as the instruction in heritage languages by public school boards which received funding from the ministries of education. The First Nations people have seen great positive changes in the education of its young people in recent years (Labercane & McEachern, 2004). Missionaries also opened schools in the 1880s to educate the indigenous people. For example, Qu'Appelle Industrial School was established in southern Saskatchewan. Ignoring the government's policy of English-only education, Father Hugonard, the director, taught his students written Cree and wrote a Cree-English primer. This school and other similar

schools closed in the 1920s.

Historically, the Native American children were deeply affected by attending these boarding schools. Children are influenced by the social culture of school. The concept of culture is abstract and children are not consciously aware of their own or other's culture (Ramsey, 1998). Children have a vague sense of geographic, regional, or national differences. Their cultural expectations are developed at an early age. They easily notice and remember concrete cultural differences. Carter and Patterson (1982) say that by ages eight to nine, children have a sense of cultural relativity or the ability to see conventions as unique to a particular culture.

Kindergarteners can be tolerant of different social conventions and have the capacity to see other cultural perspectives. They recognize that their culture is one of many but can simultaneously acquire bias against unfamiliar groups. Doyle (1982) did a study of Canadian classrooms divided between two ethnolinguistic groups. He found that the children played less actively with dissimilar partners and did not develop common repertoires so that their play is less engaging and action-oriented. Children selected familiar and similar playmates more often and thus lost opportunities for shared play with dissimilar children. The majority culture of the classroom was the most popular. As Gloria Anzaldua has said about the contradiction and conflict in cultural production in her work, *La Conciencia de la Mestiza/Towards a New Consciousness* (1997), “Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the ‘real’ world unless it first happens in the images in our heads” (p. 555).

In summary, local knowledge, in tandem with Native language and customs, can

have a strong impact on schooling. Teachers have become empowered by educating themselves about Native peoples; learning styles, customs, language, and stories are honored as part of their tradition. Strong grounding in culture and language enhances achievement for young Native children. For those students who are not well grounded in their heritage and language, cultural integration in the curriculum is very important. "Current statistics indicate that there are more than 400,000 American Indian and Alaska Natives in kindergarten through Grade 12. Of that number more than 40,000 or about 10% are in 187 schools funded by the BIA (Bureau Of Indian Affairs)" (Deyhle & Swisher, 1997, p. 182). Off-reservation and urban community educators, because of the multi-tribal nature of the families, must involve teachers, parents, and elders in improving education for children. Government mandates can be positive, as in Canada's curricular revisions, or negative as in the No Child Left Behind requirements for testing in the United States. The role of researchers, whether insiders or outsiders, is vitally important for Native American education (Deyhle & Swisher, 1997).

Critical Literacy

> Between me and other world there is ever an unasked question: unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it. They approach me in a half-hesitant sort of way, eye me curiously or compassionately, and then, instead of saying directly, How does it feel to be a problem?…
>
> W.E.B. DUBOIS
> "Double-Consciousness and the Veil" from
> *The Souls of Black Folk*, 1903.

In his autobiography, African American statesman and reformer Frederick Douglass told about his life as a slave and his struggles to learn to read and write. In those times, black people could be killed for trying to become literate. He said that his most successful strategy when he was young was to become friends with white boys

and ask them to help him learn to read.

> When I was sent on errands, I always took my book with me, and by doing one part of my errand quickly, I found time to get a lesson before my return. I used also to carry bread with me…This bread I used to bestow upon the hungry little urchins, who, in return, would give me that more valuable bread of knowledge (Douglass, 1997, pp. 51-52).

As Douglass became literate, he began to read books about slavery and decided on his role to help emancipate American slaves. “Society, then, was a major key in both the suppression and in the subsequent acquisition of literacy for Douglass, and literacy, in turn, became an important instrument for him in the transformation of society” (Armstrong, 2003, p. 97).

Educators believe that teachers must not isolate literacy from its social context. Words are developed in relation to complex social factors. Each word is a product of a long path of history between people from different social settings. Even in a dictionary, the meaning, pronunciation and spelling of words have been transformed over time because of social factors. It is beneficial for people need to be in direct contact to make those changes over time. Children are more likely to develop emergent literacy skills through close friendships rather than through distant peer relationships because they are constantly recreating their language in play situations. When children begin to read and write, they must call upon context and use decision-making skills to make meaningful interpretations of the written word. These words have social power. A wonderful linguistic experience in a rich, social milieu has been created (Armstrong, 2003). An entire field of critical literacy has emerged in the past few years based on the work of Paulo Freire, a field which encourages dialogue and reflection about what it means to be literate and what it is like to experience different kinds of texts, how those

texts reflect societal values, and how the texts can transform society (Freire, 1992). Over the past three decades, educational text has been enriched by multicultural themes and alternate lifestyle works.

Critical literacy challenges the status quo in an effort to discover alternative paths for oneself and social development. “This kind of literacy connects the political and personal, the public and the private, the global and the local, the economic and the pedagogical, for rethinking our lives and for promoting justice in the place of inequity” (Shor, 2003, p. 1). Literacy is understood as social action through language use develop-ing inside a larger culture; critical literacy is “learning to read and write as part of the process of becoming conscious of one’s experience as historically constructed within specific power relations” (Anderson & Irvine, 1993, p. 82).

We must be critical thinkers when looking at literacy. What are the qualities of a critical thinker? First, we must be independent thinkers knowing when we first comprehend someone else’s thinking, we are passive. It is not until new ideas are tested and evaluated or newly created that we engage in critical thinking. A critical thinker must know that the information is the starting point and not the end point. We must form our own ideas, values, and beliefs. Critical thinking begins with questions and problems to be solved.

Freire (1992) says that we must replace traditional education “banking” systems where deposits are made in the minds of children. Children learn best when they identify genuine problems in their own experiences and investigate solutions. John Dewey (Darling-Hammond, 2002) has suggested that critical thinking begins with the student’s engagement with a problem. These problems stimulate curiosity and

encourage thinking. Critical thinking seeks reasoned arguments as students work to demonstrate why their solutions are logical and practical. By creating arguments, critical thinkers challenge the authority of texts. They use reason to make complex decisions about actions or values of their ideas. Thus, critical thinking is social thinking; critical thinkers work in the community of others and are engaged in tasks bigger than the self. Teachers of critical thinking are bringing learning inside the classroom closer together with life beyond the classroom.

Critical thinking benefits from critical literacy's sociocultural awareness (Patterson, 2002). Critical literacy means looking at the meaning within texts by considering the purpose for the text and the author's motives; by questioning the text construction; by enlisting the power of language, and by emphasizing the multiple interpretations of texts. To recognize what the author is saying in the text, the reader must begin to label the structure and features of text and identify literal-level and stated information with that text. Next the reader begins to analyze by applying reasoning while closely reading the text. The text is further evaluated by questioning, critiquing, and taking apart a given text. Looking at many texts, the child can begin to generalize within the text, connect one text with another or with prior knowledge and apply the information to new ideas. This synthesizing leads to the judging stage, where the child can reach a summarized conclusion about the value of a text. Of course, the teacher is guiding the student through this process. The child must understand his or her own current thinking in the reading process and develop a perspective in this metacognitive approach. The child may begin to write or orally present findings to others in the classroom or in preparation for social action outside of the school setting. At each stage of this process,

critical listening is very important both for the teacher and the students in the classroom (Patterson, 2002).

This cycle of learning activities in the classroom, with the immersion in the text(s), prediction, deconstruction, reconstruction, and taking of social action, depends a great deal on teacher-student interaction. Vygotsky's (1978) "zone of proximal development" (ZPD) takes effect here where the child interacts with the teacher and is allowed to achieve things not possible when acting on his or her own. The relationship of the teacher pulls the child forward in a dynamic similar to the way Dewey understood curriculum that began from student experience and was structured forward into organized reflective knowledge that teachers have. One difference between Vygotsky's view of ZPD and critical literacy is that as an activity, critical literacy reconstructs and develops all members of the class including the teachers who are pulled forward as well as the students, whereas Vygotsky usually focused on only individual student development. Also, critical literacy invited the democratic relations in class to move in action to the outside of the class whereas Vygotsky did not use power relations as the social context for learning (Vygotsky, as cited in Shor, 2003).

"Learning as a mediational tool is a central component of learning" (Vygotsky, 1978). Critical literacy learning assumes that language is not a neutral tool. It is a tool with power—social, cultural, and ideological—that is reconstructed by daily interactions (Rogers, 2002). Freebody and Luke (1997) call for a new model of reading education, one that

> …shifts our classroom focus to the particular tests, discourses, and practices to which students have access and to the different kinds of social activities and cultural action that instruction can shape, encourage and yield. To circle back to our claims about social epistemology, teaching and learning to read is about

> teaching and learning standpoints, cultural expectations, norms of social actions and consequences (p. 208).

According to Freebody and Luke, schools have been fairly successful at supporting children as code breakers (knowing alphabetic principles) and as text participants (using knowledge sources to make sense of text). They continue to explain that we have not been as successful at supporting children as text users (i.e., knowing how to use particular texts in certain social contexts) or at supporting children as text analysts (i.e., knowing how to ask questions about text) (Freebody & Luke, as cited in Vasquez, 2000).

What constitutes critical literacy within the literature? The stance taken in terms of critical literacy depends on the kinds of questions asked. There are commonalities of critical literacy such as coming from text; literacy can be a social practice and discourse. Thus, text and literacy as social practices are highlighted within critical literacy (Larson, as cited in Green & Abt-Perkins, 2003). There is a duality about literacy. “Literacy can be seen as a double-edged sword in that it can be enlightening or liberating but also may be restrictive or dominating” (Edelsky, 1999). Literacy can limit students. When textbooks portray a mainstream view of the world and when traditional worksheets are used, literacy is not liberating. Such curricula tend to maintain rather than improve groups.

Being able to construct new meaning from text may be empowering but many other channels of misinformation may lead to exploitation of certain groups (Freebody & Luke, 1992). Freire (1992) believes that literacy empowers people only when it causes them to be active questioners of the social reality around them. Literacy can be a double bind: “Having it doesn’t guarantee anything, but not having it systematically excludes

one from cultural and economic power" (Luke, 1992-3, p. 21). Moreover, the term empowerment is often misused. "We do not gain access to the power bases of society just because we can read and write (Green, 1991, p. 16). Lisa Delpit (1991) distinguishes individual and social aspects of power in relation to literacy. She distinguishes between personal literacy (for one's own entertainment) and power code literacy (literacy that gives access to the world beyond us). Students need the opportunity to engage in meaningful uses of literacy in ways that relate to their interests and needs (Delpit, as cited in Green & Abt-Perkins, 2003).

Rosenblatt's (1978) work has demonstrated the importance of focusing on socially contextualized events and on helping individuals discover the satisfaction of texts. When the text includes the kinds of experiences students have with a broad range of materials, it is easy to see the relation of reader response theories to critical literacy (Rosenblatt, as cited in Alvermann et al., 1999).

How do children view literature of differing culture, race, gender, and socio-economic background? Louise Rosenblatt tells us that the meaning arrived at in reading or speaking exists in the transaction between the reader and the text. Reading is an action or an experience. In this meaning, the text is not just a physical object but also the opportunity for action for the reader (Cai, 2002). The author is an important part of the equation. The author's voice conveys attitudes, values, and assumptions that shape the reader's mind. The actual writer creates in his or her work an implied author who represents the perspective of the culture portrayed and is then identified with a reader from that culture. That is why an "outsider" author like Paul Goble can authentically write about Native American culture. Since the time he lived in the West with Native

Americans, he has had a long relationship with that culture (Cai, 2002). Reader response theory shifts the focus from the book to the reader but the author is still an integral part of the equation.

The teacher provides collaboration time with other students for the sharing of that reading or thought. Vygotsky has told us how speech is important in the organization of higher psychological functions. Children act and speak to achieve their goals. The choice process, which is natural in animals, is transformed into a higher-level thinking process for children. Language becomes a personal and profoundly social human process (Vygotsky, 1978). Barnes (1987) continues this analysis in *From Communication to Curriculum.* His purpose was to illustrate how children use speech in the course of learning. After reading a piece of literature about a differing group, children learn to discuss the meaning of what they have read. They view the illustrations that accompany the text. This communicative sharing influences learning and in this way, students continually remake knowledge for themselves.

Barnes (1987) encourages teachers to support Freire's viewpoints when working with children. Freire states,

> To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and require of them a new naming…But while to say the true work-which is work, which is praxis - is to transform the world, saying that word is not the privilege of some few men, but the right of every man. Consequently, no one can say a true word alone-nor can he say it for another, in a prescriptive act, which robs others of their words (Freire, as cited in Bleich, 1988, p. 158).

Sumara (1998) tells us of the transformation of memories that children have or can bring to the text that they are reading. Reading is so important to the restructuring and reconditioning of the reader's identity. The teacher must not only allow but also

encourage the child to bring prior memories, experiences, and cultural outlook to the text, to the discussion, to the development of the class in the school.

> I have come to believe that creating commonplace locations for interpretation of the shared reading literary fictions moves beyond the need to help students learn to read interpretively…It provides a site for the interpretation of the readers' ever-shifting identities. As readers identify with and interpret the experience of characters, they
> learn to re-identify and reinterpret themselves (Sumara, 1998, p. 209).

Thus, students need to become aware of others and create a culture of understanding for themselves.

Educators believe that the literature that children are presented with should reflect a multicultural viewpoint. In fact, literature is just one component of the multicultural movement. "Multicultural education is essentially a reform effort intended not only to combat intolerance and foster a sense of inclusion, but to fundamentally change education and society" (Cai & Sims Bishop, 2003, p. 58). "Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education furthers the democratic principles of social justice" (Nieto, as cited in Cai & Sims Bishop, p. 208). Multicultural literature offers insight into the beliefs and traditions of a cultural group. The reader needs to understand the differences in experiences of cultural groups in the U.S. and people from other countries and understand similarities across cultures. Books can be "window" books where the reader looks beyond his/her own experience to another culture through a window or "sliding glass door" books where the movement of the reader goes to the outside world with the possibility of interactions (Bishop, 1990). Teachers can help students move to the outside world.

Critical literacy can disrupt the commonplace, interrogate multiple viewpoints,

focus on sociopolitical issues, and take action to promote social justice. From this dimension, critical literacy is seen as a way to problematize all subjects of study and understand existing knowledge historically; as a way to interrogate text by asking questions; as a regular part of the curriculum including the influence of popular culture; as a way of developing the language of critique and hope; and as a way to study language to analyze how it can shape identity, construct discourse, and support or change the status quo (Lewison, Flint, & Sluys, 2002). We must help children to imagine standing in the shoes of others and to understand the experience and texts from our own and others' points of view. Looking at multiple perspectives, using multiple voices when examining texts, seeking out the voices of those who have not been heard, examining competing narratives, and making those differences we see visible can be very powerful. "Teaching is not a neutral form of social practice" (Lewiston et al, 2002, p. 383).

Teachers can help students step outside of their personal worlds to see how political and power systems work. Language can be used to exercise power to enhance our lives. Even those people from non-dominant groups can gain access to dominant forms of language without lowering their own languages and cultures. Children can be challenged to redefine cultural borders and to cross those borders.

In South Africa, the Truth and Reconciliation Commission used the sociocultural theory of language to understand and manage the relationship between language and power. During the days of apartheid, power was a negative force which dominated a group of people. When listening to the narratives of the victims or perpetrators of violence, the commission tried to achieve the shared goal of critical literacy: equity and

social justice (Janks, 2000, p. 176-178). In Powell, Cantrell, and Adams' (2001) research on "Saving Black Mountain," students in two Appalachian regions learned that they could convince political leaders to stop the company that mined Black Mountain. They did this through reading, writing, and oral language activities. They learned that literacy could make a difference.

> A critical literacy curriculum needs to be lived. It arises from the social and political conditions that unfold in communities in which we live. As such it cannot be traditionally taught. In other words, as teachers we need to incorporate a critical perspective in to our everyday lives in order to find ways to help children understand the social and political issues around them (Vasquez, 2003, p. 1).

In Bahktin's view, the self is actualized through the construction of dialogic relationships and it is through this building that we learn to really participate in our communities. Literacy is social and cultural action. We need to use social justice and equity issues as framed from this critical literacy perspective to create social action (Bahktin, as cited in Vasquez, 2003). Critical literacy empowers students to actively become part of our democracy, thus moving literacy beyond text to social action. "Literacy is a way to begin to talk about racialization, the disenfranchised, and the disempowered" (Nieto, 2003, afterword in Green & Abt-Perkins, p. 202).

Teachers can make these choices. "Transformation demands an extraordinary amount of time and commitment, but that teachers can make a difference if they are willing to make that commitment" (Delpit, 1995, p. 159). Being aware of cultural differences is important but teachers also must be willing to study the communication styles of students and their parents from backgrounds different from the teacher's own. Deborah Tannen, in her book *Gender & Discourse* (1994), says that a speaker's roles are not given but are created in interaction. No language meaning occurs unless it is

framed or contextualized. She goes on to say that cultural differences are not limited to country of origin and native language but also at subcultural levels such as male and female gender differences in communication. Our conversational styles are influenced by family communicative habits and that has much to do with the formation of ethnic stereotypes (Tannen, 1994).

Delpit (1995) relates her own experiences with students from Papua, New Guinea and Alaska. Speaking and learning styles are different and teachers needed to adapt to those differences. Teachers also can prepare children to understand the "codes of power" and to be able to retain their heritage language but also "be able to use the skills of accurate decoding and conventional writing to bring power and social advantage to their literacy" (Oakes & Lipton, 1999, p. 159).

In his theory of child development, Vygotsky (1978) postulates that children cannot learn in a vacuum and need the social interaction of school to learn. He has looked deeply at social interaction and children's participation in authentic cultural activities that are necessary for learning to occur. The children's mental processes are adaptive. They lead to the knowledge and skills necessary for success. His social cultural theory notes that there is a wide variation in cognitive capabilities among human beings.

Shirley Brice Heath (1983), in her research as ethnographer of communication focusing on child language, has shown us how two culturally different communities learned to use language in their homes and communities. "The language socialization process in all its complexity is more powerful than such single-factor explanations in accounting for academic success" (Heath, 1983, p. 344). The factors she speaks of are

differences in formal structure of language and the amount of parent-child interaction when parents are preparing their children for school. She goes on to tell us that the *ways with words* transmitted across generations and cleverly embedded in other cultural patterns will take time to change. All the same, multicultural education addresses the commonalities of us all (Gorski, 2003a).

Conclusion

Banks and Banks (2001) say that a mainstream-centric curriculum has negative consequences for mainstream students because it reinforces a false sense of superiority, gives them false ideas about their relationships with other racial and ethnic groups, denies then the chance to benefit from another frame of reference and does not allow them to view their own culture from other cultures' perspectives. The perspective of multicultural or an anti-racist education looks at all people who have been left out of the curriculum (Lee, 1994). This perspective allows us to study power relationships and equality.

How does a teacher implement a multi-cultural perspective? Change happens slowly because of resistance in schools. Banks & Banks (2001) have labeled four levels of integration of multi-cultural content. First, for the *contributions approach,* people may change a few expressions of culture in the school such as making welcome signs in several languages.

This is a great place to start but many schools may end here with food and clothing festivals, which only highlight the differences cultures face. We need to transform the entire curriculum. Whose perspective is being heard and whose is being ignored? Who is getting equal access to the knowledge in the school? For the *additive*

approach, teachers may develop units of study on Native Americans or people of an African country but if that unit remains separate from the rest of the curriculum, cultural diversity is not really being included in the curriculum (Lee, 1994).

Bank & Banks continue with the *transformation approach,* which means that moving to the next stage of structural change which can be when the new unit has been integrated into existing units. “The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups” (Banks & Banks, 2001, p. 229). The center of the curriculum needs to be changed. Instead of teaching about only Western civilization, the teacher can add African, Chinese, and Indian history so that the curriculum reflects *civilization*. Educators benefit from asking themselves questions about what they are doing and why they are doing it. “Whose interest is it in that we study what we study? Why is it that certain kinds of knowledge get hidden?” (Lee, 1994, p. 20). What children’s literature are we including to represent other cultural groups?

Finally, Banks & Banks (2001) have named the *social action approach*, where we may reach the social change stage when students can use curriculum knowledge found in the literature and discussions to help make changes outside of the school to take action on social issues. Maybe students notice that because of a fire, a family needs new clothing and household items, and they organize to help raise money. Possibly the city has condemned a building that has historical significance and the students research the value of the structure and write to newspapers and politicians about saving the building. Teachers can help children move from the curriculum of the mainstream with the study of heroes and holidays to integration and structural reform, leading to

awareness and social action.

> The ultimate goals for using multicultural literature in the curriculum are to challenge the dominant ideologies, affirm the values and experiences of historically under-represented cultures, foster acceptance and appreciation of cultural diversity, develop sensitivity to social inequalities, and encourage transformation of the self and society (Cai, 2002, p. 134).

Multicultural education can inform and empower the students. Children can benefit from developing personal and social exploration and reflection about literature rather than using literature only as a source of information. Information is vital in understanding others but the most valuable function is the empowerment factor. Just studying the holidays and celebrations does not empower the students. The best literature helps children think about issues that they may face in the future. Children in the primary grades are at a crucial age in developing anti-bias attitudes and beginning to understand social justice issues. They can attempt a critical approach when interpreting racial, gender, class, and other cultural differences in literature (Cai, 2002).

I believe that our responsibility as teachers must also include culturally responsive pedagogy, which allows us to look at students' backgrounds as assets rather than deficits that students should use in their learning. Teachers of all backgrounds should develop the necessary skills to teach all diverse students effectively (Nieto, 2003). Multicultural education speaks to the future of all children.

In this chapter, I focused on the modern perspective on cultural differences, how multicultural literature promotes global identification, and the historical perspective of education and its relationship to today's schools. The need for critical literacy in teaching social justice issues, ethnographic studies in Native American teaching, and curricular issues influenced by racial stereotypes has also been highlighted in the

Critical Race Theory discussion. As I prepare my constructivist curriculum for teaching my Kindergarten children about authentic Native North American literature, I will be cognizant of *Critical Race Theory* as it applies to Native Americans and the need to emphasize social justice issues. The next chapter on methodology will give insight into the process of a developmentally appropriate curriculum planning and the collection of culturally authentic, culturally ambiguous, and culturally inauthentic books on First Nations peoples for the unit. The classroom participatory *Action Research* unit, with methods of data collection and evaluation procedures, will be explained for the actual school setting.

Chapter 3

Methodology

> Research methods that are reflexive...in the sense that they engage participants in a collaborative process of social transformation in which they learn from, and change the way they engage in, the process of transformation. Research conducted from this perspective adopts an "emancipatory" view of the point and purpose of the research, in which coparticipants attempt to remake and improve their own practice to overcome distortions, incoherence, contradictions, and injustices. It adopts a "first person" perspective in which people construct the research process as a way of collaborating in the process of transforming their practices, their understanding of their practices, and the situations in which they practice.
>
> STEPHEN KEMMIS & ROBIN McTAGGART
> *from Strategies of Qualitative Inquiry* (2003, p. 355)

Introduction

This chapter describes an *Action Research* case study, in which I was the teacher/researcher, developing an anti-bias curriculum. To focus on the creation of a new curriculum on Native Americans, I asked the question: How can I, as the teacher, help my kindergarten students begin to gain "authentic" cultural understandings of Native North Americans through children's literature? I wanted to understand the children's experience of learning from their own point of view, the emic perspective. I used the Daiute & Jones (2003) *Discourse Strategies* to provide an analytical lens for my research. My *Project Approach* curriculum plan, based on the work of Helm & Katz (2001), evolved and took shape as the study progressed with empirical data collected in my classroom. The framework of the developmentally appropriate curricular social studies unit on Native Americans was planned in advance and adapted during the unit implementation.

In the sections that follow, I review the research questions that guided this inquiry, describe the methods I used to collect and analyze the data, and assess the

credibility, transferability, dependability, and confirmability of the study. My focus was the content of curriculum and quality of research.

Purpose

Four major goals of this study included (a) gaining an understanding of the processes involved in creating an anti-bias curriculum project on Native North Americans for my kindergarten classes; (b) learning how to teach children to recognize stereotypes in children's literature; (c) learning how to use a project approach for formative curriculum development; and (d) developing and assessing children's attitudes about Native Americans using the study of culturally authentic, culturally ambiguous, and culturally inauthentic "First Peoples" children's literature. As the teacher/researcher, I developed, assessed, and improved the unit leading to implications for the development of these processes for other kindergarten units. I wanted the children to understand social justice issues related to their reading of appropriate children's literature and to enable them to recognize and choose anti-bias books for future reading.

When choosing the categories for evaluating the literature, I used the term "culturally authentic" to denote books which affirm the integrity of the culture portrayed. Cai (2002) states that "cultural authenticity is the basic criterion for evaluating multicultural literature…no matter now imaginative and how well written a story is, it should be rejected if it *seriously* violates the integrity of a culture." "Culturally inauthentic" books would be those which did violate that integrity. There was no term which I found in my research to label books which were questionable in that they were void of specifics, had mixed images, and did not comfortably fit into one of the other

categories. I am using the term “culturally ambiguous” which was recommended by Dr. Susan Jungck (personal communication, February 17, 2006), to differentiate the books that were not authentic but not completely inauthentic on several levels: content (not specifically denoting a tribal group) or image (not illustrating cultural values).

In this chapter, I will give examples of fiction and informational picture books that I used to help children see some of these culturally authentic, culturally ambiguous, and culturally inauthentic images. I created a collection of books on Native Americans as part of the curriculum project. Developing a curriculum framework was a process of continual self-criticism and self-renewal. My own attitudes have changed during my twenty-five year teaching career from the use of silly, demeaning songs such as “Ten Little Indians” and art projects like those where children made identical feather headdresses, to my own study of Native American literature, historic events, contemporary social issues, and authentic crafts. I have developed these new ideas into the use of theme dramas on life in a historical Indian village balanced with films, discussions, and visits from Native Americans. Now constructivist theory, where individuals create their own understandings based on prior and new learning, guides my teaching practice.

Research Questions

My central research question for this study was: How can I, as a teacher, help my kindergarten students begin to gain “authentic” cultural understandings of Native North Americans through children’s literature? Several other questions arose during the course of my study:

- What can I learn about using literature to influence how children begin to develop perceptions of “others,” such as Native American people?

- What can I learn about teaching children to discern bias in Native American children's literature?
- What can I learn about helping children develop attitudes about people who are not present and culturally different from themselves?
- What can I learn about creating an anti-bias curricular unit to incorporate an understanding of the "other" as reflected by culturally authentic literature?

Development of a Guide to Children's Literature on Native North Americans

Before I began to develop a curricular unit on Native Americans, I researched critical literacy and *Critical Race Theory* to find information on possible influences that literature could have on children. I found that literacy is a way to begin to talk about racialization, the disenfranchised, and the disempowered (Nieto, 2003). A focus on literature through the lens of racial and ethnic discourse offers a way to introduce and probe social issues. Since racial stereotypes play a powerful role in a child's interpretation of the world, educators have a social responsibility about how information is presented to students. "The only way to eliminate the Native American stereotypes in our culture is to teach all children to value and respect Native Americans. The Native American books that teachers introduce to young children play a key role in the development of cultural attitudes" (Yagjian, 2000, p. 3).

Prior to the implementation of specific unit plans, I created a fairly comprehensive list of Native North American literature for the classroom. The problem was not in finding Native American books, but rather, finding those that are culturally and historically accurate in the portrayal of Native Americans (Yagjian, 2000). Many Native American sources were consulted to create this list, including the Oyate Native Organization website (2004), the Smithsonian Institution's Anthropology Outreach Office website (Caldwell-Wood & Mitten, 2004); *A Guide to Canadian Children's Books* (Baker & Setterington, 2003); *American Indian Stereotypes in the World of Children* (Hirschfelder,

Molin, & Wakim, 1999); *Guidelines for Selecting Bias-Free Textbooks and Storybooks* (The Council on Interracial Books for Children, 1973); *A Broken Flute: The Native Experience in Books for Children* (Slapin & Seale 2005); *Through Indian Eyes: The Native Experience in Books for Children* (Slapin & Seale, 1992); and *Native Americans in Children's Literature* (Stott, 1995), among other titles.

Through content analysis, I classified some of the books as “culturally authentic” literature, as these had recommended culturally specific content knowledge about and authentic images of Native North Americans. I also identified lists of “culturally ambiguous” books (Jungck, 2006), the term I now use for the idea of questionable books that, with teacher assistance, may help students begin to perceive the accuracies/ inaccuracies in the information or illustrations. Finally, there were “culturally inauthentic” books, to be avoided because of stereotypical biases of racial, gender, ethnic, or other cultural falsifications. In preparation for my teaching unit in November 2004, I collected a great quantity of books in all categories to begin discussions with the children. Appendix B also provides a categorization of these books with source information.

An example of a “culturally authentic” picture storybook is *Star Boy* (Goble, 1983). Slapin and Seale, specialists in Native American children’s literature, reviewed the book.

> This is Goble’s retelling of the story of how the Sun Dance was given to the Blackfeet people. The Sun Dance is a sacred time shared by many of the Plains Nations. It is a beautifully illustrated book, which is written by Paul Goble, an outsider who has done his research. It is a good book to introduce non-Native children to a special spiritual concept that is central to the lives to many Native Americans (Slapin & Seale, 1992, p. 163).

An example of authentic non-fiction is *The People Shall Continue* (Ortiz, 1988). This text

was positively reviewed on Oyate, a Native American website.

> This is the single best overall view of Native history for young children. It is simple yet meaningful and understandable of the history and hope for the future (Oyate, 2004).

An example of a “culturally ambiguous” fiction book is *The Legend of the Bluebonnet* (dePaola, 1983). Slapin and Seale provided this review:

> When there is a great drought, the Commanche people look to the Great Spirits to provide rain. A young orphan, She-Who-Is-Alone, gives up her most beloved doll and as a result, bluebonnet flowers bloom where the ashes of her doll landed and rain has provided their beauty in the land we call Texas. This is an emotional story and the illustrations are typically Tomie’s artistic style. The story does have flaws because a child would not be living alone in a tribe after losing her parents and most of the characters have the same facial features apart from the little girl. The author/illustrator does show respect for the Commanche and if a teacher points out the flaws, the children can still enjoy the book (Slapin & Seale, 1992, pp. 150-151).

An example of a “culturally inauthentic” picture storybook is *Ten Little Rabbits* (1991) by Virginia Grossman. The review by Oyate (2004) was quite negative:

> This is a beautifully illustrated book with rabbits dressed as Native Americans. The tribal blankets are accurately portrayed and described at the end of the book BUT Native Americans do not like to be portrayed as animals. All the tribes would not be circled together around a fire no matter how cute it seems. The author, Virginia Grossman, and illustrator, Sylvia Long, should have done better research because they give a true example of what mistakes 'outsiders' can make even if they had good intentions (Oyate, 2004).

An example of a culturally inauthentic non-fiction text *is Indian School: Teaching the White Man’s Way* (Cooper, 1999) by Michael L. Cooper. Oyate (2004) notes the following about this book:

> The time when our country had Indian Boarding schools was racist because children were taken from their families and tribal nations and put into a foreign world that tried to change their “heathen” ways. By taking away the children, the U.S. government was able to take away and maintain control of the Indian land base. The research is poor and even the illustrations are inaccurate and mismatched. Because of the photos andideas justifying the dehumanization of a people, children could believe that the facts in this book are true. It is amazing

that this book was written in 1999 (Oyate, 2004).

Participants and Context

For this *Action Research* project, I collected data on my learning as a teacher/researcher and on the children's learning through a developmental project. This was documented through my own reflective journal including my observations and reflections on the children's lessons, individual interviews, the children's own illustrations, focus discussion groups, large group discussions, and theme drama experiences.

This research project included 29 kindergarten children in two separate heterogeneous groups (morning and afternoon classes). The K-3 school, called Glen School in this study, has 300 students and is located in a suburb within a large metropolitan area in the Midwest of the United States. This suburban city of 35,000 people is a community of upper-middle class and lower income families. The children in this study included some with special needs (three children in the morning and one in the afternoon class), some English Language Learners (two morning and four afternoon students), and a blend of racial, cultural, and religious backgrounds.

Research Design

I used an *Action Research* design as the way to investigate my professional development as a teacher and the means of improving student learning (Figure 1). Therefore, I systematically reflected on my own work and made curricular and procedural changes in my practice. "Undertaken by practitioners, *Action Research* involves looking at one's own practice, or situation involving children's development, behavior, social interactions, learning difficulties, family involvement, or learning

environments...” (Borgia & Schuler, 1996, p. 1). Garner (1996) defines *Action Research* more specifically as a systematic, reflective, collaborative process that examines a situation for the purpose of planning, implementing, and evaluating change.

The concept of *Action Research* can be traced back to the early work of John Dewey in the 1920s and school psychologist, Kurt Lewin, in the 1940s. One of the first governmental action researchers, John Collier, was the executive secretary of the American Indian Defense Association formed in the 1920s and then served as U.S. Commissioner of Indian Affairs under Franklin Roosevelt from 1933-1945. Later, he and his wife established a progressive school. His concerns with both education and the community were key elements for his work as head of the Bureau of Indian Affairs. Collier sponsored education based on local culture and language. A form of *Action Research* was carried out in Native American communities. He focused his work on the needs of the community with a nondirective role for consultants. He is not always mentioned in relation to *Action Research,* but his work did allow the direct link to social action for improvement of the lives of Native Americans (Noffke, 1997).

Educator Stephen Corey and other researchers at Teachers College of Columbia University introduced the term “*Action Research*” to education in 1949. The focus was and is today on the expansion of the teacher’s role as inquirer about teaching and learning through classroom research. Such research is designed, conducted, and implemented by teachers to improve their own teaching, class curriculum development, and reflective instruction. Kemmis & McTaggart (1988) stated that *Action Research* is not just a “method “or a “procedure” but something that gives us a series of commitments to observe and problematize as we conduct social inquiry. Lewin

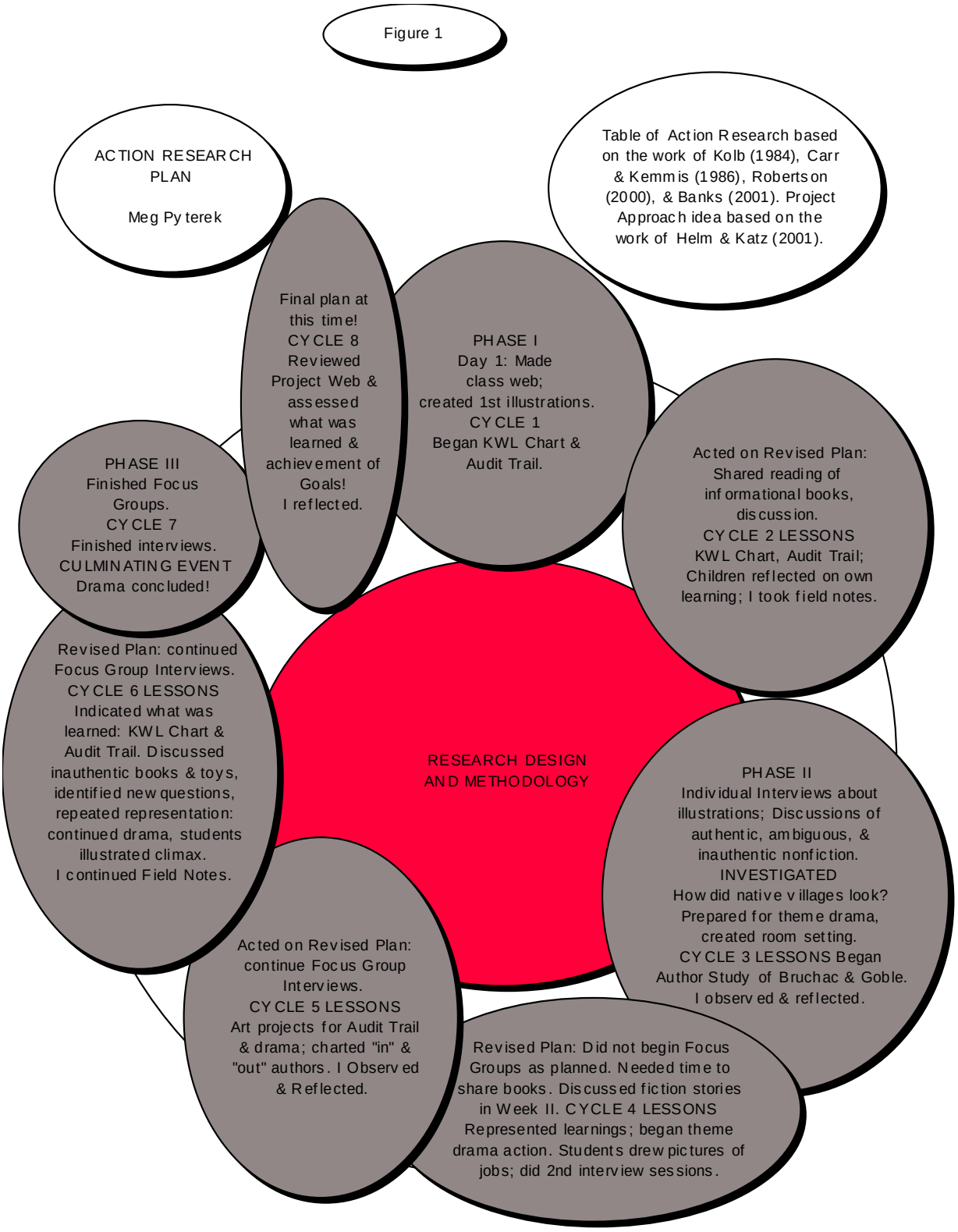


Figure 1. Research design and methodology.

(1952) described *Action Research* as a spiral of steps, each of which is composed of a circle of planning, action, and fact-finding about the result of the action. The teacher examines an idea and a plan emerges. The second step is the implementation of the plan, and the third step is reflection and revision of the overall plan.

Stringer (1996) tells us that as researchers, teachers need to develop and move through the three phases of *Action Research*: (a) *look* where an idea is built and information is gathered; (b) *think* where interpreting and explaining is done about what participants have been doing and what problems have occurred; (c) *act* where issues and problems are resolved. Outcomes of activities and ideas will result in further actions. Within the process of *Action Research*, data collection, analysis, action, decision-making, implementation, and change often takes place concurrently (Gummesson, 1991). Involvement in *Action Research* includes commitment, collaboration, concern, consideration, and change.

Since *Action Research* takes time, my planned one-month curriculum study did not simply begin and end during the month of November 2004. Rather, it took time to create a framework, locate materials, analyze the books found and categorize them, implement lesson plans, revise the curricular study with the children's input, observe the results, and then revise the curriculum again. During the implementation phase, the children and I became immersed in books, drama, art activities, discussions, and interviews, and finally reflected on the data collected during this unit of study. This process involved collaboration in which the students and I were an integral part of a cyclical process of sharing. The interpretive nature of the research meant that we developed a concern for a community of "critical friends" (Borgia & Schuler, 1996). As

“critical friends,” the children and I evaluated the curriculum and our learning through literature discussions, unit planning, and the development of the theme dramas. My aim was to develop trust as the school year progressed. As my reflective skills developed, my reflections became more challenging and focused. I made critical assessments of my own teaching, increased my understandings, and developed implications for the next phases in the process. Proactive change was an ongoing part of this developmental life cycle of the curriculum. As the classroom practice changed and children’s experiences were expanded, I anticipated improvement in learning. This *Action Research* provided me with the opportunity to gain knowledge and skill in research methods and helped me become more aware of possibilities for change in other areas of the school curriculum (Johnson, 1993).

In the *Action Research Plan of Research Methodology* (Figure 1), I utilized *The Project Approach* (Helm & Katz, 2001) format to plan activities for the children. During the unit phases, lessons were taught in the cycles. Specifically, we began an anticipatory web with questions that we wanted to investigate and the current concepts and understandings that we already had. Then during the course of the unit, for example, I asked the students to create illustrations at the beginning of the project, during the activities supporting the theme drama (Heathcote & Bolton, 1995), and at the end of the unit.

As the unit progressed into Phase II, new cycles of lessons, including a more detailed anticipatory web about Native Americans, a K-W-L chart of what the children already **K**new, **W**anted to learn about the topic, and what they **L**earned (Ogle, 1986), and the sharing of authentic informational books were the focusing activities. As the

children moved into the cycle of investigation, they examined artifacts from local museums about the Plains Indians, and read fictional and informational literature. As the *Action Research* cycles continued into Phase III, we represented what was learned through writing, drawing, construction, music, and dramatic play (Helm & Katz, 2001). If one of the lessons in a cycle did not work for the unit study, then it was adapted for future planning. This was the case during the second week of the unit when the focus groups did not begin as planned. I decided that the children did not have enough exposure to the vast literature to be able to make informed interview responses. I taped discussions with the children and my field notes documented this information.

Research Methods

In this *Action Research* project, I used many methods of data collection and sources of data. My sources included:

- Illustrations created by the children, at five different intervals during the progression of the unit.
- Interviews, both individual and group.
- Large group discussions which were taped and transcribed verbatim during the unit.
- Small Focus groups on the topic of children's literature, composed of five students each, were taped and transcribed. These transcriptions were later coded to reveal growth patterns and attitudinal change.
- Teacher observations and field notes, taken throughout the unit.

As the unit progressed, I introduced the concept of the theme drama (Heathcote & Bolton, 1995), in which, as a vehicle for learning, the children created a story

sequence including characters, setting, plot, climax, and coda based on their knowledge of Native Americans. The data collected from this experience included various individual illustrations during the process of the unit.

Illustrations

The children's illustrations provided data about preconceived attitudes prior to the unit, attitudinal changes during the process of the unit, at the end of the unit, and a few months after the unit was taught. The rationale was to see if there were any changes in the perceptual growth of each child. The children documented how they viewed a Native American from "long ago" or "now" in the first picture. The teacher prompt was: "Draw a picture of a Native American." These pictures were analyzed to assess the ability of each child to depict his/her individual knowledge about Native Americans. The children were later asked to draw pictures of their occupations in the native village. They were asked: "Who is your character in the drama?" "How old are you and what is your occupation?" As a group, the children also documented the course of the unit in their own journals and on the Audit Trail Mural (Harste, Short, & Burke, 1988) for the class. The Audit Trail Mural included a time line through words and pictures or photos of the development of the unit. The children created this mural as they progressed through the experiences of the unit. They documented the story sequence for the theme drama climax. Finally, each child made two drawings of what a Native American looked like "long ago" or "now" at the end of the unit and again three months after the unit was completed.

The data were again analyzed according to the *Discourse Strategie*s of Daiute and Jones (2003) with some developmentally appropriate adaptations. The illustrations

were analyzed using a framework that was developed specifically for the purpose of viewing children's pictorial depictions of Native North Americans. It was largely based on the work of Dr. Anne Bennison (2004) who has collected and analyzed many such illustrations. When I met with her in February 2004, she shared her collection of early childhood illustrations and gave insight on the appropriate prompts for children when they were asked to create drawings of Native Americans. I learned to ask simple, unbiased questions, such as: "Draw a picture of a Native American." I did not want to influence the child's depiction in his/her illustration. The analytical framework was also influenced by the expertise of Bonny Meyer, school psychologist in a local suburban school district, who offered experience using the evaluative work of Gesell (1946, 1974) and *The-Draw-A-Person Test* (Goodenough & Harris, 1963). This nonverbal measure estimates the developmental status in children from 5-17 years of age.

Individual Interviews

During the unit, I conducted taped individual interviews with the children. I wanted to examine each student's analysis of his/her own illustrations. Since the interviews took place at different times throughout the unit study, I was able to document each child's growth during the learning process. From this information, I selected eight students of differing maturation and ability levels to become a small focus group for one intensive analytical strategy.

The interviews were conducted at the beginning of the unit. I asked each child to describe his or her drawing of a Native American. During the second week of the unit, I asked the children to draw their own occupations in the theme drama; the interview included the child's description of that picture. At the climatic point of the theme drama, I

asked the children to draw their versions of what would happen next. The interview documented their response. At the end of the unit (December 2004) and again in the Spring of 2005, I asked the students to again draw a picture of a Native American. The final interviews focused on the children's descriptions of those two illustrations. These individual interviews did not have predetermined time limits; they generally ranged from ten to fifteen minutes in length. The interviews and illustrations were used to interpret information on the attitudes of the children.

As part of my analytic framework, I researched the nine *Discourse Strategies* on the topic of race and ethnicity based on the work of Daiute & Jones (2003): *identifying*, where children name explicit attributes like Blacks, Indians, prejudice; *contextualizing*, when children mention ideas and causes of racism or prejudice without labeling them as injustices; *broadening,* where the children use synonyms such as "outsider" to show their awareness of differences; *practicing*, where students use language associated with a particular group rather than merely naming the group; *empathizing,* when children articulate the psychosocial consequences of differences or discrimination; *universalizing*, where they generalize beyond the issues of difference to broaden human values (e.g., '"We are all the same."); *distancing*, when students resist the masking of racial and ethnic discriminations in generalizations by emphasizing differences (e.g., "Words can't hurt you."); *avoiding*, when students never discuss race, ethnicity, or discrimination; and *personalizing*, connecting the experience to their own lives ("It happened to me."). For the purpose of my study, I am eliminating the use of the category of "practicing" because Native American language use will not be applicable. A visual representation of the framework is given in Figure 2. My goals were to help

children personalize, universalize, and empathize their feelings, broaden their knowledge when discussing race and ethnicity, and become engaged through action performance in the formation of a curricular project.

Focus Group Interviews

As one basic tool for data collection, focus group interviews allow researchers to interview more than one person at a time. The interviewer can view how groups of people "think about and organize perceptions of their cultural world" (LeCompte & Schensul, 1999, p. xv). In my study, the focus groups each contained five children, chosen to balance quiet and talkative students, with a combination of higher and lower cognitive ability levels. These interviews took place from the mid-point to the end of the Native American unit of study. I wanted to discuss the literature with children after they had a chance to learn about the authors and some information related to authentic, ambiguous, and inauthentic books, both fiction and nonfiction. The interviews were tape-recorded and lasted approximately ten minutes. They were later transcribed verbatim for analysis.

When I talked to the focus groups, I used questions that I had written based on the materials of Slapin & Seale (1992, 2005), The Children's Museum of Boston (2003), and writings from multicultural authors such as Joseph Bruchac, Floyd Cooper, Yumi Heo, Patricia Polacco, and Gary Soto. These authors had written a list of questions which they used when analyzing of multicultural literature. To interview the children, I used a standardized, open-ended format (Creswell, 1998). Qualitative researchers ask open-ended questions encouraging the interviewees to explain their perspectives of topics and "listen for special language and other clues that reveal meaning structures

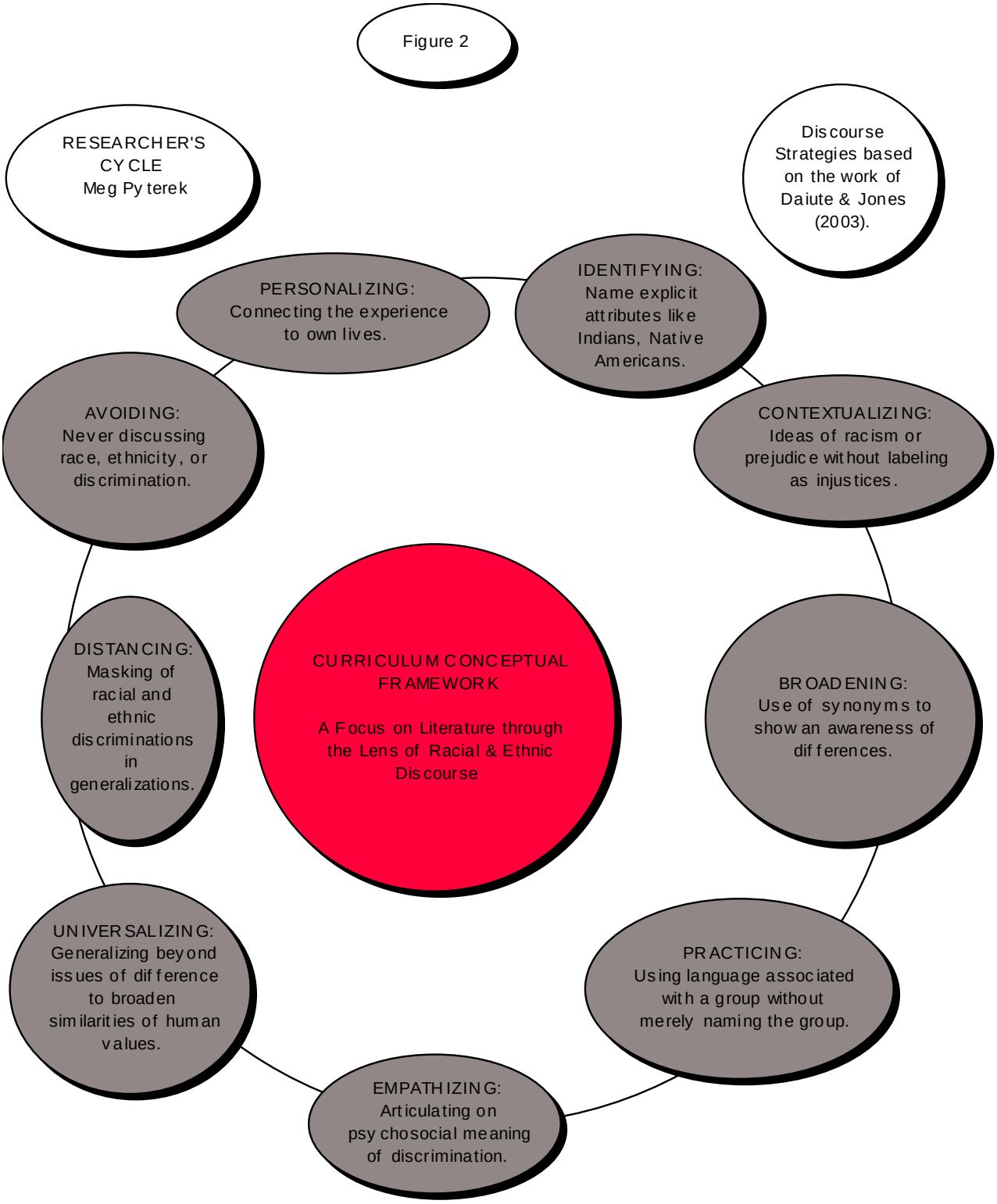


Figure 2. Curriculum conceptual framework.

used to understand their worlds" (Hatch, 2002, p. 23). Interviewers enter the interview settings with questions in mind but allow more questions to generate during the interview. Such questions minimize the obligation of predetermined responses while gathering the data. The children were permitted to take whatever direction they wished in their answers and to use any words they desired in order to represent what they wanted to say (Patton, 1990). However, if their responses were not complete or off target, the areas to be probed were identified following each question. Probes were used only if necessary to focus students on the topic.

The questions, as listed below, and their sequence, were determined in advance for my study, and all interviewees were asked these questions to allow for a comparison of similarities and differences in responses. Data was transcribed and organized at the individual and group level which facilitated analysis. The attitudinal questions were aimed at understanding the opinions of the children as to their experiences and thoughts.

Interview questions.

Fiction

1) Describe the illustrations of Native Americans in this book (i.e., non-token facial characteristics, color of skin, and dress of characters).

2) Tell me how the words the author uses in this book make you think and feel about Native Americans (i.e., for *identifying, broadening*, and *empathizing* words).

Informational

1) In what ways did the author talk about separate tribes in this book? (i.e., names and characteristics of tribes: *practicing, identifying*.)

2) Tell me about the ways the author showed the reader historical ideas or events. (i.e., examples in illustrations and text that *contextualize* and *broaden* viewpoints.)

3) In what ways do you think the author treated Native Americans respectfully? (i.e., *broadening and empathizing* ideas.)

Fiction & Nonfiction

1) How do you know that the author is an “insider” writer? (Identifying)

2) How do you know that the author is an “outsider” author? (Identifying)

3). Why do you think that a Native American would like or dislike this book? (Probe for *personalizing* through *contextualizing, broadening*, and *universalizing* terms and ideas.)

Group Discussions

Discussions with entire class groups took place throughout the unit study. Various topics were proposed for those discussions, such as author studies with a focus on “insider” and “outsider” writers and illustrators. We also discussed authentic, ambiguous, and inauthentic books, movies, and toys as well as *The Project Approach* web, audit trail data, the theme drama plot, and historical and current day lives of Native Americans.

These discussions were tape-recorded for later analysis using the Daiute and Jones (2003) *Discourse Strategies* as previously mentioned. Whole group and individual discussion data were evaluated for cognitive and attitudinal growth using the recordings and transcribed notes. Since I was concentrating on the knowledge, skills, and disposition of the students during this process, my questions attempted to elicit the way the children were learning. I also looked at the ways in which I was learning as a teacher. A culminating event, the drama presentation, ended the unit. There was also a discussion review of the project to assess student and teacher achievement of the unit goals.

Teacher Observation and Field Notes

My daily journals contained field notes of my own learning process during the

creation and teaching of the unit. During the entire unit experience, I observed and took field notes of the children as they participated in all of the activities. I informed my own knowledge, learning through action, with three story lines evolving in tandem: (a) the story of what I learned about creating and enacting this new curriculum in my classroom with my children; (b) the role and function of “racial and ethnic discourse” and what I learned about the *Discourse Strategies* throughout the phases of the unit; and (c) what I developed and learned about optimizing the research methodology in order to illuminate and understand these processes.

During this study of my own learning, there were critical incidents which allowed me to stand back and examine my beliefs about my teaching. I searched for these by reading scholarly literature, observing the students, conducting the interviews, or seeing my own learning differently. In a Kindergarten Committee Meeting, educator Dr. Judy Helm (October 2001) expressed the idea of a teacher being “on the ceiling” and “on the floor” at the same time. My role was to plan the framework and develop the curriculum as I also looked “top down” as we implemented and collected data. I took down copious descriptions in my teacher journal notes, and I categorized and reflected on the meaning of what I was seeing. From the purposive sampling, I also analyzed the data from the “bottom up,” building formative theory of what I was learning. I thought about context and how it affected my judgments and my interpretation on those judgments as an ongoing narrative. Since all my values and beliefs, as well as those of the children are culturally determined, I needed to bracket my own judgment and make an opportunity to open my work to inspection (Newman, 2000). My own journal informed me of my growth as a researcher and co-creator of a curricular unit.

Theme Dramas

During the theme drama (Heathcote & Bolton, 1995), the children created a story sequence of plot, characters, and setting which, as a vehicle for learning, was not shown to an outside audience (Wagner, 1976). The children in each of my classes created an imaginary environment as part of *The Project Approach*. This developmentally appropriate activity provided the children with opportunities to invent and create. The goals were to encourage flexibility, problem-solving, and communication. The theme drama was a natural way for the children to express their learning.

When preparing a curriculum, teachers can plan systematic instruction for acquiring skills or they can utilize project work to provide the children with opportunities to apply skills, address proficiencies, and stress intrinsic motivation. Children can be encouraged to determine what to work on and can be accepted as experts about their own needs (Katz, 1994). I wanted to develop a framework for my social studies unit on Native Americans that was engaging and contributed to the children's intellectual development. It needed to be integrated with content and skills and also to incorporate formal and informal learning techniques. I wanted it to focus on topics that were relevant to Native Americans but also related to the goals of the children's education. In this way, the unit could provide chances for children to take control of their learning which allowed them to try, and if they failed, to develop persistence in seeking solutions. When the unit framework was consistent with the age level of the kindergarten child and included rich authentic literature that occurred in the context of a caring community with opportunities for parents to participate, the children would benefit from learning. Finally, with an

assessment plan including clear observation and data collection goals, the state standards could be included (Helm & Katz, 2001). The addition of the theme drama to *The Project Approach* framework provided an optimal learning situation.

Analysis

Using the *Curricular Conceptual Framework* (Figure 2), I focused my research through the lens of racial and ethnic discourse. I used the *Discourse Strategies* of Daiute and Jones (2003) as my analytic framework: *identifying, contextualizing, broadening, empathizing, universalizing, distancing, avoiding,* and *personalizing.* (As mentioned previously, the *practicing* topic was excluded from my research study.) The twenty-day plan *Curriculum Planning Matrix* (Table A1 in Appendix A) guided my research as I looked for evidence of the use of *Discourse Strategies* in the children's illustrations, my observations, individual interviews, small focus groups, and larger discussion groups. For the *empathizing* strategy under illustrations, I researched whether the children had depicted images that reflect the psychosocial consequences of discrimination. I probed each child about his/her personal feelings and about the Native American's feelings depicted in the drawings. I assessed the use of various *Discourse Strategies* as the lessons were taught each day.

Coding the data "involves organizing data into categories related to the framework and questions guiding the research so that they can be used to support analysis and interpretation" (LeCompte & Schensul, 1999, p. 45). The data collected was organized so patterns and structures began to form. LeCompte & Schensul (1999) call this formalized process of analysis (applying codes deductively) "top down." When inductively theorizing, it is considered "bottom up." Developing this reflexivity, I took on

the roles of producer, critic and user of educational theory (Riding, Sowell, Levy, 1995).

Assessment of Research Quality

To develop credibility, I relied on my research interpretation, robust curriculum development, and confidence in qualitative work. To plan this unit, I used multiple sources of data, and did long-term formative work developing and revising the curriculum. Member checks with the students were used as I interpreted the *Discourse Strategies*. I analyzed the interview transcriptions and the children's illustrations over the course of the six-week unit period. My sample was a purposive one (Schwandt, 2001); I studied eight of the students intensively, looking for their use of *Discourse Strategies* throughout the unit.

As I studied the transcriptions and illustrations, I tried various codes to help me sort the data. I found that if I color coded each of the *Discourse Strategies* for the selected eight students, I could see their development. Some data needed to be recoded from the general class transcriptions where I was looking for whole group rather than individual progress. I was responsive to the content of the unit and to the children and made changes to the curriculum as the unit progressed (Hatch, 2002). This made my research more credible.

Since I was part of the setting as the teacher, I knew that at times I unintentionally shared my view of certain authors during group discussions. I found that I prodded some quieter children more for responses during the focus group interviews. I did not always ask the same questions in the same ways for those interviews even though it had been my intention to do so. My notes sometimes were open-ended and incomplete and moved between description, interpretation, and the detailing of the voice

of the children as well as my own voice. Yet, I was as responsive as possible in my classroom setting. I used the procedure of triangulation to establish validity. Looking at the data from different vantage points, I was able to develop credible meanings within the curricular unit (Schwandt, 2001).

Certain assumptions must be made in my research. Since attitude development and change is a long process and this unit took place for only six weeks, I could not measure the children's attitude changes about Native Americans over a long range. I have produced a unit that does not fully represent all of the authentic children's books on the topic. I do believe that my qualitative research was a credible, transferable, dependable, and confirmable way to formatively develop the unit teaching process. I know that there will be the need to continue to research this topic at my grade level.

If one is committed to a critically democratic and emancipatory curriculum, then the ideas which children develop from the literature and activities in the lessons should reflect and validate who they are and what they believe in (McCarty & Dick, 2003). If I have encouraged the children to look at their own biases about Native North Americans, then that is a positive outcome of the curriculum. I collected a great deal of interview data and informative illustrative drawings on the children's multicultural understandings. I am honestly informing the reader of my growth as a researcher and co-creator with the children of a curricular unit.

Chapter 4

Presenting the Data

> I picked this book, *Navajo Long Walk* (Bruchac, 2002), because a lot of the pictures are sad. It is sad to think about people long ago made to walk so far away from their homes cause someone else took their homes.
>
> COLLEEN (age 5) Focus Group Interview, Nov. 2004

This chapter describes the results of an *Action Research* case study of one classroom where I, as the teacher/researcher, formulated an anti-bias curriculum. The main question was: How can I, as the teacher, help my kindergarten students begin to gain "authentic" cultural understandings of Native North Americans through children's literature? Using *The Project Approach*, based on the work of Helm & Katz (2001), my Native American social studies curriculum took shape as the study progressed. Five important components of my conceptual framework guided my study: *Critical Race Theory, Action Research*, *Discourse Strategies*, *The Project Approach*, and *Native American Literature*. I observed, took field notes, and collected illustrations and interview data from individual and groups of children as they participated in all of the unit activities.

There are three story lines evolving in tandem in this chapter, showing my growth as a teacher/participant: the story of what I learned during the creation and enactment of this curriculum with the children; the role and function of the *Discourse Strategies* to highlight the racial and ethnic discourse of the children and me; and what I learned about research methodology as I tried to illuminate and understand these processes.

Background

In November and December of 2004, I undertook an *Action Research* case study of my kindergarten classroom. The classroom used for the unit was a typical

kindergarten environment. The dimensions of the main part of the room were approximately 30 x 50 feet with an adjoining coat and cubby room of 12 x 12 ft. The room was equipped with bathrooms and sink, so water was available for dramatic activities. Furniture such as a piano, large tables, shelving units, play corner, and toy areas were in sight. Even though a Plains Native American teepee was erected, the lakes and gardens were made of paper; we mainly used our imaginations to create the physical environment of the Native American unit.

Many of the props were authentic Native American materials from various tribes which I had collected in my travels throughout the U.S. Rather than make inauthentic paper masks, necklaces, or headdresses, which would have been considered demeaning by the various tribes, our study of non-fiction books allowed us to again use our imaginations to create real images.

Student/Participants

Eight students were chosen from my 29 kindergarten students for comprehensive and focused study. They were part of my classes during the 2004-5 school year. These children were chosen because they reflected a wide range of academic abilities, developmental levels, and learning styles. All names have been changed to protect confidentiality.

There were 3 girls and 5 boys in my focused analysis; 4 students from each of my two kindergarten classes. Katie, Irv, Glen, and Adam were from the morning class. Kelly, Sally, Jacob, and Mark were from the afternoon class. Katie, Glen, Adam, and Sally were high academic achievers. They were able to read much of the literature presented in the unit. Irv and Kelly were average learners, while Mark was a lower

achiever in all subject areas. They were non-readers at the time of the unit. Jacob was a high achiever who could read but he did not enter school until January and did not take part in the original unit study. Later information collected included his illustrations and interviews in January. He was included because, as an outlier/non-participant, it was interesting to see the stereotypes in his drawings and listen to his undeveloped comments in the final interviews.

Katie, Irv, Glen, Adam, and Sally were older and developmentally more mature than their classmates, Kelly and Jacob. Mark was one of the oldest children in the classes but did not have any pre-school experience and remained developmentally below his peers in behavior and motivation.

It was interesting to note the cultural learning styles or ways of learning for these individual students. Of the original seven sample participants, Katie, Irv, Glen, and Sally had good or flexible perceptions of Native Americans at the beginning and throughout the unit's progress. Kelly had an average developmental level. She made progress in her viewpoints as the unit proceeded. Adam and Mark's interviews were especially hard to analyze because many of the answers were silly and not focused on topic. However, their illustrations showed real reflection and growth.

Data Collected through the Teaching Unit

When planning my unit, I created the *Curriculum Planning Matrix* (Table A1 in Appendix A) to complete the study of Native North Americans. A sample of one week's unit plan is shown in Table A1 of Appendix A. This matrix was an overall guide of unit lessons, *Discourse Strategies* of Daiute and Jones (2003)—*identifying, contextualizing, broadening, empathizing, universalizing, distancing, avoiding, personalizing*—and

methods of data collection. Although always flexible, depending on the time constraints or teachable moments of the day, the matrix helped me keep the focus on my goals when planning teaching and collecting research data. I did worry about letting go of my control of the lesson planning as the unit proceeded. Could the children and I work together to create a *Project Approach* experience where everyone was learning?

Each day included multiple integrated activities. Day Eight (Week Two), for example, was planned this way: continue reading fiction and non-fiction books about the historical lives of Native Americans; view photographs/illustrations and read the picture headings to the children; discuss their reactions; role-play discriminatory problems in the classroom (e.g., What do you say when you want to join the group? How do you feel?) Even though I worked to incorporate all curricular skill materials from math, reading, and science into the social studies matrix, the class sessions were not long enough to complete the shared story, book discussion, and role-play scenarios as listed above. One day's activities would progress into the next day, so that extra days were added to the unit. The children were able to help determine the next day's activities by their interest as evidenced by their questions, what books they chose to be read aloud, and drama ideas. We all agreed that we did not have enough time to explore every idea, read every book, or spend extended time on the theme drama.

In this chapter, I will discuss the results of how the children became engaged through action performance in the formation of the curricular project. Individual, focus group, and large group interviews are included, as are the children's individual illustrations focusing on their perceptions of Native Americans before, during the dramas, and after the unit. I wrote a journal of field notes reflecting my observations

of the children and the details of the teaching unit. Various reading strategies were used to focus the children's learning:

- K-W-L Chart (Ogle, 1986) that was augmented as the unit progressed.
- An Audit Trail Mural (Harste, et al. 1988) was created as a visual representation of the sequence of unit events.
- A web that was used to expand the brainstormed ideas of the children at the beginning of the unit and again as a summary assessment in the children's own words.
- A theme drama for each class that was a vehicle for learning about Native North Americans.
- Journals for the children to write and draw their reflections of the unit.

As I worked with the children on the unit experiences as teacher on the "ground" level, I was also working as researcher on the "ceiling" level. At the "ground" level, I was in the present moment teaching, listening, or interviewing. My mind was at the "ceiling" level when I was overseeing the entire unit each day. I was observing how the children used the *Discourse Strategies* (Daiute & Jones, 2003).

I had many overarching questions in my mind as I started the unit. Which strategies would the children use? I wanted to see what I was doing during the curriculum unit to spur the use of these strategies. Was there an instructional rhythm to the unit of study? When did the intensity of learning take place? What caused this intensity? What were the themes that helped change the instructional strategies? Were the children growing because of the exposure to the literature? As I asked myself these questions and continued to form more ideas, I was responding to how the curriculum

informed me of the affective strategies.

In my teacher notes, I made assumptions about the *Discourse Strategies* that would be used by the children as the unit progressed. For example, when I looked again at Day Eight (Week Two) of my curriculum matrix, I believed that the children would use *broadening* and *personalizing* strategies as they discussed Native American books. Actually they *contextualized, empathized, universalized*, and created some *distance* when discussing the books as well as *personalizing* and *broadening* their experiences.

Theme dramas were also a data source for my observations. On Day Sixteen, when the children were continuing to enact the theme drama conflict, I asked them to draw how the conflicts would be resolved. I had planned that they would *identify* and *broaden,* yet also *distance* themselves and avoid creating pictures revealing race or discrimination. However, only a few children *identified* with the experience by naming explicit attributes for Native Americans or *broadened* with the use of synonyms to show awareness of differences. Most children *personalized* the experience and *empathized* with the Native Americans in the drama.

Many of the art projects that I had originally planned were not appropriate because I was still guilty of cultural insensitivity. I no longer included headdresses or masks in my plans yet I had planned to make totem poles, dream catchers, and power shields in my classroom. I realized that I would be perpetuating stereotypes by having the children make simple objects that were sacred and by simplifying the objects; I would be taking away from their sacredness (Jones & Moomaw, 2002). For example, when children created dream catchers out of paper plates in earlier Native American units, the activity demeaned the special relationship between a child and his/her parent

as this is a personal object that a parent gives to his child to erase bad dreams. What could I artistically create now in this unit with the children that would be true to Native North American heritage? Fortunately, at the same time as my unit, the 51st Native American Pow Wow took place at the University of Illinois at Chicago campus. While there, I was able to find an excellent Native American bookseller from Wisconsin who had art, math, and new literature that I could use in the classroom. These items were written by Native American Ojibwe. *The Good Path* (Peacock & Wisuri, 2002) gave art activities that honored Ojibwe traditions. The Smithsonian Institution (2004) also had printed a magazine focusing on the authentic dolls in their collection, with inserts on each of the native doll makers. I also discovered a math book with native stories to help the children solve the given problems. Once I introduced these items to the children, I felt that I had materials that I was proud to use in my teaching.

My main data sources for my research were the focus group and individual interviews conducted throughout the unit. Most of the children *identified, personalized, contextualized, distanced* themselves from, or *universalized* about the *Discourse Strategies*. Only Jacob, who newly entered school on January 6th and did not participate in the first four weeks of the unit, chose to *avoid* the issues by never discussing race, ethnicity, or discrimination. His drawing of a Native American showed an angry, red-skinned native holding a weapon, in contrast to the other children's pictures of Indians nowadays wearing regular clothes over a variety of skin colors. He did not talk to his classmates about the unit and created his own illustration without viewing the other children's drawings.

Illustrations

The children were asked to create drawings throughout the unit. Initially they were each asked to draw an Indian or Native American. I took dictation from each child about the drawings. My dictation was written on the back of each document. After the drama began, I asked individual children to draw a picture of the role or occupation they took in the Native American village. Individual interviews were conducted and the children told me about their drawings. Near the climax of the drama, I asked the children to draw what they thought would happen at the end of the crisis to conclude the play. These were again discussed individually, and again, I took notes on their comments. At the end of the unit, I again asked the children to draw an Indian or Native American. In January, I asked the children to draw a self-portrait so that I could compare their own drawings to the ones they created on a Native American. Finally, in May, I asked the children to draw another picture of a Native American so that I could see if there were any changes from the previous pictures.

One afternoon student, Tim, began by drawing two sad-faced Indians. One is lying down and the other is standing with a spear. The dictation reads: “This is a tree. The Native American has a spear to kill the buffalo because he is hungry. He is sad because the buffalo got away on his four legs.” Certainly this was a traditional viewpoint of past Native Americans. By the time we were nearing the end of the drama in Week Five, his picture was of a peaceful circle and his comment was “They were thinking that they would let her in, join their village.” He is speaking of the woman who lost her home and wanted to join the village in the afternoon class drama. In his final illustration, Tim

has created a game from long ago where the boys are playing lacrosse. The two players are brothers and even if the older boy is winning, it will not bother the younger brother. “The sun is out in the picture and the sky is blue,” he says. His idea about Native Americans has changed from a violent beginning to a peaceful ending in his unit illustrations (Figure 3).

Tim’s First Illustration 11/1/04

Tim’s Second Illustration 11/12/04

Tim’s Third Illustration 12/1/04

Figure 3. Tim’s illustrations.

It was interesting to see the growth of the children as they created their drawings throughout the unit. Some children, such as Tina, wanted to draw her Native American in a swimsuit outfit throughout the unit. Her label for the first illustration was, “I don’t really know what she is doing. She is going on a walk.” She dressed her Native American in a traditional costume as a “leader” when she was describing the drama occupation. At the end of the unit, she had drawn her person again in a swim suit yet the outfit had native designs on it. I did notice that the skin color changed from a yellow tone to a peach color for the end of the unit. In our discussions, Tina had many ideas about “insider” and “outsider” books, authentic texts with real facts, and well-told stories, but in her drawings, Tina stayed at the beach.

Tina's First Illustration 11/1/04

Tina's Second Illustration 11/12/04

Tina's Third Illustration 12/1/04

Figure 4. Tina's illustrations.

Not all children showed growth in their illustrations in this five-week unit. The final illustrations that the children created in May reflected the learning that they portrayed in the ending illustration during Week Five. Tim created a native boy of long ago who was cooperating with his peers. Tina had drawn a native girl at the beach in today's world. The tone of most of the final drawings was peaceful and reflected current situations. The children had learned that Native Americans live now in their world. They have the same feelings and enjoy doing many of the same activities in family life.

Interviews

When I talked to the focus groups or individuals, I used nine questions that were based on the materials of Slapin and Seale (2005, 1992), The Children's Museum of Boston (2003), and questions created by multicultural authors such as Joseph Bruchac, Floyd Cooper, Yumi Heo, Patricia Polacco, and Gary Soto. Three of the questions were for informational books exclusively: "Tell me about the ways the author showed the reader historical ideas or events"; "In what ways did the author talk about separate tribes in this book?" The fictional book questions were "Describe the illustrations of

Native Americans in this book"; "Tell me how the words the author used in this book make you think and feel about Native Americans." Usually, my last question was: "Why do you think that a Native American would like or dislike this book?"

In the focus groups of five children, I let the individuals talk about the books that they had chosen from a large assortment of books that I had provided. The members of each of the groups would ask each other questions as the discussion proceeded. In the first discussion with the afternoon class, Adam picked *The Girl Who Loved Wild Horses* by Paul Goble because he said that he liked the sacred dogs (horses) in the story. Tom said that he also chose a book by Paul Goble, *The Legend of the Indian Paintbrush* because he liked the picture of the sunset at the back of the book. Mark picked another book by Paul Goble and said that he didn't know why he picked it but maybe it was the cover that he liked. In these beginning discussions, most of the children could not articulate why they chose certain books but the illustrations appealed to them. Most of the original choices were fiction titles and it was more difficult for the children to choose a book from the non-fiction category.

At the end of the unit, children often chose informational titles. One child in a different afternoon focus group picked a book about totem poles and showed the group the photos to explain how the pole was created. George chose a book about the Comanche tribe. He found a map to explain where the tribe lived in the United States. George knew that many of the photos were from long ago because they were in black and white. Other children added comments freely, deciding that Native Americans would like this real book. It was easier for the children to answer my questions about the books than in previous conversations; in fact, sometimes they posed the questions

themselves. For example, in one of the final focus groups, Margaret said “Look how the author gave us information on that Native American tribe. Other authors and readers would respect his writing.”

As I talked to the children, I reflected on my role as the teacher. The hardest part of the interview was the wait time. When a child was silent for a few seconds, I taught the other children not to interrupt but to wait until the child had something to say. Some children are slower to process questions. I tried to choose a couple of very verbal children to work with quieter students in the group of five. During Week Four, a morning focus group had each picked out a fiction and non-fiction title. We started discussing the informational books. Allie eagerly picked out a book about the Cayuga tribe. I asked her why she had chosen that book. A minute went by and she had no answer. I asked if there were drawn illustrations or photos. She answered that she saw buffaloes in the book. I asked if the author used true ideas to make this book. She didn’t know. I then asked if the author was telling the truth about the tribe. She was not sure. No one in the group was answering because they were still looking at their own books. Sue volunteered to talk about the book by Tomie dePaola, *The Legend of the Bluebonnet*. Another child said that he thought we were talking about non-fiction books. He went on to point out that Sue’s fiction book was a story without real pictures, while Allie’s book had true facts because the author had real photos of buffalos, dress, and teepees. Often when I would wait and not put in my comments to clarify ideas in the discussion, other students would have processed the ideas and offered assistance to our total group understanding. This was a difficult process for me as I always wanted to jump in with that clarifying comment and had to learn to wait for a response.

When I asked a question and no one in the group answered, I waited the appropriate minute and then rephrased the same question in another way. For example, “How do you know that this is an ‘insider’ author?” I probed to help the child remember the chart we had created on “insider” authors and wonder if the author of the book we were discussing was on the original list. When I asked my final question: “Why do you think that a Native American would like or dislike this book?” I searched for *personalizing* discourse ideas so that the children could connect the book’s written experiences to their own lives. In this way, I tried to stimulate and support the child’s development.

Helping the children to connect their new learning with prior experiences was very important when reading a new story to the class. The probing questions before the story was read aloud always centered on what we knew about the book when we looked at the illustrations, heard the title, or skimmed through the pages. Children seemed to be more motivated to hear the story when I tried to create a transactional bond with the book and I found that I was guiding the reading process more effectively this way.

Large Group Discussions

When listening to the interviews of the children during discussions at the beginning of the unit, I heard a lot of my voice and few comments from the children. I was leading and answering my own questions. When we discussed the web of the unit, children were able to add simple ideas of what we could be studying about Native Americans in the project. Some of these ideas were incorrect, such as the thought that Native Americans still rode horses in the West and chased buffalo. “At night they go

home to their triangular teepees." As the unit progressed, I heard my voice less and less because I was trying to listen and scaffold their knowledge. The children had much more to say. Especially when we were involved in the drama, the children became the characters and could express how it felt to live in the village. The children could relate how they saw that people really lost their homes in Florida in the Fall hurricane of 2004, just as we lost our homes in the Native American village. The emotional level was high as we discussed what occurred in our morning drama each day. There was a fear of the wolf character, yet the children did not want to kill him. They created a sleep medicine to give him so that he could be moved to a place further away from the village in the morning drama. When I kept my voice out of the action, I could hear the children make mental connections from their own prior knowledge.

When we were concluding the unit and had a discussion on toys, I brought in stereotypical cowboy and Indian figures. They noticed that they all had guns, there were no women portrayed, and their faces had mean expressions. Glen mentioned, "They are also not wearing warm enough clothing. Not all Indians had the kind of one feather head dress either." The children had made the leap from imaginary to factual.

When we went to the chart to add our ideas to the class web, the children had created individual cards with true facts about Native Americans. Some cards were written and some had illustrations. Katie said, "They killed buffalo for keeping warm, and they killed buffalo only for food." Matt said that, "Indians made pictures on the wall." We discussed petroglyphs and why natives drew the stories on cave walls. Bob made different types of illustrations about native homes. He talked about warm places and traveling Indians with teepees and cold places with warmer houses like today's igloos or

wood houses. The discussion became a teachable moment with children taking note of Native American symbols such as the owl standing for death and feathers of birds being revered in the people's own costumes for ceremonies. My voice was silent for the most part with only an occasional comment to clarify more loudly for taping what had been said by the students. The children were engaged with their new learning!

Teacher Observations

Throughout the unit, I kept a notebook in which I wrote down my field notes or observations of the children. Sometimes I was able to write notes immediately after a discussion or interview. At other times, I had to wait until I had a break in the day, or even until the evening to jot down and reflect upon my thoughts. I found that I would forget important ideas by waiting, but on some days there was little time to document my ideas. Many times an idea would be triggered the next day by a word or action of a child and I could jot down that important connecting thought.

My notes show that I was aware of the children's growth through their interviews, illustrations, and discussions as noted previously. As I reread my notes and listened to the tapes each night, I could see individual and group growth. What I could not see while I was teaching were the changes I was making. I started as the center leader of the unit. The children waited for me to give them the information on the authors and to read the stories we enjoyed each day. As I observed the children, I saw them sharing and talking about books with each other and taking the lead in discussions. As the children took over the teaching, I stepped back and listened. I was always there to guide the appropriate behavior and to watch the clock for specials' (Art, Music, P.E.) time or to prepare for dismissal. I noticed that we were always late leaving each day. The children

and I had a difficult time stopping the discussions and the drama. They were ready to begin immediately the next day when we had a new story to share, a new author to learn about, or another part of the drama to become engaged in.

Profiles: Selected Students

In this section I present specific details on the eight highlighted students. Two rubrics have been created to show the children's use of *Discourse Strategies* (Daiute & Jones, 2003) in the unit. The *Illustration and Interview Rubric* (Table 1) and the *Focus Group and Discussion Rubric* (Table 2) show Weeks 1-5 of the study. Illustrations and interviews were grouped together because individual interviews were conducted after each of the illustrations created. The focus group and discussions were grouped together because I gained similar types of information from the small focus group and large discussion groups.

Table 1

Illustration and Interview Rubric of Native American Unit, November 2004

	Discourse strategies (week #s)							
Names	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
Katie	1	1		2	2,3,5	1		1,3,4,5
Irv	3	1,2,4	1			1,2		3
Glen	1	1	1,3		4,5	1,2,4,5		3,4
Adam		2	1		1	2		1,3,4,5
Sally	1,3,4,5	2	4	4	1,2,3,4	2		1,3,4,5
Kelly	1,3,4	1	1,4,5	4	2,3,4,5	1,		3,5
Jacob		5				5	5	
Mark	4	1,2,3		4	4,5	1, 2,3		4,5

Notes. *See Table 2*

Table 2

Focus Group and Discussion Rubric of Native American Unit, November 2004

	Discourse strategies (week #s)							
Names	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
Katie	1,4	1	1,2,4	5	1,2,3,4,5			1,2,4
Irv	1,4,5	1,2	1,2,4	2,4	1,2,4	2		1,4
Glen	3		1,3		1,2,3,4	2		1,3
Adam	1,4,5		2		1			2
Sally	3	1,4	1,3,4		1,2,3,4			3,4
Kelly	1	1,4	4		3		4	1,2
Jacob	------	----------	------	-------	----------	------	------	-----
Mark	3,4	1,2,4	3,4	3,4	2,3,4	1	1,2	3

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Reviewing the *Focus Group and Discussion Rubric* first in general terms, one can see that Jacob was eliminated from this rubric because he did not participate in discussions based on his January 2005 school entry. The other students *identified, personalized, contextualized, broadened*, and *universalized* their knowledge of Native Americans. Fewer students *empathized* or articulated on the psychological meaning of discrimination in the books we read. Three students, Irv, Glen, and Mark, *distanced* themselves from the meaning of racial and ethnic discriminations at the beginning of the unit. Kelly and Mark *avoided* the issues by never discussing racial discrimination either

at the beginning or end of the unit. What was happening in the unit to cause this to occur? When did each of the eight students begin to use each of the *Discourse Strategies*? Why did they use one strategy and not another? I needed to look at each child separately to see when and how often they each used a strategy. Then I totaled the results of the *Illustration and Discussion Rubric* checkmarks to see which strategies were used most frequently. I believed that this data would help me discern general themes in the unit that were changed by instructional strategies. This would be a starting point for the creation of an even stronger Native American unit in the future.

Looking at each of the eight children as they developed their knowledge and insights during the illustration and interview sessions and in the smaller focus group and larger group discussions gave me rich data. The first four students that I discuss were part of the morning kindergarten class.

Katie: Katie was a high achiever academically. She was also a quiet individual and did not risk commenting either through her drawings or verbal conversation until the last three weeks of the unit. Katie began to *universalize* and *personalize* her ideas heavily in Weeks Three to Five, as evidenced in her drawings and interviews. She began to add more information to discussions where she *broadened*, *universalized*, and *personalized* those reflections. For example, when we had a discussion about stereotyped toys in Week Five, Katie noted no women Native American figures were portrayed. She was *personalizing* during the discussion. She also remembered that they killed buffalo for keeping warm and they killed buffalo for food. She was *universalizing* her thoughts as she summarized learning from the unit.

In the beginning discussions, Katie only commented that the books were about

Native Americans. In her first drawing of a Native American, she drew a Native American just starting to shoot the buffalo. The buffalo was mad and ready to charge. She could not tell me anything more about the drawing. By the middle of the unit, Katie drew a girl nowadays saying, “She is smiling because she was happy because she got food, drink for her people. She was happy because she got colorful designs on her clothes and then her family was happy for because she had enough money for more clothes.” Katie made great progress in her ability to risk speaking about Native Americans who live now and moved from creating her original stereotypical image of Indians killing buffalo (Figure 5). Tables 3 and 4 summarize Katie’s *Discourse Strategies*.

Katie’s Illustration 11/1/04

Katie’s Illustration 11/12/04

Figure 5. Katie’s illustrations.

Table 3

Katie's Illustration and Interview Rubric of Native American Unit, November 2004

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X				X		X
2				X	X			
3					X			X
4								X
5					X			X

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Table 4

Katie's Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X	X		X			X
2			X		X			X
3					X			
4	X		X		X			X
5				X	X			

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Irv: Irv was an older and more mature member of the class with average academic abilities, and he made steady growth throughout the unit. Looking at the *Discourse Strategies* on the *Illustration and Interview Rubric* (Table 1), Irv *contextualized* and *broadened* his views early in the unit. He did not *identify* or *personalize* the experiences until Week Three. Once he became the warrior chief in the theme drama, as depicted in his illustration from Week Two, Irv was motivated to add more ideas to discussions. Irv was able to pick out a book about the Wapanau Indians during the discussions about non-fiction books during Week Four. He noted that the book was about times of long ago and he found a photo of Native Americans carving. The photos were in black and white and the dress of the natives were of an earlier time in the U.S. Irv said that Native Americans wear regular clothes now like he does, so that was also a reason he thought it was a historical book. He was *personalizing* his experience with the book. Another time, I had a large group discussion with the morning class about a selection of Native American books. Each child picked out a book from the display. Irv had strong opinions about *Ten Little Rabbits* (1991) by Grossman. He *personalized* that if he was a Native American, he would not like a book where he was dressed up as a rabbit.

In his first drawing, Irv said that a buffalo is coming and the boy doesn't know that the buffalo will get him with his horns. The beginning picture shows danger and violence. Since the boy has no arms; it shows a lack of control (Meyer, 2004). In the second illustration at the end of the unit, Irv has drawn a Native American dancing at a Pow Wow. The picture is less violent and the arms denote that he is in control at a current event. Irv's concepts about Native Americans had changed (Figure 6). He could

identify, empathize, universalize, and *personalize* in his drawing portrayals.

Tables 5 and 6 summarize Irv's *Discourse Strategies*.

First Drawing 11/1/04 End of Unit Drawing 12/10/04

Figure 6. Irv's illustrations.

Table 5

Irv's Illustration and Interview Rubric of Native American Unit, November 2004

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1		X	X			X		X
2		X		X		X		
3	X				X			X
4		X						
5	X			X	X			X

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Table 6

Irv's Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X	X		X			X
2		X	X	X	X	X		
3								
4	X		X	X	X			X
5	X							

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Glen: Glen was an eager participant in the unit from the first day. As another high-achieving student, he showed his intense motivation to be a major character in the theme drama, his illustrations were detailed with complete descriptions, and his contributions to discussions were vital to the group's understanding of the unit. The *Illustration and Interview Rubric* (Table 1), evidences that Glen *identified, contextualized, broadened*, and *distanced* himself in Week One.

Glen's first drawing shows that his Native American is going to his tipi. When he gave his verbal description of his completed illustration of a Native American during Week two, he said that after the native in his picture kills the buffalo, he is going to eat it (Figure 7). He said that they will also get the skin to use as a jacket.

Glen's Drawing 11/01/04 Glen's Drawing 11/12/04

Figure 7. Glen's illustrations.

Later, during the discussion of non-fiction books, Glen *broadened* his views about Native Americans. He chose a book about the Seneca tribe, and indicated that it was a true book because it had real artifacts including the house they used to live in. During Week Three, Glen listened to the discussion of Audrey Osofsky's book, *The Dream Catcher* (1992). When he saw the illustration showing the moonlight shining on the baby's face, he asked, "Why is there so much color?" I explained that the sun has just set and the colors of the sunset were reflected in the illustrations. He wondered why there would be so much light and dark green and decided it might be because they were in the forest. Glen made that connection because he had been in the woods too, and even though he was not a Native American, he had seen the same colors. Glen had *broadened* his understanding because of his awareness of the likenesses and differences of people, and he *personalized* his experience into the story's illustrations.

Glen chose the part of the wolf in the theme drama. It is difficult for a child to take on an animal part because it can lead the student to go out of character quickly

depending on audience reaction. However, Glen was able to stay in character throughout the drama. He spent much time hiding while the villagers decided what to do about this menacing animal terrorizing their town. His illustration and description of the climax of the drama stayed true to his motivated role; he said that the villagers gave the wolf medicine in food away from the village to make him die. I noticed that Glen did not participate in the large discussion groups at the end of the unit because he was the silent wolf character. Tables 7 and 8 summarize Glen's *Discourse Strategies*. Note that in Table 8, there are no check marks for discussion during Week Five.

Table 7

Glen's Illustration and Interview Rubric of Native American Unit, November 2004

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X	X			X		
2						X		
3			X		X			X
4					X	X		X
5					X	X		

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Table 8

Glen's Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1			X		X			X
2				X	X	X		
3	X		X		X			X
4			X	X	X			
5								

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

In the *Focus Group and Discussion Rubric* (Table 8), we can see that Glen was able to *universalize* and *personalize* early in the unit. In the final discussion, Glen noted that Alice Dalgliesh's book, *The Thanksgiving Story* (1954) was written by an "outsider" because an "insider" author would never allow pictures drawn of Native Americans not wearing shirts in cold November. He said that his mother made him dress warmly in the winter for Thanksgiving. He was *personalizing* and comparing his own experience to the lives of real Native Americans.

Adam: Adam was a high achiever, yet he took longer to respond to visual and individual interview cues than he did in the larger focus and discussion groups. Adam was a perfectionist and loved to share ideas with the group; however, when he had to create a drawing or written document, it took him a long time to create a product that he was happy with. Adam identified with the topic immediately during the first week. In a

discussion of his focus group during the Week One of the unit, Adam commented that the non-fiction books are real because there are real things on the pages. He labeled his drawing “A Long Time Ago,” even though he said that it was a Native American eating a cookie from a long time ago (Figure 8). The figure was wearing no clothing.

Adam’s Drawing 11/1/04

Adam’s Drawing 12/1/04

Figure 8. Adam’s illustrations.

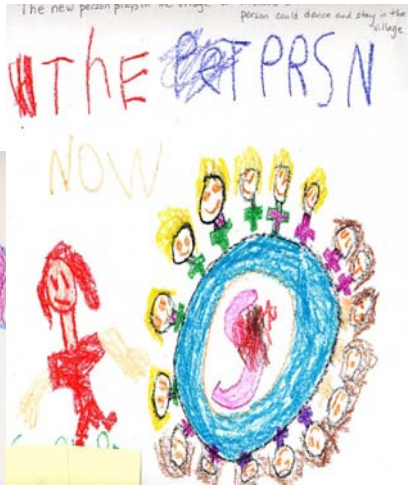
In the drama, Adam said only that he wanted to be a leader. By the time we reached the climax in Week Five, Adam was ready to *personalize* his drawings. “The fox is going to eat the medicine and steak to make him sleep more. We will take him into the woods. He is gone!” At the end of the unit, his drawing of a Native American showed a figure in contemporary dress eating a hot dog. He wrote that the boy was eating nowadays or long ago. Adam added many details to our final discussion in May about Native American books. He was able to put himself (*personalizing*) into the discussion by relating how he knew which books Native Americans would like even though he was an “outsider.”

Sally: Sally, who was a quiet high achiever, was able to *identify, universalize*, and *personalize* during the first week of the unit. Her first drawing of a Native American

showed a girl in contemporary dress enjoying flowers outside. This same image continued when she drew herself as an artist, her occupation in the theme drama. When Sally drew her image of the final council meeting where the tribe discussed the new woman in their village, all of the tribal members were wearing contemporary clothing (Figure 9).

Sally's Illustration 11/1/04

Sally in Drama 11/12/04



Sally in Drama Climax 11/22/04

Figure 9. Sally's early illustrations.

For her last picture of a Native American in January of 2005, Sally created a girl who was dancing for a contemporary Pow Wow (Figure 10).

Sally's Pow Wow Picture 1/5/05

Figure 10. Sally's last illustration.

During the Week Four of the unit, Sally's focus group discussed the book, *Native Americans* (Jeunesse, Fuhr, & Sautai, 1994). She was able to understand that the book was supposed to be about Native Americans yet noted that the author included a section on cowboys as settlers of the west. She wondered why the cowboys' story was in a book about Native Americans; and she was able to *generalize* beyond the differences of Native Americans to broaden the value of their historic story. Her ability to *identify*, *broaden, universalize*, and *personalize* continued throughout the unit during discussions. Table 9 summarizes Sally's *Discourse Strategies* in the focus group and in the large discussion group.

Table 9

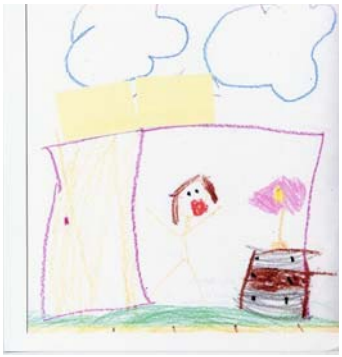
Sally's Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1		X	X		X			
2					X			
3	X		X		X			X
4		X	X		X			X
5								

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Kelly: Kelly was an average learner who was extremely creative when drawing and verbalizing the descriptions in individual sessions, but quieter about her views

during focus or large group discussions. When comparing the *Illustration/Interview Rubric* with the *Discussion Rubric*, I could see that she could *identify, broaden*, and *universalize* early in the unit as an illustrator. Her first picture of long ago showed a woman, “who was in her house who was going to kill some stuff like mean animals.” “Some might be good or bad,” she said. Her second picture depicted a child now walking in the sun. In fact, she chose to be a one-year old child character in the theme drama. Her illustration of the final council meeting was a representation of our class teepee and carpet (including the alphabet letters on the rug). “Here are the counselors,” she said. “They said she (the woman) could stay. They are going on a field trip…” (Figure 11). Kelly had *personalized* the meeting into a camp experience from her life.



Kelly’s First Drawing 11/1/04

Kelly’s Drawing 11/12/04

Kelly’s Drama Drawing 12/5/04

Figure 11. Kelly’s illustrations.

Kelly was able to show the *Discourse Strategies* of *identification* and *universalization* more completely through illustration than discussion due to her strength in drawing and her quiet nature (Tables 10 and 11). Kelly’s comments did not become highlighted in the larger group until the Week Four of the unit. When her voice was clear as she expressed her views in the theme drama, there was more of a sense of *broadening* and *contextualizing* in her comments. For example, Kelly discussed the

woman who was an outsider to the village and she talked about the problems of having a newcomer in their village. She tried to make her classmates aware of the problems but did not label her views as biased. She thought the newcomer was a nice person but stated, “I think we should move her to another village.” By the time Kelly drew her last drama illustration (12/5/04) in this view of our classroom ABC rug where the council meeting was held, she was convinced to let the woman stay in their village. Kelly had empathized and universalized with the woman and accepted the decision of the group. She had moved to a communal model.

Table 10

Kelly’s Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X	X			X		
2					X			
3	X				X			X
4	X		X	X	X			
5			X		X			X

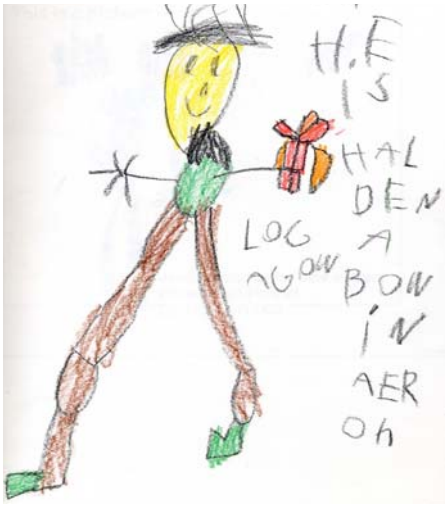
Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like “outsider” to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

Table 11

Kelly's Focus Group and Discussion Rubric of Native American Unit

	Discourse strategies							
Week	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
1	X	X						X
2								X
3					X			
4		X	X				X	
5								

Jacob: Jacob has been mentioned previously as the new student who entered our class in January. Figure 12 is Jacob's drawing of a present-day, yellow-faced Native American in traditional dress with a bow and arrow. He could *contextualize,* but chose to *distance* and *avoid* issues in his illustration and discussion. He did not have the benefit of the information about Native Americans from the unit.



Jacob's Drawing of a Native American 1/5/05

Figure 12. Jacob's illustration.

In the final discussion in May, Jacob looked at Native American books that he had not seen before. When Allen talked about the stereotypes of *Brother Eagle, Sister Sky* (Jeffers, 1991), Jacob disagreed, stating that he thought that the book had great pictures. Allen explained that the author did not do her homework and that the book was about a tribe that was not depicted in the illustrations. The class explained that the drawings were of the Plains Indians while the words were supposed to be those of Chief Seattle, who was from a Northwest tribe. Jacob was somewhat confused by the information, while the group was confident in their knowledge.

Mark: Mark was a lower-performing learner who did not take the unit seriously during the beginning weeks. His first drawing of a Native American showed a man using a gun (Figure 13). Mark also noted in the interview that he liked the music that was playing in the room. His drawings demonstrated that he could *contextualize* yet also *distance* himself from the unit. He wanted to be a warrior for the drama, and did not participate fully as he simply watched as his classmates inspected the damage in the village. Only when the lost woman entered the village, did I see Mark begin to *personalize* the meaning of being an outsider. Mark had been an outsider for most of the first semester in kindergarten. He had not attended school before and had moved from the Eastern region of the U.S. In addition, his twin brother was separated from him in the other afternoon kindergarten class.

Mark's First Illustration 11/1/04 Mark's Drama Occupation 11/12/04 End of Drama Picture 12/1/04

Figure 13. Mark's illustrations

During discussions, Mark did *identify, contextualize*, *broaden, empathize, universalize,* as well as *personalize* the information he was learning. Mark chose books by Paul Goble because he liked the humor in the *Iktomi* stories. He did not have a great deal to say in group discussions but when I talked to him about the books he chose to read during Free Choice Time, Mark indicated that he liked the pictures and thought that Native Americans would like the stories about this silly character. During other times during the school day, Mark created behavior difficulties with his short attention span and movement around the room when we were working. However, during the time we participated in the Native American unit, Mark was quietly attentive and focused and he was invested in what he was learning.

Student Summary

To summarize the data from these eight students, I compared the information from the *Illustration and Interview Rubric* (Table 1) to that of the *Focus Group and Discussion Rubric* (Table 2) to see how the children used the *Discourse Strategies*

throughout the Native American unit. Both the *Illustration* and the *Discussion Rubrics* evidenced that the children's views were scattered, as they used many different ideas about Native Americans in Week One. By Weeks Four and Five, the discussions showed that children used *identification, broadening*, *universalizing,* and *personalizing* for what they had learned. These were also the most prevalent *Discourse Strategies* used by the children throughout the unit. By Week Five, the children's illustrations portrayed *universalization* and *personalization* of their ideas. As a general observation, the illustrations that the children created did not cover *avoidance, distance*, and *empathy*. More emphasis continued to be on *personalization* and *universalization* of the ideas. The children had found similarities and connections to their own lives.

As a way to understand when and why the children began to use the strategies during the unit, I created *Illustration and Discussion Rubric Totals* (Table 12) to total all of the children's individual checkmarks.

Table 12

Illustration and Discussion Rubric Totals

	Discourse strategies							
Names	Identify	Contextualize	Broaden	Empathize	Universalize	Distance	Avoid	Personalize
Katie	3	2	3	2	8	1	0	7
Irv	4	5	4	3	4	3	0	4
Glen	2	1	5	2	7	5	0	4
Adam	3	1	3	0	2	1	0	5
Sally	5	3	4	1	8	1	0	6
Kelly	4	3	4	1	5	1	1	4
Jacob	0	1	0	0	0	1	1	0
Mark	3	6	2	3	5	4	2	3
Totals	**24**	**22**	**25**	**12**	**39**	**17**	**4**	**33**

Notes. Identify = Naming specific attributes (e.g., Indians)
Contextualize = Mentioning causes of racism w/o label as injustices
Broaden = Use of terms like "outsider" to show awareness of differences
Empathize = Articulation of discrimination
Universalize = Generalize beyond difference to broaden values
Distance = Resisting masking of discrimination
Avoid = Never discussing race, ethnicity, or discrimination
Personalize =Connecting the experience to own lives

I found that the children were able to *universalize* and *broaden* sooner in discussions than was evidenced in the illustration rubric. The group dynamics during larger discussions and focus groups may have had an influence on the children's attitudes about Native Americans. It took longer for the students to *broaden* and *universalize* individually. Developmentally, the 5- and 6-year-old child focuses on the "me" and takes longer to understand an awareness of differences and then be able to

generalize beyond those differences to *broaden* values as in *universalization.* *Empathizing* did not necessarily lead to *universalizing* again because of the developmental differences in the children's abilities to articulate in discussions. There was some *distancing* at the beginning of the unit when students were unsure of how to react to the new material. The children who did *personalize* early by Weeks One and Two were solidly connecting the lives of Native Americans to their own lives. In conclusion, these eight children had the most check marks in the *universalize* and *personalize* categories. They learned to *identify* and *broaden* second, *contextualized* next, and used little *avoidance* or *empathy* and even less *distance* when using the *Discourse Strategies*.

What was happening in the unit to cause the children to *identify*, *universalize*, and *personalize* early in the curriculum? I believe that the use of non-fiction literature at the beginning of the unit in Week One was a determining factor in the children's growth. As the unit progressed, adding the fictional literature helped the students continue to *universalize* and *personalize* what they had learned about Native Americans long ago and nowadays. This conclusion led me to carefully consider the planning that went into the book selections.

Student Responses to Books

Selecting the literature for the unit was an integral part of the planning. Looking at the criteria for evaluating educational materials, researchers have found that the appropriateness and quality of materials used in the classroom depend on the knowledge, understanding, and sensitivity of the classroom teacher (Harvey, Harjo, & Jackson 1990). A wide variety of educational materials about Native Americans was

available in the form of books, curriculum guides, films, videos, posters, and games. As a discriminating consumer, I critically reviewed materials using probing questions so that children were able to detect inaccuracy, bias, and ultimately authenticity.

I had to face the problems that many teachers encounter: authorship, perspective, and historical bias, cultural accuracy and voice, methods of inclusion, and assumptions. I needed to read the citations, find the research notes and dates, and read each book carefully to find any inaccuracies. Reading Littlefield's book, *Children of the Indian Boarding School* (2001) gave me a clearer understanding of the factual data that I had researched in historical texts on the boarding schools of the 1800s. The captions were correctly matched to the pictures in the text. On the other hand, Cooper's inauthentic book, *Indian School: Teaching the White Man's Way* (1999) was written with a white European viewpoint; the author's contention was that although painful to families of the era, it was beneficial in the end to educate the Indian children in the European way. I wanted to have books which represented authentic, ambiguous, and inauthentic literature so that the children could learn to discern the differences and be aware of the stereotypes that could be in their literature.

Culturally authentic books were those with recommended content about and authentic images of Native North Americans. I backed up my own judgment by researching respected "insider" authors and Native American group websites to determine each of the book's qualities. The Oyate website, The Smithsonian Museum website, Stott (1995), and Slapin and Seale (1992) were often consulted first when I needed an analytic review. The chart of books in Appendix B lists the sources for evaluation. Ambiguous books were not culturally specific yet with teacher assistance,

students could see the accuracies or inaccuracies in the text or illustrations. Culturally inauthentic books were to be avoided because of stereotypical biases of racial, gender, ethnic, or other cultural falsifications. I classified the inauthentic books into categories, such as loaded words, non-history, token illustrations, and use of mixed cultures. As I charted the information, I saw that I would need columns for “insider” or “outsider” authors so that I could see if authors outside the Native American culture could write authentic literature. If many cases, if the authors had done their homework and documented current research on the topics, their works were accepted as authentic. Examples of books in this category would be *The Seminole* (Brooks, 1989), *Arctic Son* (George, 1997), or *Discovery of the Americas* (Maestro, 1991).

In Chapter 3, I discussed six books used in the unit. These were popular titles for the children, with five leading our class discussions to a deeper level. The storyteller Te Ata’s book *Baby Rattlesnake* (Moroney, 1989) was often discussed by the children. They loved the storyline and the illustrations which brought the character of the baby snake to life. Bruce Hucko’s book, *A Rainbow at Night: The World in Words and Pictures by Navajo Children* (1996) is my favorite Native American book because of the actual children’s illustrations based on their stories. Each author’s photograph is printed with the art work on each page.

Many children liked to discuss Lise Erdrich’s poetry book, *Bears Make Rock Soup* (2002). They were amazed by the author’s lyrical words and the unique illustrations of bears frolicking on the pages of the book. The illustrations of Brian Deines for Canadian author Jan Waboose’s story, *Sky Sisters* (2000), were often discussed because the children were interested in the Northern lights. I found the

characters were true to the developmental age of the girls portrayed and their facial expressions were enlightening. We had heated discussions about the illustrations of Simon Ortiz's book *The People Shall Continue* (1994). Many children liked the story but not the bright primary-colored pictures. They felt that historical books should have older looking pictures with softer colors like light brown, pink, light blues and greens. The bold colors denoted modern art in the children's minds. It was one of the simplest books that I could find to tell the story of how the Native American people came to our country, and is highly respected by Native American experts in the field.

Finally, *Grandchildren of the Lakota* (1999) by LaVera Rose was a favorite because it was the true story of contemporary Native Americans. I also like the book because it told a story of the Lakota people in a way that the young child could understand. The children liked to personalize about how well they could ride a horse or be part of a ceremony. When we had a final discussion about Native American books in May, many children said that they liked reading a book about children their own age. This was one of the first books the students picked out to illustrate that Native Americans would like in literature: books about real people today.

There were approximately 180 books available for browsing in the classroom reading center during this unit. I did not read every book to the children nor did we research for information in each reference. The children had the opportunity to choose any two books (one fiction, one non-fiction) for the focus group discussion interviews. They tended to choose the fiction books that we had already read, although they also chose a variety of informational books to discuss. I feel that free exploration of books was very important to the development of the unit. Students could look at books which

they could not read yet and find a great deal of information that we could discuss. We created a chart of “insider” and “outsider” authors after we had read a number of the books. I asked the focus group question “How do you know that the author is an ‘insider’ or ‘outsider’ writer?” I had chosen many books written by the same author and many native and nonnative selections so that the children could see the variety or works portrayed in Native American literature.

My book list is ever changing and some of the titles may not be used again because they may not be available in the local libraries. New books will be added as I research newly published American and Canadian titles. I will continue to include the best books, according to expert opinion, which give the children a rich, authentic view of Native North Americans. I will also include those books which I would never recommend for purchase or which are out-of-print because they were poorly accepted by the Native American community. As I learn more about Native American books, I will add more “ambiguous” titles to my collection.

Chapter Summary

There were three story lines evolving in tandem showing my growth as a teacher/participant: the story of what I learned during the creation and enactment of this curriculum with the children; the role and function of the *Discourse Strategies* to highlight the racial and ethnic discourse of the children and me; and what I learned about research methodology as I tried to illuminate and understand these processes.

What did I learn about the creation and enactment of this unit? I found that I needed to prepare by learning about all of the literature about Native Americans that was available to the children. I needed the children’s input to help me plan what was of

interest to them as part of *The Project Approach.* The creation of this unit took much more time to prepare and introduce than units I had taught previously. The time needed to progress through the unit was also longer than anticipated. I needed to respond to the input of the children as they created illustrations, discussed important ideas, and participated in interviews. There was an instructional rhythm that was prevalent especially in the fourth week of the unit. By that time, we were well into the theme dramas in each class so that we were applying the learning to an enactment of the world of Native Americans. We had read most of the non-fiction and many of the fiction books written by "insider" and "outsider" authors. We had learned the differences in these authors' writing styles. The children were exposed to authentic, ambiguous, and inauthentic literature as they were learning to evaluate the books. I found that I needed the children's assistance in the creation and development of this unit.

The role and function of the *Discourse Strategies* highlighting the racial and ethnic discourse of the children and me became increasingly apparent as the unit progressed. I needed a framework which would enable me to focus my attention on how the children were learning. Were their attitudes changing? Was this a result of the experiences with the Native American literature? I studied the energy of the children which was reflected by the use of the *identifying, universalizing,* and *personalizing Discourse Strategies* by the fourth week of the unit. The role and function of the *Discourse Strategies* became so apparent as I coded the data on the children's illustrations and interviews. This was the way I could see their changes in attitude, however slight, as the unit progressed. The racial and ethnic discourse was developing in my own mind as the children were learning. Their interactions with the children's

literature helped create new learning.

What did I learn about research methodology as I tried to understand these processes? The *Action Research* methodology, with my role as teacher/researcher, came alive as I developed the dual role during this unit. Without the researcher's role in this process, I would not be able to document what the children and I did to develop our learning. Each piece of the unit—illustrating, interviews, discussion, webbing, dramatizing, and sharing literature—came together to create a whole. The children and I learned to reflect on our growth which in turn caused a cycle of new growth as the unit progressed.

Now that I have presented the data that I collected and have reflected on how the students learned, I am ready to think more about my growth and my role as the teacher/researcher. In the next chapter, I will present what the children taught me that helped develop my understanding of the teaching and learning process. The analysis of what I gleaned from the curricular unit to help understand how the children learned and how this knowledge influenced me will be discussed. After presenting my story as teacher educator and discussing the questions that have guided my research in Chapter 5, I will summarize my study results and make recommendations for other educators as well as ponder implications for future research in Chapter 6.

Chapter 5

Discussion

> When did my role as teacher change? What was the week, the day, the time, the moment when I became the follower and students became the leaders of curriculum? Was it during the group discussions as we shared Native American literature? Was it during the interviews where we analyzed books? Was it during the drama when I took on the role as an outsider to the village and the students in the tribal council decided my fate? Whenever it happened, we were all in the moment, equal participants in a journey of learning.
>
> MEG PYTEREK, Field Notes, Week Three, 11/04

Review of Questions

My central research question was: How can I, as a teacher, help my kindergarten students begin to gain "authentic" cultural understandings of Native North Americans through children's literature? Several questions stemmed from the central one. This chapter is organized chronologically in terms of the four research questions posed previously:

- What did I learn about using literature to influence how children begin to develop perceptions of "others," such as Native American people?
- What did I learn about teaching children to discern bias in Native American children's literature?
- What did I learn about helping children develop attitudes about people who are not present and culturally different from themselves?
- What did I learn about creating an anti-bias curricular unit to incorporate an understanding of the "other" as reflected by authentic literature?

Teacher Understandings

What did I learn as a teacher? What influence will my *Action Research* project have for other teachers? What will future Native American units look like in my classroom? What books will I keep in the unit and what new ones will I add? What

purpose did this unit serve? As a teacher/participant, I learned how to create a *Project Approach* unit with child input. I learned to look at children through a new lens, to study them through observation and interviews, and to evaluate children's learning using the framework of the *Discourse Strategies*. The importance of teacher as researcher was apparent from the initial planning to the last interview. As a result of this study, I can share my experience with other teachers. I can provide data that give examples of assessment objectives for evaluating children's progress. I can show the ways that I analyzed children's drawing, conducted the interviews, and created performance objectives for evaluation. I can relate the high motivation levels in all aspects of the unit to the children's involvement in the creation of their own learning.

Knowing the materials was a vital step to help prepare me for teaching the unit. I felt better prepared since I was an outsider to the Native American culture. Gathering the books beforehand and analyzing their value (or lack thereof) was an important step before introducing them to the children. Once I laid the framework for evaluating the books with the students, we could study every book for stereotypes and depth of meaning for understanding Native Americans. I could see the children's awareness in understanding as time progressed in the school year. They were using the questions we had framed together to find stereotypes in other ethnic learning materials. If my unit had been taught in the typical way in which Indians were studied only on Thanksgiving Day with preparation for a feast, colonial costumes, and a Pow Wow ceremony and dance, there would not have been rich learning. I made changes in my lessons based on the students' evaluations. The unit will look different every year with each new class of children. New books will be added, new materials on Native Americans will be

researched, new plans for authentic visitors and field trips will be made. However, the essential framework of the *Action Research* project will remain the same.

The Project Approach provided me with the curricular framework for the in- depth investigation of Native North Americans. I wanted to find answers for my research which focused on the children's questions. The children determined what to work on and they were accepted as experts about their own needs (Katz, 1994). The framework that I developed for my social studies unit on Native Americans was engaging and, I believe, contributed to the children's intellectual development. I focused on topics that were relevant to Native Americans with chances for the children to take control of their learning. If lessons did not work, then we strived to develop better lessons.

As I developed the framework for the project, I considered the best practices for the five- and six-year-old child. I believe that all learning includes the four learning goals: knowledge, skills, dispositions, and feelings. I based the unit on the children's continued interests and socio-emotional needs. The subject areas were integrated; for example, an art lesson on beads included counting for our math goal. We wrote in our journals and made pictures of our occupations in the Native American village for our theme dramas. The children discovered their own attitudes as part of the dramatic situation (Bontempo & Iannone, 1988). They used play situations as a vehicle for learning. Thus I strived for a balance between the child-centered and content-centered curriculum (NAEYC, 1995, 2001).

Critical Race Theory: In addition to using *The Project Approach* as part of my *Action Research*, I have been influenced by *Critical Race Theory, Discourse Strategies*, and *Native American Literature* as important components of my conceptual framework.

Critical Race Theory was one way to look at how concepts are understood by children. At this age, their conceptions of cultural and ethnic issues are just forming. Therefore, I worked diligently to bring up sensitive issues of differences and similarities. One activity we completed, before using multicultural crayons or clay, was to look at each of our hand colors. No one had “white” or “black” skin; we could have ivory, peach, burnt sienna, chocolate, tan and many other shades of skin color. The children learned that people cannot really be classified by the one color of their skin because there is no *one* color. With the incorporation of multicultural teaching into the early childhood curriculum, I tried to help the children to develop critical thinking. I knew that they had made the transition when they looked at literature and commented on the various appropriate skin colors of people in authentic books. In contrast, their comments about the red and white pictures of native people in inauthentic books were forceful, “How could someone print this book?” they asked. I saw the development of critical learners through their analysis of textual illustrations.

Discourse Strategies: What did the children say or do that helped me to learn from the experience of teaching them? Looking again at the *Discourse Strategies* (Daiute & Jones, 2003), most of the children *universalized* and learned to *generalize* beyond the differences to *broaden* their own values. I learned that the children could also *personalize* the experience of the drama to their own prior experience. Why did they use one strategy and not another? What were the general themes in the unit that were changed by the instructional strategies? In the following section, I will attempt to answer these questions as I look at the unit chronologically based on the four research questions.

Studying the discourse data, I found that the children *universalized* and *personalized* the most, *identified* and *broadened* second, *contextualized* next, and did not use *avoidance*, *empathy*, or *distance* strategies very often. Why did this happen and how did it affect the outcome of the unit? At the beginning of the unit, I used the KWL strategy and asked the students about "What they **K**new" about Native Americans. Children of this age always like to be asked to contribute and their attention was focused on their own prior knowledge. Using this strategy throughout the unit helped the children continue to tell "What they **W**anted to know" and finally, at the end of the unit, "What they had **L**earned" (Ogle, 1986). This information gave insight into their prior knowledge, ways to analyze what I should emphasize in the curriculum planning based on their interests, and finally, information on their perception of Native Americans.

Question I

What did I learn about using approximately 180 children's books to influence how children develop perceptions of others, such as Native American people? At least six months before I began planning the curriculum for the unit, I read many Native American books. At first I chose the most highly recommended books by insider authors. Then I decided to look at the books I already had been teaching with for years, and to research the school and public library shelves for books. I found many stereotypical books with degrading images and stilted text. Even the outdated nonfiction books became interesting because I realized that I was now able to see the problems these books raised. I knew that I could present valid information to our school librarian so that she would remove the books from the shelves but that process would not work for the public library or the book store. I wondered: "Why not let the children learn to

evaluate the books?" They would be the ones choosing the books for themselves. Why couldn't they learn to be discerning readers? With this idea in mind, I studied each book's content and then created the "Categorization of Native North American Literature" to label the books as authentic, ambiguous and inauthentic, using the information from experts in the field of Native American literature. Once I had a large selection of books, I was then able to plan the curricular lessons using the books for shared story time or group discussions. I wondered how the literature would change the children's attitudes as well as their knowledge.

During the first week, I introduced the non-fiction books which gave the children a background into the history and the present-day lives of Native North Americans. Most children *identified* with the children in these informational books. They lived the pain of "the long walk" (Bruchac, 2002) and could feel the loneliness at "the boarding schools" (Littlefield, 2001). Their *identity* ideas showed up in their illustrations, in their discussions, or both. This is what I expected to happen. As children of this age focus on themselves, they would need to identify with Native Americans first. Most of the eight children selected for this study *contextualized* in discussions except Sally and Adam, who were very quiet in class. In their illustrations (Figures 14 and 15), they were able to show ideas of racism without actually being able to label them as injustices.

Figure 14. Sally's first drawing 11/1/04

Figure 15. Adam's picture of a Native American 11/1/04

In illustrations, all of the children *contextualized* in their drawings except for Adam. He had a picture that was not seriously visualizing the topic (Figure 15). This could have been more personality motivated than content-oriented. Maggie, in contrast, drew a present day girl making clothes for the winter (Figure 16). She said that Native Americans could be poor and needed clothing. By Week Two, Adam had begun to mention ideas of injustice in discussions. The remainder of the class was focused on the injustices raised by the nonfiction books. In my field notes, I wrote about my expectation that the informational books would directly affect illustrations and discussions.

Figure 16. Maggie's picture of a Native American 11/1/04

Sally and Glen did not use *distance* as one of their strategies while the other children did. The group discussions focused on the unbelievability of what happened to Native Americans. It was understandable that some of the children could not connect with the historical facts. It was safer to *distance* themselves. In my teacher notes, I reminded myself of the need to paraphrase concepts from informational books so that it would be understandable at their level. Once the children started to ask questions, I was able to find out what was on their minds. I decided to show a Reading Rainbow video (*Gift of the Sacred Dog*, Goble, 1985) earlier than planned so that they could relate literature, historical events, and present day times. I felt that I needed to adjust the pacing of my teaching to fit their needs.

Looking at the entire group, I observed that the classes changed in their acceptance of Native Americans as individuals. When the unit began, the children were asked to draw pictures of Native Americans. Many of these pictures showed aggressive

Indians holding guns and killing other people or animals, such as the buffalo. There was a blurring of the concepts of contemporary life and life long ago. Figure 17, a picture drawn by Katie on November 1, 2004 shows an example of this beginning viewpoint. Katie explained, “The Native American is just starting to shoot the buffalo. The buffalo is getting ready to charge.”

Figure 17. Katie’s picture of a Native American and buffalo.

During the unit, there were many lessons planned to help introduce the students to learning about modern Native American children. They viewed non-fiction Reading Rainbow videos on tribal ceremonies, schools nowadays, and reservation life. I read many non-fiction books, such as *Grandchildren of the Lakota* (Rose, 1999). My goal was to help the children understand that Native American children today live lives similar to their own. I was also trying to teach the children that all people are the same even though they have different cultures and traditions. The students learned that a Native American child could come to our school and fit right into our lives in midwestern U.S. They would wear the same types of modern clothes, play the same sports, and watch many of the same movies as other elementary students would enjoy.

The children's concepts had already changed by Day Eight of the unit.

Figure 18. Native American Powwow by Mark 11/12/04

As the month progressed with opportunities to discuss fiction and nonfiction books, group discussions changed from beginning comments like those made by Mark about his picture (Figure 18) of a Native American Pow Wow, “He will be killing a rhino and a buffalo.” I became more comfortable during discussions at this point and shifted by role as discussion leader to that of listener who prompted the children when needed.

I read the Disney story of *Pocahontas* during the Week Four of the unit the children had small group discussions for a number of days about whether Native Americans would like the Disney movie version of her life. After a long group dialogue about the Disney book, in which I presented real facts that the Disney book had distorted, most children felt that Native Americans would be embarrassed by the movie. Cynthia mentioned that Native Americans would not like the movie or the Disney book. “Why couldn’t they make a pretend movie about someone else instead of *Pocahontas*?”

The children also noted more differences in the literature they discussed in the last week of the unit. When Irv was discussing Tomie dePaola’s book, *The Legend of the Indian Paintbrush* (1988), he thought that Tomie was an insider author because he had done his homework. He felt that Native Americans would like his work because “He

was telling the truth.” He had researched about the setting and story and then made it his own. The children compared this book to *Fire Race* (London, 1993) by London. Irv noted that he liked the book because he liked bees, but he didn't think Native Americans would like the book because the animals were acting like people. He had come to understand that Native Americans like to be portrayed as people.

As a teacher, I listened to the children's discussions and fielded their questions. They asked about the types of homes a Native American could choose to live in according to climate and historical traditions and about the Native American ceremonies or holidays which they celebrated in addition to the U.S. holiday observances. I found that I needed to find more informational books to answer their questions. I did not have all the answers and wanted to learn more myself. The many tribal groups had different traditions to honor. The search for information was fascinating and I documented that the children and I both grew as learners.

In the following paragraphs, examples will be provided to demonstrate how the children *broadened, empathized, universalized*, and *personalized* their perceptions about the cultural appropriateness of the books and found the universal similarities of Native American people to their own lives.

For example, by the second week of the unit, all eight students were able to *universalize* and *personalize*. I asked myself what I had done in the unit to help the children to use these discourses. During this week we brainstormed ideas for our theme drama in each class. The morning class chose to feature life in a Native American village of “long ago,” which had experienced the destruction of a terrible wind storm. The children envisioned a mean, hungry wolf, stalking the people, who were also

hungry, as they tried to rebuild their village. During the same time period, the class listened to a read aloud of Joseph Bruchac's book, *Navaho Long Walk* (2002). The morning class was enthralled with Shonto Begay's illustrations in this text, because the line drawings revealed such sad expressions. In the midst of these activities, Paul drew an illustration (Figure 19) of his person in the drama, and noted that the boy was collecting food so that Native Americans wouldn't starve since the people couldn't find food near or far from the village. "This happened long ago," Paul said, "but it could also happen today." Here Paul was *identifying* and *universalizing* with the plight of starving people.

Figure 19. Paul's villager illustration 11/04

By engaging in the theme drama, Paul also began to *personalize* or connect the experience to his own life. He brought in an article from a magazine showing poor people from the Sudan in Africa which he wanted to share with his classmates. He had been watching the news at home and saw newspaper articles on the homeless, and so he connected "long ago" with today's world. Thus the introduction of the theme drama

early in the unit was beneficial to the children's understanding and growth and I knew that I would use theme drama again in my social studies curriculum.

Most of the children were *broadening* by Week Three with their vocabulary developing significantly as the unit progressed. Students were learning many new words from the literature as evidenced in Tina's comments during her Focus Group discussion. She chose to discuss *The Flute Player* (Lacapa, 1990) and when I asked her why she picked this book, she said that she liked instruments because she plays the piano. Tina continued, "It is a sad story because the girl didn't have any food and she was just concentrating on getting the leaf in the water every day (so that her friend would have a message from her in the river)." Tina used words like "concentrating" and "instruments" which had not been part of her vocabulary earlier in the year. Tina usually said that a person was "thinking" or playing a "horn" or "violin." She began to use words from her favorite book to describe objects or ideas.

Week Three in the curriculum included many fictional stories with rich vocabulary while we were also continuing to read informational books about Native North Americans. Looking at the curriculum, I could see that much of the "meat" of the unit was being covered during this week: the drama was in full swing, we were discussing most of the literature, we watched our Second Reading Rainbow video, and some children shared their experiences at the 51st Annual Native American Pow Wow in Chicago (November 2004). The children and I were comfortable with the materials and the discussions. The eight focal students were *universalizing* for the most part during the week. I didn't think that the children would be able to *generalize* by the middle of the unit. I took note in my journal of the importance of having these multiple approaches to

teaching social studies: literature, videos, drama, and discussions.

Question II

What did I learn about helping children to discern bias in Native North American Literature? During every week of the unit, I made a special point of reading or discussing informational books with the children. When I presented the historical Indian boarding schools of the 1800s and early 1900s, I showed them factual illustrations of actual children. They saw how happy the children looked with their families and how they changed in attitude and dress once they were taken to the new schools. Then I read the informational text that was factual from an unbiased viewpoint. I would follow with incorrect text that gave the European point of view (e.g. Indian schools were good for the native children). The children were amazed that different authors could have such varying words on the same topic. After that discussion, the students actually put on a new lens when they studied the pictures and asked for me to read the words in nonfiction works. I was very surprised yet proud to see that the children were *identifying* and *personalizing* as they read or heard new stories.

It became apparent that the students began detecting the stereotypes in the illustrations in the focal picture books. The children could see red or brown skinned people with few clothes for the Native Americans while the “white” people had various colorful attractive clothes. They could hear the demeaning words, “How” and “Ugh” in Bill Martin’s book, *The Brave Little Indian*” (1951) and were embarrassed that an author had written that way. Comparing this book to the words and illustrations in *Mornings on the Lake* (Waboose, 1997) gave the children a clear example of inauthentic versus authentic literature.

I found that as the children became more critical of their Native North American books, they tended to show less bias toward Native Americans as a cultural group. For example, one interesting discussion during Week Three of the unit was stimulated by *The Navaho Long Walk* (Bruchac, 2002). The child who picked the book did so because she felt that the pictures were sad. Another child said that he could see the emotions of the people in their faces. A lengthy discussion followed about the *true* story in Native American history. In fact, as the unit progressed, group discussions became longer because of the added insights the children had from previous interactions with literature in the unit. They were making a lot of intertextual connections and this created strong scaffolding to help move the children forward.

I could see that as we had these discussions, Glen, one of the eight focal students, became a leader in his understanding of bias in literature. He carried his ideas home with him and his mother reported that his sister was researching the Crow tribe for her Native American unit at the library. She was flipping through one of the books and saw a picture of an adult and two children and immediately stated that they weren't members of the tribe because they were not dressed in their tribal wear. Glen interjected, "Native Americans dress just like us. If they are having celebrations, they might put on their other clothes." He went on to say, "You can't tell if someone is Native American just by their clothes!"

By Day Six in the unit, we were discussing Plains Indian villages and creating a language experience story. The children in both classes voted to have the setting from long ago. On our language experience chart, we wrote the following questions: "What would the people look like?" "Who would they be?" "What would their jobs be?" "How

would a typical day be spent in the village?" I presented informational books on how native villages looked and what the people did in the Plains tribes.

During activity time at the Reading Center, various children chose to share books about the forced marches of people from one part of the country to another. They also found illustrations in books about the Indian boarding schools. The children compared a large map of the U.S. to a map of native tribes to pinpoint where groups of native had moved in the past. They were intrigued with how the native children would feel being moved to a new place where they knew no one.

The rhythm of Week Four showed a high energy level where each of the eight students were either *broadening, empathizing*, or *universalizing* and many were doing all three. What was happening during this week to cause this spark of energy? We were at the climax of each of the theme dramas. In the morning class, the children were deciding whether to kill the wolf or convince it to move from the exterior area of their new village. In the afternoon class, the tribal members were deciding whether to allow a strange homeless woman to become a member of their village. Various children researched informational literature to discover how wolves actually lived in the wild and how tribal councils made important decisions in time past. My teacher journal describes how the children were consulting literature more and more not only for the drama but also as a result of group discussions: "I will have to take another trip to the public library tonight because the children wanted to see more pictures of Plains Indian villages from the 1700s and 1800s. They wanted to know if the native people planted their crops in rows or not, and wondered what the inside of the tipis looked like" (November 23, 2004). I believe that the literature made the difference in the energy level. The more the

children learned, the more they sought knowledge about Native North Americans. Because of vacation periods and conferences in November, our unit moved into December. The original four-week plan expanded into five weeks because the children wanted to conclude the dramas and read or look at all of the books in our classroom.

During the Week Five, the dramas ended in a satisfactory manner for both groups. In the morning class, the pretend wolf was given medicine and carried to another part of the forest. The homeless woman was allowed to live in the village. The sense of humanity was evident in the care the children exhibited for animals and people in their final decisions. I believe that the rich literature, both fiction and nonfiction, contributed to their growth.

Was the drama helping to further their understanding of Native Americans? Would they be able to transfer that response to literature? During the discussion of nonfiction and fiction literature, the children in both classes had created dramas as part of *The Project Approach* focus of this unit. The afternoon class developed a drama about losing their village to a storm and flood and the appearance of the newcomer mentioned previously. The children used the information they gained through focus group discussions of nonfiction books to form an authentic council for discussing the issue of allowing a newcomer to share their lives or to send her away. One student, Kelly, wanted her to be sent on to another village. The tribal members voted to offer the woman a place in their village. The students *universalized* their ideas by going beyond the issues of difference to find similarities with her. Kelly agreed to go along with the majority vote. Her classmates reasoned with her on this decision. The children also used the plot ideas from many fiction Native American stories, such as *The Flute Player*

(Lacapa, 1990), to help them gain insight into acceptance of others. The literature was helping them to make connections.

For discussions and focus groups, the students used *identity, broadening, universalization*, and *personalization* with less emphasis on *avoidance* and *empathy*. The children named more attributes (e.g. similar present day clothing, typical homes, sports), were aware of differences, and found similarities and connections with Native Americans through their literature. When they read books about contemporary Native Americans, the students understood the universal feelings the indigenous people had for their families, homes, schools, and lives. As I analyzed my field notes, I found myself saying, “Now that we have read so much rich authentic literature, the children are making connections to their own lives” (December 3, 2004). As the weeks went by, I was able to see that the classes were taking responsibility for listening, searching out information, and leading discussions on the literature we were reading. I learned to let the children’s interpretation of the materials guide the growth process. When they asked questions about the types of homes Native Americans lived in as we researched the setting for our drama, I found more books on the topic. When they asked questions about the native schools, I had my own homework to do to prepare for the next day’s lesson. I needed to relinquish my role as teacher and learn to be a guide and a supporter in their acquisition of knowledge.

Question III

What did I learn about helping children develop attitudes about people who are not present and who are culturally different from themselves? We have no Native American children in our school that I am aware of, though our school population does

represent many different cultures. The children have already formed conceptual conceptualizations and attitudes by the time they enter Kindergarten. How did I help them expand their knowledge of people's similarities and differences?

At the beginning of the unit, I asked the children to create a web to brainstorm and develop ideas as suggested for *The Project Approach* (Helm & Katz, 2001). The web the children created was simple with categories such as food, homes, and ceremonies. The final web was detailed with different homes listed, types of drawings found on stones, and food grown in different parts of the country. I asked the children to draw some factual information as the unit was concluding in a picture and word format to add to the web. The depth of response about the petroglyphs, for example, was detailed. Matt mentioned that they made pictures on stone walls because they liked the colors; Katie said that they liked designs which they made on their tipis, clothes, and other art work; Adam noted that they wanted to tell stories. In addition, some of the petroglyphs included images of birds and Glen added that they used feathers in their drawings and clothes because they honored birds and wanted to look like birds. He continued, "Even today, the Pow Wows have Native Americans dressed as birds for their costumes." The simple responses from the beginning of the unit of "I don't know" and "Maybe" became insightful ideas about wall paintings and feathers. No grunts, bird sounds, or hand-to-mouth expressions were used during our final discussions. Native Americans were honored and respected in illustrations and during discussions.

I learned that visual, auditory, and kinesthetic documentation was needed for the children to recognize their own growth. Kindergarteners are extremely visual developmentally. The charts, mural, photos, and illustrations were consulted constantly.

As the children discussed and created their own drawings, I needed to be reminded of how far we had come as a group of learners.

The children listened to the tapes of their own discussions, which helped them focus on their previous discussions. This was important because listening for specific ideas expressed by their peers lessened any visual distractions. I also listened to the children's voices over and over as I needed to hear again what each child or groups of children were saying to gain the true meaning of discussions. Without this reinforcement, I sometimes missed a comment previously given when I was visually distracted by a moving child or adult entering our classroom. Not only were the visual and auditory learning techniques important for teaching to the learning style strengths of the students, the children needed the kinesthetic movement. *Developmentally Appropriate Practice* dictates that children of this age need to move frequently to maintain attention (NAEYC, 2001). As the teacher, I also needed the change of pace that the activities in the unit provided. A teacher needs changing stimulation to meet her own learning style as well as that of the student!

Finally, it was important for me to see that the children would take on the roles of others, different from themselves, in the drama. This, I felt, would affect their attitudes about the characters because they were "living as" Native Americans. As a result, I now look for ways in which I can offer chances to provide "out of context" experiences for the children to learn and compare to their own lives. Probing, questioning, and analyzing benefited the entire curriculum and enhanced my scope of teaching strategies.

Question IV

What did I learn about creating an anti-bias curricular unit to incorporate an understanding of the "other" as reflected by authentic literature? Teacher observation was the key to the development of the unit with the children, as this served as formative assessment which subsequently led to curricular and instructional changes. Such changes and /or adaptations to the unit were based on student input, time constraints, and a reworking of many lessons. *The Project Approach* is developed by student interest and benefits from reflection and evaluation. It is a dynamic process "characterized by continuous change, activity, or progress" (Helm & Katz, 2001). Throughout this study, I was striving to improve my teaching in the investigative and representational processes in which the children were engaging. Looking at *The Project Approach* as engaged learning required me to use the following evaluation questions as I analyzed the project work (Helm & Katz, 2001):

- Did children take responsibility for their own work or activity?
- Were children absorbed and engrossed in their work?
- Were children becoming strategic learners?
- Were the children becoming increasingly collaborative?
- Were the tasks in the projects challenging and integrative?
- Did I use the children's work in the project to assess their learning?
- Did I, as the teacher, facilitate and guide the children's work?
- What did I learn as a teacher from the data I collected?

Now I will answer these questions as I evaluate the creation of my anti-bias curricular unit on Native Americans as reflected in their authentic literature.

Timing of the Unit

The unit expanded from the originally planned four weeks to five because the focus groups, theme drama, and final illustration required additional time to complete. When reviewing my field notes and listening to the tapes of the group discussions at the beginning of the unit, I found that the children generally had little to say about Native American literature. As the curriculum progressed through Week Three, the children became more verbal discussing insider and outsider authors, Native American toys, and informational as well as fictional stories. By the end of the unit, most of the children were expressing opinions on the Native American literature. It was important for me, as the teacher for assessment purposes, to see the children's verbal growth over the course of the unit.

Dramatic Implications

The children became very responsible for their learning especially during the drama. Each day they prepared the setting either by bringing out authentic props or by verbally reviewing what had happened previously in our drama. The students were focused and motivated to carry on the plot of the story. The children gave each other turns in acting out a scene or let everyone share ideas on what could happen as they moved toward the climax of the story. Thus the students "discovered their own attitudes from within the dramatic situation" (Bontempo & Iannone, 1988). As the children became more critical of the books, they became less biased about Native Americans. At the beginning of the unit, the children set up a village and discussed how a Native American would live in that situation. They stereotyped how all the people would live in tipis and be very poor with few warm clothes or ample food. They projected a natural

disaster and the use of armed weapons to solve problems. For example, in the morning class: Katie said, “A mean, evil wolf will enter the village because of an earthquake.” Clark continued, “We’ll shoot him with a laser gun.” At the end of the drama, Adam said, “He (the wolf) is going to eat the medicine and it will make him sleepy. We will take him to the woods. We will be safe.” Holly continued, “But if he wakes up, I will take a run for it!” The morning class wanted to have a wolf character that was bothering the villagers. The students found a satisfactory way to remove him from the area without killing him. The result was more realistic than the ideas the children had at the beginning of the unit. They were totally absorbed in the dramatic experience and collaboratively found a solution. I could see that the theme drama was a powerful way to teach the children. They were “living” the experience which was a great vehicle of learning and one I vowed to use frequently in the future.

The Project Approach resulted in engaged learning as evidenced in the large group drama discussion in the afternoon class. It was the final day of the theme drama and the children were “in” their respective roles as they gathered for their council group. At this climatic moment, the tribal leaders were deciding if the woman from another village tribe could be allowed to join their tribe. The woman’s home had been destroyed and her family lost when a tornado and flood ravaged her village. I played the role of the woman character in the drama. At the beginning of the discussion, two of the children wanted to send her north to another village. They were *avoiding* the issue. They did not want to discuss the discrimination of a homeless person. Bob spoke up to say, “I think we should keep her in our village.” Other children repeated the chanted words. A girl who was *distancing* herself from the group said, “She can find another home. We live

here now, finders keepers!" The leaders decided to put the decision to a vote and the woman was allowed to join their tribe. Since I was the woman character, I was glad that the majority *empathized* with me. I did wonder if I should have put myself in the drama as the character of the woman. The discussion might have proceeded differently and or the outcome could have changed if another adult or child had taken on the role. However, I believe that many of the children entered a new story world for a short while during this drama and accepted me as an anonymous individual rather that solely as their teacher. Through analysis of this activity I realized that it may be helpful to ask another person to take on such a sensitive role in future dramas.

In the *Action Research* curriculum, the children and I became "critical friends" (Borgia & Schuler, 1996). We evaluated our unit during the discussion of the literature, unit planning, and development of the theme drama. My reflective practice as the teacher/researcher/participant was vital to the process. The *Discourse Strategies* were important for me to help make formative assessments of the children. I could see when and where they were changing in their attitudes toward Native Americans through the use of the literature. I was able to pinpoint the lessons where children were learning, whether it was a certain book which aided a discussion point, a movie which illustrated a tribal group living today, or an illustration which impacted a focus group. I had the individual artifacts in the form of illustrations and interviews to give me data on each child's growth.

I also learned that it was important to complete the language arts strategies that I had begun at the beginning and in the middle the unit. The children drew illustrations and labeled their learning through the class Web, completed the K-W-L chart (Ogle,

1986), and added original drawings, artifacts, and photos to the Audit Trail (Harste et al., 1988). I left these large posters and bulletin board areas up until the winter break so that the children could continue to revisit their curricular unit and other students in our school could see the documentation of our learning. I could see the pride that the children had in their own accomplishments. I knew that I would use *The Project Approach* again including the drama experience, illustrative reflection drawing ideas, language arts strategies, discussions, and the many examples of authentic, ambiguous, and inauthentic books.

I wanted to invite a Native American speaker into the classroom so that the children could see how contemporary people fit into our society with more similarities than differences. The many tribal members that I met at the Native American Pow Wow, Humanities Festival, or even the man, who spoke each year to Glen School's second graders, primarily stressed the costumes, food, and festival concept that I wanted to avoid. Our new art teacher was very interested in my unit and asked me many questions about how I taught the children about Native Americans as I was preparing the 2005 environment in my classroom. It was then that she revealed to me that she and her husband had Native American heritage. In fact, her husband's grandmother had lived on a Cherokee reservation. She was the person that I had been seeking to come and share her heritage with my children.

When she came into the classroom this year, the children were very surprised that she was Native American because she wore regular clothes. She explained that she did not live in a tipi, had never lived on a reservation, had never been forced to attend a boarding school, and did not always attend festivals for Native Americans. She

and her husband were proud of their heritage which she clearly communicated this fact to the children this school year (2005). Of course, the children had an immature concept of time and history about boarding schools and tipis, but their questions, which revealed their knowledge about Native Americans, surprised our visitor. She was the perfect person to communicate the integration of Native American people into mainstream American life.

In applying the concepts of engaged learning to the project in this unit, I learned that the children began to take responsibility for their own activities. They could take charge of learning experiences, such as the drama, and explain to me what they wanted to do in the village on a particular day. They were definitely absorbed in their work to the point that they did not want to leave the room for “specials” such as computer class because it interrupted their book discussions. My teacher field notes document this concentrated time-on-task. The children were also strategic learners because they were developing problem-solving skills during discussions, the drama, art projects, and artifact collection. I was surprised at their growing maturity as I had not seen this type of growth, so early in the school year before. They could apply their learning by taking an idea of an occupation from one day and then completing the tasks of that job the next day. I could see that the children were collaborative in the drama and throughout the discussions. It was amazing to me that the children stretched their thinking as they asked questions, defined problems, and took part in conversations. I was able to take the children’s work from the project to assess their learning. The artifacts were created to show their knowledge. Both individual and group progress was documented by illustration and interview as well as in my notes. I felt like a co-learner and co-

investigator with the children and together we created a rich environment of experiences and activities (Helm & Katz, 2001).

Importance of Children's Literature

Opportunities were given to assess authentic, ambiguous, and inauthentic children's literature through reading and discussion. "Are we going to read more than one story today?" "Did that author write any more books?" Questions like these were asked each day during the unit. When the children went to our school library, they checked most of the books by the authors we had studied. The eagerness to share books was evident as I looked around the room during Free Choice time: children were listening to stories, reading books in the tipi, consulting books as they created authentic crafts, and checking non-fiction text for ideas about crops for our pretend garden. Books were everywhere and they were being used and enjoyed. I had never imagined that literature could create such an atmosphere of learning. I remember Paul asking me as we concluded the unit, "You won't put all these books away or take them back to the library, will you?" We did keep the library books until winter break and my collection of Native American books remained available throughout the remainder of the school year.

When the unit came to an end, we were all disappointed. I tried to transfer their learning about stereotypes in literature to new books that we read about the December holidays, African American heroes, Chinese New Year, and other units during the second semester. For example, when we studied books during the Chinese New Year Unit, the children were appalled to see the slanted eyes of the boys all looking alike in *The Five Chinese Brothers* (Bishop, 1938). "How could a library keep such a book on its shelves?" they wondered. They drafted a letter to a local public library asking for the

librarians to be careful about keeping “outdated” books with inaccurate photographs and drawings on the shelves. The children often remembered Native American authors such as Joseph Bruchac, Paul Goble, and Louise Erdrich and asked for a special bookshelf of Native American books in our classroom. The children’s learning continued throughout the school year. Their ideas of social justice became transformative as they could now view concepts from the point of view of the cultural, ethnic, and racial groups they were reading about (Banks & Banks, 2001).

What I Learned about the Children

In this chapter, I reviewed my four research questions. To answer these questions I analyzed my teacher/researcher field notes and the children’s illustrations and interviews. My major finding about the children was that when they became more critical of the Native American books, they showed less bias toward Native Americans as a cultural group. I had assumed the less mature children’s attitudes would be slower to change. However, the *Discourse Strategies* did not give a clear picture of this or show patterns of attitude change according to age. All children made some growth in discernment of bias. Their knowledge was illuminated because of the development of the *Discourse Strategies* (Daiute & Jones, 2003).

Interpretation of Illustrations: The use of illustrations in this unit was important because the kindergarten child expresses themselves naturally through art. Art gives structure to experience. Hamil (1970) tells us that Art is the invention of symbolic form. Meaning is thus given to the environment for the artist and the viewer. By understanding the symbol, self-identity is formed. Thus symbolization is the vehicle for the interaction of the self and the environment.

Although a dated source, I believe that Hamil provides information that is universally true today. We use art symbols in our illustrations to show our prior knowledge and allow a window into our self-identity. Children begin their earliest drawing experiences with stories in their minds. A child, does not worry if the picture was good, rather the picture is great because it was his or her idea. When children write pictures into their words, they make those pictures the vehicle to tell what they mean. They have read those pictures to help themselves understand the ideas. (daSilva, 2001).

Art is transformative, you create from what you know and it makes you feel powerful. One can feel control over growth as a learner. (Gallas, 1994). When children begin with their own experiences, they become focused on their learning. Drawing gives ideas for writing, expands thinking, helps us hold onto the image, is a doorway to writing, and helps us focus on meaning (daSilva, 2001). When I asked the children to draw a Native American, I could see their thinking processes. I could assess their prior knowledge and their use of higher level thinking skills as the unit progressed because I had drawings from different stages of the unit experience.

Figures 20 and 21 made by Kelly show her transformation between the initial drawing to the second created after the unit had concluded. In relationship to the first picture she said: “I am in my house…I am going to kill some stuff like mean animals…”

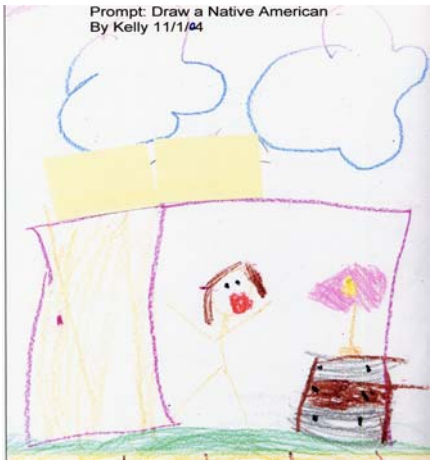


Figure 20. Kelly's illustration of a Native American

Figure 21. Kelly's illustrations of a council meeting, December 2004

After the unit she drew the tribal council meeting and said, "This is the tipi and the carpet. Two kids are sitting. Here are the counselors. They said that she (the woman) could stay (in their village)." Kelly took her idea of long ago and transformed it into the contemporary setting of our classroom. Kelly's comments, demonstrated her leap of understanding about how a lonely a person would feel without a home: she had moved from a solitary to a communal attitude. She finally voted to include the woman in their village in the drama.

As the teacher, I could see the slow yet amazing changes that the children were making from kindergarteners to group council members. Once the students had the mindset of Native Americans, I could step into their world and help them to experience the lives of people different yet similar to themselves. Their ideas helped me to move along the plot of the theme drama. It became the vehicle for learning about the indigenous people. The children's illustrations helped to document this learning.

In the process of creating this curriculum, the children identified their interests and clarified their knowledge through illustration. As artists, they built a context and

layers of drawings. They reconstructed their thinking in metaphoric ways that synthesized and expanded their understandings so that we all could learn (Gallas, 1994). My teacher journal reflected my own growing awareness of the children's interest in drawing to document knowledge.

What I Learned through Interviewing: During this curriculum study, I held individual, focus group (five children), and large group interview discussions. In these interviews, I inquired into the growth and understanding that the children acquired as a result of the unit. Students brought their own perceptions of Native Americans into the classroom and all of the prior knowledge of stories of the individuals blended together in this unit as we developed an understanding as a community in a collective way. I learned about the children through the various forms of interviewing and informal conversation. The triangulation of multiple perspectives including all of my data sources: teacher field notes, taped group discussions, focus group discussions, and informal discussions about project activities, helped me to relate what I learned as the unit progressed. The subject of the curriculum was contextualized so that the child's experiences could be reflected in the shared narrative (Gallas, 1994). The children were writing or dictating what they had drawn either as a picture of a Native American, an expression of their individual occupation, or a perceived plot structure of the theme drama. One can see that the key to an interactive and expansive curriculum is constantly occurring in the process of artistic activity. (Gallas, 1994). Throughout our unit we created illustrations that authentically documented the children's growth.

We also *contextualized* language as we explored multiple children's literature texts. Our discussions highlighted insider and outsider authors, bias in illustrations and

text, lack of research on the part of the author, and awareness of when the book was published. Our most heated discussions were those about popular movies based on history, such as *Pocahontas, Chief Sitting Bull, Battle (or Massacre) at Little Big Horn.* In addition, it was difficult to find fault with cultural authenticity in books with illustrations the children adored such as *Ten Little Rabbits* (Grossman, 1991) or *Brother Eagle, Sister Sky* (Jeffers, 1991). I felt that these discussions were vital to the growth of the children. It was exciting for me to be involved in discussions involving such higher-level thinking. If I didn't know that these were Kindergarten children, I would have guessed that the ideas came from much older children.

The study of Native American literature was important because it called into question the ways in which we had constructed our values and forced us to again look at these values. Guided inquiry helped the children focus both on the content and the process of learning. The comprehension strategies of making connections, retelling, questioning, visualizing, and making inferences were evident throughout the unit. I found that instead of reading books as a form of tourism where we ate, danced, told exotic stories, and made token crafts, we could explore what was authentic, ambiguous, or inauthentic about the information or story line in the books so that instead of only reading stories to help the children see that "we are all the same," we went beyond the idea of treating all people as human to looking at the history of oppression of Native American people (Goebel, 2004). I realized literature can serve as the basis of our growing understanding of Native Americans. I learned that providing a variety of books, whether biased or unbiased, created valuable learning opportunities for the children.

I knew that works about Native Americans written long ago were written by white

Europeans and that the perspective of the Native American was not seen or heard. Before 1968, autobiographies were “told to” someone else so the experience and perspective of the writers was in question. Non-Native American authors may write entertaining books about Native Americans but it is only from their point of view of what they imagine life is like for them. The Native American voice and cultural accuracy could be found in many, although not in all, newer works. My choices as a teacher depended on what I brought to the classroom experience. Gallas (1994) has stated that when the boundaries of teaching and research blur, the way we construct our practice depends on how we perceive our roles. I realized that my biases determined what I planned to teach in the unit, and that only by listening and observing the children, could I change curriculum according to their input.

Summary

In my five-week curricular unit, I taught a social studies integrated *Project Approach* focused on Native North Americans. I learned how to create and enact a curriculum with my children. I also was able to identify, analyze, and use authentic literature for children. As a result of my research, I developed curricular implications for teaching children about First Nations peoples or Native Americans. I now realize as an action researcher, I needed to look inside myself to understand what learning and values I brought to the study. In addition, the use of the *Discourse Strategies* was essential to illuminate what the children were learning. The next chapter will summarize the study results, examine the implications of its overall value, and give recommendations for further research.

Chapter 6

Conclusion

Naa-tok-kaam Moah-ksi-pik-s'iks
It'ta-toh'kit'toh'pii'yoi, Nit'a toom moi-yii

There were two redbirds, sitting on a hill
One named Jack, the other named Jill

C. BIRD, E. GRANT, J. SCHILDT, BLACKFEET TRIBE, 2005

Passing down the stories. Native spiritual values live in stories, passed verbally from generations to generation, the stories preserve native culture, languages, and ways of explaining the universe.

EMILY, HER MANY HORSES, NMAI, 2003

Although the lives of the American Indian continue indefinitely, my curricular teaching unit on Native Americans ended after five weeks in December, 2004. Thus, the study of authentic, ambiguous, and inauthentic Native American books was completed, as were the theme dramas. Finally, the materials were packed up, and the class setting was changed to one of a winter scene.

The goals of this *Action Research* study were to understand how to create an anti-bias curriculum project focusing on Native North Americans and how to teach children to recognize stereotypes in children's literature, as well as using *The Project Approach* (Helm & Katz, 2001) in the formative curriculum development. I also wanted to develop an understanding of *Discourse Strategies* (Daiute & Jones, 2003) to assess the children's attitudes about Native Americans using the study of culturally authentic, ambiguous, and inauthentic First Peoples children's literature. If they could understand social justice issues related to their reading of appropriate literature now, I hoped that they would be able to recognize and choose anti-bias books for future reading.

Central Question

My central research question was: How can I, as a teacher, help my kindergarten students begin to gain “authentic” cultural understandings of Native North Americans through children’s literature? In this chapter I reflect on what I learned from the children that enhanced my understanding of this curricular unit. First I looked at the children’s changes in perceptions in weekly intervals during the five-week unit. Data from the interviews and children’s illustrations, focus group discussions, and the teacher observation field notes were the main sources I drew upon to answer my research questions. I looked for patterns and themes that developed as the unit progressed. I focused on eight children and followed their development by coding for their *Discourse Strategies*. I then aggregated the entire class of children and looked for evidence of change.

Study Results

My major finding about the children was twofold: (a) when they became more critical of the Native American books, they showed less bias toward Native Americans as a cultural group; and (b) the children’s knowledge was illuminated because of the development of the *Discourse Strategies*: *identifying, contextualizing, broadening, practicing, empathizing, universalizing, distancing, avoiding*, and *personalizing* (Daiute & Jones, 2003) in the unit. My major finding about myself as the teacher/researcher using *The Project Approach* to teach, was that by incorporating the children’s ideas into the construction of the unit, I felt more engaged when sharing books and participating in the drama, and was better able to assess their learning progress and make appropriate adjustments to the curriculum.

Why was the use of *The Project Approach* so developmentally appropriate for the kindergarten age child? There are two important responsibilities for schools because of the nature of children's development and learning: (a) they must be able to provide meaningful contexts for children's learning; and (b) they must offer rich experiences to compliment children's prior knowledge. Focusing on learning isolated skills uses precious time that could be devoted to an interactive, integrated curriculum. Children may come to school with many opportunities to be read to at home, attend music or theater programs, and visits to museums, all of which are firsthand experiences that can be built upon later in school (NAEYC, 1995). Ignoring those home experiences can contribute to lost opportunities for growth at school. In my study, the five- and six-year-olds used their prior knowledge to make connections with new learning and to deepen their insights on children's literature.

I found that children learn best when a developmentally appropriate curriculum is based on their interests and socio-emotional needs. Education should help to create a disposition for learning (Katz, 1999). *The Project Approach* has become a significant way to strengthen the disposition of the children's desire to investigate and also to apply knowledge and skills. (Fontinos & Aldridge, 2004). In our project work, the children developed questions, posed possibilities, sought solutions, and represented the process with artifacts and dramas that they had created.

Teachers need to know how children learn and develop. "They must know how to plan and implement a developmentally appropriate curriculum that places greater emphasis on child-initiated, teacher-supported learning experiences…recognizing that children's developmental timetables do not conform to the yearly calendar" (NAEYC,

1995, p. 7). Constructivist theory tells us that in learning or meaning making, children create their own new understandings on the basis of interaction between what they know before they enter the school and what they learn in the classroom. One goal then is to ask children to take some responsibility for their own learning (Richardson, 2003). *The Project Approach* is the perfect vehicle for the interaction of prior and new learning.

As the teacher/researcher in this study, I gathered data to use for reflection about my own teaching, my questions, and my children's learning. I used basic ethnographic research techniques suited to my unit. I took field notes, collected artifacts or samples of my students' work, and used audio taping to document interviews and group discussions. The techniques became part of the classroom and were absorbed into the interactions between my students and me. As part of my central classroom practice during this unit, the process of data collection was not only used to assess the children's learning, but also to evaluate my teaching. The children knew that I was documenting our work in the unit. They asked questions about the materials before I used them and became familiar with them as the unit progressed. They understood that I was studying what was going on in our class. They knew that what they were doing or saying about literature was important (Gallas, 1994).

The *Discourse Strategies* (Daiute & Jones, 2003) helped me to organize the process of data collection. Using my teacher's lens, I was able to see the emerging patterns in the children's data. During the process of the curricular unit, I was not able to always answer my questions about the children's or my learning. Sometimes, I didn't even know what questions to ask. As I analyzed the data, I began a continuous cycle of reflection and questioning so that my relationship to the unit, the children, and the

process was always changing and becoming more focused. I conducted the research in response to both the children's and my questions.

Once patterns began to emerge for me as the teacher/researcher, I could move on to change my practice based on the new patterns and discern my unintended former biases about the children, my teaching, and the unit. There were differences in discussions and interviews with the many varied learning and attitude levels of the children I worked with so I could not generalize about the *Discourse Strategies* for the class as a whole. At the end however, I could make connections and see some general patterns (Gallas, 1994). As the subjective interpreter, I can only relate what I observed, transcribed, and analyzed on the part of the children and myself. The *Discourse Strategies* that I analyzed helped me to find the patterns in their learning and *The Project Approach* helped me provide a developmental framework for that learning.

Limitations

I believe that my study has transferability and credibility, yet there were limits to what I could do. It was apparent when I asked the children what they thought (member checks), it was hard for them as five year olds to always analyze and articulate in detail. I could have obtained more complex information with an older participant group. As the participant/observer, I taught, collected data, analyzed and interpreted the study all within the value system that I made explicit throughout this study. In collecting data, I was sensitive to the children's developmental level and I stopped critical discussions of non-fiction material when some children asked questions that upset the more sensitive class members. I incorporated my own subjectivity in analyzing the data as I remembered my own experiences learning about Native Americans as a young person.

I may have had a greater exposure to biased television programs and stereotyped toys than the children in my classes. My perceptions of my own history and my political views about Native American history and treatment, explicit in this study, certainly influenced my understanding of what my students could learn.

The main credibility of this study is the importance of this kind of curriculum for the youngest school children to learn through *The Project Approach*. As a systematic approach to change, this unit was constructivist for the children and me as the co-creators of a unit.

Implications for Teachers

Teachers are well-intentioned professionals with diverse obligations. The demands of administrators, parents, and curricular committees create an atmosphere of hurried learning so that sometimes there is limited time for instruction amidst the assessment, assemblies, and small daily interruptions. It is not easy to make changes but it is necessary, not only for curricular growth but also for the welfare of children. Children learn best when they are motivated, when their prior experiences are shared, and when room is made for teachers and children to develop curriculum together. As children convey their understanding about what they have learned, the teacher should be able to guide the curriculum in new directions to deepen the impact on the children's learning. As teachers witness these changes, they should document what they see so that records can be made of the kinds of complex work children can move to when given the opportunity.

The Project Approach, as applied in this Native American curriculum, can be used for any subject. The teacher can work from her assessment of the children's

needs and abilities and differentiate their teaching and learning in developmentally appropriate ways. A teacher can become one who is guiding learning instead of being the one who knows all the material. The teacher can be on the “ceiling,” observing as a researcher and on the “floor,” guiding the action of the classroom (Helm, 2001). There is no lack of control for what is happening in the classroom; the children can be in charge of their own learning and the teacher can be a cheerleader on the sidelines. The teacher/researcher’s body of knowledge can help mentor others who are seeking to create innovative classrooms.

Paired with this new way to approach an integrated, research-based curriculum is the need for teachers to look at the materials they are using with the children. Many texts and trade books are outdated and/or biased in their ideas. It is up to the teachers to learn about new books by carefully evaluating their content. The question can then be asked: “How should a teacher select appropriate literature for the classroom?” A teacher should look for books reflecting universal humanity, differences in people, cross-cultural experiences, and historical perspectives keeping in mind the two selection criteria that are the most important in multicultural literature: cultural authenticity and literary excellence (Goebel, 2004).

Identifying books or texts is not an easy task. Most teachers can recognize books that have stereotypes and prejudice, but it is harder to assess authenticity. Sims Bishop (1994) asks us to remember the main criteria for evaluating multicultural literature: “ (1) that the book should contribute in a positive way to an understanding and appreciation of persons of color and their cultures, or (2) that the book should offer a positive vision of a diverse society and a multicultural world” (p. xv). Looking for an insider author is

important, but it does not always guarantee authenticity or literary excellence. In my case, I learned that some authors are not considered to be the ones that correctly share tribal beliefs. Who has the authority to judge? Should we only accept books by revered members of a tribe, such as Joseph Bruchac (Abenaki) or can an outsider like Paul Goble, who has spent many years researching his stories, be allowed to recreate northern Plains Indian stories?

These are not easy questions to answer and debate rages on these issues among multicultural experts today. There are no sources of absolute authority and although one looks to Native American reviewers of books for insight, teachers should never give up their own professional judgment. “The last thing we need is an SRA (Standard Reading Assessment) approach to cultural studies” (Goebel, 2004).

Literary excellence can be based on culturally specific ideas. The traditional stories that Native Americans tell do not always reflect chronological mainstream standards. Some trickster tales also have sexual references. Publishers know that the books they present to the marketplace must not deviate too much from what are considered by many parents and teachers as acceptable or “appropriate” values. Teachers must be aware of censorship issues and how texts are altered. They should always evaluate for cultural bias. By researching experts in the cultural field that they are planning to study, teachers can find appropriate books for their children. Teachers should remember that “a book can be of great literary value and culturally correct but inappropriate for use with children or immature readers who do not have the literary competence to understand it” (Cai, 2002, p. 88).

In the end, teachers must represent the Native American culture and all cultures

in honest and respectful ways. Children will question the historical ideas in authentic literature because they may bring prior knowledge into the classroom. The teachers must have studied the Native experience in North America. They can begin to see that all repressed cultures share the need for authentic representation in literature. This process takes time, but the rewards are well worth the challenge.

In this study I made specific suggestions for Native American books of authentic and literary excellence and have also listed those of ambiguous and inauthentic qualities (Appendix B). These recommendations are based on my sources of information. Ultimately, other teachers like me must make their own personal evaluations for what is appropriate in their classrooms. This is because the literature available is always growing and teachers know the children they are teaching and are the best judges of what their classes need.

Relationship of Current Study to Previous Research

As a teacher, I moved from using the popular educational publishers, such as Good Apple, Follett, or Curriculum Associates; major trade publishers, such as Scholastic and HarperCollins; to publications by professional organizations, such as National Association for the Education of Young Children (NAEYC), Redleaf Press, National Council of the Teachers of English (NCTE), National Social Studies Council, and The International Reading Association (IRA). Smaller presses such as Honor Council, focusing specifically on the teaching of Native American literature, and anti-bias organizations (e.g., Southern Poverty Law Center and Rethinking Schools, Inc.) have rich information on appropriate curriculum formation.

Two specific examples stand out when I remember looking at sources for

preparing the unit study. The Fulcrum series by Joseph Bruchac and Michael J. Caduto on Native Americans had wonderful stories to tell children and appropriate activities for the classroom. I used *Keepers of the Earth* (Caduto & Bruchac, 1997) for a number of the science activities. The Longwood Division of Allyn and Bacon has usually been reliable for authentically researched material. I was disappointed when I read *Learning in Living Color: Using Literature to Incorporate Multicultural Education in to the Primary Curriculum* (Valdez, 1999). The lessons were sparse, oversimplified, and not very appealing to students. The non-annotated bibliography included many inauthentic books about Native Americans, such as *Brother Eagle, Sister Sky* (Jeffers, 1991). The author covered too many ethnic areas and the research was not as complete as would be expected. Since much of the previous research on curriculum development about Native Americans was not developmentally appropriate, often contained biased ideas, and did not include a great deal of authentic literature, I knew there was an important place for my study.

My Learning as Teacher/Participant

Teaching using *Action Research* is quite different from traditional teaching. In the past, I read the teachers' manuals and curriculum guides, found a few books to supplement the subject area, created lesson plans, practiced the material that I would be teaching the children, and then simply taught. For this unit, I needed to look inside myself to understand what learning and values I brought to the curricular study. I needed to study the history of the topic, find many books reflecting all viewpoints on the subject (both for my adult study and for student information), and learn as much as I could about current issues related to the topic. I knew that a unit as complex as Native

Americans would also be more difficult to teach. I did not have students or parents in my class as sources of information. Since I am an outsider to the culture, I needed to recognize my biases and strive to be open and as culturally sensitive as possible in my presentation of material.

When we read books by and about Native North Americans, we expect the authors and illustrators to have done their research or homework. As a teacher, I needed to do my homework in preparation for teaching. I needed to know as much as I could about Native Americans so that I could look at the curricular material through a new lens. I introduced and developed a new unit for children by using my knowledge of *The Project Approach* in a developmentally appropriate way.

It is harder to provide the only framework for the unit and then allow the unit to develop with children's input. For example, the Audit Trail Mural (Harste et al., 1988) was supposed to be a combined student/teacher effort, yet I did most of the posting of events with photographs and placement of children's work. In the future, I will let the children draw directly on the mural and place Native Americans materials important to them on the mural. In addition, I was not able to find a Native American speaker until the unit was already completed. In the future, I plan to incorporate a guest contemporary speaker into the study, to allow the children to ask and focus their many questions.

With their prior knowledge and experience, the students helped me for the most part create a learning environment rich with possibilities. I hadn't realized that the kindergarten-age child could learn so much and be able to differentiate between authentic and inauthentic literature. I learned to follow rather than always lead. I learned

to keep the goal in mind while simultaneously letting the “teachable moment” grow and develop. Even now, upon completion of analysis on this unit of study, I will continue to teach in this new way. An action researcher must remember commitment, collaboration, concern, consideration, and change (Gummesson, 1991). I want to be open to new possibilities and learning. I want to change with the new information I have learned from the new literature I have read and with the new students I will meet in the future. Research is extremely important for appropriate teaching practice. I want to continue to wear both hats as teacher/participant and researcher.

Suggestions for My Future Classroom

As mentioned previously, I identified some research reflecting on cultural groups other than Native Americans. Looking at the topic of First Nations people and their literature, I found a few recent dissertations including the study *Native Americans in picture books recommended for early childhood classrooms 1945-1999* (Reese, 2001). In general, however, from my observation of many elementary schools, I know that the study of “Indians” is generally relegated to a quick Thanksgiving celebration of food, crafts, and costume events. I highly encourage classroom teachers to take on the role of researchers and document the learning that proceeds from a *Project Approach* curriculum using authentic literature.

The children I taught in 2004 are now in first grade classrooms where they are taught about Native Americans in traditional ways. When I asked three of these teachers if their students had expressed opinions about the literature or activities of their Thanksgiving units, they had varied responses. One teacher said that her students were more cognizant about calling Indians, Native Americans. The children mentioned that

the books that the teachers had chosen only had certain tribal groups represented. “The pictures do not show the way all different Native Americans look,” they said. When the children made headbands, one child said that not all Native American costumes look like the ones they were making. Another teacher said that the children had a greater familiarity with the vocabulary about Native Americans. She noted that the more diverse students noticed cultural differences in the tribal groups more than those children who were from white European backgrounds. Possibly, children had forgotten about the stereotypes that they had noticed in kindergarten or they could be recognizing bias in activities and books but not mentioning their thoughts aloud to the class.

If teachers are not able to change their curriculums, another option might be talking to their school librarians about ordering authentic books for the library. Reading only authentic texts or comparing the unbiased books to those that have many stereotypes in historical facts, illustrations, or storyline details in one’s own classroom is strongly recommended. In fact, evaluating educational materials is always important. It is crucial to look at the authorship, perspective, historical bias, cultural accuracy and voice, methods of inclusion, and assumptions of the authors. Finally, teachers who are researchers need to use the large field of multicultural books to document and teach. I believe that ethnic groups should be studied as part of the social studies curriculum in all school districts. Evaluating the children’s literature for all groups is long overdue.

This study has broader implications than just a once a year study of Native Americans. The process of creating this unit allowed a process to develop where teacher and students learned to value a different culture. This cultural sensitivity is extremely important and my research shows how to keep it growing. The meaning-

making process is continuous and teachers need to nurture this growth. I have offered educators a plan for helping to develop cultural awareness and sensitivity through analysis of illustrations and interviews. Native Americans historically as a group have made changes as a community. Teachers today are individualized and work alone for the most part. What a tremendous shift in our educator culture we would have if we saw teachers working as a community. Each child in this unit moved from an individual to a communal learner. The children have learned to create learning and understand change with others, in a community of peers. A school culture of teachers collaborating on best practice using multicultural literature to broaden viewpoints would be optimal.

Children learn best by doing as Dewey recommended years ago (Darling-Hammond, 2002). If teachers try implementing units of study in social studies as a process approach, then they are changing the way they co-create curriculum with children. As teachers, we are a community of learners. Can we move from individual curricular developers to communal learners? Can curricular change be a community decision rather than only by individual norms? This collaborative process can be such a powerful meaning–making activity. It should continue to be part of the children's world of learning and the teachers' staff development!

In a recent Southern Poverty Center survey, it was found that people witnessed some form of bias in the past year (2005-6). The survey asked respondents to tell about tolerance and justice in America. Many people said that the United States is more tolerant than it was ten years ago. Amazingly, 70% of people said that they had seen an incident of everyday bigotry such as racial stereotyping or use of biased names for people of other races, gender, or sexual identity. "Of the more than 800 people who

answered, 90% believe that racial prejudice continues to be a derisive issue in the United States" (Southern Poverty Law Center, 2006). When is the best time to teach children about the many different people who populate our nation? Young children come to school with their own perceptions already formed. We should help broaden their outlooks with study of our diverse population. Educators should nurture meaning-making.

What purpose did this unit serve? I believe that a teacher can help her children learn how to learn. We created a constructivist unit through the shared experience of "living" the story of Native Americans through drama, art, music, language arts, math, science, social studies, AND literature. This was not done through the five limited but traditional ways of study: food, flags, festivals, famous people, and fashion. The students and I stood in the footsteps of a people different from themselves in culture but the same in humanness. The Native American children's literature we read was the key that unlocked our learning.

How can a teacher help her kindergarten students begin to gain "authentic" cultural understandings about Native North Americans through children's literature? She herself can grow as a learner, teacher, researcher, and human being. Only then can a teacher truly meet the needs of her students.

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Appendix A

Table A1. Curriculum planning matrix

Daily Plan	Activities		Discourse Strategies	Data Collection
Day 1	Drawings: ask children individually to draw an Indian or Native American. Ask each child to tell the teacher about the drawing. Write the dictation on the back of the illustrations.	Look at Native American books to find vocabulary using Indian or Native American terms. Are different tribes represented in the text? Make a text (-) text and text (-) world connection.	Identifying, contextualizing, broadening.	Begin Illustrations
Day 2	Shared Reading: read authentic informational books about Native Americans to the entire class. Discuss the books using prior knowledge, text to text connections. Begin KWL chart.	Audit trial: begin large mural of Project Approach experience with plot web of drama, photos & drawings of characters in the village and art projects.	Identifying, contextualizing, broadening.	Begin Observations
Day 3	Continue KWL chart. Complete anticipatory web with questions for investigation: What do we want to find out? Create class web of current concepts and understandings.	Art project: practice picture symbols for personal creations and audit trail mural.	Broadening, universalizing.	Begin Discussions
Day 4	Shared Reading: read authentic fiction books on Native Americans. Begin author study of Joseph Bruchac and Paul Goble.	Reading Rainbow movie: watch PBS, 30 minute show based on Paul Goble's book, *The Great Race*. Discuss the large Native American ceremony portrayed in the film. Use text (-) text references to relate to books read and drama.	Contextualizing, broadening.	Begin Focus Groups

Daily Plan	Activities		Discourse Strategies	Data Collection
Day 5	Review Native American folk tales. Create a web of characters who are found in many tales. Discuss authors who write and tell folk tales.	Write a language experience chart tale, recreate into a big book, and have the children illustrate!	Universalizing, empathizing.	Discourse Strategies based on the work of Daiute & Jones (2003). Project Approach based on the work of Helm & Katz (2001).
Day 6	Discuss Plains Indian Villages: what would they look like, who would the people be, what would their jobs be, and how would a typical day be spent in the village? Make a web of ideas.	Look at Native American non-fiction books to research how native villages looked and what the people did in the villages. Draw pictures of various activities and add to the audit trail mural.	Identifying, broadening.	Illustrations, Observation, Focus Groups, and Discussions continue…
Day 7	Plan the theme drama: story sequence including problem ideas for the climax. Plan a map of the village.	Ask each child to draw his/her own occupation in the village. Use probing questions to ask about how the characters feel about his/her jobs. Display these pictures on the audit trail mural.	Identifying, universalizing, personalizing.	
Day 8	Continue reading fiction & non-fiction books about the historical lives of Native Americans. View photographs/illustrations and read the picture headings to the children. Discuss their reactions.	Role-play discriminatory problems in the classroom: What do you say when you want to join the group? How do you feel when you are excluded? How would you feel if someone came in and took over your home, ate your food, etc?	Broadening, personalizing	

Daily Plan	Activities		Discourse Strategies	Data Collection
Day 9	Begin drama with children in their roles in the village. Create a garden and lake for fishing (art projects). Build the teepees.	Read books about the difficulties of Native American lives in times past. Refer to U.S. map of tribal groups.	Identifying, broadening	
Day 10	Continue the drama with discussion and then portrayal of the hunt for buffalo. Enact the hunt and the ceremonial return with music. Listen to actual Native American CD's.	Climax idea for drama: teacher takes on the role of a newcomer to the village who is not accepted by some of the people. Why is she discriminated against? How can she become accepted? How must the villagers change to accept her?	Universalizing, empathizing	Discourse Strategies based on the work of Daiute & Jones (2003). Project Approach based on the work of Helm & Katz (2001).
Day 11	Discuss through literature the issues of Native Americans today: such as legislative issues on land reparations, sport team names, reservation schools, etc.	Continue enacting of theme drama conflict. Have the villagers solved the problem of the newcomer? Relate the drama to real life situations of discrimination in school.	Broadening, empathizing, personalizing.	Illustrations, Observations, Focus Groups, and Discussions continue…
Day 12	Work on audit trail mural to depict drama conflict visually. Research literature as needed to verify village setting.	Have a group discussion about the audit trail. Review each section of the mural to find the creation of the unit, the documentation of the drama, the development of the KWL chart and the webs.	Identifying, contextualizing, broadening, distancing.	

Daily Plan	Activities		Discourse Strategies	Data Collection
Day 13	Guided reading: in small focus groups, discuss historical discrimination of Native Americans. Relate discussions in a large group meeting to the lives of Native Americans today.	Art project: using the writing symbols of Native Americans and pattern work, draw a story of the people in the village. Create drums with completed drawings.	Universalizing. avoiding, personalizing.	
Day 14	Shared Reading: read ambiguous and inauthentic fiction books on Native Americans. Probe why these books would not be liked by Native Americans. How can we find bias in the illustrations or text?	Reading Rainbow movie: watch PBS, 30 minute show based on the book, "Knots on a Counting Rope." Point out the discrepancies using text (-) world connections.	Universalizing, avoiding.	
Day 15	Create a language experience chart of authentic, ambiguous, and inauthentic books that have been discussed so far in the unit. What are some questions we could ask authors/illustrators about the creation of those books?	Using cards with the names of authors of Native American books: create a list of "outsider" and "insider" authors. Do "insiders" always write authentic books? How can "outsiders" write/illustrate authentic books?	Identifying, broadening, universalizing, avoiding.	Discourse Strategies based on the work of Daiute & Jones (2003). Project Approach based on the work of Helm & Katz (2001).
Day 16	Begin focus groups interviews. In the ten minute sessions, ask the children to pick out one fiction and one non-fiction book to discuss. Ask the interview questions. Tape record the sessions.	Continue enacting of theme drama conflict. How have the villagers solved the problems they have faced? What future conflicts could occur? What life skills do Native Americans have that allow them to live creative, constructive lives?	Identifying, broadening, distancing, avoiding.	Begin Interviews. Continue Illustrations, Observations, Focus Groups, Discussions.

Daily Plan	Activities		Discourse Strategies	Data Collection
Day 17	Continue focus interviews. Add ideas to language experience chart about authentic, ambiguous, inauthentic books. Review authors studied during the unit.	Plan a center art activity where the children can choose Native American projects from four different areas: bead work, patterns, cooking, mural work. Share projects with classmates.	Identifying, broadening, empathizing, universalizing.	
Day 18	Continue focus interviews. Bring theme drama to a conclusion. Discuss what could happen to the village in the future. Ask the children to also draw responses in their journals.	Debrief by reviewing project and assess learning. Review KWL chart and fill in the last section. How have their views changed? Have their views changed about Thanksgiving?	Broadening, distancing, avoiding, personalizing.	
Day 19	Continue focus interviews. Finish the audit trail mural. Reread the entire visual and discuss what the children liked the best about the unit, the least?	Reading Rainbow movie: watch PBS, 30 minute show about the Navaho and Hopi tribes of New Mexico living today. Discuss the present day lives of Native Americans.	Identifying, personalizing.	
Day 20	Complete focus interviews. Dismantle the native village. Finish the unit journals. Ask the children to find a favorite Native American book and share it with the class.	Ask the children to individually draw an Indian or Native American. Ask each child to tell the teacher about the drawing. Tape record the responses.	Identifying, broadening, universalizing, avoiding, personalizing.	Discourse Strategies based on the work of Daiute & Jones (2003). Project Approach based on the work of Helm & Katz (2001).

Appendix B

Table B1. Categorization of Native North American children's literature

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Aliki, *Corn is Maize*	X		X						X	Kaupp, 2004
Eyewitness: *N. American Indian*	X	X							X	Pyterek, 2004
Bains, *Indians of the Plains*				X	X	X			X	Kaupp, 2004
Banks, *Indian in the Cupboard*				X	X	X			X	Caldwell-Wood & Mitten '91 & Slapin & Seale, '92
Barth, *Turkeys,Pilgrims, I. Corn*			X		X	X	X		X	Pyterek, 2004
Baylor, *Hawk, I'm your Brother*				X	X		X		X	Slapin & Seale, 2005
Baylor, *I'm in Charge of Celeb.*							X		X	Pyterek, 2004
Beyer, *Story of Little-Big*				X	X	X	X		X	Pyterek, 2004
Borgenicht, *Folktales of N.A.*			X						X	Slapin & Seale, '92; Trelease, '01
Brooks, *The Seminole*	X	X							X	Slapin & Seale, '92
Bruchac, *Glushabe & 4 Wishes*	X	X						X		Oyate, 2004
Bruchac & Caduto, *N.A. Stories*	X	X						X		Lind, 1996
Bruchac & London, *13 Moons*	X	X						X		Helbig,Perkins'94;Trachtenberg'03
Bruchac, *The First Strawberries*	X	X						X		Helbig, Perkins '94; Oyate, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Bruchac, *A Boy Called Slow*	X	X						X		Lind, 1996
Bruchac & Ross, *Milky Way*	X	X						X		Marantz, 1994; Pyterek, 2004
Bruchac, *Between Earth & Sky*	X	X						X		Temple, et al., '02
Bruchac, *Many Nations: Alpha.*	X	X						X		Lima, 2001
Bruchac, *Crazy Horse's Vision*	X	X						X		Oyate, '04; Slapin & Seale, '05
Bruchac, *Squanto's Journey*	X	X						X		Temple, et al. '02
Bruchac, *Navajo Long Walk.*	X	X						X		Slapin & Seale, 2005
Bunting, *Moonstick: Seasons*				X		X			X	Pierce, 1999;Slapin & Seale, 2005
Caduto/Bruchac, *Keepers/Earth*	X	X						X		Caldwell-Wood & Mitten, 1991
Carol & Kear, *Thematic Units*				X	X	X	X		X	Pyterek, 2004
Challenger, *Eagle's Reflection*	X	X							X	Pyterek, 2004
Champayne/ Pare, *N.A. Chron.*	X	X							X	Pyterek, 2004
Cherry, *The River Ran Wild*			X							Kaupp, 2004
Clark, *In My Mother's House*	X					X			X	Stott, 1995
Cohlene, *Clamshell Boy*				X	X	X	X		X	Kaupp '04,Slapin & Seale'05
Cohlene, *Dancing Drum*				X	X	X	X		X	Kaupp '04,Slapin & Seale'05
Cohlene, *Ka-ha-si & The Loon*				X	X	X	X		X	Kaupp '04,Slapin & Seale'05

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Cohlene, *Little Firefly*				X	X	X	X		X	Kaupp '04;Slapin & Seale,'05
Cohlene, *Quillworker*				X	X	X	X		X	Slapin & Seale, 2005
Cohlene, *Turquoise Boy*				X	X	X	X		X	Kaupp '04,Slapin & Seale'05
Cooper, *Indian School: Teach*				X	X	X	X		X	Oyate '04, Slapin & Seale '05
Dagliesh, *Thanksgiving Story*				X	X	X	X		X	Kaupp, 2004
DePaola, *Legend of Bluebonnet*	X		X				X		X	Lind, 1996; Oyate, 2004
DePaola, *Legend of Indian Paintbrush*	X		X				X		X	Helbig & Perkins'94;Oyate, 2004
Teacher: *Eastern Woodlands*	X	X						X		Pyterek, 2004
Disney, *Pocahontas Sing-Along*				X	X	X	X		X	Hirschfelder '99
Dragonwagon, *Home Place*	X	X					X	X		Pyterek, 2004
Erdich, *Bears Make Rock Soup*	X	X						X		Slapin & Seale, 2005
Erdich, *The Range Eternal*	X	X						X		Oyate, '04; Slapin & Seale, '05
Eubank, *Seaman's Journal*				X	X	X	X		X	Slapin & Seale, 2005
Fitzpatrick, *The Long March*	X	X						X		Helbig & Perkins, 2001
Fradin, *The Shoshoni*	X	X							X	Pyterek, 2004
Frederick, *Beads*	X	X							X	Pyterek, 2004
Friskey, *Indian Two Feet: Eagle*				X	X	X	X		X	Slapin & Seale'05, Hirschfelder et al., '99

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Friskey, *Indian 2 Feet: Moose*				X	X	X	X		X	Slapin & Seale, 2005
Gates, *Owl Eyes*		X					X		X	Helbig & Perkins, 2001
Geis, *Where the Buffalo Roam*	X	X							X	Pyterek, 2004
George, *Arctic Son*	X	X							X	Pierce, 1999; Yokota, 2001
George, *Snow Bear*	X	X							X	Pyterek, 2004
Goble, *Girl Who Loved Horses*	X	X							X	Slapin & Seale, 2005
Goble, *Gift of Sacred Dog*	X	X							X	Lind, 1996
Goble, *Star Boy*	X	X							X	Stott, 1995
Goble, *Buffalo Woman*	X	X							X	Lind, 1996; Giese, 1996
Goble, *Great Race of Birds & Animals*	X	X							X	Lind, 1996
Goble, *Her Seven Brothers*	X	X							X	Stott, 1995
Goble, *Iktomi & The Boulder*	X	X							X	Giese, 2004
Goble, *Iktomi & The Berries*	X	X							X	Giese, 2004
Goble, *Dream Wolf*	X	X							X	Giese, 2004; Lind, 1996
Goble, *Iktomi and The Ducks*	X	X							X	Giese, 2004
Goble, *Iktomi & Buffalo Skull*	X	X							X	Giese, 2004
Goble, *Hau Kola Hello Friend*	X	X							X	Oyate, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Gorsline, *N. American Indians*				X	X	X	X		X	Pyterek, 2004
Greene, *The 1st Thanksgiving*				X	X	X	X		X	Pyterek, 2004
Grossman, *Ten Little Indians*				X	X	X	X		X	Slapin & Seale, 2005
Hakim, *First Americans to 1600*	X	X							X	Adamson, 1998
Hankes & Fast, *Using N.A/Math*	X	X							X	Pyterek, 2004
Harjo, *The Good Luck Cat*	X	X							X	Smith, 2000/2001
Haslam & Parsons, *Peoples/Arc*tic	X	X							X	Pyterek, 2004
Hill, *American Indians*	X	X							X	Pyterek, 2004
Honor, *Rethinking Thanksgiving*	X	X						X		Pyterek, 2004
Hoyt-Goldsmith, *Totem Pole*	X	X						X		Lind '96; Kaupp '04
Hucko, *Rainbow at Night*	X	X							X	Oyate, '04; Slapin & Seale, '05
Hughes, *Bright Eyes & Buffalo*				X	X	X	X		X	Pyterek, 2004
Jacobs, *Boy Loved Morning.*	X	X							X	Stott, 1995
Jeffers, *Brother Eagle*				X	X	X	X		X	Council. Interracial Bks '73
Jeunesse, Fuhr, Sautai, *North. Americans*	X	X								Pyterek, 2004
Johnson, *The Rabbit & Coyote*	X	X							X	Helbig&Perkins'01;Slapin&Seale'05
Johnson, *What N. Amer. Wore*	X	X							X	Pyterek, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Joosse, *Mama, Do you Love Me*					X	X	X		X	Lind, 1996; Slapin & Seale, 2005
Kay, *Broken Feather*	X	X						X		Pyterek, 2004
Kerner, *They Taught You Wrong*	X	X							X	Pyterek, 2004
Kerven, *Earth Magic*	X	X							X	Pyterek, 2004
King, Shannon: *An Ojibway*	X	X						X		Slapin & Seale, 2005
Kroll, *Oh, What a Thanksgiving*				X	X	X	X		X	Pyterek, 2004
Krusagak, *My Arctic 1,2,,3*	X	X						X		Oyate '04; Slapin & Seale '05
Lacapa, *Less Than Half, More*	X	X						X		Oyate '04; Slapin & Seale '05
Lacapa, The Flute Player	X	X						X		Kaupp '04;Slapin & Seale'05
Lassieur, *Before the Storm*	X	X							X	Pyterek, 2004
Littlechild, *This Land is My L.*	X	X						X		Lind, 1996; Slapin & Seale, 2005
Littlefield, *Children/Boarding Sc.*	X	X							X	Pyterek, 2004
Lewin, *Lost City: Manchu P.*	X	X							X	Pyterek, 2004
London, *Fire Race: Karuk Tale*				X	X	X			X	Slapin & Seale, 2005
London, *Honey Paws & Light*	X	X							X	Pyterek, 2004
London, *Mustang Canyon*	X	X							X	Pyterek, 2004
Longfellow, *Hiawatha (Jeffers)*				X	X		X		X	Stott, 1995

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Longfellow, *Hiawatha (LeCain)*					X	X			X	Stott, 1995; Lima, 2001
Lorenz, *Journey to Cahokia*	X	X							X	Pyterek, 2004
Lund, *The Comanche Indians*	X	X							X	Pyterek, 2004
Maestro, *Discovery of Amer.*	X	X							X	Adamson, 1998
Marshall, *Red Ochre People*	X	X							X	Pyterek, 2004
Marrin, *Sitting Bull*				X	X	X			X	Oyate, '04; Slapin & Seale, '05
Martin, *The Brave Little Indian*				X	X	X	X		X	Lima, 2001
Martin, *Knots on a Counting R*.				X	X	X	X		X	Kaupp, 2004
Martin, *The Rough-faced Girl*					X	X	X		X	Kaupp '04; Slapin & Seale,'05
Mateo, *Portraits of N.Amer.*	X	X							X	Pyterek, 2004
McClellan, *Birth of Nanabosho*	X	X						X		Slapin & Seale, 2005
McDermott, *Arrow to the Sun*		X		X			X		X	Kaupp '04; Slapin & Seale'05
McDermott, *Raven*				X		X	X		X	Slapin & Seale, 2005
McGovern, *The First Thanks.*				X	X	X	X		X	Pyterek, 2004
McGovern, *If You Lived/Sioux*				X	X	X	X		X	Pyterek, 2004
Medearis, *Dancing with Indians*	X	X							X	Pyterek, 2004
Meiczinger, *How to Draw Ind.*				X	X	X	X		X	Slapin & Seale, 2005

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Milwaukee Public Museum	X	X						X		Pyterek, 2004
Mine, *Opossum & Firemaker*	X	X							X	Pyterek, 2004
Morris, *Featherboy & Buffalo*	X	X							X	Pyterek, 2004
Morris, *Little Bear & Horse*	X	X							X	Pyterek, 2004
Morris, *Morning Sun and Girl*	X	X							X	Pyterek, 2004
Morris, *Taku & Fishing Canoe*	X	X							X	Pyterek, 2004
Munsch, *Promise is a Promise*	X	X							X	Oyate, 2004; Kaupp, 2004
Murphy, *Caribou Girl*	X	X						X		Pyterek, 2004
Newell, *Story Sticks*	X	X						X		Pyterek, 2004
Norman, *Trickster & Faint/birds*	X	X							X	Pyterek, 2004
Ortiz, *The People Shall Continue*	X	X						X		Caldwell-Wood & Mitten, 1991; Slapin & Seale, 2005
Osofsky, *Dreamcatcher*			X	X	X				X	Helbig&Perkins'94;Slapin&Seale'05
Peacock & Wisuri, *Good Path*	X	X						X		Pyterek, 2004
Petty, *Plains Indians*	X	X							X	Pyterek, 2004
Philip, *A Braid of Lives/Childhd*	X	X							X	Pyterek, 2004
Polacco, *Lillian Two Blossom*			X		X	X	X		X	Helbig&Perkins'94;Slapin&Seale'05
Press, *Native Americans/NW*	X	X							X	Pyterek, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Press, *The Cheyenne (First Rep)*	X	X							X	Pyterek, 2004
Quasha, *Pilgrims & N. American*				X	X	X	X		X	Pyterek, 2004
Randall, *American Indians*	X	X							X	Pyterek, 2004
Rappaport, *We are the many...*	X	X							X	Pyterek, 2004
Reid, *Haida Indians of NW*			X						X	Kaupp, 2004
Ridington, *People of the Trail*	X	X							X	Pyterek, 2004
Robbins, *How Rainbow Made*	X					X			X	Lind, 1996
Robotham, *N. Amer. Photos*	X	X							X	Pyterek, 2004
Rohmer, *Invisible Hunters*	X	X							X	Helbig & Perkins, 1994
Rose, *Grandchildren/LakotaX*	X	X							X	Pyterek, 2004
Ross, *How Turtle's Back*	X	X							X	Helbig & Perkins'01;Oyate'04
Rossman, *Where Legends*	X	X							X	Pyterek, 2004
Sabuda, *Blizzard's Robe*			X		X		X		X	Temple, Martinez, Yokota '02
San Souci, *Sootface/Cinder..*	X	X							X	Helbig & Perkins '01
Santelle, *IL Native Peoples*	X	X							X	Pyterek, 2004
Santiago, *Home to Med. Mt.*	X	X						X		Helbig&Perkins'01;Slapin&Seale'05
Sattler, *Earliest Americans*				X	X	X			X	Adamson, 1998

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Scholastic, *Scholastic Banner*	X	X						X		Pyterek, 2004
Shermie, *B. Mounds of Earth*			X					X		Kaupp, 2004
Sherrow, *Amer. Indian/Past*	X	X							X	Pierce, 1999
Smith, *Indian Shoes*	X	X						X		Oyate, 2004
Smith, *Jingle Dancer*	X	X						X		Oyate, 2004
Smith-Baramzomo, *US Kids*				X	X	X			X	Pyterek, 2004
Smithsonian, *N. Amer. Dolls*	X	X						X		Pyterek, 2004
Sneve, *Dancing Teepees: Poems*	X	X						X		ALA, 1991; Harris, 1992
Sneve, *The Iroquois*	X	X						X		Slapin & Seale 1992
Sonneborn, *New York Lib. N.A.*	X	X						X		Pyterek, 2004
Stroud, *Path of Quiet Elk*	X	X						X		Nat. Amer. Bks. '96; Slapin/Seale'05
Stuart, *Three Little Indians*				X	X	X			X	Pyterek, 2004
Swamp, *Giving Thanks*		X	Words X					X		Trachtenberg '03;Slapin, Seale'05
Taylor, *How 2-Feathers Saved*	X	X						X		Lind, 1996; Kaupp, 2004
Tapahonso, *Navaho ABC*	X	X		X		X	X	X		Native Amer. Bks., '96; Lima, '01
Te Ata, *Baby Rattlesnake*	X	X						X		Pyterek, 2004
Thomas & Pendleton, *N. Amer.*	X	X							X	Pyterek, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Tunis, *Indians*				X	X	X			X	Pyterek, 2004
Van Camp, *A Man Called Raven*	X	X						X		Pierce '99; Baker & Setterington'03
Waboose, *Morning on the Lake*	X	X						X		Oyate, 2004;Slapin & Seale, 2005
Waboose, *Sky Sisters*	X	X						X		Oyate, 2004;Slapin & Seale, 2005
Waldman, *Timelines of History*	X	X							X	Goebel, 2004
Waldman, *Wounded Knee*				X	X	X	X		X	Oyate, '04; Slapin & Seale, '05
Waldman, *Cabeza de Vaca*	X	X							X	Pyterek, 2004
Wallace, *The Insuksuk Book*	X	X							X	Pyterek, 2004
Waters, *Tapemum's Day*		X	X						X	Pierce, 1999; Yokota, 2001
Webb, *The Same Sun in Sky*			X						X	Pyterek, 2004
Wheeler, *Where Did/Moccasins?*	X	X						X		Pyterek, 2004
Wheeler, *First Came Indians*	X	X							X	Lind, 1996; Kaupp, '04
White Deer of Autumn, *Ceremo.*	X	X						X		Pyterek, 2004
Whitehead, *Best Thanksgiving*				X	X	X	X		X	Pyterek, 2004
Wilbur, *Indian Handicrafts*				X	X	X			X	Pyterek, 2004

Author, Title	Culturally Authentic		Ambig.	Culturally Inauthentic				In	Out	Source
	Accurate Text	Accurate Drawings	Void of Spec.	Loaded Words	NonHistory	Token Illus.	Mix Culture			
Wood, *Science of Early Amer.*	X	X							X	Pyterek, 2004
Wood, *A Boy/Man/Wounded K.*		X		X	X		X		X	Lind '96; Slapin & Seale, '05
Zappler, *Learn/Texas Indians*	X	X							X	Pyterek, 2004

Key: White=fiction; Gray=non-fiction

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Appendix C

SOCIAL STUDIES UNIT PERMISSION SLIP
Fall 2004

Dear Parents:

During the month of November, my Kindergarten classes will be studying Native Americans. They will be participating in social studies activities to learn about the historical as well as the present day lives of 'Native Peoples' in North America. I have prepared lessons using multicultural literature, drama activities, and project approach strategies in developmentally appropriate ways.

As part of research as the unit unfolds during the month, I will be observing, taking field notes, conducting audio interviews, giving surveys, and analyzing your children's drawings to discern their views on the culture of Native Americans. I will be doing this as part of my research for my doctoral dissertation at National-Louis University. This unit is one that is usually taught each year in Kindergarten. My wish is to augment the knowledge content of the unit to assist the children in learning to recognize stereotypes in children's literature. Many more resources will be used as a result and I believe the time we spend together will be enriched because of my research.

Since all names used in reporting the information to my professors are changed, your child's individual name will not be publicized in any form. The privacy of your child's identity will never be compromised. The data that I collect will not be used in any formal school district progress report evaluation of your child. All children can benefit from the learning during this unit. No harm will come to your child in any way as a participant in this unit of study. Your child may withdraw from the research data collection at any time. The audio tapes, transcripts and field notes will only be viewed by my professors at National-Louis University. This information will remain under my protection at all times. I am asking your permission to use the data that I collect from your child for my paper now and for all possible educational publications in the future.

As soon as I have compiled all of my data, I will be happy to share all the information I have about your child during this unit of study. If you have any questions, please call me at school. You may also contact my advisor at National-Louis, Dr. Yokota. Please fill out the section below and return the entire form to me as soon as possible. I will send you a copy of this consent document. Thank you in advance for assisting me in my research project. I know that we will have a wonderful experience during our Native American Unit.

Sincerely,

Meg Pyterek
Kindergarten, Glen School

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Kindergarten Permission Slip

PLEASE FILL OUT THIS SECTION AND RETURN THE ENTIRE FORM TO YOUR CHILD'S TEACHER. A COPY OF THIS CONSENT FORM WILL BE GIVEN TO YOU!

Mrs. Pyterek has my permission to collect observational, written, and interview data from my child, ____, and to use this data in publishing her findings of this research. I understand that no harm will come to my child and that I may withdraw my child from the research at any time during the Kindergarten Native American Unit of November 2004.

Signed,
____Date:______________

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