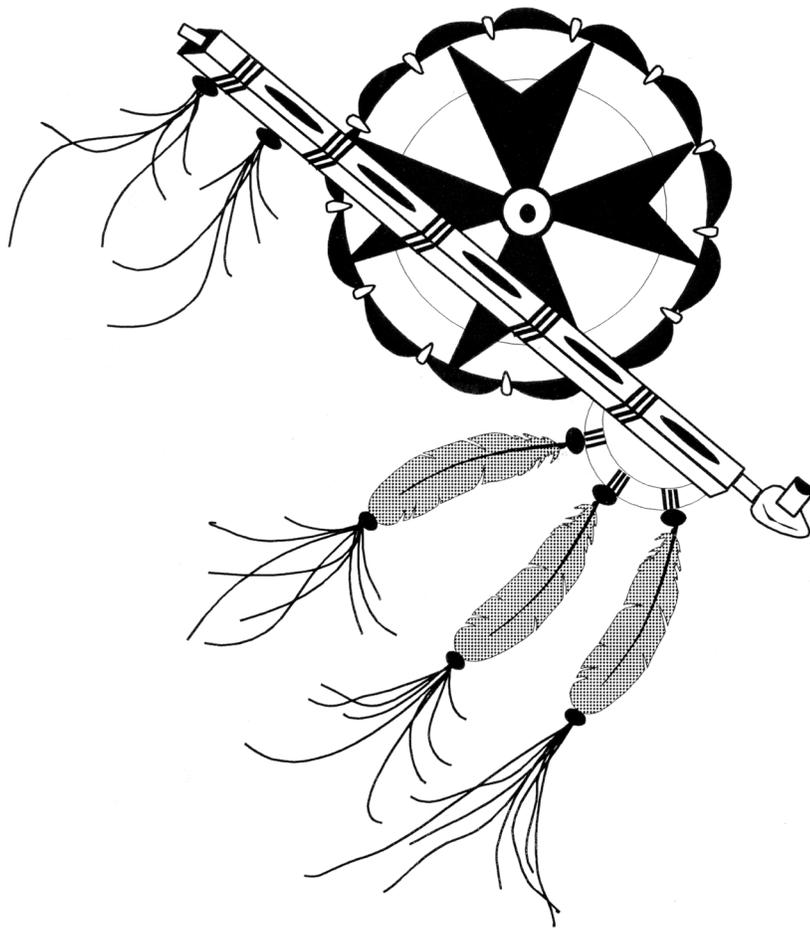


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# EVALUATING AMERICAN INDIAN MATERIALS & RESOURCES FOR THE CLASSROOM

## TEXTBOOKS, LITERATURE, DVDs, VIDEOS, AND WEBSITES

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# OPI

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*This publication has been developed for the Montana Office of Public Instruction for dissemination to public school educators to assist in choosing books and materials that provide accurate information about American Indians. Thanks to Dr. Murton McCluskey for his work on the creation and development of the original publication.*

# Preface

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The following pages are a collection of information and suggestions designed to help educators better review and evaluate classroom materials for stereotypes, inaccuracies, omissions, and biases about American Indians. It is not intended to be a specific guide nor is it all inclusive. It is merely a resource to help the user become more sensitive and knowledgeable when selecting American Indian materials for the classroom.

The guidelines concentrate on three main areas: content, language, and illustrations. They may be applied to materials at all grade levels.

Educators often have a difficult time “undoing the damage” of students’ misconceptions about American Indians. Therefore, it is very important that classroom materials do not promote existing stereotypes or create new ones. Textbook influence is a daily one for millions of students of all ethnic backgrounds. One must remember that, in most cases, students do not have a say in the selection of their classroom materials. These are selected by school personnel and students must learn from these selected materials. One has to remember that in selecting materials for classroom use:

*Everyone has the right to their opinion, a person has the right to be wrong. But a textbook has no right to be wrong, evade, distort, falsify history, or insult or malign a whole race of people. There is a difference between a book for general readership and one accepted for classroom use. In the first case, the individual has a choice, and this choice must be protected. The student has no choice. They are compelled to read from an approved text, and in this case, we must insist on the truth, accuracy and objectivity.<sup>1</sup>*

Although most of the following content is directed toward textbooks, it is applicable to a variety of materials, including literature, websites, DVDs, and videos.

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<sup>1</sup> Costo, Rupert. *Textbooks and the American Indian*. San Francisco, CAY: Indian Historian Press, 1970.

# Material & Resource Guidelines

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Educators should examine, analyze, and evaluate materials to ensure they meet the highest standards in subject area content. This will help assure American Indians are treated fairly, objectively, and accurately.

Eliminating materials which malign, falsify, or continue to perpetuate stereotypes or cultural and historical inaccuracies helps all students. Bias-free educational materials better represent reality, encourage tolerance for individual differences, and provide students with the freedom to make up their own minds based on accurate information.

It is important when selecting materials that the audience for whom they are intended provide input. To ensure a healthy learning environment for all, students must be provided with information concerning the contributions of American Indians. American Indian students should gain a positive self-image and pride from using materials that reflect their heritage. Classroom materials and resources must help all students see themselves as a worthwhile, contributing member of American society.

*When examining and/or selecting materials which deal fairly and objectively with American Indians, the following areas should be given consideration:*

- 1. There should be evidence on the part of the authors, publishers, or producers of materials that they are aware of American Indian perspectives.**

There is no truly objective account of history or, perhaps, any subject area. Traditionally, the point of view of history has been non-Indian and male while American Indian input has been non-existent. As time has gone on and American Indian people have become more aware of the misrepresentations of their cultures in history and other mediums, a deliberate and sustained effort to ‘reclaim’ that voice has been vital.

When evaluating a resource, check the list of consultants and contributors to see if the author or creator was American Indian or if any American Indian input is included.

The absence of American Indian authorship or consultants should be a signal that close scrutiny of the material is necessary. One can always check with an American Indian organization such as a tribal culture committee or program to secure their feelings or comments about the material.

- 2. Materials should not give the impression that the history of the American Indian began when Columbus landed on this continent.**

This is a common generalization in many historical materials and textbooks. American Indians were not waiting to be “discovered” by Christopher Columbus. They were the original inhabitants of the continent and should be portrayed as such. American Indians had a high order of civilization long before Columbus arrived on these shores. There are many scholars who feel that some native civilization had superior characteristics when compared to the European counterparts of the same time period.

**3. Materials should not dismiss American Indian people as being “primitive” or their culture as being “simplistic.”**

Too often the emphasis of content in describing American Indian cultures is placed on their artistic objects such as baskets, quill work, or masks. Tools and other artifacts are also often highlighted. More emphasis, however, should be placed on their diverse social, political, economic, and cultural activities. When materials discuss the development of music, art, science, government, or any other field, examples of American Indian achievements should be recognized.

**4. Historical accounts often discuss what the American Indians “gave” to society in the form of “contributions.”**

It is true that the American Indian influence is very evident in American society. However, it would be much better to note that the Europeans adopted, by necessity, much of the American Indians’ knowledge and technology in order to survive in a foreign land. These contributions should not be viewed solely in terms of their usefulness to the white society. They should instead be included on their own merit as essential elements of American Indian culture.

Also, the materials should mention contemporary activities, including political and social activities, that illustrate that American Indians are still contributing today through both natural and human resources. Contemporary American Indian issues are often discussed in national publications, such as *Indian Country Today*, the *Native American Times*, and *Native People*.

**5. Information about American Indians should be integrated throughout entire textbooks and other materials; not isolated or treated as an after-thought.**

This is the area that needs to be examined with the greatest care and scrutiny. In the past, typical coverage of the American Indian has been limited to:

- How American Indians helped the Pilgrims, which usually coincides with the celebration of Thanksgiving, with little or no thought about the rest of the year. Consequently, children may believe that American Indians are a people of the past and no longer exist.
- American Indians resurface again in the mid-1800s to the late 1800s as the settlers push westward. Description of this period often focuses on the European’s exploits. The removal of American Indians from their traditional homes and lands and their placement on reservations may be discussed, if at all, as a secondary matter.
- American Indians drop out of sight again until the late 1960s or early 1970s. Then, they are usually lumped together with other minority groups and viewed as “problems.” Emphasis is likely to focus on negative social conditions such as poverty, lack of education, or unemployment.

To correct this omission and deficiency, textbooks and curriculum must indicate what has happened and what is happening to American Indians. By ignoring their existence, a very important part of the American experience is omitted. If American Indians are included in a balanced treatment, they should be portrayed in a more positive and realistic light.

**6. Materials should not suggest that different lifestyles or customs are undesirable or reflect adverse value judgments on such differences.**

People are not all the same, so why treat them as such? A person does not have to look or be like everyone else in order to be treated with respect and equality. Being different should in no way carry the connotation of being inferior or superior. Children need to be made aware of these differences at an early stage of their education.

Materials and resources often tend to overemphasize the uniformity of people. Thus, students may feel pressure to conform to the “norm” rather than be part of another group or culture. They may also become ashamed or embarrassed to participate in cultural activities from their ethnic background. In spite of all this pressure, American Indians have managed to keep their culture and history alive. Even though they have not written history books, American Indians have passed their heritage and history down through the generations using oral and pictorial traditions. It is only recently that most schools have made an effort to include American Indian history/culture in the regular school curriculum.

**7. Materials should avoid inferences that American Indians are all the same.**

American Indians should be shown in accurate diverse settings. After all, we are talking about more than 500 groups of people who speak over 600 languages and have been collectively referred to as *Indians*, *Native Americans*, and *Native American Indians*. Too often, the Plains Indian culture is used as the *typical* American Indian group, although there were many differences between tribal groups in their dress, living, and family structures.

This generic view of “Indians” can be very insulting to other groups from throughout North and South America, since the Plains people are but a small example of the various tribes and cultures. Taking a monocultural stance would be like saying that there is but one culture in Europe and the English are most representative of this group. This portrayal may reinforce the Hollywood stereotype that all American Indians depended on buffalo, lived in tipis, and wore feathered headdresses. Although it would not be possible to describe in detail every single group, textbooks can write accurately about some group and point out that the group merely represents one group within a larger cultural group. Teachers need to be very careful that all Indians are not the same nor do they look, act, or believe in the same things. They need to remind the students that the American Indian is *alive and well* and very much a part of today’s society.

**8. Materials should not portray American Indian women in a subservient role.**

It should be remembered history is filtered through a non-Indian, male point of view that was vastly different from American Indian culture. It should be discussed that many American Indian women had important roles in their societies, such as medicine women or council members and, in some cases, they accompanied men into battle. Many groups had a matriarchal society where women were in leadership positions. It should also be noted that contemporary American Indian women are in leadership and professional roles. They are among the most important leaders, planners, and contributors in shaping the future for American Indian people.

**9. Materials should include information about both historical and contemporary American Indian heroes and heroines.**

Materials generally include information about Squanto and Sakakawea because these two famous American Indians helped the Europeans. However, there are many other people that American Indians consider important and some of these should be covered in classroom lessons. If American Indians are consulted in the preparation of curricula and other resources, they can supply biographical input about historical and contemporary heroes and heroines. This input would also provide new information for students and, more importantly, would provide much needed role models for American Indian children. Teachers should check with American Indian sources in the community and web resources to secure information about local and regional heroes and role models.

**10. Materials and resources must deal with and critically examine what might be considered controversial issues.**

**It is imperative that both sides of an issue be presented.** History, which many times in the past has been either inaccurate or distorted, can be clarified and viewpoints examined. For example:

- When describing the westward expansion, the resource should point out that American Indians were fighting for their homelands and their way of life, rather than being viewed as *dangerous obstacles* to the settlement of the west. In addition, there should be mention of heroes and heroines on both sides of the conflict. There may be children in the class who identify more strongly with American Indian heroes than with the hero who was traditionally chosen by the author.
- When discussing the placement of American Indians on reservations, explanation needs to be given as to why the system was initiated and why it was not always successful. In many cases, the government was trying to isolate American Indians in one place and to change hunters to farmers, which would force them to adopt a new lifestyle and create a new economic base. By including an American Indian viewpoint, students should gain more accurate information and a better understanding of why American Indians were operating from a disadvantaged position. It should also be pointed out that over half of American Indians currently live off reservations in urban and rural settings, and they live on or off reservations by choice.
- When contemporary issues are mentioned, the material needs to include an American Indian perspective rather than dwelling so much on social conditions. American Indian concerns such as treaty rights, tribal sovereignty, and self-determination should be explained and recognized. The rationale behind the existence of treaties and the concept of sovereignty should be objectively and accurately presented so it is informative and will not leave the reader with a distorted or inaccurate picture. It will also help the student better understand American Indian issues and controversies that might exist in their communities.

**11. Materials must include information about the contemporary activities, contributions, and concerns of American Indians.**

All too often, American Indians are presented from only a historical viewpoint. They often disappear from pages of the textbooks about one-fourth of the way through the book. They may reappear periodically about Thanksgiving time or the Battle of Little Big Horn. This treatment may leave

students with the impression that American Indians lived only in the past. It reinforces the stereotype that American Indians are *vanishing* and are no longer around.

By including up-to-date material, the student should learn that American Indians are living contemporary lifestyles and are contributing members to modern society. This information will also give American Indian students a source of pride and a feeling that their heritage is valuable and worth knowing more about.

**12. Materials should offer alternative views of the origins of American Indian presence in the Americas.**

The most revered theory in historical discussions is the Land Bridge Theory or the Bering Strait Theory. Most proponents of these theories implies that it is THE only way America was first inhabited. The descriptions (and accompanying drawings) usually show a rather Neanderthal-type of human struggling to gap the land bridge from Asia.

Most tribes believe that they originated in their homeland, not in some foreign continent. Nowhere in the ancient oral literature are there stories of treks across a “land bridge.” The American Indian perspective is always left out of these discussions.

A theory is just that ... a possibility. Texts should not discount the Indian belief in origin, for to do so is to negate a belief in ancient religion and philosophy.

**13. American Indian Culture Committees on reservations and in American Indian communities are an important resource.**

American Indian communities recognize the need to ensure that representation of their tribal groups are fair and accurate. Such organizations, with the input of elders, often establish protocol in relating cultural knowledge or information. These groups are an important step in American Indians regaining control of their historical and cultural property. Individual tribes can be contacted for tribal culture committee information.

# Illustration Guidelines

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Illustrations in education materials have a very important function in the learning process. Their visual impressions may be even more lasting than the written content. This is especially true for young people who have not yet learned to read. As a matter of fact, many of them come to the school environment with negative stereotypes which have been gained through the visual means of television or movies. Illustrations and pictures convey ideas about the intentions and implications of the material. American Indian children may feel inferior, embarrassed, or ashamed when textbooks depict American Indian people in a negative light.

Educators need to be sensitive about the illustrations that tend to generalize about American Indians in terms of inaccuracies based upon physical characteristics, economic status, or categorical roles in our society. Illustrations should also present contemporary images of American Indian people in order to promote better understanding. Efforts to eliminate materials which either overtly or covertly promote the concept of ethnocentricity must be continued.

## **Illustrations should give consideration to the following criteria:**

1. There is no need to use illustrations that reinforce the negative stereotypes many people already have of American Indians. Many books/classroom materials cannot seem to resist including a picture of someone being frightened or attacked by an American Indian or showing American Indians in a menacing or angry pose.
2. Illustrations of American Indians should not simply color or shade over Caucasian features. American Indians have a variety of skin tones that range from light to dark. They should never be depicted as having *red* skin. If drawings are not suitable, actual photographs might be used.
3. Illustrations should portray American Indians in the same range of socioeconomic settings as other groups of Americans. They should be shown living in homes comparable to wealthy and middle America, as well as more modest dwellings. If poor conditions are consistently portrayed, it can give a distorted message about all native peoples.
4. Illustrations should depict American Indians in a wide range of occupational roles. They should be included in scenes which show executive, professional, and vocational occupations. This will provide role models for American Indian children and assist in breaking down misconceptions by all students. It should also help eliminate some of the stereotypical thinking that American Indian occupations are limited to crafts such as pottery and jewelry making, blanket weaving, and beadworking.
5. Illustrations should also show American Indians in modern clothing and contemporary hair-styles whenever appropriate and should not reinforce the stereotype that American Indians walk around all the time in feathers carrying bows and arrows. If contemporary American Indians are shown in traditional dress, this should be explained so that students understand

that traditional dress is mostly worn for special occasions, celebrations, and pow wows.

6. Illustrations should avoid caricatures of American Indians which depict exaggerated physical features. American Indians should not be shown as *wooden* Indians, in *how* gestures, in learning how to count (as in *Ten Little Indians*) or as war-bonneted chiefs with a large hooked nose. These illustrations do not serve any useful purpose; they tend to ridicule American Indians and mislead students.
7. Textbook maps should be historically and geographically accurate. They should not be distorted and misleading in the information they contain. The spelling and location of the various tribes should be correct. The maps should be carefully researched to ensure accuracy.
8. Statistical data in textbook graphs, charts, and tables should be figuratively and numerically accurate. Up-to-date data should be included. The source of information for the data should be included.
9. One must be very careful when selecting books for classroom use. Some companies are *recycling* old books and old information by simply using new book covers and once again putting them out on the market. If the user is not sure about the reliability of a book, he/she might contact an American Indian consultant.



# Web Site Guidelines

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## **1. Is the purpose of the site clear? Does the stated purpose match the actual content?**

A site that states its purpose in the introduction or the title gives you immediate information about the content. If the site follows its declared intent, a straightforward and coherent relationship exists between the web-builder and the reader. This helps to create the site's credibility. Keep the intent in mind as you read through the site to help identify possible hidden or more obvious agendas. If a site tells you nothing at all about why it exists, closely examine it before accepting the information it presents.

## **2. Is the content accurate?**

There are over 500 American Indian tribes in the United States, from different geographical locations, with different histories, cultures, languages, and relationships to each other, and to state and federal governments. Although some tribes may be closely related to each other, there is no Pan-Indian way of doing things. Even related tribes vary in significant ways. Small details pertaining to dress, housing, or other material culture are good clues about evaluating a web site. Good sites will acknowledge the complex diversity of American Indians and present accurate information clearly while avoiding simplification.

## **3. Is the site kept up-to-date, with current links, new material added from time to time, and a creation or revision date?**

Links that are not “broken,” new material that is added to the site on a regular basis, and a revision date that is fairly recent indicates a living site that is nurtured and grows. This is not an indication of the accuracy or non-exploitative nature of a web site, but it shows that the web-builder takes pride in working on the site to be usable, current, and a place for the information seeker to return to. URLs change all the time, so an occasional broken link is forgivable, but many broken links show site neglect, and perhaps for its content too. Some sites do not require updating so these guidelines may not apply to them.

## **4. Who is the Web-Builder for the site? Is an e-mail address included?**

A web site is a publication. Just as one would want to know about the author of a book, knowing about the author of a web site is also useful to determine whether a site is reliable. An e-mail address provides a way to contact the web-builder and is an identifier for that person. A web-builder who self-identifies acknowledges accountability for a site. This doesn't automatically grant credibility, but it does mean the web-builder stands by the work.

## **5. Does the site URL give you any information as to the authority and validity of the site?**

A server that is owned by a tribe usually has web pages about that tribe. For instance, the Oneida Indian Nation web site lives on a server owned by the nation: <http://oneida-nation.net/>. A web page that is a personal page should be closely examined.

**6. If the site claims to represent a tribe or a tribal view, is there information supporting the claim that it is an “official” or authorized web site for the tribe?**

Welcoming statements by tribal leaders, links to information about services for tribal members, and claims of the official nature of a site are possible clues, but are not conclusive evidence to identifying a tribe’s official site. When in doubt, find out from a reliable source: call, write, or e-mail the tribe and ask. If a site claims to speak for a tribe, check with that tribe to verify the site’s authority before believing that it actually does represent tribal consensus.

**7. If the site builder self-identifies as Indian, is tribal affiliation identified? Is the word used to identify the tribe accurate?**

It is very easy for people to misrepresent themselves on the web, and “playing Indian” is unfortunately common. For example, a person who identifies only as “Native American” or “American Indian” leaves much open to question since most Native peoples identify themselves in connection to a particular tribe rather than under general terminology. Tribal identification is often very specific. For example, rather than identifying simply under the “catch-all” name of Sioux, people who are generalized under this tribal affiliation often are more specific about Sioux identity (i.e., Fort Peck Sioux, Oglala Sioux) or self-identify as being Dakota or Lakota.

**8. Are the images and icons used on the site accurate and respectful or neutral, or are they inaccurate or disrespectful in other ways? If photographs are used, has permission to use them been given?**

Images are powerful messengers in any medium. The web has uncountable images of American Indian peoples as buttons, artwork, photographs, backgrounds, horizontal/vertical bars, and more. Many are respectful, but many are not. Examples of disrespectful images are Chief Wahoo and other caricatures, animals dressed up “like Indians,” stereotypes of material culture, and photographs of people (especially of children) that are being used without permission.

**9. If stories or poetic words are provided, does the site tell you where they come from? Are they appropriate for the general viewing public on the web?**

The oral traditions of American Indian people are thousands of years old and alive and flourishing today. Stories that are told and songs that are sung are integral elements of Native cultures, having meaning within the context of those cultures, and perhaps meant for only certain people within the culture.

Almost everyone likes a story and can learn from it, but there are incorrect versions of tribal stories circulating on the web and in print; also errors in details give inaccurate information about Indian people. A story is an effective teaching tool only if the teacher and the learner both understand how the story applies to the lesson. Some stories should only be told at specific times of the year, or by certain people to a particular audience, or in a particular language.

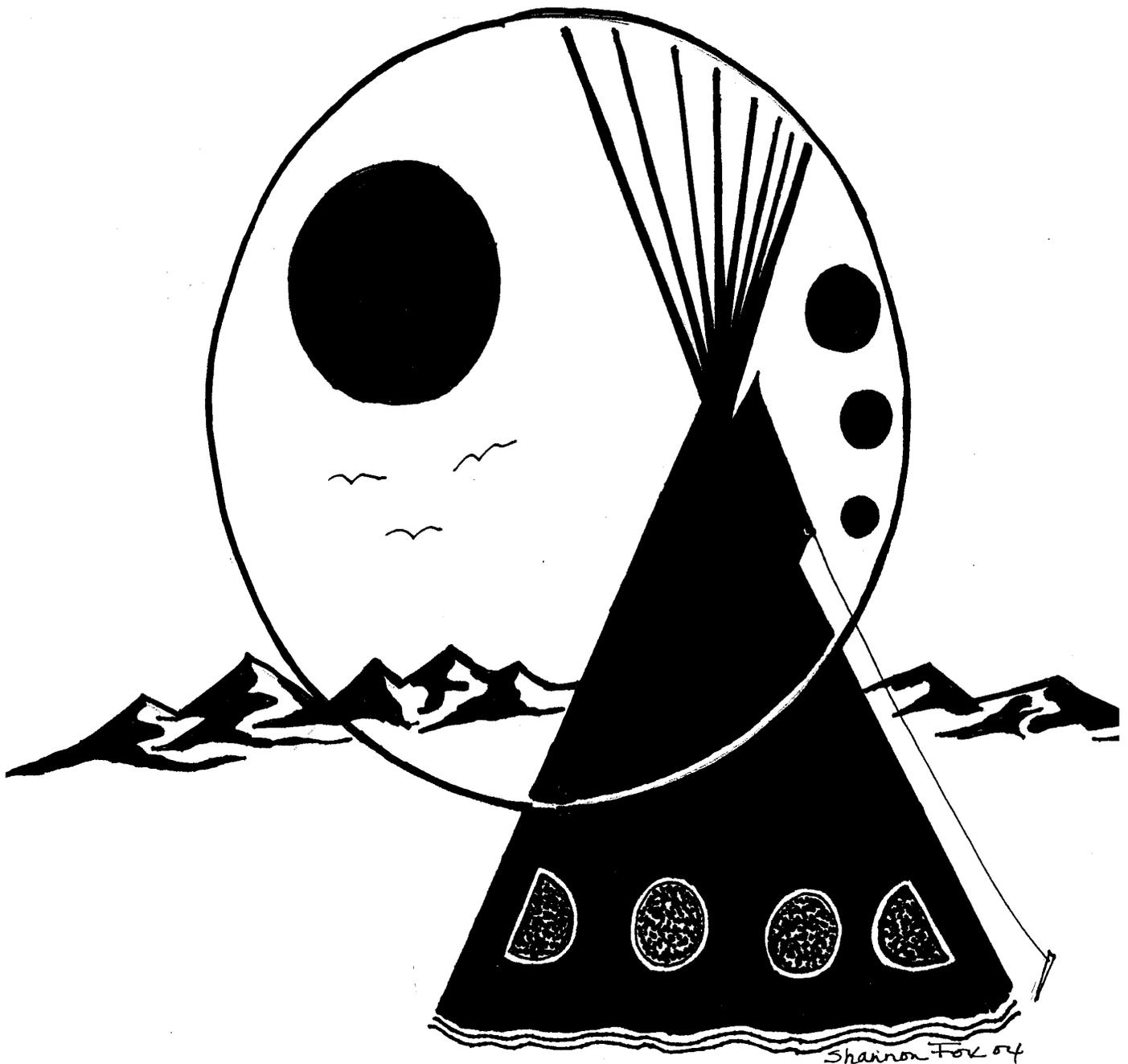
Knowing a story or poem’s tribal affiliation is essential to verify authenticity and to determine whether the story is one that should be available to the viewing public. The best way to find out if a site contains work that is both accurate and respectful is to ask members of the tribe

given credit for the work.

**10. Is there anything about the content or presentation that makes you feel uncomfortable?**

If a site is questionable, ask knowledgeable people to evaluate it, notify tribes about sites to find out their opinion, or check reliable print sources and non-print sources (if possible) for verification.

Also, tribal committees can be a valuable resource when evaluating web sites. Contact each tribe for more specific information on the committees.



# Other Areas

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Most materials include other sections which should be examined and evaluated from the American Indian perspective. Some of these other areas include:

1. *Copyright Date:* The copyright date of the textbook should be checked to see how current the information is. The first date given on the copyright page is the important one, since other dates listed indicate revised editions. If considering a revised edition, it should be compared to the original edition to determine what has been changed. Changing a few words alone does not usually reflect a new philosophy. Content and illustration might also need to be revised.
2. *Discussion Questions:* Discussion questions should be checked to determine whether or not any of the questions relate to American Indians. Are the questions legitimate ones? Do the students have enough information and background data to intelligently answer and ask questions? Do the discussion questions require some independent thinking or are they merely a repetition of the textbook's content? Do the questions reflect contemporary American Indian issues and concerns?
3. *Suggested Further Activities:* The section on suggested activities should be examined to determine whether or not any of the suggested activities relate to American Indians when it is an appropriate part of the content. Do suggested activities encourage students to learn more about American Indians or develop a better understanding of them or their culture? If the questions that are suggested appear to be lacking in this content, then create your own that make real life connections with your students.
4. *Further Reading:* The "for further reading" or bibliography section of textbooks should be examined to determine whether or not any of the resources are relevant and about American Indians. Are the materials current or outdated?
5. *Index:* The index of the book should be examined to determine whether or not the terms used in the index are consistent with those used in the content when referring to American Indians.
6. *Teacher's Guide:* The teacher's guide that accompanies most textbooks should be examined to determine whether or not any of the objectives and learner outcomes relate to American Indians. The teacher's guide should provide enough information and resources to assist the teacher in meeting the objectives.
7. *Book, DVD or CD Cover, or Web site Home Page:* Does the book cover accurately depict what is contained in the book's content? Does it negatively reflect on the American Indian culture or negatively stereotype them in any way?

# Questions to Ask (Checklist)<sup>2</sup>

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When selecting materials that include American Indians one might ask the following questions:

- What purpose do I want this material to serve?
- What was the author's or producer's purpose in writing it or producing it and what perspectives does it hold? Are his/her ethnic affiliations identified?
- Is there appropriate identification of a specific tribe or tribes? Does the author or producer avoid a generalized portrayal of American Indian peoples as being all alike?
- Are tribal diversities recognized? Among these could be diverse historical homes such as hogans, tipis, wigwams, long houses, pueblos, and diverse water craft such as birch bark canoes, dugouts, and rafts.
- Are degrading adjectives—*bloodthirsty*, *primitive*, *pagan*, *savage*, and so on—avoided?
- Is the vocabulary biased? For example, does the author use words such as *squaw* and *papoose* for *woman* and *baby*? If these words are used, do not use this material.
- Is the portrayal of native cultures as *vanished* or *assimilated* avoided? Is there appropriate recognition of enduring traditions and contemporary living?
- Does the author or producer seem to have a patronizing attitude? For example, are American Indians portrayed as needing to be *rescued* by a *higher civilization*?
- Are there omissions? For example, does the material ignore the existence of long-established tribal homelands in describing the western expansion of white settlement?
- Do authors or producers avoid presenting American Indians as having limited language skills (i.e., broken English is used)? Or are Native languages respected?
- Are illustrations authentic as to tribe and historic period?
- Are contemporary American Indians shown in contemporary clothing except when participating in traditional activities where special clothes are appropriate?
- What do American Indian reviewers or readers say about this material? See [www.oyate.org](http://www.oyate.org) for more information.
- Has the material been reviewed by a tribal cultural committee or other cultural expert?

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<sup>2</sup>Adapted from: *American Indian Resource Manual for Libraries*, Wisc. Dept. of Public Instruction, H.J. Grover, Supt.

# Evaluation Form

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## Evaluation of Classroom Materials

Title: \_\_\_\_\_

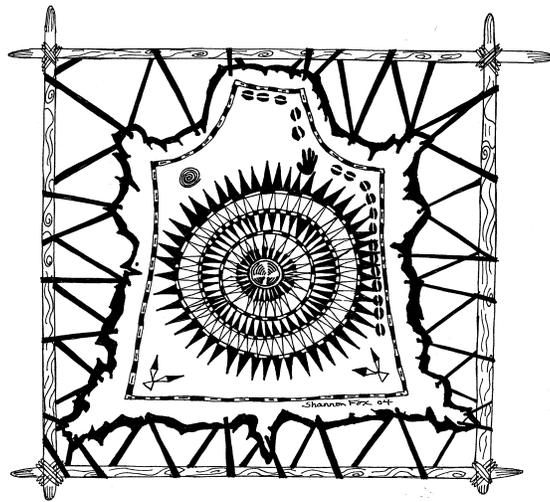
Writer or Producer: \_\_\_\_\_ Audiovisual: \_\_\_\_\_

Publisher or Web site: \_\_\_\_\_ Fiction: \_\_\_\_\_ Non-Fiction: \_\_\_\_\_

Pub. Date: \_\_\_\_\_ Age Level: \_\_\_Children \_\_\_Intermed \_\_\_Second \_\_\_Adult

1. Would this material help American Indians identify and be proud of their heritage? Yes\_\_ No\_\_ N/A\_\_
2. Would the materials encourage a negative image for the non-Indian reader? Yes\_\_ No\_\_ N/A\_\_
3. Are both sides of the issue, event, or problem presented? Yes\_\_ No\_\_ N/A\_\_
4. Are the facts correct? Yes\_\_ No\_\_ N/A\_\_
5. Are American Indians stereotyped in this material:
  - through the illustrations? Yes\_\_ No\_\_ N/A\_\_
  - through the content? Yes\_\_ No\_\_ N/A\_\_
  - through narrative or dialogue? Yes\_\_ No\_\_ N/A\_\_
6. Are the contributions of American Indians to Western civilization given accurate representation? Yes\_\_ No\_\_ N/A\_\_
7. Would this material assist in establishing a positive image of American Indians? Yes\_\_ No\_\_ N/A\_\_
8. Considering the time period or setting of this material, do the illustrations/situations authenticate an American Indian way of life? Yes\_\_ No\_\_ N/A\_\_
9. Does the material perpetuate the myths and misconceptions about American Indians? Yes\_\_ No\_\_ N/A\_\_
10. Is the author or producer American Indian, or was consultation with American Indians or culture committees included in the creation of the material? Yes\_\_ No\_\_ N/A\_\_

11. If the subject includes tribally specific material, has it been approved by a local culture committee or other tribal organization? Or has it had input from a tribal leader, elder, or other qualified individual? Yes\_\_ No\_\_ N/A\_\_
12. Could this material be used in a school classroom or library to increase awareness and understanding of American Indians? Yes\_\_ No\_\_ N/A\_\_
13. Does the content seem authentic and accurate? Yes\_\_ No\_\_ N/A\_\_
14. Is the content well organized? Yes\_\_ No\_\_ N/A\_\_
15. Does the material generalize about American Indians? Yes\_\_ No\_\_ N/A\_\_



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