

Indian Education for All



Model Teaching Unit

Language Arts ~ Middle School Level

For
Joseph Bruchac's *Code Talker*:
A Novel About the Navajo Marines of World War Two



Montana
Office of Public Instruction
Denise Juneau, State Superintendent

opi.mt.gov

*Model Teaching Unit
- Language Arts -
Middle School Level
For*

Code Talker

*By
Joseph Bruchac*

Unit written by Justine Jam

Published by the Montana Office of Public Instruction 2010



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Joseph Bruchac's *Code Talker: A Novel About the Navajo Marines of World War Two*

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Anchor Text

Bruchac, James. *Code Talker: A Novel About the Navajo Marines of World War Two*. New York: Dial Books, 2005.

Fast Facts

Genre	Fiction
Suggested Grade Level	Grades 7 - 8
Tribe (s)	Navajo
Place	Navajo Indian Reservation, WWII Pacific Islands Theater
Time	1939-1945

About the Author and Illustrator

Joseph Bruchac - Storyteller and Writer

Joseph Bruchac lives with his wife, Carol, in the Adirondack Mountain foothills town of Greenfield Center, New York, in the same house where his maternal grandparents raised him. Much of his writing draws on that land and his Abenaki ancestry. Although his American Indian heritage is only one part of an ethnic background that includes Slovak and English blood, those Native roots are the ones by which he has been most nourished. He, his younger sister Margaret, and his two grown sons, James and Jesse, continue to work extensively in projects involving the preservation of Abenaki culture, language and traditional Native skills, including performing traditional and contemporary Abenaki music with the Dawnland Singers.

Code Talker

He holds a B.A. from Cornell University, an M.A. in Literature and Creative Writing from Syracuse and a Ph.D. in Comparative Literature from the Union Institute of Ohio. His work as an educator includes eight years of directing a college program for Skidmore College inside a maximum security prison. With his wife, Carol, he is the founder and Co-Director of the Greenfield Review Literary Center and The Greenfield Review Press. He has edited a number of highly praised anthologies of contemporary poetry and fiction, including *Songs from this Earth on Turtle's Back, Breaking Silence* (winner of an American Book Award) and *Returning the Gift*. His poems, articles and stories have appeared in over 500 publications, from *American Poetry Review*, *Cricket and Aboriginal Voices* to *National Geographic*, *Parabola* and *Smithsonian Magazine*. He has authored more than 70 books for adults and children, including *The First Strawberries, Keepers of the Earth* (co-authored with Michael Caduto), *Tell Me a Tale, When the Chenoo Howls* (co-authored with his son, James), his autobiography *Bowman's Store* and such novels as *Dawn Land*, *The Waters Between*, *Arrow Over the Door* and *The Heart of a Chief*. Forthcoming titles include *Squanto's Journey* (Harcourt), a picture book, *Sacajawea* (Harcourt), an historical novel, *Crazy Horse's Vision* (Lee & Low), a picture book, and *Pushing Up The Sky* (Dial), a collection of plays for children. His honors include a Rockefeller Humanities fellowship, a National Endowment for the Arts Writing Fellowship for Poetry, the Cherokee Nation Prose Award, the Knickerbocker Award, the Hope S. Dean Award for Notable Achievement in Children's Literature and both the 1998 Writer of the Year Award and the 1998 Storyteller of the Year Award from the Wordcraft Circle of Native Writers and Storytellers. In 1999, he received the Lifetime Achievement Award from the Native Writers Circle of the Americas.

As a professional teller of the traditional tales of the Adirondacks and the Native peoples of the Northeastern Woodlands, Joe Bruchac has performed widely in Europe and throughout the United States from Florida to Hawaii and has been featured at such events as the British Storytelling Festival and the National Storytelling Festival in Jonesboro, Tennessee. He has been a storyteller-in-residence for Native American organizations and schools throughout the continent, including the Institute of Alaska Native Arts and the Onondaga Nation School. He discusses Native culture and his books and does storytelling programs at dozens of elementary and secondary schools each year as a visiting author. (Joseph Bruchac generously grants permission (June 2010) to reprint this biographical information from his web site. www.josephbruchac.com/bruchac_biology.html)

Text Summary

Ned Begay grows up attending a boarding school and is taught by white teachers that speaking Navajo is forbidden and if caught speaking it, he will be punished. During high school, he is recruited by the Marines with other Navajo men to become code talkers, sending messages during World War II in their native language. This story is about the importance of the personal and cultural development of a young boy through adulthood and the impact on his life of having been a Navajo Marine Code Talker.

Materials

- Teacher literature review prior to lesson: *Code Talker* (fiction); *Navajo Long Walk* (non-fiction); *Away from Home: American Boarding School Experiences, 1879-2000* (non-fiction).
- *Essential Understandings Regarding Montana Indians* can be downloaded for staff/students from <http://www.opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>
This OPI Indian Education for All publication is also in your school library.
- Geography map of Pacific Islands (stick pins, small post it notes, string or yarn) for class use

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- Print a copy for each student of the Navajo Dictionary (www.history.navy.mil/faqs/faq61-4.htm)
- Journals for student writing (express critical opinions about the literature; vocabulary; code practice; reflection on main character's goals, cultural practices, and strengths, etc.)
- Guadalcanal Map from http://www.lib.utexas.edu/maps/historical/guadalcanal_1942.jpg
- View Pacific Islands Map showing territory occupied by enemies of the United States
<http://www.nmai.si.edu/education/codetalkers/> Click on top bar, “Code Talkers”, Slide # 6 Locations Served in WWII; then click “View in Gallery.”

Essential Understandings and Montana Content Standards

Essential Understandings - Big Ideas		Montana Content Standards		
x	1-There is great diversity between tribes.	4-Tribes reserved a portion of their land-base through treaties.	Reading – 2.1,2.5, 2.7-2.14	Social Studies - 1.2,1.3 2.4,2.5 3.5 4.2,4.5,4.7 6.2
x	2-There is great diversity between individuals within any tribe.	x 5-History is told from subjective experience and perspective.		
x	3-Ideologies, traditions, beliefs, and spirituality continue through a system of oral traditions.	x 6-Federal Indian policies shifted through seven major periods.	Literature – 3.1-3.6 Writing – 5.3, 5.4, 5.7, 5.8	Listening/Speaking - 1.1,1.7, 1.8 World Languages- 7.3, 7.4
		7-Three forms of sovereignty exist in the US - federal, state, & tribal.		

Please see OPI web-site for detailed information on, Essential Understandings (<http://www.opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>) and Montana Content Standards (http://opi.mt.gov/Curriculum/Index.html?gpm=1_7#gpm1_8)

Learning Targets

- I can compare and contrast the verbal and nonverbal aspects of storytellers, the behaviors or audiences, and the settings and purposes of stories in the oral traditions of different cultures, including Montana American Indians (Communication Arts Speaking and Listening 1.7).
- I can analyze author’s purpose, point of view, language use, and credibility in culturally diverse texts, including those by and about Montana American Indians (Communication Arts Reading 2.14).
- I can compare and contrast a variety of perspectives among culturally diverse literary works, including the works of Montana American Indians (Communication Arts Lit 3.5).
- I can analyze the purpose of and recognize the effects of fact, fiction, opinion, bias and stereotypes in media messages on diverse groups of people, including Montana American Indians (Communication Arts Media Lit 4.3).

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- I can create samples of writing as a means of clarifying thought and reflecting on learning (Communication Arts Writing 5.8).
- I can name at least three ways language is important to American Indian cultures (Social Studies 6.2).
- I can demonstrate knowledge of American Indian World War II code by constructing and translating Navajo code (SS 4.5; World Languages 7.3-4): Students recognize that different languages use different patterns and can apply this knowledge to his/her own language. Apply within limited contexts, structural patterns of the target languages).
- I can convey empathy for people across cultures who endure the hardships of war and military life by working in a class group to collect food for a food drive for military families or other food banks.
- I can write in different forms (journal, code, narrative – Writing 5.4, 5.8) to express what I am learning from *Code Talker*.
- I can identify dates, names, and landmarks by developing a chronological time line for the Navajo Long Walk and estimate distances (SS 3.5 use appropriate geographic resources to interpret and generate information explaining the interactions of physical and human systems [e.g., distance, calculate scale, identify dominant patterns of climate and land use, compute population density].)
- I know the names of the Pacific islands and beaches by reconstructing the geographic route of travel from *Code Talker* using a map, stick pins, string/yarn, and sticky notes.

Plan Overview

Preparing and presenting background knowledge before reading *Code Talker* will provide an opportunity for students to gain a sense of understanding world circumstances outside of the main character's home life. It may also create a discussion about what students know about their own individual family history during the 1930s and 1940s. This background knowledge (as well as any other support through the wealth of information available that the teacher may want to add) may take one-five days; allow time for student discussions.

1. Provide a basic review of the time frame of World War II – 1939-1945, military leaders, countries involved, etc.
2. Read Author's Note, pages 215-224, with students to gain insight of the author, Joseph Bruchac, into why he wrote this book, the author's goal of sharing "the importance of respecting other languages and cultures," and how he expressed "the beauty of peace and understanding," and the "pain and confusion of war" through the character, Ned Begay. Students may want to reread this at the end of the story, as well, after getting to know this same character.
3. To introduce the literature, *Code Talker*, watch short video clips (one minute) on the topics of Code Talkers, Boarding Schools, etc. on the Smithsonian Web site:
<http://www.nmai.si.edu/education/codetalkers/>
4. Another intro for the literature, *Code Talker*, is a short video (several minutes) about military code talkers on the Web site:
www.history.com

1. Read the forward of *Code Talker*, "Listen My Grandchildren "

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- What question would you ask the author about why he narrated the story, calling the readers, “grandchildren” (Lit 3.2)?
- What connections and information do students have about their own family veterans (awards, medals, recognition) as they relate to this story? (These connections may increase as the story is read). Journal any individual student family information about military involvement (individual student timelines with family history – it does not have to just be military - will also support the text and bring student *worldview* into the context of story).

Note: The following chapter activities may be developed for daily or weekly assignments, depending on individual school instructional schedules and grade level. Of the twenty-nine chapters, many are doubled up per lesson and this option can be adjusted per individual teaching goal, as well.

2. Read Chapter One: **Sent Away**

Comprehension – developed through all chapters

Discuss the story Kii Yashi's uncle tells him about his great-grandfather when the Americans came and “drove our people into exile” and “sent us on the Long Walk.” What was The Long Walk? Before continuing *Code Talker* (fiction), read from *Navajo Long Walk* (non-fiction), The Fearing Time, pp. 17-32. This is a reference to support understanding of the geographical location of the Long Walk, the historical time frame surrounding the Long Walk and allowing students to make inferences about the possible impact it had on future Navajo generations (Communication Arts Reading 2.10 - inferences). Respond to traditional and contemporary works representing diverse perspective, culture and issues (e.g., American Indian works); Compare, contrast, and make connections of literary elements within and between works (Communication Arts Lit 3.1 – compare/contrast). Assess the quality of information (e.g., primary or secondary sources, point of view and embedded values of the author.) Journal student viewpoint on this point in history using the information from both the fiction and non-fiction sources; students may enter a later journal entry which changes from this first one as more information is learned and thoughts are expressed (Communication Arts Writing 5.7 – identify tone in one’s own writing).

- Students compare the scale (in miles) width of the Navajo reservation to the scale (of miles) walked on the Navajo Long Walk (SS 3.5 - scale).
- From page 11, (hardcover), how is the wood sliver, tipped with his blood that he leaves behind, symbolic? Identify the effect of literary devices (e.g., figurative language, allusion, diction, dialogue, description, imagery). Journal response to this question or write another analogy.

3. Read Chapter Two: **Boarding School**

Comprehension:

- To understand about the Navajo clan system (the Montana Crow tribe has a clan system, as do other Montana Indian tribes along with other family affiliations), students in the general classroom can practice individual introductions, using their mother's maiden name they were born TO and their father's name they were born FOR (or first names can be used just to get the idea). Navajo male and female children are born into their mother's clan; the clan name passes on through her (such as Bitter Water Clan). When a male marries, he marries outside of his mother's clan. More information about clanship can be found on the Navajo Code Talkers Association Web site. www.lapahie.com/Dine_Clans.cfm

4. Read Chapter Three: **To Be Forgotten**

Comprehension:

- What were the physical and emotional responses Ned experienced when his hair was cut? How does he know how the other girls and boys feel in the story? Why is the act of getting a haircut

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painful to the Navajo students of this story? Journal a reflection using emotion to present the outcome.

- Summarize why so many Navajo families have the last name of Begay according to the story? Can students relate this to prior knowledge of experiences families faced at Ellis Island (possibly their own family members)? Name several ways students may infer that this would have happened to Montana Indians who attended boarding schools during the Federal Boarding School Period of 1879-present (Essential Understanding # 5)? Journal inferences made to understand how and why names may have been changed when Montana Indian children were forced to attend boarding schools.
- Review *Away From Home: American Boarding School Experiences, 1879-2000* and/or <http://www.nmai.si.edu/education/codetalkers/>
Click on top “Boarding Schools” (one minute clip). Students react/respond to ways the author influenced *Code Talker* (Lit 5.1 Examine and explain how history, culture, ideas, and issues influence literary works) with the Boarding School experiences. Journal a reaction or response after viewing the clip.

5. Read Chapter Four: **Tradition is the Enemy of Progress**

Before students read this chapter, students will write a short essay on what they predict the title of this chapter, “Tradition is the Enemy of Progress” might mean; students may experience a change in their opinion during or after reading this book (Lit 3.2 analyze how authors’ choices of words, uses of figurative language and stylistic devices contribute to the meaning of literary works). Journal a web of ideas or draft of this essay.

Comprehension:

- Name supporting details that refer to how Ned found comfort after being punished for speaking Navajo? Why do you think his great-grandfather's words might have come back to him on the day he left home (page 6)? Journal a reflection after discussion.
- What are some of the other forms of punishment students received for speaking Navajo? Can students infer or find other evidence that this may have happened to Montana Indian students for speaking their Native language at boarding schools? Journal after discussion.
- Make connections as to how the author used the literary element (Writing 5.5) of an analogy on page 27 of how *teachers tried to erase (Navajo) – the way you wipe words from a blackboard*; students explore how reasoning by word choice and analogy create purposeful language. Then students work in pairs or small groups to create other possible analogies for how the teachers tried to erase (Navajo). “Learning From an Analogy Between Two Things” page may be reproduced for classroom use from *Infusing the Teaching of Critical and Creative Thinking into the Content Instruction* (see bibliography).
- In which specific actions in this chapter can students link Essential Understandings of Montana Indians # 2 and/or # 3? Journal the actions with page numbers.
- Students respond to how the forbidden use of Navajo during Ned's (and others) boarding school years could be linked to the difficulty of keeping American Indian languages alive today (Essential Understanding #3). Journal reflection of how these two things may be linked.

6. Read Chapter Five: **High School**

Comprehension:

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- Students name two good things that were available in Ned's high school; name several challenges Ned had that made him choose only one?
 - Compare the geographic size of Japan compared to Navajo homelands, as well as the number of people. Journal a sketch with labels of this comparison.
7. Read Chapter Six: **Sneak Attack**
Comprehension:
- Name or write specific word phrases of the Navajo Tribal Council resolution on Americanism of 1940 that Ned might have underlined (page 34, hardcover); why did he like their words? Journal a short essay on *Americanism*.
 - What events happened in Ned's world on December 5 and December 7, 1941?
8. Read Chapter Seven: **Navajos Wanted**
Comprehension:
- List several reasons why Navajo men did not know how far away Pearl Harbor was?
 - Name the Axis powers – why are they called this? Journal, listing the Axis powers for possible future reference.
 - Which paragraph supports initial discrimination against Indians by the U.S. Armed Forces? When did this change for Navajos? Was it equal for all? Why did it change? (SS 2.5 Identify and explain the basic principles of democracy, for example, Bill of Rights, individual rights, common good, equal opportunity, equal protection of the laws, majority rule?) Journal a short response to “What is discrimination?” Journal an example in their own personal life about a basic principle of democracy; explain if this applies to all American citizens now.
 - Students write a description of what Ned found so impressive; how might this appeal to individual students now? Journal an opinion, drawing or other response to this appeal.
9. Read Chapter Eight: **New Recruits**
Comprehension:
- Students compare what a Navajo already knew how to do - with what a Marine recruit needed to learn (page 49 hardcover). Journal a checklist for both.
 - What does Ned see himself being and doing at the end of this chapter? Is it realistic? Journal an opinion on whether or not it is realistic.
10. Chapter Nine: **The Blessingway**
Comprehension:
- Students retell some of the activities of the Blessingway and why Ned needs it to prepare for his journey. What makes it so strong? What things does Ned remember about the ceremony sixty years later? Journal a reflection on how this prepared Ned and what exactly gave him the strength. How is this linked to Essential Understanding 3?
 - What three things did Ned learn that were different from what he learned in boarding school? Journal an opinion or example about why or why not “no matter who they are, people can always learn from each other.”
11. Read Chapter Ten: **Boot Camp**
Comprehension:

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- Students contrast (in group discussions) the Navajo men's trip to Fort Defiance with the Navajo people on the Navajo Long Walk. Journal a response using the five senses about what only one man was thinking as he traveled to Fort Defiance that day.
- In pairs, students talk about what they might like or dislike in boot camp, using the likes and dislikes of Ned and his fellow Marines. Journal a drawing, poem or rap song.

12. Read Chapter Eleven: **Code School** and Chapter Twelve: **Learning the Code**

Comprehension:

- List a reason or belief Ned has to support how tough and determined Navajo Marines were? What did their Navajo elders teach them about the ways of warriors?
- What new experience was so amazing to Ned after years of boarding school memories of NOT using Navajo language?
- Review information in *Code Talkers and Warriors*, pages 69-84.
- Construct (in small groups) messages and translate code constructed as American Indians may have done using information from the Smithsonian Web site - <http://www.nmai.si.edu/education/codetalkers/> (click on Code Talking, click Constructing the Code) or use the above *Code Talkers and Warriors* book. Journal appropriate codes.
- Name the qualities Ned displayed toward the pride he had in becoming a code talker (page 82). Name specific things Ned and his fellow Navajo code talkers remembered. Describe the difference between having pride and being self-important, according to the narrator, as he admonished the *grandchildren*. Journal a personal opinion of the difference between having pride in a personal talent you have and being self-important about the personal talent you have. Then, using the paragraph below, journal an opinion about how it relates to Ned becoming a code talker.

(Essential Understanding 2, paragraph 5)

What is important is that all humans be allowed feelings of integrity and pride connected with who they are and with whom they identify in order to help them develop the self-esteem and self-confidence that will enhance their learning.

13. Read Chapter Thirteen: **Shipping Out to Hawaii** and Chapter 14: **The Enemies**

Comprehension:

What can the reader infer about the impression (on Ned) the statement from Sam, "When we saw them, we realized that our enemies were just human beings," might have made? Students write a response to this. Journal the inference and why it may be important for today's times.

14. Read Chapter Fifteen: **Field Maneuvers**, Chapter Sixteen: **Bombardment**, Chapter Seventeen: **First Landing**, Chapter Eighteen: **Bougainville**

Comprehension:

- Discuss in groups, some of the things Ned changed his mind about and things he learned as he went. Name specific skills he needed to survive and do his job as a code talker.
- As a class, create the route Ned travels using a Pacific Island map, string and pins or tacks.
- Students identify island, beach or city names on individual smaller student maps. Keep maps in journal, if possible.
- In **Bougainville**, after reading his letter from home, what significant act does Ned do in place of not being able to go home? Name the event that will take place and why Ned wants to do this. Journal a drawing or description of this event, give it a title of one emotion (grief, worry, anger, sadness, etc.)

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15. Read Chapter Nineteen: **Do You Have a Navajo**

Comprehension:

What is the description grandfather uses to tell about the effects of war on the Navajo code talkers (Hardcover, page 139)? What act does Ned perform to balance the worry of war with the Navajo Way? Journal the tone grandfather uses, draw a picture of grandfather's eyes, hands or personal effects, or write a poem to support this description.

16. Read Chapter 20: **The Next Targets**, Chapter 21: **Guam**, Chapter 22: **Fatigue**, Chapter 23: **Pavavu**, Chapter 24: **Iwo Jima**, Chapter 25: **In Sight of Suribachi**, Chapter 26: **The Black Beach**, Chapter 27: **Okinawa**

Continue to chart Ned's locations on the Pacific Island map, as well as student maps.

17. Read Chapter 28: **The Bomb**, Chapter 29: **Going Home**

Comprehension:

From the first Ned heard the happy news that Japan's Emperor Hirohito surrendered and the war was over, to the time when he went home to the US, discuss together and summarize how these experiences came to impact the kind of person Ned became – from his point of view. Journal a web of Ned's experiences from the classroom summary.

- Paul and Rex sent messages about what they saw after the two atomic bombs had fallen; describe what they saw. What did Ned do after receiving those messages?
- What does it mean to be prejudiced against someone and or have stereotypes of a culture of people? Journal some reasons the bartender was prejudiced and if this could/could not happen today? (SS2.5, for example, Bill of Rights, individual rights, common good, equal opportunity, equal protection of the laws, majority rule.)
- From 1943-1969, Navajo Code Talkers (over 400) were *not* allowed by the military to speak of their role and pride as Code Talkers in the Marines; it was top secret. Using Essential Understanding #2, what inferences can be made about how things might have been different for them, their families and communities if they *had* been allowed to gain the pride and honor and speak about their duties, training, and responsibilities (SS 2.4 analyze and explain governmental mechanisms used to meet the needs of citizens, manage conflict, and establish order and security).
- After 1969, when the work of the code talkers was declassified and they were finally given recognition, what did Ned believe was more important than any praise? Which Essential Understanding supports this? Journal a response to the last paragraph of the story –could you substitute the name of a Montana Indian language in place of *Dine'* to show the importance of maybe a different story or people?
- Students research and write (individually or cooperatively) an article on how public ceremonies and celebrations Montana tribes honor veterans now (SS 4.4, 4.7; SS 6.2; EU #3).

Assessment

- Journals can be assessed on completion of all journal assignments for Language Arts, not individual student reflections or opinions.
- Individual student-created chronological time line of the Navajo Long Walk (paper or power point) contrasted with contemporary sites/landmarks of the same area.

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- Research how a Montana tribe(s) honors veterans, past and/or present (through individual tribal web sites, tribal colleges, tribal newspapers, etc.). This can be extended to compare and/or contrast with Navajo traditions for veterans as shown in *Code Talker*.
Fort Belknap News; Vol. 11, Issue 9, Jan 10, 2009, pgs 19-30
- Students lead and coordinate a food drive, possibly for a veteran's facility or home(s) (SS1.3 interpret and apply information to support conclusions and use group decision making strategies to solve problems in real world situations).

Teacher Notes and Cautions

- Teacher and student use of *Essential Understandings Regarding Montana Indians* will engage student awareness of and respect for cultural similarities and differences between Navajo Indians of the Southwest and Montana Indians. It is a short, but important document for students and teachers, which will help guide student awareness for discussions and journal responses. Further information may be found from individual Montana Indian tribes (such as web sites, tribal newspapers regarding contemporary veteran celebrations, etc.) to support relevant and culturally appropriate connections to Montana Indian Education for All.
- Journal entries (these are suggestions and can be maintained for each learning level) can be kept to support student reflection/opinions, code practice, questions for comprehension and vocabulary, mind maps, geography maps, illustrations and writing engagement.
- To determine whether the literature will be read for sustained silent reading or a read-aloud, independent reading, or for homework reading, know the approximate vocabulary/reading/writing level of students.
- Teacher determines if full class time will be used for one or more chapters or if class time will only be used partially for reading *Code Talker*. Chapter activities can be outlined for daily or weekly instruction, depending on individual school schedules and grade level.
- Vocabulary skill instruction using context clues and connecting vocabulary to core concepts, while providing time for students to make inferences about words will provide the tools for students to build their vocabulary.
- The first twelve chapters set the foundation for the main character, Ned, with student activities to help support the importance of his Navajo culture and how it influences his thoughts, goals and personality.
- Navajo celebrations, such as the Blessingway, are improper to use for entertainment; the Blessingway is meant to restore peace and harmony.

Vocabulary

World War II

pollen

hesitation

offensive

retreat

Navajo Clan system – the clan of the mother that we were born to, the clan of the father that we were born for (page 13)

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tradition
impressive
amphibious (page 62)
prejudiced

Navajo:

Yaat'eeh – hello
Nihima – Our Mother (this United States) page 2
Sha-de-ah-Nihima – Our Mother to the South (South America) page 2
Bee hai – With winter (Alaska) page 2
Wolachii – ant (page 51)

Extension Activities

- Use Google Earth to view geographical areas in *Code Talker* and the *Navajo Long Walk*.
- Literature Circle Guide to *Code Talker*, by Joseph Bruchac. Accessible online at http://teacher.scholastic.com/clubs/lit_circle_pdfs/code_talker_t.pdf
- Read *Jim Thorpe Original All – American*. Compare and contrast with *Code Talker*.
- Students research the 1940 Tribal Council resolution on Americanism as presented in *Code Talker*; is there such a document? If not, what other American Indian document on Americanism can be found?
- *Essential Understandings Regarding Montana Indians*, #4 relates how “Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not given to them” (page 4). Would this be true in part or whole for the Navajo reservation? By what means did the Navajo come to terms with the federal government on the size and area (their land base is separated) of their reservation? (*Essential Understandings ...* is available in your school library or online at <http://www.opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>)

Culminating Activity:

- Students can continue to compare individual research information they found and wrote about regarding the 12 Montana Indian tribes’ honoring of veterans in order to create a newspaper/school newsletter article, cooperative class art installation for a community center, power point presentation, essay or other learning product.

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Web Sites

<http://www.armytimes.com>

http://www.lib.utexas.edu/maps/historical/guadalcanal_1942.jpg

<http://www.nmai.si.edu/education/codetalkers/html/resources.html>

<http://www.history.com>

<http://montanatribes.org>

Essential Understandings Regarding Montana Indians (hard copy available in your school library and also at <http://www.opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>)

Montana Indians: Their History and Location (hard copy available in your school library and also at <http://www.opi.mt.gov/pdf/indianed/resources/MTIndiansHistoryLocation.pdf>)



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