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ABSTRACT

Aboriginal Australians represent 1.5% of Australia's population, nearly double the percentage of native people in the U.S. population. While indigenous peoples throughout the world share common similarities, particularly contemporary issues and their spiritual regard for nature, many aspects of their lifestyles are different, such as governance, education, religion, and regard for gender. This paper describes the five most prominent categories of similarities among aboriginal Australians and Native Americans (categories are based quantitatively only on data available for Australia, as no way to quantify works about Native American culture was found). The term stereotype is defined broadly as referring to distortions, omissions, and other indignities as perceived by either group. The paper describes four circumstances where notable differences between the treatment of Native Americans and Aboriginal Australians were detected. (Contains 25 references, 6 literature references, and 11 notes.) (BT)

Native Americans and Aboriginal Australian Stereotypes

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Background

By our standards, Australia is sparsely populated; only 19 million people are dispersed unevenly across a continent almost the size of the continental United States. But, Aboriginal Australians represent 1.5% of the nation's population, nearly double the percentage of Native people in the American population. When Europeans first became aware of Australia's existence, the 300,000 people who lived there spoke 250 different languages with over 700 dialects (Geary, 1997). By comparison, when European explorers arrived in North America, the Native population is estimated to have been much larger—7 million (Dobyns as cited by Edmunds, 1995; *Reference Encyclopedia ...*, 1992).

At the outset, I want to avoid suggesting too many comparisons between Aboriginal and Native cultures. The Aboriginal scholars with whom I worked[1] took care to say that while indigenous people throughout the world share some common similarities—especially contemporary issues and their spiritual regard for nature—many aspects of their lifestyles are very different, especially governance, education, religion, regard for gender. Both groups can be as curious about and puzzled by some of the other's habits as non-indigenous people are.

With regard to this paper's title, the term *stereotype* is defined broadly as referring to distortions, omissions, and other indignities as perceived by either group

Research Design

Over the last 20 years, considerable attention has been given to the ethnic and gender stereotypes in print and on film. Much of the writing is by members of those groups. I began with a seminal study by the Council of Interracial Books for Children (1977) that described stereotypes about women and five ethnic groups. The committee that wrote the chapter on Native Americans was chaired by the late Michael Dorris, of the Medoc Nation. Subsequent writing by others (Galloway, 1987; Mickinock, 1971; Popp, 1975; Slapin, Seale, & Gonzales, 1996) continues to trace these stereotypes in more recent literature.

The Australian portion of the study drew on a research library containing 2,500 materials maintained by South Australia's Department of Education.[2] Materials in the collection are reviewed monthly by a panel of Aboriginal educators, which classifies each item into four categories: highly recommended, recommended, recommended with caution, or not recommended. It is encouraging that only 11% of the materials are not recommended.[3] Moreover, most of the undesirable materials were published over 20 years ago, though 40% of the not-recommended items were issued in the 1980s and 1990s (Table 1). What is discouraging is that many titles on the not-recommended list are the books and films most widely used in schools and well known to the general public (D. Fairey, personal communication, May 26, 1997).

This paper describes the five most prominent categories of similarities, which overlap considerably. Those categories are based quantitatively only on data available for Australia; I have found no way to quantify works about Native culture. Finally, I will describe four circumstances where I detected notable differences between the treatment of Native Americans and Aboriginal Australians.

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[1] The Faculty of Aboriginal and Islander Studies, University of South Australia, Underdale campus, Adelaide, South Australia.

[2] The Aboriginal Education Unit, part of the Department of Education and Children's Services, is located Enfield, South Australia, an Adelaide suburb.

[3] No rating was assigned to 134 titles, or 5% of the collection.

Similar Stereotypes

Eurocentric perspectives. An African proverb tells us that "until the lions have their own historians, tales of hunting will always glorify the hunter." It reminds us that history is written by the conquerors. The portrayal of Anglo superiority and indigenous inferiority has a long history in both U.S. and Australian cultures. In the early days of exploration, Christian missionaries to North America debated if Indians had souls and, thus, could be eligible for baptism (Campbell, 1996). Likewise, as recently as the late 1950s, Victoria's state bureaucracy for Aborginal affairs was housed in the Bureau of Fisheries and Aborigines. In both countries, the continents were described as *empty* or *unexplored*, though the concept *terra nullius* lingered much longer in Australia where a High Court ruling acknowledged native title only 8 years ago.[4]

Both Native Americans and Aboriginal Australians point out that the hordes people who followed Cook and Columbus are described as *colonists*, *settlers*, and *pioneers* only from the perspective of the newcomers. Instead, they are *invaders* in the eyes of the indigenous people who had inhabited both continents for tens of thousands of years. It also is a matter of perspective if indigenous people *eagerly cooperated* with colonists or were *kidnapped*, *employed* or *enslaved*. Students of U.S. history can easily believe Indians were *obstacles to progress* or *massacring savages* rather than *dispossessed people* struggling to retain *self-determination* and to *defend their sovereignty*. Some practices are blatantly Eurocentric, such as the past tradition of classifying Native People as *friendly* (Squanto and Sacajawea) or *unfriendly* (Geronimo or "King Philip"). Some Native Americans people question if their ways should be characterized as *contributions to modern society* or if, instead, Europeans *of necessity had to adopt* their medicines and methods of agriculture, fishing, and hunting techniques in order to survive. In Australia, Europeans sometimes rejected Aboriginal practices that they later regretted. For example European colonist once forbade Aboriginal people to burn undergrowth, a technique that is recognized today as essential to reduce devastating bush fires.

These Eurocentric perspectives delayed granting popular sovereignty to Native Americans until 1924 and to Aboriginal Australians until 1967, contemporaneous with our Civil Rights Movement. Today, most people recognize that Eurocentrism underlies claims of Columbus' "discovery," yet that perspective still appears in textbooks, which rarely present other perspectives. Consequently, January 26 is celebrated as Australia Day by European Australians at the same time that it is observed as Survival Day by Aboriginal people, not unlike the different attitudes of Native Americans toward Columbus Day and Thanksgiving. Similarly, Aboriginal people looked upon Australia's 1988 bicentenary celebration with grief much as Native Americans regarded the Columbus quincentenary in 1992.

Misrepresentation of both groups occurs when people outside the culture recast events, language, and people through their own eyes. Condescending attitudes toward indigenous people remain in books, not necessarily new books but books that still reside in libraries and schools. Aeneas *Gunn's We of the Never Never*, which was first published at the turn of the century, has been reprinted, made into a movie, and resides even in several Southeast Michigan libraries. It portrays Aboriginal adults sometimes as childlike, other times with "the mentality of favourite pets" (Koumalatsos, 1980, p. 104). A touching documentary describes White officials as recently as the 1950s tossing hard candy, or "lollies," about on the ground in Aboriginal communities then laughing as children scampered after them.[5]

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[4] In the 1992 Mabo case (*Eddie Mabo and Others v. the State of Queensland*) the High Court ruled that Aboriginal people have claims to Crown land and a 4-3 vote in 1996 (*Wik*) overturned a legislative statute, asserting that pastoral leases, which account for 42% of the nation's area, extinguished native title.

[5] "Lousy Little Sixpence" was a episode on *Inside Story*, which aired on ABC [Australian Broadcasting Corporation], July 8, 1997.

As in the American literature, where daughters of Native American chiefs were labeled *princesses*, a popular book about Aboriginal childhood written in this century was titled *The Black Princess* (Gunn, 1903). In Galloway's study (1987) of books by Native American and non-Native authors, she discovered that he non-Native writers created characters who conformed to the dominant society or treated them with pity, condescending in their attempts to understand them. For example, the lead character in *Jemmy*, was described by author Jon Hassler as a "half-breed" who comes "from a different background and hasn't had your advantages" (as cited in Carver, 1988).

Eurocentric curiosity often seems fascinated by the supposed conflict of living in two cultures. Unlike Jean Craighead George's *The Talking Earth*, in which a resourceful Seminole girl "finds ways to combine her school knowledge with the wisdom of the elders" (Carver, 1988, p. 29), most literature portrays indigenous people as making difficult choices between traditional life and modern, European ways. Aboriginal scholars with whom I worked were bemused by the seemingly endless questions posed to them about what others supposed were difficult personal struggles between cultures. Instead, they pointed out, people of European descent do not seem to "struggle" with managing cell phones and personal computers while at the same time cherishing their Old World heritage. The pointed out that most people manage to live in a modern world while still celebrating St. Patrick's Day, observing Rosh Hashanah, or wearing kinte cloth. But the fascination with cultural adjustment is anticipated to be more exotic for indigenous people. They wondered if ethnic minorities in the U.S. were constantly asked if they are torn by their Irish, African, or Jewish heritage.

Objectionable portrayals. Language is a matter of concern to many people in both indigenous groups, including terminology that refers to them. Most, though not all, indigenous people in North America' scorn *Indian*, because it refers less to them and more to Columbus' principal discovery ... that he was lost. Other terms—*Native American*, *American Indians*, or *indigenous people*—also have problems. The preferred general term, though, is clearer Down Under where vocabulary is codified in the Australian government style manual. *Aboriginal*, with an upper case *A*, distinguishes the first people of Australia from the word beginning in the lower case, which describes indigenous people throughout the world. Also, the noun *aborigine* has been replaced by the adjective to better acknowledge the large number of Aboriginal cultures. It also can be a noun, as in "An Aboriginal said ...." (Jonas & Langton, 1993). Moreover, since 1978, Torres Strait Islanders, formerly recognized by the government as Aboriginal, have achieved a separate political identity to acknowledge that their Micronesian culture as distinctly different from mainland groups.

In addition, indigenous people in both countries are offended by some terminology. Aboriginal Australians abhor being called *Abos*, *gins*, or *ATSICs*[6] much as Native Americans react to *redskin*, *squaw*, and *papoose*. They actively oppose likening their lifestyles to Stone Age practices or being accused of cannibalism. Both groups dislike being called *tribes*. Native Americans point out that they were *the People* before Europeans arrived and that treaties with the U.S. government referred to them as *nations*; *communities* or *clans* are more accurate terms for Aboriginal groups. They also oppose attempts to quantify culture as *part-Aboriginal*, *half-caste*, or *full-blood*. The Commonwealth's definition of Aboriginality is unique, based on "primary identity rather than degree of ancestry" (Gutman, 1991, p. 17). Australia considers a person Aboriginal if (s)he (a) has an Aboriginal ancestor, (b) identifies oneself as Aboriginal, and (c) is recognized by members of an Aboriginal community (Jonas & Langton, 1993).

Aboriginal people are custodians of The Dreaming, an oral tradition that link a person's identity with both place and kin, that teaches through an evolving spirituality, that maintain the continuity of law, and that explains the natural order of the continent's creation (Groome, 1994). Dreaming stories are symbolic, abstract, and contextual, relying on inductive learning so "hearers...work out for themselves what the meanings [are]" (Groome, p. 97). Because of their sacred nature, they should be likened to Biblical studies and be referred to as The

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[6] ATSIC is the acronym for the leading political organization, the Aboriginal and Torres Strait Islander Commission.

Dreaming or as Dreaming stories. *Dreamtime* is believed to liken them to myths, legends, or fairy tales.[7]

Finally, people with long oral traditions usually use language quite precisely. Nonetheless, books and films have led some people to wonder if Native and Aboriginal people were capable of mastering English (Slapin, Seale, & Gonzales, 1996, p. 21). Just as American television and films sometimes depicted Indians speaking "Tonto English" (Carver, 1988), Australian scripts often put pidgin English in the mouths of Aboriginal people, though they were spared anything quite as long lasting as the hated Indian greeting, "How." While such examples usually are found in fiction, in the forward to a 1977 nonfiction book, a noted authority on Aboriginal culture wrote that he hoped "Aborigines would read the book since [the new edition] was free ... of *technicalities and jargon*" (Beckett, p. xiv, italics added).

Overemphasis on traditional lifestyle. Today, it is estimated that more Aboriginal people have adopted modern lifestyles. Only 25% of Aboriginal people live in traditional communities while about 60% of Native Americans live on reservations (*Reference encyclopedia ...,1992*). Both Native and Aboriginal people feel their lives are inappropriately depicted with too much emphasis on traditional practices and the exotic. Native Americans are usually shown wearing traditional clothing, living in traditional homes, and concerned only with historical issues, especially in illustrations and photographs. Indeed, Native Americans only began to emerge as post-frontier figure in American history in the last 20 years. Still, films about contemporary Native life, such as *Powwow Highway*, are rare and the number of people who write in the Aboriginal voice is small. None of the commercial Australian films about Aboriginality that have been distributed commercially in the U.S. are endorsed by indigenous people Down Under.

Cultural theft. Cultural theft occurs in two ways: by revealing cultural information without authorization or by falsely assuming a cultural identity.

Early researchers and curious outsiders often have divulge secrets about indigenous people, inadvertently or wantonly. They sometimes reveal practices and ceremonies—pejoratively likening them to magic and sorcery—that should be known only by some members of Aboriginal groups and Native people. Some of the Dreaming can be shared with anyone; other stories are known only by select people within Aboriginal groups. Likewise, skeletal remains have appeared in photographs, to the horror and distress of ancestors.

Since the 1940s, Australians have debated who can write about whom. Many authors, including anthropologists—most solely of European identity,[8] believe anyone has a right to write about anything. Native and Aboriginal people feel differently. The reviews for 20 Aboriginal books on the not-recommended list included words such as *perceptive*, *interesting*, or *sensitive*. Still,, they were not recommended because the writer's "authenticity [was] not clear." While Aboriginal input alone does not guarantee accuracy, non-Aboriginal people are expected to acknowledge the Aboriginal group that granted permission to write about them or that helped prepare the material.

Indigenous people in both countries have reason to be wary of authorship, especially after recent instances in which people have fraudulently claimed heritage.

• Three paintings—purportedly by an indigenous artist, Eddie Burrup—appeared in a traveling Aboriginal exhibit ... until the artist's true identity was discovered. Burrup turned out

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[7] Aboriginal people probably are unhappy with the title of a recent European Australian memoir, *Dreamtime Alice* by Mandy Sayer. (The book is published by Ballantine; it was reviewed in the March 19, 1998 issue of the *Detroit Free Press*, p. H7.)

[8] About half of the Faculty of Aboriginal Studies at the University of South Australia and of the staff in the Department of Education's Aboriginal Education Unit had Aboriginal backgrounds.

to be a well-known, 82-year-old White, West Australian artist, Elizabeth Durack (Fitzgerald, 1997).

• In the same year, *My Own Sweet Time* (1995), was issued by one of the country's leading Aboriginal publishers. It purportedly was the autobiography of a young Pitjantjatjara woman, one of the "stolen generation" adopted by a White family.[9] The book received several awards before the real author's identity was revealed: a White, male Adelaide taxi driver. On a personal note, after the fraud was exposed, three Aboriginal women urged me privately to read *Sweet Time*, the best book about a contemporary Aboriginal woman they had ever read. Still, the author's deception caused the team of Aboriginal reviewers to demote the book from *highly-recommended* to *not recommended.*

• A similar example of fraudulent identity surrounded *The Education of Little Tree*, a U.S. best seller believed for years to be the childhood memoir of an Oklahoma Cherokee, Forrest Carter (1970/1986). The featured character, Little Tree, was an engaging and clever child, much wiser than any White man. (I was among the Whites who loved it; as one reviewer said, "Reading it made us feel good.") I lived in Oklahoma during the 1970s and recall that I never met a Cherokee who liked the book or thought it was credible. They regarded it with suspicion and pointed out that it romanticized their difficult lives. Then, in 1991, a widely publicized exposé revealed that the author, who had no Native heritage, was a former Alabama Klansman, Asa Carter. He not only had written several Western novels but also penned George Wallace's 1962 inaugural speech in which the governor vowed, "Segregation now, segregation tomorrow, segregation forever."

• *Mutant Message Down Under* represents a different type of fraud. Author Marla Morgan, acknowledged that she was an American, but she described what she claimed were real experiences with an unidentified Aboriginal group "somewhere" in the Outback. Some Aboriginal people thought it was hysterically silly, but most of their reviewers regarded it with contempt, calling it "New Age" fantasy, "condescending," a "serious insult to the religious beliefs of desert Aboriginals," even "pernicious and damaging" (Laurie, 1995). They maintained that most of the places she described do not exist and that she mixed together superficial knowledge about many different Aboriginal groups, ideas they believe she got from reading early works that described exotic practices. After the leading Aboriginal political group sent delegations to appear on talk shows in the U.S. and Japan—where the book was a best-seller—Morgan and her publisher, HarperCollins, reissued the book as fiction (Laurie).

Generic anonymity. This category adheres most closely with the traditional definition of stereotype, inappropriately overgeneralizing characteristics of one person or group to all members of the group. Both cultures have suffered by being portrayed as generic Indians or Aborigines without regard to their specific nations or communities. Individuals in both groups generally prefer specific group names—Mohawk and Pottawatomi or Kuyani and Yagan—to broad labels, such as Native American or Aboriginal Australian. This category also includes illustrations in which Native or Aboriginal people all look alike.

Native Americans have suffered by portrayals both in film and in book illustrations, often depicted as living in a tipi; wearinhg buckskins, loincloths, and long feathered headdresses; and chasing buffaloes, regardless of where they resided in North America. Characters sometimes were an amalgam of many Native nations: a Southwest tribal name and Plains clothing on a character that lived among wild ponies on the Atlantic Coast. Some tribal names were entirely fictitious, and ridiculous names have frequented stories for American children (e.g., *Indian Two Feet, Little Chief*; Slapin, Seale, & Gonzales, 1996). They are so inauthentic as to mock the culture

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[9] Just as the U.S. sent Native children, sometimes involuntarily, to boarding schools for a "civilized" education, Australia's states and churches forcibly removed many children, primarily those with lighter skin color, adopting some of them into white homes. Whereas the practice in the U.S. reached its height between 1885 and 1930 (Edmunds, 1995), the practice in Australia occurred primarily from the 1930s into the 1970s (HEROC, 1997).

In Australian literature, most Aboriginal people are dark-skinned nomads; in fact, some were very sedentary, depending largely on the availability of food. Where food and water were regularly available, people tended to settle in long-established communities; where food and water were limited, they searched for sustenance in predictable ways, not aimlessly and desperately. Returning boomerangs were developed and used only by some groups and non-returning boomerangs always were more common. In fact, boomerangs were not used at all in vast areas of the continent. Fair-skinned Aboriginal people are almost nonexistent in book illustrations, even though most of the Aboriginal people with whom I worked had strikingly European features, a result of a nondominant gene that carries the dark-skinned Aboriginal features.

As individuals, indigenous people often are anonymous. For example, works of art in Australia's National Museum were, as recently as the early 1980s, attributed to "An Aboriginal Artist," even though the artist's name was acknowledged in the museum's records. Likewise, one Aboriginal man from Victoria expressed surprise to see his photograph above a book caption that merely identified him as "An Aboriginal ..." (Black, 1982).

Notable Differences

Four notable differences emerged during my study. . I take full responsibility for them, because each one grew out of my personal experiences and observations, not from an analysis of quantitative data. The first two seemingly favor Native Americans; the latter two somewhat favor Aboriginal people.

General level of knowledge. People in the United States are more informed about their indigenous people than Australians are about their counterparts. Even though the knowledge about Native Americans is superficial and rife with stereotypes, they at least know *more.*

Until the last few years, Aboriginal history and culture has not been taught in Australian schools. Books with titles that imply they are comprehensive Australian histories, rarely mention Aboriginal issues, even titles with 1980s and 1990s copyrights. Students of European descent described being saturated in the history of European Australia as well as in British history. Many European Australians expressed dismay and embarrassment when they encountered the history of their indigenous people. One young dark-skinned Aboriginal graduate student told me of his shock, at age 15, when he began to realize that his ancestors did not come over on a boat from Europe! Because he had never been exposed to any history of his own people in school, he naively assumed that Aboriginal people arrived with and "discovered" the continent at the same time the Europeans did in 1770 (R Gwartney, personal communication, May 7, 1997). In fact, Australians know more about Native Americans than they do about their own Aboriginal people. No doubt due to Hollywood's influence, when asked to name Native American and Aboriginal groups, Australians can usually name three or four times as many groups from North America (C. Bourke, personal communication, April 22, 1997).

A Commonwealth study on indigenous education charged Australia's Ministry of Education with establishing a strategic plan for improving the education both of and about Aboriginal people (*National Review of Education*, 1994). One of the eight priorities established 1998 as the target year for the states and territories to begin implementing school and university curricula that would be inclusive of its Aboriginal and Torres Strait Islander peoples (Ministerial Council on Education, 1995). But most teachers, whose average age is 48, were educated in the same system and are ill prepared to implement the new curriculum. Some teacher education programs began requiring a course in Aboriginal Studies in 1998, and the state of South Australia hopes to have trained all of its teachers in a meager one-day workshop by the end of 2002 (Aboriginal Education Unit, 1996).

Overt racism. Without judging the relative merits of overt versus subtle racism, Australians express more overtly racist statements about its Aboriginal population than the general U.S. population expresses toward Native People. In my 2 months outside Adelaide, I encountered blatant anti-Aboriginal sentiment in Queensland, New South Wales, Victoria, and Tasmania. The general population was polarized between a political movement that promoted the old White Australia policy and opposed further immigration—especially from Asia. In those states, I spoke with only one Australian of European descent who referred to Aboriginal people

in neutral terms. Often, when people were aware of the purpose of my study, their comments were reminiscent of what I heard as a child in the Deep South, a decade before the Civil Rights Movement:[10]: "Have you heard about our Aboriginal problem? We should have wiped out all of them as Tasmania did." "I hope you stay away from those Aborigines—they're all drunks and shiftless." "Australia wouldn't have nearly so many economic problems if we didn't have all those Abos on the dole." Upon learning about the purpose of my trip, one man exclaimed, "Oh, no! You're going to leave with a horrible opinion of our country." He did not realize that he was contributing to one lasting impression, my dismay at Australia's general level of ignorance of a proud, misunderstood people.

Trivialized objects. Aboriginal Australians do not seem to have been appropriated as objects in the way American Indians have. Native People have long opposed being used in alphabet books—E is for Eskimo, I is for Indian—especially when they were the only humans among objects, such as apples, boxes, and cats. Likewise, I found no instances in which Aboriginal people were used in counting rhymes, such as "Ten Little Indians." Native Americans also are sensitive to children trivializing honors bestowed to its elders, such as when they dress up in feathers headbands and play games of cowboy and Indians (Slapin, Seale, & Gonzales, 1996). Additionally, Aboriginal Australians seem to have been spared the indignity of having sacred objects, such as peace pipes, feathers, and dances, mocked in cartoons or trivialized as team mascots in sports and athletics.

I found only one book containing "A is for Aborigine" (which surprised most of my Aboriginal friends, who didn't think it had *ever* been done), an out-of-print work that used something Australian for each letter. One research librarian showed me an antique board game, probably published in the 1920s or 1930s, in which the object was to wiped out the most Aboriginal people. Except for Anglo tour guides who encouraged women travelers to play the didgeridu—an instrument that in Aboriginal culture is played only by men, who urged tourists to try spinning the sacred bullroarer, or who demonstrated bone pointing, sacred objects in Aboriginal ceremonies, Anglo Australians do not seem to emulate Aboriginal culture. These insults may be less common Down Under due to general disregard, resentment, or benign neglect. Even though some lame attempts are being made commercially to introduce Halloween to Australian society, I cannot imagine that Aborginal costumes would be very popular.

Multicultural education. Multicultural education in the U.S. is a movement to increase the perspectives in the mainstream curriculum, among others,[11] especially African, Asian, Latino, Middle Eastern, and Native Americans. At the request of Aboriginal Australians, however, multicultural education in that country does not include Aboriginality. Even though they recognize that most Australians are woefully ignorant of Aboriginal history and culture, with pride they maintain that their nation is multicultural because of immigration. Therefore, Australian culture is either European and Aboriginal, with the multicultural flavors brought by recent immigrants—Asian, African, American, and other European Australians. A more militant faction maintains that Australia's culture should be regarded exclusively as Aboriginal and all immigrant groups, including Anglos, should be under the multicultural umbrella. Every Aboriginal educator I met expressed proudly that they had not "fallen into that trap" and allowed themselves to be marginalized in a category with recent immigrants the way Native Americans have in the United States (personal communication, C. Bourke, April 22, 1997).

Reverse Perspectives

It can be instructor for us to see how we are viewed by indigenous people. On an Amazon expedition a few years ago, a Peruvian native told me how sorry he felt for me because I was

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[10] As the U.S. refers to its racially conservative region as the Deep South, so does Australia, except that its location south of the equator is reversed; thus, Queenland is sometimes called the Deep North.

[11] In addition to ethnicity, multicultural education includes gender, religion, exceptionalities, and socioeconomic class (NCATE, 1992).

the victim of White man's time. He thought having to wear a watch would ruin his life. One Aboriginal woman who tried to help me understand the Dreaming, thought my life must be hollow and empty "because you don't have a Dreaming." They both had a very different perspective about success and happiness than most of us hold.

In conclusion, enjoy—and consider—this perspective of *10 Little Whitepeople* (Slapin & Esposito, 1995) by two Native educators of the dominant, contemporary culture in North America:

10 little Whitepeople standing in line;
1 lost his ATM card and then there were 9.

9 little Whitepeople tried to lose weight;
1 went too far and then there were 8.

8 little Whitepeople in junk-bond heaven
Came a hostile takeover and then there were 7.

7 little Whitepeople didn't like to mix;
1 moved to suburbia and then there were 6.

6 little Whitepeople struggling to "arrive,"
The corporation downsized and then there were 5.

5 little Whitepeople shopping at the store;
1 overran his credit line and then there were 4.

4 little Whitepeople eating wine and brie;
1 ate some mold then there were only 3.

3 little Whitepeople watching the news;
1 had a heart attack and then there were 2.

2 little Whitepeople out to have some fun.
Crash went the BMW and then there was 1.

1 little Whiteperson lying in the sun;
The ozone hole grew bigger and then there was none.

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