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# Integrating Multicultural Literature and the Arts across the Curriculum

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# Integrating Multicultural Literature and the Arts across the Curriculum

## **Abstract**

With the current emphasis on improving reading and comprehension in the school system, many teachers find it difficult to meet this challenge to providing increased reading time for students and still maintain the required classroom instruction in other areas of curriculum. Additionally, present teacher education classes stress the importance of recognizing the diversity in our classroom, school, community, and the world. The use of multicultural literature to create lessons across the curriculum is a good way to address literacy and diversity concerns. While we do live in a diverse world, I feel that one group of cultures that has been neglected in our current educational system is that of the Native American people. This group has played an important role in our history, yet very little classroom time is devoted to them. For this reason, I chose to focus on the use of Native American literature for this project.

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INTEGRATING MULTICULTURAL LITERATURE AND THE ARTS ACROSS THE  
CURRICULUM

By

Phyllis Mae Davis Dragun

A Senior Thesis Project Submitted to the

Eastern Michigan University

Honors Program

In Partial Fulfillment of the Requirements for Graduation

With Honors in Elementary Education

Approved at Ypsilanti, Michigan, on this date \_\_\_\_\_

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## **Introduction**

With the current emphasis on improving reading and comprehension in the school system, many teachers find it difficult to meet this challenge to providing increased reading time for students and still maintain the required classroom instruction in other areas of curriculum. Additionally, present teacher education classes stress the importance of recognizing the diversity in our classroom, school, community, and the world. The use of multicultural literature to create lessons across the curriculum is a good way to address literacy and diversity concerns. While we do live in a diverse world, I feel that one group of cultures that has been neglected in our current educational system is that of the Native American people. This group has played an important role in our history, yet very little classroom time is devoted to them. For this reason, I chose to focus on the use of Native American literature for this project.

Current education trends relate that integration of multicultural literature and the arts in all areas of curriculum is a better way for students to learn as it encompasses all the different learning styles and the cultural heritages and traditions of the students. This project will delineate the benefits of using this model, explicate the methods used to implement this model in diverse classrooms and apply this research by creating sample lesson plans using multicultural literature related to Native American culture, science, social studies, art and music.

Current research indicates that integrating literacy and the arts across the curriculum helps students see connections between content areas, enables students to bridge ideas and concepts more easily, and encompasses all the different learning styles (Cornett 2003). Similarly, integrating children's literature that reflects the student's

cultural heritage assists students in achieving higher levels of understanding and helps them to relate more to content (Tompkins, 2003). Furthermore, research states that using multicultural literature and the arts throughout the curriculum stimulates interest, provokes higher-order thinking, stimulates moral thinking about social values and issues, and helps bridge skills and concepts related to all curriculum areas (Temple, Martinez, Yokota & Naylor, 2002). By integrating multicultural literature teachers can influence their students' view of cultural differences as well as create an understanding of what we all share (Tompkins, 2003).

In addition, Howard Gardner's theory of multiple intelligences gives clear indication that every individual has weaknesses and strengths in one or more areas of ability (Woolfolk, 2001; Smith, 2001). Using the arts in conjunction with literature can give students whose strengths lie in the musical, spatial, and bodily-kinesthetic intelligence areas the opportunity to achieve in difficult areas such as science and social studies (Woolfolk, 2001; Cornett, 2003).

In addition to a review of the literature and classroom implications, I have included in this project lessons in art, music, social studies, reading comprehension, and science. An annotated bibliography of children's books, a teacher's resource sheet, and the PowerPoint presentation given by myself at the 2004 Eastern Michigan University College of Arts & Sciences Undergraduate Symposium.

## **A Review of the Literature**

### **Diversity in the Classroom**

It is estimated that by 2020, nearly half of the students in the United States will be

“of color” (Temple, Martinez, Yokota, and Naylor, 2002; Pallas, Natriello, and McDill, 1989). Sonia Neito (1983), in an article in the *Bulletin of the Council of Interracial Books for Children*, argues that “all students of all backgrounds, languages, and experiences need to be acknowledged, valued, and used as important sources of their education” (p. 23).

To further support this statement, James Banks (1999) suggests that multicultural education has five dimensions: integrating content, helping students understand how knowledge is influenced by beliefs, creating social structures in schools that support learning and development for all students, using teaching methods that reach all students, and reducing prejudice. Banks (1999) goes on to state that this view of multicultural education is relevant to all subjects and to all students and assists in transforming American society into one that values diversity.

Therefore, by integrating multicultural literature throughout the curriculum, students will see themselves reflected in the curriculum and better understand the concepts related to social studies and science better (Tompkins, 2003). As students make connections to their personal and cultural experiences, they will understand what they read and improve their comprehension (Diamond & Moore, 1995).

Furthermore, in the article, “Teaching Multicultural Literature in the Reading Curriculum,” D. Norton states that literature is recognized as a key tool for increasing cultural awareness (1990). However, care should be taken to ensure that the piece of literature accurately reflects the culturally diverse group in order to heighten the student’s understanding of that culture’s beliefs and lifestyles (Temple, Martinez, Yokota, & Naylor, 2002; McMahon, Saunders, & Bardwell, 1996).



## **Why the Arts?**

Every culture and time period has distinct art forms. Therefore, the study or integration of art can assist in understanding and being able to recognize different cultures and time periods (Cornett, 2003; Sunai & Sunai, 1996). In addition, the arts were the first and remain the primary forms of human communication (Cornett, 2003).

According to Howard Gardner, the arts develop the brain and give students the opportunity or chance to “be smart in different ways” (cited in Cornett, 2003).

Additionally, the use of the arts helps stimulate interest and creativity. Likewise, Richard Riley, U.S. Department Secretary of Education, stated that “the arts teach young people how to learn by giving them the first step: the desire to learn” (cited in Cornett, 2003).

Furthermore, studies have shown that students involved in the arts have a higher level of achievement, stay in school longer, have better attitudes and spend less time watching television (Cornett, 2003). With art integration, teachers have begun to see clearer indicators of the degree and kind of learning that can happen when learning is made visible with an art-based project (Cornett, 2003).

## **Why Science and Social Studies?**

It is common knowledge that elementary teachers must be master generalists. Having a solid background in all areas of subject areas is very important. However, many teachers find the sciences challenging and are uncomfortable with this subject area (El-Hindi, 2003). With the No Child Left Behind Act, more teachers are spending more instructional time on reading than any other area (Hein & Sabra, 1994). Hein and Sabra also state that science is usually the topic that is short-changed in the process (1994).

As stated previously, connecting knowledge is an important part of learning. This can be supported if teachers move away from textbook-driven memorization instruction normally associated with science and integrate literature with the science curriculum. Using literature assists students in understanding the concepts related to social studies and science (El-Hindi, 2003).

Similarly, the use of multicultural literature can broaden students' knowledge of geography and gain a better understanding of the diverse world they live in. Students also learn different views of history while reading multicultural literature (Haukoos & Beauvais, 1996; Sunai & Sunai, 1996; Tompkins, 2003). As the students read and respond to multicultural books, they can begin to challenge traditional assumptions. By doing this, students will gain a more balanced view of contributions of people and historical events from other cultures (Haukoos & Beauvais, 1996; Tompkins, 2003).

In the same manner, multicultural literature also exposes students to issues of social injustices, such as racism, prejudice, discrimination, segregation and genocide, to name just a few (Temple, Martinez, Yokota, and Naylor, 2002; Tompkins, 2003). Students in reading about their own cultures develop pride in their heritage and learn that their culture has made important contributions to the United States and the world (Tompkins, 2003).

Subsequently children's literature can also be used to engage students and help create instructional conversations relating to science. Literature circles can include books about a particular scientific concept (Cerullo 1997). These books can also lead to further scientific investigation. As Cerullo (1997) points out, reading both fiction and nonfiction can support science learning in the classroom.

## **Integrating Native American Literature, Social Studies, Science and the Arts**

The literature supports the educational benefits of using multicultural literature to assist students in making connections between content areas and building background knowledge of other cultures. By narrowing the focus to one cultural group, students can gain a better understanding of that culture. The project portion of this paper focuses on integrating Native American literature and arts. While Native Americans make up less than one percent of the total U.S. population, they represent half the languages and cultures of this nation (McMahon, Saunders, & Bardwell, 1996). Yet elementary grade level curriculum donates only minimal time to the study of Native American cultures. This usually consists of the different types of dwellings used by Native Americans, their use of picture writing, and minimal mention in units on Michigan history and Thanksgiving (Sweet, 1994).

However, there is a vast number of books written by both Native Americans and non-Native Americans that provide valuable insight into the different Native cultures in ways that children find interesting (McMahon, Saunders, & Bardwell, 1996). The books mentioned in this paper are only a few of the many appropriate pieces that teachers can use to enlighten students in Native cultures while bridging literature-based reading with other content areas.

While each Native American culture has some distinct differences, common themes occur in their folklore: (1) creation myths (how the world was created out of chaos), (2) hero myths (a young hero is a trickster until he gains virtue through a quest), (3) rites of passage myths (going in and out of a dream state into a parallel or different world), and (4) family myths of kinship (Temple, Martinez, Yokota, & Naylor, 2002;

Cornett, 2003). Interestingly, these themes are also found in the folktales of most European societies (Temple, Martinez, Yokota, & Naylor, 2002). Common connections can be made when comparing folktales from different cultures, thus activating prior knowledge (Diamond & Moore, 1995; Temple, Martinez, Yokota, & Naylor, 2002).

### **Science Integration**

Many Native American stories and legends explain the how and why of natural phenomena and emphasize the close relationship between humans and nature. The Creation and Trickster stories are an important part of the oral tradition of all the different Native nations. These stories show how Native Americans viewed the creation of the Earth, the skies, seasons, and all living and non-living things (Bruchac, 1991; Erdoes & Ortiz, 1984; Temple, Martinez, Yokota, & Naylor, 2002). By integrating these stories into the science curriculum, students can be engaged in lessons, which include the scientific explanations, and develop an understanding of the Native view of the interdependence between all living things and their environments (Caduto & Bruchac, 1991).

For example, Michael Caduto and Joseph Bruchac (1991) have written many books of Native American stories related to the earth, sky, night, animals and plants. These also include a series of “Keeper” books containing stories, lessons and activities focusing on the relationship between man and nature. By following or adapting these lessons, teachers can offer students a better understanding of Native American cultures while delivering content material on such science topics as environment and animal habitats, the food chain, and codependences within nature to name just a few. Additionally, Sunai and Sunai (1996) suggest using Native stories to enhance lessons on

medicinal plant life and the chemistry involved in clay pottery making. Examining these aspects of Native American cultures can help broaden understanding of science concepts and facilitate making connections between subject areas (McMahon, Saunders, & Bardwell, 1996; Sunai & Sunai, 1996).

### **Social Studies Integration**

There are hundreds of different Native groups with separate traditions and customs, belief systems, community and family structures, and geographic locations. Native American literature can be used in social studies to build background knowledge about Native American cultures, an important part of America's history (Haukoos & Beauvais, 1996; Sweet, 1994; Temple, Martinez, Yokota, & Naylor, 2002). Using Native American literature can also show the regional differences of the different Native nations and show how the geographic environment influenced each group (Sweet, 1994).

In addition to broadening a student's knowledge of geography, Native American literature can also expose students to different views of history. This can then lead to students challenging racial and ethnical stereotypes and to recognize the contributions of minority groups in historical events (Haukoos & Beauvais, 1996; Tompkins, 2003).

### **Art Integration**

The study of Native American art is an excellent way for students to learn about the Native cultures (Cornett, 2003). Most of the hands-on activities for students can easily be integrated with the science, math, reading, and social studies curriculum (Sunai & Sunai, 1996). For instance, Native American Tales and Activities by Mari Robbins (1999) integrates Native legends and art, as well as science and writing activities, and introduces students to Native games.

In addition, the use of art as a tool addresses the multiple intelligence theory of Howard Gardner. Art also engages students in an active manner that can lead to further academic success (Cornett, 2003). Creating an artistic project can be used to show comprehension of concepts and invoke higher levels of thinking (Cornett, 2003; Woolfolk, 2001).

### **Drama Integration**

As with art, drama is an excellent venue for creating active engagement with subject matter and addresses Gardner's multiple intelligence. By using plays or Reader's Theater, students can engage with the literature and develop a better understanding of the concepts. Readers Theater is a good vehicle for Native American folktales or legends (Cornett, 2003; Tompkins, 2003). There are many collections of stories, as well as individual stories, on the legends of the many different Native cultures (Temple, Martinez, Yokota, & Naylor, 2002). As mentioned previously, these legends show the Native view of the physical world, which can easily be integrated with science and social studies instruction (Bruchac, 1991; Cornett, 2003; Sunai & Sunai, 1996).

For example, Pushing Up The Sky: Seven Native American Plays for Children by Joseph Bruchac (2000) is a very good resource. Each play is from a different Native nation and consists of a short background on the play, list of props and costumes, script, and stage instructions.

### **Music and Dance Integration**

Native American cultures are rich in music and dance. The spiritual connection with the natural world represented in Native American music and dance can be explored with both social studies and science lessons (Anderson & Moore, 1998). Lessons

focusing on music might include singing/chanting, instrument making, and dancing. These activities engage students in learning the culture of the different Native nations (Anderson & Moore, 1998; Cornett, 2003). Once again, this approach is connected with Gardner's multiple intelligences and also works well with reinforcing concepts (Cornett, 2003).

From both a cultural and historical standpoint, the practice of pow-wows and ceremonial dances illustrates how Native Americans honor individuals and/or nature, as well as being a means of entertainment. The study of traditional Native music and dance as seen in pow-wows can be reinforced when students recreate the drumming/chanting and learn simple Native dance (Anderson & Moore, 1998).

### **Reading Comprehension and Language Arts Integration**

Native American literature can be integrated with reading and language arts curriculum through book clubs or literature circles. There are many excellent books available for all reading levels. These books can assist students in all areas of reading comprehension and can be used in writing activities, such as journal writing, reading response journals, or research papers (Diamond & Moore, 1995; Temple, Martinez, Yokota, & Naylor, 2002; Tompkins, 2003).

For example, Roots and Branches: A Resource of Native American Literature – Themes, Lessons, and Bibliographies, written by Dorothea Susag, is an excellent reference and resource for teachers interested in integrating Native American literature in their classroom. For her book, Susag (1998) worked with both Native American leaders and historians to compile instructional guides for the selection of accurate historical and cultural material, lessons and activities, and rather extensive bibliographies of Native

literature and teacher resources. Though Susag (1998) has written this with the secondary teacher and student in mind, the principle ideas and background information can be used in selecting topics and literature for elementary students.

Additionally, these books can be incorporated with lessons on geography, history, science and the arts (McMahon, Saunders & Bardwell, 1996; Sunai & Sunai, 1996; Susag, 1998).

### **Summary:**

The review of the literature emphasizes that using multicultural literature and the arts across the curriculum can help promote a greater understanding of concepts, stimulate higher-order thinking, and stimulate moral thinking about moral and social issues. Additionally the literature suggests that reading and comprehension skills are also improved when using this model.

In selecting Native American literature as the focus, the students gain a better understanding of the Native cultures and their important roles in the history of the United States. By integrating multicultural cultural literature and the arts, teachers offer a multicultural education that provides students with the knowledge, skills and attitudes required to function in a pluralistic society.

### **Classroom Implications**

While it can be time consuming to research multicultural children's literature and find connections with all areas of curriculum, the benefits are vast. Developing creative and engaging lessons that allow children to achieve a higher level of learning and assist in activating higher levels of thinking and awareness definitely outweigh the added time investment the teacher must make.



During this research, many examples of how Native American literature can be integrated across the curriculum were found. As part of this project, several lessons have been designed, as well as a teachers resource sheet and annotated bibliography of Native American children's literature. These can be found in the appendices of this paper.

In addition, examples of possible integration of Native American literature are listed below.

### **Science Integration**

Moon Mother by Ed Young, Full Moon Stories by Eagle Walking Turtle, and Jerrie Oughton's How the Stars Fell into the Sky are excellent books that focus on the night sky. These can be used in conjunction with lessons on astronomy and the constellations.

Additionally, Nancy Van Laan's book, Shingebiss, is a wonderful Ojibwe legend about a merganser duck who must face fierce Winter Maker to find a way through the thick ice to get fish to eat. This book can be used to illustrate how animals adapt to their environments and as an engagement tool in a lesson on birds, migration, and habitats (see appendices). Van Laan includes a glossary of Native American words used in the text and an introduction stating a brief history of the Ojibwe people and the importance of their legends to their culture. The story of Shingebiss takes place on Lake Superior and can, therefore, be included in a unit on Michigan history.

### **Social Studies Integration**

An excellent example of a book that can be used across the curriculum is Scott O'Dell's Newbery Award winning book, Sing Down The Moon. This book makes a good reading circle or book club selection. In this story, a 14-year-old Navajo girl named

Bright Morning lives in a beautiful valley in Arizona. She is captured by Spaniards, sold in slavery, and later manages to escape and return home. The Navajo are then driven out of the canyon by white men and forced to migrate to a reservation in New Mexico. This event in history is called the Long Walk. Bright Morning, however, finds the courage to flee the reservation and return to her canyon home with her husband.

Sing Down The Moon can be used to create lessons in social studies on the Navajo nation and the “Long Walk” in the 1860s and lessons in science on environment and the food chain. Additionally, an art lesson on weaving, music lessons on ceremonial dance and music, and reader’s theater can all be derived from this book.

Additionally, there are many books that depict different Native American groups, time periods and historical events. For example, Ellen Schecter’s The Warrior Maiden is the retelling of a legend about a Hopi girl who saves her pueblo from Apache raiders. Similarly, Gay Matthaei and Jewel Grutman have written three books, The Journal of Julia Singing Bear, The Ledgerbook of Thomas Blue Eagle, and The Sketchbook of Thomas Blue Eagle. All three of these books, which have Sioux main characters, are written in journal form and include wonderful Native illustrations. All the mentioned stories not only give insight into Native cultures but also depict actual historical events and individuals. These include such events as the creation of Indian boarding schools, battles from the Indian Wars period, “the Long Walk”, specific conflicts between Native nations, and historical individuals such as Buffalo Bill Cody, Sitting Bull, Red Cloud, and Chief Joseph. From these stories, expanded social studies lessons can be formed.

## **Music Integration**

The study of traditional Native music and instrument making can be used in conjunction with many children's books. Each Native nation has similar traditional music and instruments, yet they can vary slightly with geographical region. Sing Down the Moon can be used to introduce the traditional music of the Navajo.

Another area of focus could be Native Americans as represented in music from 1960s to present. This would not only cover how Native Americans are, and have been, portrayed in popular music, but would also focus on current Native American musicians. For the upper elementary level, the social and moral issues addressed by Native American songwriters can be contrasted to cultural and historical events, as well as the government policy connection regarding reservations, citizenship and cultural practices. This could be done by using recordings by Bill Miller, Mohican songwriter/musician, which also are good examples of the combining of traditional and contemporary Native music styles. *Music for The Native Americans*, produced and performed by Robbie Robertson and the Red Road Ensemble (1994) for a documentary on Native Americans, gives a great deal of insight into Native culture and the hardships they have faced throughout their history. This would be important to include as it would expose the students to the Native perspective of their history and thus promote a higher level of thinking regarding the moral and social issues related to Native Americans.

## **Art Integration**

Many lessons can be created with the use of picture writing. For example, students can create their own stories or retell an event using pictures. Irene Tejada's book, Brown Bag Ideas From Many Cultures includes a very good activity in which

students create a buffalo hide out of paper to retell a story (see appendices). This is a very good open-ended art project that can be expanded upon to include a comprehension writing activity in which the students write a paper or story describing and explaining their project.

As mentioned previously, pottery making activities can be done showing the different types and uses of pottery by Native Americans. These activities can be integrated with science by examining the composition of the clay used by a specific Native group and creating the clay. Additionally, each Native culture has specific bead making designs. Students can construct bead looms, make their own beads, and create bead designs. This lesson can also be integrated with social studies by researching the bead designs of the different regional Native nations and using math to determine the pattern and number of beads needed to complete the design.

Also a study of the Southwestern Native American cultures is an opportunity for students to make their own kachina figures. This lesson would be integrated with social studies and writing. Students would use their knowledge of the culture to create and construct a kachina, write a paper describing and explaining the kachina, and share with the class.

Lastly, using good multicultural literature is very important. These should offer a good representation of the culture with no biases or prejudices. I have included in the appendix of this project an annotated bibliography of a few of the books which can be used to integrate Native American literature across the curriculum.

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## Appendix A

### Annotated Bibliography of Native American Children's Books

Bruchac, Joseph (1995). The boy who lived with the bears and other Iroquois stories. Illustrated by Murv Jacob. New York: Harper Collins Publishers.

Iroquois - Collection of traditional Iroquois tales in which animals learn about the importance of caring and responsibility and the dangers of selfishness and pride.

Bruchac, Joseph (2001). The winter people. New York: Penguin Putnam.

Story of a young warrior in 1759 Quebec whose mother and little sisters are taken by English raiders.

DePaola, Tomie (1988). The legend of the Indian paintbrush. New York: Putnam's Sons.

Story of a young Plains Indian who follows his destiny to become a great artist and brings all the colors of the sunset down to earth.

Dutton, Bertha and Caroline Olin (1989). Myths & legends of the Indians of the southwest: Book II Hopi, Acoma, Tewa, Zuni. Santa Barbara, CA: Bellerophon Books.

Stories and related history of the Indians of the Southwest.

Esbensen, Barbara and Helen Davie (1991). The star maiden: An Ojibway tale. Boston: Little, Brown and Company.

The story of how the stars come to Earth to become water lilies.

Fronval, George and Daniel Dubois (1985). Indian signals and sign language. New York: Bonanza Books.

Photographs and text describe non-verbal signals used by the Indians of the Great Plains, including more than 800 signs, smoke signals, picture writing, and the language of feathers and body paint.

Goble, Paul (1972). Brave Eagle's account of the Fetterman fight. 21 December 1866. New York: Pantheon.

A retelling of the story of the US Army defeat from the Native American point of view.



Goble, Paul (1984) Buffalo woman. New York: Macmillan Publishing Company.

Plains Indian legend tells how people and buffalo are related and how the buffalo was an important source of life.

Goble, Paul (1992). Crow chief. New York: Orchard Books.

Plains Indian tale of how crow feathers turned from white to black. This story also describes buffalo hunting prior to introduction of horses.

Goble, Paul (1987). The gift of the sacred dog. New York: Aladdin Books.

This is a story about how a young boy first brought a horse or “sacred dog” to his people.

Goble, Paul (1978). The girl who loved wild horses. Bradbury Press: New York.

Though she is fond of her people, a girl prefers to live among the wild horses where she is truly happy and free.

Goble, Paul (1991) The great race of the birds and animals. New York: Aladdin Paperbooks.

Retelling of a Sioux and Cheyenne story of the great race between humans and animals in which the humans won and now carry the responsibility of taking care of the animals.

Goble, Paul (1989). Iktomi and the berries. New York: Orchard Books.

Iktomi, the trickster, sees berries in the water and repeatedly dives in to get them, unaware that they are a reflection. (Iktomi means spider in Lakota)

Goble, Paul (1988). Iktomi and the boulder. New York: Orchard Books.

This story involving the trickster Iktomi explains why the plains are covered with small stones.

Goble, Paul (1994). Iktomi and the buzzard. New York: Orchard Books.

Plains Indians - Iktomi, the trickster, tries to fool a buzzard into carrying him across the river on the buzzard's back

Goble, Paul (1970). Red Hawk's account of Custer's last battle: The battle of the Little Bighorn, 25 June, 1876. New York: Knopf Publishing

Account of the Battle of the Little Bighorn as a Native American participating in the battle might have witnessed it.

Goble, Paul (1996). Remaking the earth. New York: Orchard Books

An Algonquian "Earth Diver" creation myth in which the water birds and animals are left behind when the old world is flooded. The Earth Diver dive for mud so that the Creator can make dry land again.

Goble, Paul (1983). Star boy. New York: Aladdin Books.

Blackfoot - Retelling of how knowledge of the Sun Dance was given to the Plains Indians.

Green, Timothy (1991). Mystery of Navajo moon. Northland Publishing: Flagstaff, Arizona.

Wilma is a dreamer. She loves horses and the way the stars sparkle like diamonds in the Night sky. One night during a full moon, a silvery steed appears and carries her on a magical ride to the stars.

Greene, Carol (1990). Black Elk: A man with a vision. Chicago: Children's Press.

A simple account of Black Elk, the visionary Oglala medicine man who dreamed of peace among all men and who felt he saw the death of his people at Wounded Knee.

Hucko, Bruce (1996). A rainbow at night: The world in words and pictures by Navajo children. San Francisco: Chronicle Books.

A collection of art and simple writings by Navajo children in which they tell about some of the traditions of Navajo life.

Ingpen, Robert and Barbara Hayes (1994). Folk tales & fables of the Americas & the Pacific. Chelsea House Publishers: New York.

Unique collection of stories collected from Northern Canada, the Amazon Basin, the Great Plains of North America and the islands of the Pacific.

Liptak, Karen (1992). North American Indian tribal chiefs. New York: Franklin Watts.

Simple history of tribal chiefs today and in the past. Stories on Tecumseh, Chief Joseph, Sitting Bull, and Wilma Mankiller.

Martin, Bill Jr. and John Archambault (1996). Knots on a counting rope. Henry Holt and Company: New York.

This Native American story tells of Boy-Strength-of-Blue-Horses and his grandfather reminiscing about the young boy's birth, his first horse, and an exciting horse race he is in. It shows the boy's emerging confidence in facing his great challenge – his blindness.

Martin, Rafe (1992). The rough-face girl. New York: Putnam's Sons.

Algonquian Cinderella story.

Matthaei, Gay and Jewel Grutman (1995). The journal of Julia Singing Bear. Charlottesville, Virginia: Thomasson-Grant, Inc.

The story of a Lakota Sioux girl who leaves her people to attend the white man's school.

Matthaei, Gay and Jewel Grutman (1994). The ledgerbook of Thomas Blue Eagle. Charlottesville, Virginia: Thomasson-Grant, Inc.

The story of a young Sioux warrior's childhood adventures on the plains and his journey to the white man's school in the East.

Matthaei, Gay and Jewel Grutman (2001). The sketchbook of Thomas Blue Eagle. Charlottesville, Virginia: Thomasson-Grant, Inc.

Continuation of the story of Lakota warrior as he travels throughout the United States and in Europe as part of Buffalo Bill Cody's Wild West Show.

Mayo, Gretchen Will (1989). North American Indian stories: Earthmaker's tales. New York: Walker and Company.

A collection of stories from different Native American cultures about earthquakes, floods, mountains, tornado, rain storms, thunder and lightning, and rainbows.

Mayo, Gretchen Will (1989). North American Indian stories: More Earthmaker's tales. New York: Walker and Company.

A collection of stories from different Native American cultures about hot springs, snow, ice, volcano, shining waters, fog eclipses, earthquake, thunder and lightning.

McDermott, Gerald (1977). Arrow to the sun. New York: Puffin Books.

Retelling of Pueblo myth on how the sun was brought into the world.

McDermott, Gerald (1994). Coyote: A trickster tale from the American Southwest. San Diego; Harcourt Brace & Company.

Zuni - Coyote, who has a nose for trouble, insists that the crows teach him how to fly, but the experience ends in disaster for him.

McDermott, Gerald (1993). Raven: A trickster tale from the Pacific Northwest. New York: Scholastic.

Story of how the trickster, Raven, brings light to the world.

Neitzel, Shirley (1997). From the land of the white birch. Pictures by Daniel Powers. Spring Lake, Michigan: River Road Publications, Inc.

Ojibwa - Three Ojibwa tales.

Norman, Howard (1999). Trickster and the fainting birds. San Diego, CA: Gulliver Books.

Seven Algonquian stories of the outrageous antics of the trickster which include cheating in a sleepwalking contest, teaching ducks the shut-eye dance, and changing a bridegroom into a kingfisher.

O'Dell, Scott (1970). Sing down the moon. Boston: Houghton Mifflin Company.

Story of a 14-year-old Navajo girl who is kidnapped and enslaved by Spaniard. After escaping, her village is forced to march to Fort Sumner ("the Long Walk"). She later fights to return to her home and her old way of life.

Oughton, Jerrie (1992). How the stars fell into the sky: A Navajo legend. Boston: Houghton Mifflin Company.

A story of First Woman who wants to write the laws of the land in the night sky for all to see. As this is an important and big job, she decides to allow the trickster, Coyote, to help her. Chaos follows and the night sky is never the same.

Raczek, Linda (2000). Stories from Native North America. Illustrated by Richard Hook. Austin Texas: Raintree Steck-Vaughn Publishers.

Assorted legends, glossary of vocabulary words and activity suggestions.

Rinaldi, Ann (1999). Dear America: My heart is on the ground: The diary of Nannie Little Rose, a Sioux girl. New York: Scholastic, Inc.

In diary form, a 12-year-old Sioux girl describes her life at the government-run boarding school in Pennsylvania.

Rodanas, Kristina (1992). Dragonfly's tale. New York: Clarion Books.

Zuni – After a poor harvest, two children regain the Corn Maiden's blessing for their people with the aid of a cornstalk toy, the dragonfly.

Roth, Susan L. (1990). The story of light. New York: Morrow Junior Books.

An adaptation of a Cherokee myth that tells how Spider succeeded, after all other animals failed, in snatching a bit of the sun to create daylight.

San Souci, Robert (1978). The legend of Scarface: A Blackfeet Indian tale. Illustrated by Daniel San Souci. Garden City, New York: Doubleday and Co.

A retelling of a Blackfeet Indian legend in which a young brave travels to the land of the Sun to ask for the hand of his beloved. Morning Star, the Sun and the Moon assist him in his travel.

Schechter, Ellen (1997). The warrior maiden: A Hopi legend. Illustrated by Laura Kelly. Milwaukee: Gareth Stevens Publishing.

A retelling of the Hopi legend in which Huh-ay-aay, a brave Hopi girl, helps to save her peaceful pueblo from Apache raiders.

Taylor, Harriet Peck (1997). Coyote places the stars. New York: Aladdin.

Wasco Indian legend about the origins of the constellations.

Van Laan, Nancy (1993). Buffalo dance: A Blackfoot legend. Boston: Little, Brown and Company.

Blackfoot - A retelling of the Blackfoot legend about the ritual performed before the buffalo hunt.

Van Laan, Nancy (1997). Shingebiss: An Ojibwe legend. Boston: Houghton Mifflin Company.

Ojibwe - Shingebiss, a little merganser duck, must face fierce Winter Maker to find a way through the thick ice to get fish to eat.

Walking Turtle, Eagle (1997). Full moon stories: Thirteen Native American legends. New York: Hyperior Books for Children.

Grandpa Iron tells thirteen stories, one for each full moon of the year, that convey some of the traditions and beliefs of Native Americans, particularly his Arapaho people.

Whelan, Gloria (1997). The Indian school. New York: HarperTrophy

Story of an orphaned 11-year-old girl who goes to live with her missionary aunt and uncle who run an Indian school in northern Michigan.

Young Ed (1993). Moon mother. New York: Willa Perlman Books.

A retelling of traditional Native American tale in which a spirit person that made animals and people falls in love with a woman spirit person who becomes the moon he carries through the sky every night.

## Appendix B

### Teacher Resource Sheet

Erdoes, Richard & Ortiz, Alfonso (1984). American Indian myths and legends. New York: Pantheon Books.

Susag, Dorothea M. (1998). Roots and branches: A resource of Native American literature – Themes, lessons, and bibliographies. Urbana, IL: National Council of Teachers of English.

#### **ART:**

D'Amato, Janet and Alex (1981). Algonquian and Iroquois: Crafts for you to make. New York: Julian Messner.

Haslam, Andrew & Parsons, Alexandra (1995). Make it work! North American Indians. New York: Thomson Learning.

Hunt, W. Ben (1954). The golden book of Indian crafts and lore. New York: Golden Press.

Kennedy, Paul E. (1971). North American Indian design coloring book. New York: Dover Publishing.

Orban-Szontagh, Madeline (1993). 261 North American Indian designs. New York: Dover Publishing.

Robbins, Mari Lu (1999). Native American tales and activities. Westminster, CA: Teacher Created Materials, Inc.

Tejada, Irene (1993). Brown bag ideas from many cultures. Worcester Massachusetts: Davis Publications, Inc.

Dick Blick Art Materials is a site that includes multicultural art lesson plans

(<http://www.dickblick.com/multicultural/buffalohides>).

Kachinas & Dolls is a site that offers illustrations and history of many different types of Navajo kachina figures (<http://www.kachinasanddolls.com>)

#### **DRAMA:**

Bruchac, Joseph (2000). Pushing up the sky: Seven Native American plays for children. New York: Dial Books for Young Readers.

## **MUSIC:**

Anderson, William M. & Moore, Marvelene C., (Eds.) (1998). Making connections: multicultural music and the national standards. CD included. Reston, Virginia: Music Educators National Conference.

Burton, Bryan (1993). Moving within the circle: Contemporary Native American music and dance. Danbury, Connecticut: World Music Press.

### **Recorded Music:**

*Legends: A mix of contemporary and traditional native music with legends told by native story tellers. I am an eagle.* (1995) Produced and arranged by John James Stewart. First Nations Music, Inc.

Miller, Bill (1994). *Red road*. Warner Bros. Records, Inc.

Northern Cree (2001). *Rockin' the rez*. Canyon Records.

Northern Cree Singers (2002). *Northern Cree and friends: Round dance songs recorded "live."* Canyon Records.

*Plains Chippewa/Metis music from Turtle Mountain: Native drums, fiddles, chansons, & rock & roll.* (1992) Smithsonian/Folkways Recordings.

Robertson, Robbie & the Red Road Ensemble (1994). *Music for the Native American*. Capital Records, 1994.

## **SCIENCE:**

Caduto, Michael & Bruchac, Joseph (1991). Keeper of the animals: Native American stories and wildlife activities for children. Golden, Colorado: Fulcrum Publishing.

Caduto, Michael & Bruchac, Joseph (1991). Keeper of the earth: Native American stories and environmental activities for children. Golden, Colorado: Fulcrum Publishing.

Caduto, Michael & Bruchac, Joseph (1994). Keeper of the life: Discovering plants through Native American stories and earth activities. Golden, Colorado: Fulcrum Publishing.

Caduto, Michael & Bruchac, Joseph (1994). Keeper of night: Native American stories and nocturnal activities for children. Golden, Colorado: Fulcrum Publishing.

Miller, Dorcas (1997). Stars of the first people. Boulder, CO: Pruett Publishing Company.



## Appendix C

### **Science Literature Kit**

A science literature kit teaches a specific science lesson using literature. The kit is designed to be done as an independent activity by either one student or in small groups. All materials needed for this lesson are assembled in one container. The order of completion of the activity is attached to the lid of the container with specific instructions for each step included in clearly marked folders inside the container. The kit should contain the book to be read, a series of questions to answer (either following or during the reading of the book), a hands-on activity with all materials and instructions necessary for completion, a data collection activity, and an assessment with rubric.

The science literature kit included in this project deals with biology. The story is an Ojibwe legend about a merganser duck who must overcome Winter Maker to survive. This story not only shows how the duck adapts to his environment during the winter, but also gives background in Native American culture and lore. This activity could also be used during a unit on Michigan as the story takes place on Lake Superior. All written materials for this lesson including resources, explanation of science topic, scientific concepts, scientific process skills and Michigan benchmarks have been included.

## **Biological Literature Kit**

*Shingebiss: an Ojibwe Legend*

Retold by Nancy Van Laan

### **Science Topic:**

The focus of this literature kit is that of birds and adaptations. The story is about a merganser duck that is threatened by winter. The duck must adapt to his environment to stay alive. Many obstacles are placed in his path by the angry winter god. The duck used his bill to pull up reeds from the frozen lake in order to make a hole in the ice big enough to dive into in search for food. The duck also digs out of the snow drifts and walks across the snow easily with his webbed feet.

I chose this story as it gives good examples of how animals and birds that do not migrate during the winter months must adapt to their environment in order to survive. The activities selected for this kit focus on observing birds and their behavior during all the seasons. Students will review the data at the end of the school year and determine how the numbers of birds seen decreases in the winter and increases again in the spring. Students will also do research for a report or fact sheet on one bird to include any adaptations that bird has.

### **Scientific Concepts:**

Evidence: Observation of types of birds over the school year showing how some birds migrate.

Evolution & Equilibrium: Birds have adapted over time to changes in their environment.

### **Scientific Process Skills:**

Observing: Students will observe bird adaptations and behavior and identify how the types of birds seen varies with the seasons.

Collecting Data: Students will conduct a bird watching activity and gather information that will be compiled at the near end of the school year.

Communicating: Students will research a bird and write a report or fact sheet that will be shared with the class.

### **Michigan Benchmarks:**

I.1.EL.5: Develop strategies and skills for information gathering and problem solving

II.1.EL.4: Develop an awareness of and sensitivity to the nature world.

III.4.EL.2: Explain how physical and behavioral characteristics of animals help them to survive in their environments.

III.5.EL.2: Describe the basic requirements for all living things to maintain their existence.

**Resources:**

Backyard Bird Watch (on-line)

Available at <http://www.qessnrecit.qc.ca/cc/birds/plan.htm>

Michigan Department of Education (2000) Michigan Curriculum Framework (on-line)

Available at <http://www.med.state.mi.us/>

Michigan Teacher Network (2003)

Available at <http://mtn.merit.edu/index.html>

Milk Jug Bird Feeder Instructions (on-line)

Available at <http://rosebudm.com/bluebird/mjug.htm>

Peterson, Roger Tory (1947). A field guide to the birds. Boston: Houghton Mifflin Company.

National Wildlife Federation (1996) “Ranger Rick’s nature scope” Birds, birds, birds.

Van Laan, Nancy (1997). Shingebiss: An Ojibwe legend. Boston: Houghton Mifflin Company.

Winter Bird Watch (on-line)

Available at <http://qesnrecit.qc.ca/>

## Shingebiss

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Answer the following questions after reading the book.

1. What type of bird is Shingebiss and where did he live?
2. What were the two problems that Shingebiss faced when Winter Maker froze over Lake Superior?
3. How did Shingebiss get food from the frozen lake?
4. Name the three things that Winter Maker did to try to make Shingebiss afraid and not survive the winter?
5. How did Shingebiss overcome these three things?
6. Who won in the end – Shingebiss or Winter Maker, and why?

## Shingebiss

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Answer the following questions after reading the book.

1. What type of bird is Shingebiss and where did he live?

**Merganser duck - lives near Lake Superior**

2. What were the two problems that Shingebiss faced when Winter Maker froze over Lake Superior?

**He needs to stay warm but has only four logs and must find food, but the lake is frozen over.**

3. How did Shingebiss get food from the frozen lake?

**He goes to the frozen lake and pulls up reeds that are frozen in the water at the edge of the lake. This makes a hole he can dive in and get fish.**

4. Name the three things that Winter Maker did to try to make Shingebiss afraid and not survive the winter?

**Freeze over the lake so he cannot get food.**

**Makes a heavy snow storm so he cannot get out of his home.**

**Freezes the hole over that he dove into to get fish, so he cannot get out and will drown.**

5. How did Shingebiss overcome these three things?

**He pulls out the reeds by the lake making a hole big enough to dive into to get fish.**

**He uses his web feet to dig out from the snow so he can get more food.**

**He pulls the reeds out from beneath the water so he can get out.**

6. Who won in the end – Shingebiss or Winter Maker, and why?

**Shingebiss wins out over Winter Maker because he finds ways to overcome all the hardships that Winter Maker placed in his way. He did not give up and found ways to survive.**

## **Shingebiss Science Activity Instruction List**

1. Step 1: Read the book, Shingebiss: an Ojibwe Legend by Nancy Van Laan.
2. Answer the questions in folder marked “Step 2 – Story Questions”.
3. Construct bird feeder from materials provided in Activity Box being sure to read the instructions marked “Step 3” carefully.
4. Collect data for bird watching activity as directed in folder marked “Step 4 – Bird Watching Activity.”
5. Place completed data collection sheets in the Data Collection binder making sure it is placed under the divider showing the month in which your data was collected. This information will be tallied at the end of the school year and the class will review the findings. Make sure your name is on your collection sheets.
6. Complete the assessment found in the folder marked “Step 6 – Assessment.”

### STEP 3 - Bird Feeder Activity.

READ instructions CAREFULLY and remember all safety rules.

Materials: One plastic milk jug (holes are already cut)  
One pair of safety glasses  
One wooden dowel  
Wire – double strand with one white and one red.  
One bag of bird seed.

1. Put on safety goggles and wear the entire time you are constructing the bird feeder.
2. Take the two wires and thread them through the small holes at the top of the milk jug near the cap.
3. Join the two ends of the wires by twisting them tightly together to form a hanger for the bird feeder.
4. Take the wooden dowel and slide it from the outside through one of the small holes located below the larger hole on the side of the milk jug.
5. Pass the wooden dowel through the inside of the milk jug and into the other small hole on the opposite side. Leave an equal length of the wooden dowel on either side of the outside of the milk jug. This forms the perches for the birds to sit on while they are feeding through the larger holes.
6. You may take the bird feeder and bag of birdseed home. **DO NOT** place the birdseed in the feeder until you are ready to hang it in a tree.
7. Replace the safety goggles in the plastic bag and return them to the Science Literature Activity Box.

#### **STEP 4 - Bird Watching Activity**

We will be collecting data throughout the school year on the birds we see in our community. At the end of the school year, we will compile the data and discuss our results on the following:

- ◆ What kinds of birds were observed
- ◆ How many of each type of birds were observed
- ◆ In what seasons were these birds observed.

For this activity, follow the instructions below.

1. Using the included data collection sheets, record the requested information.
2. Collect data for one week.
3. Make sure all information requested on the data collection sheet is given.
4. At the end of the week of observation, fill in the appropriate information at the bottom of the data collection sheet.
5. You can use more than one sheet if necessary.
6. Be sure to write your name and dates of observation on your data collection sheet.
7. When you have completed this part of the activity, place your sheets in the binder entitled “Data Collection Binder”. This binder has been divided into sections by months. Be sure to place your sheets in the appropriate month. This will assist us when we examine our completed data at the end of the school year.
8. Once you have placed your sheets in the binder, sign the log sheet at the front of the binder and date it showing that you have completed this activity.



**Bird Watching Activity - Data Collection Sheet**

Name: \_\_\_\_\_

Collection Dates: \_\_\_\_\_ to \_\_\_\_\_

Bird Name	Number seen	In what environment	Weather	Comments

# **Bird Watching Activity**



## **Data Collection Binder**



## **Assessment: Bird Report**

You are to choose one bird and write an informational report describing the physical characteristics, what the bird needs in its habitat, diet, behaviors, nesting, reproduction and any adaptations the bird has developed to live in its environment.

This report may be done in any type of format you wish (fact sheet, paragraphs, or newsletter).

Remember to use the information collection and report writing guidelines including plagiarism that were discussed in class.

Review the attached rubric carefully and include all items requested. If there are any questions, please see me.

## Grading Rubric for Bird Report

Name \_\_\_\_\_

### Grading:

For earning the maximum points, your report should include the following:

- ◆ Title page including your name, date and title (3) \_\_\_\_\_
- ◆ Physical characteristics of the bird (5) \_\_\_\_\_
- ◆ A colored drawing or illustration of bird  
(either a copy or a hand drawing) (2) \_\_\_\_\_
- ◆ Diet (2) \_\_\_\_\_
- ◆ Where they live (geographic locations) (5) \_\_\_\_\_
- ◆ Behaviors (communication, social, etc) (5) \_\_\_\_\_
- ◆ Adaptations (5) \_\_\_\_\_
- ◆ Nesting (5) \_\_\_\_\_
- ◆ Reproduction & Development (5) \_\_\_\_\_
- ◆ List of at least three (3) resources (3) \_\_\_\_\_

Total Points out of 40 \_\_\_\_\_

Rubric not included with report (-2) \_\_\_\_\_

Total earned points for report out of 40 \_\_\_\_\_

## Appendix D

### **Social Studies Lesson: Literature Circle / Book Club Selection**

O'Dell, Scott (1970). *Sing down the moon*. Boston: Houghton Mifflin Company.

#### **Summary of Text:**

Bright Morning, a 14-year-old Navaho, is happily anticipating all the promises of spring which include a rich harvest, shepherding her mother's flock of sheep, and a possible marriage to Tall Boy, the leader of the young warriors. There are many problems that arise. She and her friend are kidnapped by Spaniards and sold as slaves. After they escape, her people are moved from their homes, forced to march to Fort Sumner and imprisoned by soldiers. This is called the Long Walk and many die as a result of this long and tragic march. Bright Morning finally marries Tall Boy, fights to get her old life back and raise her son in a way of life to which she was more accustomed.

#### **Reason for Selection:**

This book was selected as part of an integrated unit on Native Americans as it illustrates aspects of Native American culture and history.

#### **Themes:**

- ❑ Struggle for survival
- ❑ Overcoming hardships
- ❑ Respect and honor

#### **Read Aloud Companion:**

Rinaldi, Ann. *Dear America: My heart is on the ground: The diary of Nannie Little Rose, a Sioux girl*. New York: Scholastic, Inc, 1999.

Summary: In her diary account, Nannie Little Rose, a 12-year-old Sioux Indian girl, describes her life at the government-run boarding school in Pennsylvania where she has been sent to be educated in the English language, and "American" customs and lifeways. Although determined to make her people proud, she finds this new world overwhelming, from the cumbersome dress to the requirements that she take an English name, submit to having her hair cut, and adapt to a foreign culture. With the arrival of Nannie's friend, Lucy Pretty Eagle, the story shifts. Lucy lapses into self-induced trances and is buried alive when she is mistaken as dead by the white people. Nannie is not present to save her friend and suffers extreme grief and guilt. She overcomes all and resolves to learn all she can in order to help her share her knowledge with her people.

Reason for Selection: This is a good companion book to *Sing Down the Moon*. Both books illustrate the hardships that the Native Americans had to endure during the mid to late 1800s. They both deal with themes of the culture of a people that is being forced to change or adapt to a new culture. While the *Dear America* book is not as factual as I would like, it still gives some good examples of what the Native American children had

to cope with at Indian boarding schools. I would do some editing when reading aloud or further explain the areas, which could be considered politically incorrect.

### **Background Building Activities – Social Studies/History:**

Background building activities will consist of several lessons focusing on Native American culture and history. These lessons will include the everyday life of the Plains Indians, Hopi and Navajo. One lesson will focus on the historical “Long Walk” in which 8,000 Navajo were taken into captivity by U.S. troops and made to walk from their home to Fort Sumner from 1863 to 1864 which resulted in the loss of many lives. The students will then complete a worksheet on the Long Walk. Other activities will include picture writing and trickster stories.

### **LESSON 1:** Visualization

Objective: To show students how to visualize a story’s setting and main character by paying close attention to descriptive details in the text.

Assigned Reading: Pages 1-6.

### **Lesson:**

The teacher will:

- Have students complete the assigned reading before the lesson is conducted
- Ask students to close their eyes while the teacher reads aloud the assigned reading and ask them to visualize or picture in their minds the setting and Bright Morning as described by the author.
- Ask the students to describe what they pictured.
- Have students create two lists of descriptive words, one list associated with the setting and another list associated with Bright Morning.
- Discuss with students the feelings that these words evoke from the reader.
- Have the students draw a picture of the setting or Bright Morning as envisioned during the read aloud.
- Remind the students to visualize or make pictures in their minds as they continue their reading of Sing Down the Moon and their independent reading selections.

The students will:

- Complete the assigned lists and drawing.
- Share their lists and drawing with the class.

## Appendix E

### Art Lesson: Kachina Figures

Following one lesson on kachina figures, the 4<sup>th</sup> grade students will be able to explain the role of the kachina figures in certain Native American cultures. The students will also create a kachina doll using the information provided in class and complete a short written assignment regarding the activity.

**Materials:** Toilet paper roll  
Crayons, markers, colored pencils  
Colored paper, stickers  
Feathers, cotton balls  
Yarn, string, ribbon  
Assorted other craft supplies such as glitter, sequins, etc.  
Glue  
Scissors  
Ruler  
Pencil

**Objective:** The students will be able to:  
State the importance of kachina figures in Southwestern Native American cultures.  
  
Identify three kachina figures and list their meaning.  
  
Create a kachina figure.

**Purpose:**  
Recognizing the importance of divine beings to Southwestern Native American cultures.  
  
Identifying different kachina figures used in ceremonies.  
  
Understanding of the relationship between humans, nature and the spiritual world as seen by Native American cultures.

**Input / Modeling:**  
Teacher will review with the class prior knowledge of the Hopi, Zuni and other Pueblo Indian cultures.  
  
Teacher will discuss kachina figures and the role they played as symbols of ancestral spirits and divine beings.  
  
Teacher will show students several different types of kachina figures using the overhead.



The class will discuss the different figures and distinguish what spirits they are by their appearance.

The students will design their own kachina figure.

### **Checking for Understanding – Class Activity:**

#### **Procedure:**

The teacher will:

Instruct the students to design their own kachina figure keeping in mind the information given in class.

- ❑ Explain that the kachina figure must be given a name and must represent something specific, as students will be a writing assignment after the figure is completed.
- ❑ Instruct the students to first sketch out their design.
- ❑ Show students a completed sample figure and give basic instructions on construction.
- ❑ Instruct students to gather their supplies (located on a central table) after their design has been drawn.
- ❑ Instruct students to take one toilet paper roll to be used as the body.

The students will:

- ❑ Draw a design for a kachina figure.
- ❑ Will select a name for the figure and what it represents.
- ❑ Collect their supplies for the activity.
- ❑ Create a kachina figure using the materials provided.
- ❑ Write two paragraphs describing their kachina figure making sure to include its name, a description of the figure, what it represents and how it can be identified by its physical appearance.

## Appendix F

### **Art Lesson: Painted Buffalo Hides**

Following one lesson on Native American symbolism and the painted buffalo hides of the Plains Indians, the 4<sup>th</sup> grade students will be able to explain how Native Americans recorded their history. The students will also create a representation of a painted buffalo hide depicting one week or an event in their own life using pictures.

**Materials:** Large brown paper bag or large sheet of craft/newsprint paper  
Crayons, markers, colored pencils, or tempera paints  
Black marker  
Brushes, if tempera is used  
Pencil  
Water or if using craft paper, cold strong coffee and a spray bottle  
Two handouts on Native American symbols

**Objective:** The students will be able to:  
State the importance of picture writing/symbols in Native American cultures.

Identify the symbols on the handout and list their meaning.

Create a sample of a painted buffalo hide with the materials given.

**Purpose:** Recognizing the different ways of communicating historical events.  
Identifying symbols and designs used by Native Americans.  
Understanding of the use of picture writing in Native American culture.

**Input / Modeling:** Teacher will review with the class prior knowledge of Native American cultures.  
Teacher will distribute two handouts on Native American Symbols.  
Teacher will give background on Native American picture writing including the usage of symbols.  
The class will discuss the different symbols on the handouts and what they mean.  
Teacher will explain how hides were prepared and will show students a tanned deer hide.

Teacher will explain how Native Americans made their own paints.

The students will come up with their own symbols and share them with the class.

### **Checking for Understanding – Class Activity:**

#### **Procedure:**

Step 1: Conditioning and preparing the paper to give a hide-like texture:

- ◆ **If using brown paper bag** – soak in water about ten minutes to loosen the glued seams – open bag, carefully crumble and squeeze out excess water.
- ◆ **If using craft or newsprint paper** – spray with strong coffee until saturated – let set about ten minutes – carefully crumble and squeeze out excess coffee – coffee will stain the grayish paper a light to medium brown.
- ◆ Uncrumble paper carefully as not to tear it.
- ◆ Lay paper out on newspaper to dry.
- ◆ When dry, paper has the appearance of an aged hide.
- ◆ This can be prepared before class activity by the teacher or by the students the day prior to activity.

Step 2: Activity:

- ◆ Tell students they will be making their own buffalo hide painting depicting one week or one event in their own life (alternative would be to have the students read a Native American book and retell the story in pictures).
- ◆ Give students one piece of the prepared paper.
- ◆ Have students fold the paper in half lengthwise, but do not crease the fold.
- ◆ Have the students tear the paper as indicated on a drawing on the board – teacher will also demonstrate. This gives the appearance of a buffalo hide.
- ◆ Tell students to refer to the chart of Native American symbols to plan their own design.
- ◆ Have students sketch their design in pencil first.
- ◆ Have students color the design with markers or crayons – instructing them to press hard when using crayons so that the colors are strong.

- ◆ Tell students to write one paragraph describing their buffalo hide drawing.

## Appendix G

### Music Lesson: Native American Round Dance

**Grade:** 3-5

**Behavioral Objective:** Following teacher instruction on the round dance steps while the teacher plays a selection from the *Northern Cree and Friends* CD, the students will perform a Native American Round Dance.

**Materials:** CD Player

Music: *Northern Cree and Friends: Round dance songs recorded “live”*  
(Canyon Records, 2002)

Directions for round dance steps

□ **Procedure:**

- Teacher will give a brief history of Native American Round Dance.
  - Common to all Native cultures – still performed today.
  - Many different variations – used sometimes at powwows.
  - Some are used as part of a ceremony but most are social dances that can last all night long.
  - Announcer introduces the song, which give time for dancers to take their starting positions.
  - Songs can be sung in Native language or in English.
  - Many vocables (non-word voice sounds).
  - Done in a circle with dancers moving in a clockwise direction.
  - This is called “moving within the circle” and refers to maintaining harmony with the universe and all nature.
  - Can join hands and move them up and down to the beat or not.
  
- Teacher will give instructions on the dance steps.
  1. Feet together.
  2. Left foot side steps left.
  3. Right foot steps in front of left foot.

4. Left foot moves to left and slightly up (almost across from right foot).
5. Right foot steps behind left foot.
6. Left foot moves to the left and slightly back (almost across from right foot).
7. Repeat steps #3 through #6.

- ❑ Students will practice the steps moving to the beat the teacher claps.
- ❑ Teacher will instruct students to form a circle.
- ❑ Teacher will play a small section of round dance music and instruct students to listen to the beat.
- ❑ Instruct students to perform the steps to the beat of the music (drums).
- ❑ Teacher will play the song.

**Evaluation:** If students follow the dance steps, the objective is met.

**Follow-up:** Do similar activity with the variations such as the Friendship Dance in preparation for Round Dance party to be held at the end of the unit.

Resources:

Ancona, George (1993). Powwow. San Diego: Harcourt Brace Jovanovich, Publishers.

Burton, Bryan (1993). Moving within the circle: Contemporary Native American music and dance. Danbury, CT: World Music Press.

Squires, John and Robert McLean (1963). American Indian dances: Steps, rhythms, costumes and interpretation. New York: The Ronald Press Company.

## **Appendix H**

### **PowerPoint Presentation**

This PowerPoint presentation was used as part of an oral presentation given at the Eastern Michigan University College of Arts & Sciences Undergraduate Symposium on March 26, 2004.

## **Integrating Multicultural Literature and the Arts Across the Curriculum**

Phyllis Dragan  
Eastern Michigan University's  
Undergraduate Symposium XXIV  
Friday, March 26, 2004

### **Current research indicates that integrating literacy and the arts across the curriculum:**

- helps students see connections between the content areas.
- enables students to bridge ideas and concepts more easily.
- encompasses all the different learning styles.



## **Research also indicates that using multi-cultural literature and the arts throughout the curriculum:**

- Stimulates interest.
- Provokes higher-order thinking.
- Stimulates moral thinking about social values and issues.
- Helps bridge skills and concepts related to all curriculum areas.

## **No Child Left Behind Act**

- Great emphasis on improving reading and comprehension skills.
- More class time is spent on improving these skills and less on other areas of curriculum.
- Science and social studies are the subjects most often short-changed.

## Diversity in the classroom

- It is estimated that by 2020, nearly half of the students in the United States will be “of color” (Temple, Martinez, Yokota, and Naylor, 2002; Pallas, Natriello, and McDill, 1989).
- All students of all backgrounds, languages, and experiences need to be acknowledged, valued, and used as important sources of their education.

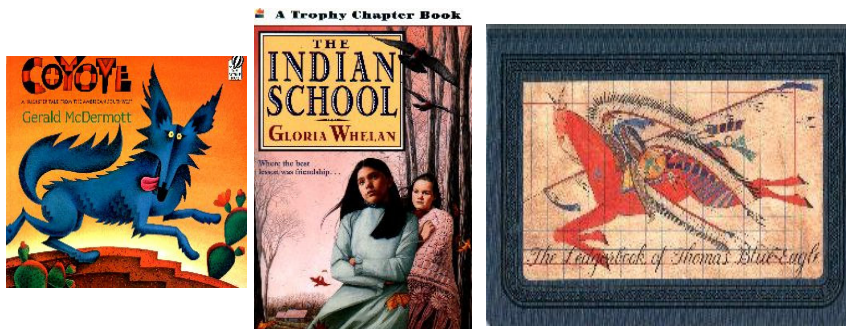
## Connecting knowledge is an important part of learning.

- This can be supported by moving away from textbook-drive memorization instruction normally associated with science and toward literature.
- Using literature assists students in understanding the concepts related to social studies and science.

## Integrating children's literature that reflects the student's cultural heritage:

- Assists students in achieving higher levels of understanding.
- Helps them to relate more to content.

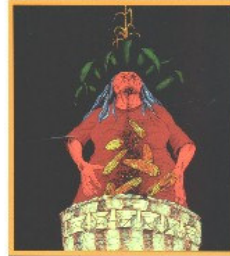
## Integrating Native American Literature



## Many Native American stories and legends:

- Explain the how and why of natural phenomena.
- Emphasize the close relationship between humans and nature.

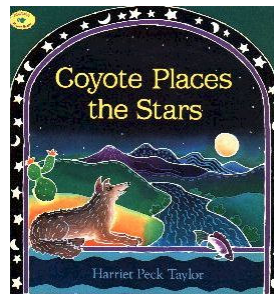
### NATIVE AMERICAN STORIES by Joseph Bruchac



— KEENE OF THE FAITH  
Michael J. Gault and Joseph Bruchac  
Foreword by W. Zumbro and  
Illustrations by John Kullback and Fiddler

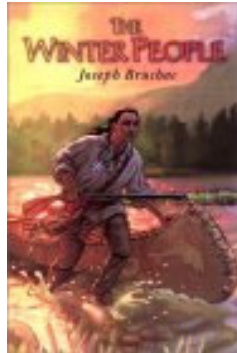
## Science

- Can be used in conjunction with scientific explanation.
- Shows the interdependence between all living things and their environments.



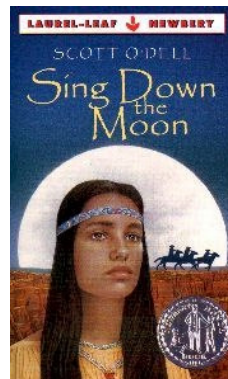
## Social Studies

- To build background knowledge in Native American cultures
  - Traditions and customs
  - Beliefs
  - Community structure
  - Geography



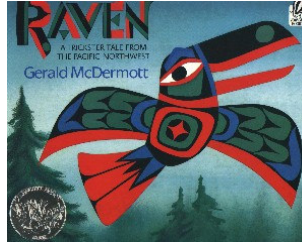
## Reading and Comprehension

- Reading or Literature circles.
- Reader's Theater.
- Journal writing.



## Art and Drama

- Open-ended art projects
  - Pottery
  - Bead making and loom designs
  - Story interpretation drawing (“handing down the stories”)
  - Kachina dolls
- Drama.
  - Plays
  - Reader’s Theater



## Music and Dance

- Chants and musical instruments
- Native Americans in Music – 1960-present
  - Portrayal of Native Americans in music
  - Social and moral issues addressed by Native American songwriters
  - Connection with the natural world
- Pow-wows and Ceremonial dances



## In conclusion:

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- It has become more essential that teachers offer a multicultural education that provides students with the knowledge, skills, and attitudes required to function in a pluralistic society.
- Using multicultural literature and the arts across the curriculum can help promote a greater understanding of concepts, stimulate higher-order thinking, and stimulate moral thinking about moral and social issues, while improving reading and comprehension skills.

















