MANSFIELD UNIVERSITY

AMERICAN INDIAN WOMEN: SORTING THROUGH MYTH AND HISTORY
A STUDY OF AMERICAN INDIAN WOMEN, STEREOTYPES, AND EDUCATION IN THE CLASSROOM

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BY
JESSICA L. ATTARDO

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ABSTRACT

The following study was conducted to examine existing research in education regarding the development of stereotypes in children, analyze historical documents and research to acquire an accurate portrayal of American Indian women, and determine if secondary social studies students lack adequate knowledge about the history of American Indian women, notably Pocahontas and Sacagawea. Additionally, the goal of the study was to increase student knowledge of American Indian women and their realistic roles within their tribes during a one-class period of instruction. The subjects in the study were seventy-eight ninth, eleventh, and twelfth grade social studies students who attended a rural high school in Pennsylvania. All students whose data was utilized provided active permission to participate in the study. The students participated in a pretest of knowledge or impressions, educational instruction, and posttest assessment during one class period.

The experimenter's hypothesis was that the secondary social studies students' examination scores would significantly increase following a one class period educational instruction on American Indian women.

The study showed, based on the utilization of a t-test, that the hypothesis was confirmed. The mean difference between the pretest and posttest was 10.949, with a standard deviation of 2.5118, confirming the hypothesis at a 0.0001 level of significance.

CHAPTER ONE: INTRODUCTION

The following study measures the knowledge of Secondary Social Studies students regarding the history of American Indian women, including the realistic roles of Pocahontas and Sacagawea. The subjects were all students from a rural high school in Pennsylvania. All of the subjects were current students within the school's Social Studies curriculum, including Sociology and American Cultures II students during the 2004-2005 school year. It was hypothesized that the students' examination scores would significantly increase during a one class period educational lesson on American Indian women.

The survey instrument utilized was administered at the beginning and end of the class period. The students participated in a Pre-Test that assessed their level of knowledge prior to the educational instruction. Following the educational lesson, students completed a Post-Test identical to the Pre-Test, measuring the extent of the increase in skills and knowledge.

The information presented during the educational lesson included information on the realistic roles of American Indian women, myths and misconceptions about American Indian women, and the historical truth of Pocahontas and Sacagawea. Of the seventy-eight students participating in the Pre and Post-Test analysis, all surveys were deemed valid for the purposes of this study.

STATEMENT OF THE PROBLEM

Research by Frances Aboud (1988) asserts that racial attitudes and stereotypical beliefs remain constant in a child after the age of nine, unless he or she experiences a life-changing event.[1] Complicating the issue is the lack of proper instruction to dissolve stereotypes after the age of nine. Educational research by Brophy shows that students, after the middle of fifth grade, tend to lose any learned empathy for American Indians due to the lack of ongoing instruction.[2] However, research by Strech asserts that teachers can affect this concern through the implementation of proper instruction in the social studies curriculum.[3] Strech further contends that dispelling racial bias and stereotyping is a crucial aspect of the social studies curriculum and should be addressed at all grade levels.[4]

Analysis of historical documents and research illustrates that there are numerous misconceptions, stereotypes, and blatant misrepresentations of American Indians in books, television, movies, and other sources that impact children's education. Specifically, historical research allows the educator to clarify those misrepresentations and allow for the development of a solid and accurate curriculum. Such a curriculum needs to be implemented at all grade levels to assess knowledge and beliefs and assist in the development of students' understanding of American Indians.

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[1] Frances Aboud, *Children and Prejudice*, as cited in Lorie L. Strech, "Applied Research of the Effects of Classroom Instruction on Racial Stereotypes," paper presented to Dr. Mary Jo Lass, California State University, Long Beach, 25 April 1994, EDRS, ED 378078, [database on-line]; available from EBSCOhost, ERIC.

[2] Jere Brophy. "Developments in Elementary Students' Knowledge about and Empathy with Native Americans" paper presented to Michigan State University, EDRS, ED 422227, [database on-line]; available from EBSCOhost, ERIC.

[3] Lorie L. Strech, "Applied Research of the Effects of Classroom Instruction on Racial Stereotypes," paper presented to Dr. Mary Jo Lass, California State University, Long Beach, 25 April 1994, EDRS, ED 378078, [database on-line]; available from EBSCOhost, ERIC.

[4] Lorie L. Strech, "The Development of Racial Stereotypes in Children and Education's Response: A Review of the Research and Literature," paper presented to Dr. Mary Jo Lass, California State University, Long Beach, 21 March 1994, EDRS, ED 378077, [database on-line]; available from EBSCOhost, ERIC

As a result of lack of instruction at the secondary level and the immense amount of inaccurate information portrayed in movies, books, and television, secondary social studies students lack accurate knowledge regarding the roles of American Indian women in history, notably Pocahontas and Sacagawea.

ANTICIPATED VALUE OF THE STUDY

This study examines existing educational research regarding the effects of classroom instruction and how it impacts student understanding of American Indians and stereotyping. Additionally, this study analyzes and interprets historical documents and research on American Indian women. This will assist in broadening the researcher's understanding and aid in the development of a curriculum on American Indian women, with a concentration on Pocahontas and Sacagawea. The curriculum lesson will be implemented at a high school level. During this study, Secondary Social Studies students engage in a Pre-Test of their knowledge regarding the historical roles of American Indian women. The results of the study will assist the researcher in determining if the educational system is providing secondary students with adequate education regarding American Indian women. Additionally, the researcher will assess whether the students know the difference between reality and fantasy, as perpetuated by the media. Based on the final results, we will be able to determine whether we should increase, decrease, or maintain our current level of instruction regarding American Indian women within our Social Studies curriculum. The Post-Test will assist us in determining if the one class period educational lesson was beneficial to the students, marked by an increase in knowledge. The study will allow the researcher to measure the impact of instruction on American Indian women in a

secondary social studies classroom. This, again, will be measured by the expected increase in the mean pretest to posttest scores. Finally, an analysis of the results will allow this researcher to make recommendations for future study and implementation of this study.

BASIC ASSUMPTIONS

It was assumed that all participants in the study: were current ninth, eleventh or twelfth grade secondary Social Studies students, attended Rural Pennsylvania high school, a rural high school in Bradford County, Pennsylvania, provided a signed informed consent form (see Appendix H), and were a willing participant.

LIMITATIONS

As with any study, the researcher is faced with limitations. This study contains limitations and threats to both the external and internal validity, as well as reliability concerns.

The external validity of this study is limited. The subjects of this study were primarily Caucasian, rural, high school students in Bradford County, Pennsylvania. Generalizing the results of this study would be limited to students who mirror the educational, geographical and economic conditions present in this study. Additionally, the overall sample size is seventy-eight. Although it is a significant sample for the particular high school where the study took place (approximately 15% of the population), the scores on the Pre/Post-Test cannot necessarily be translated to other high school settings. Another threat to external validity is the Hawthorne Effect. The students may have performed especially well on the Post-Test simply because they were sensitive to the fact that they were participating in a study. However, it should be considered that the test was objective and an increase in the number of correct answers would most likely be a result of an increase in knowledge. Some of the students who volunteered to participate in the study were known to have Individualized Education Plans and are identified as Learning Support students. These students have historically chosen to have examinations read to them, but did not do so for the purpose of this study. Although the researcher developed a tool that may be considered clear and concise, the readability may have challenged the capability of some students. Finally, the subjects participated in the experiment in their natural environment – the classroom. This may also serve as a threat to the results.

There were threats to internal validity in this study. The subjects who participated in this study were students from varying class periods throughout the school day. The subjects participated in the lesson at varying class times, from 9:30 a.m. until 2:30 p.m. Therefore, the subjects may have been affected by issues such as hunger or exhaustion as the day progressed. There was a threat of selection of subjects in this study. The subjects were not randomly selected or assigned. The subjects were volunteers from a convenience sample of students in a public institution. Additionally, the subjects were human and were required to provide signed informed consent forms. Most of the subjects were students of the researcher's and were, therefore, exposed to both experimenter and subject effects. The subjects knew the researcher and the importance of the study and may have given greater attention to the educational lesson in an effort to please the researcher. The researcher may have also treated the subjects who were her students differently than those subjects who were not. Additionally, the researcher admits that she was nervous in presenting the educational lesson to the first class, in comparison to the great comfort level experienced by the researcher by the fourth class subjected to the experiment.

Overall, the instrument utilized for the experiment was considered to be good. The subjects answered all of the questions on both the Pre-Test and the Post-Test. Additionally, there was an increase in the number of correct answers from Pre-Test to Post-Test on all exams, which can be interpreted as an indication that the subjects were focused on the educational lesson/independent variable. The subjects appeared to follow the directions given to them. There was no subject attrition or maturation, as the experiment took place in a one class period educational lesson. The instrument used for the

experiment was the same for all subjects and the lesson and instrument were administered by the same person for all seventy-eight subjects. The subjects had no knowledge of the information to be presented during the lesson and no access to the researcher's materials.

The researcher administered a Pre-Test/Post-Test design instrument. To reduce the impact of "correct guess" on the instrument, the researcher added an "I Don't Know" option for all questions. The subjects were informed that the purpose of this element was to eliminate guessing if they truly did not know the answer and were encouraged to utilize the "I Don't Know" element on both the Pre-Test and Post-Test. It was explained that an "I Don't Know" answer on the Post-Test was not a negative indicator of performance on behalf of the subjects, rather it was an indication to the researcher that she would need to clarify that information in future presentations of the information.

The instrument was also deemed to posses good reliability in that the range of scores were consistent across grade levels and gender in comparison to the overall group results.

One question on the Pre-Test and Post-Test was eliminated from the sample. The subjects reported that they found the question confusing and open to too much interpretation. After the researcher analyzed the results, it was discovered that only twenty-seven students of the seventy-eight subjects answered the question correctly on the Post-Test.

Finally, the researcher was limited in conducting the study. Due to the researcher's status as a guest in the school, the lesson needed to be implemented in one class period. The researcher was unable to implement an entire unit plan on the subject, as would have

been desirable. The lesson, although relevant to social studies, did not correlate with the current subject matter being studied by the students in the four classes.

CHAPTER TWO

LITERATURE REVIEW

Society, through media, textbooks, and other forms of communication, has perpetuated mythical tales of American Indian women, such as Pocahontas and Sacagawea. These myths portray stereotypical American Indian women who engage in heroic acts, driven by their passions for the "white man". These women are often portrayed as powerless slaves to both white men and the men within their tribes. These tales often exaggerate or falsify information, presenting American Indian women, such as Pocahontas and Sacagawea, as symbols of "Americana", regardless of historical documentation.

Each state within the United States possesses a great responsibility as the accurate and thorough educators of young minds. A clear step toward reaching this goal is through the selection and adoption of classroom textbooks that introduce American Indian women in their proper and authentic roles as ongoing players in history. American Indian women have and continue to serve as significant members of their tribes and of society as a whole. It would be irresponsible to utilize texts that portray these women as mere "afterthoughts" or as an isolated topic within history.[5] Students should be made clearly aware that American Indian history did not begin with Columbus's "discovery" of America.[6] It is this ongoing ignorance within our education system that perpetuates myths about American Indian women. We are making a statement as educators that American Indian women are

[5] Murton L. McCluskey. *Evaluating American Indian Textbooks and Other Materials for the Classroom* (Montana: Montana State Office of Public Instruction, 1995), [database on-line], available from EBSCOhost, ERIC.
[6] Ibid.

insignificant figures in history if we are not informing our students about their true roles and status. Omission is as serious as misinformation, and both can be equated with racism.[7]

A great introduction to instruction on American Indian women is to inform students that not all tribes are the same. Additionally, not all American Indians are the same within that tribe, just as we are not the same as all who live within our neighborhoods.[8] Texts tend to portray American Indian women as subservient, despite the realities that women had differing roles within different tribes.[9] There is a lack of recognition within the American education system for the divisions of labor and tribal roles for women. This assertion can be assessed through the evaluation of American classroom textbooks. In *Lies My Teacher Told Me,* James Loewen recognized that, as late as 1984, American texts failed to address issues identified by American Indians as important.[10] Loewen also noted that in the textbook *The American Way* the author makes a concerted effort to instill American pride, despite the expense to American Indian heritage.[11] Devon A. Mihesuah believes that there is a lack of American Indian input and research introduced into textbooks and research. An author of works in *American Indian Quarterly*, Mihesuah credits female researchers with breaking barriers into American Indian women's histories. However, he believes that the research is not always accurate or thoroughly explained due to the omission of American Indians as partners or primaries in the research.[12] In order to have a complete assessment

[7] Sally Roesch Wagner. *Sisters in Spirit: Haudenosaunee (Iroquois) Influence on Early American Feminists* (Tennessee: Native Voices, 2001), 13.

[8] McCluskey, *Evaluating American Indian Textbooks.*

[9] Ibid.

[10] James W. Loewen. *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong* (New York: New York Press, 1995), 126.

[11] Ibid., 125.

[12] Devon A. Mihesuah. "Commonality of difference: American Indian women and history," *American Indian Quarterly* 20(Winter 96). [database on-line]; available from EBSCOhost, Academic Search Premier.

of American Indian women and their history, the researcher should ask American Indian women for their input.[13]

Beyond the textbook, we often find ourselves educating our children using children's storybooks. As much as we should be responsible in our selection and use of textbooks, we should use that same level of responsibility in choosing children's stories. Mary Gloyne Byler criticizes that there are too many children's books about American Indians, many of which are written by non-American Indians who have created inaccurate fantasy images of native people.[14] Byler, of the Cherokee tribe, analyzed over six hundred children's books which contained images of American Indians. Byler found that those books, "depersonalized, ridiculed, and stereotyped American Indians"[15], as well as presented them as characters of a fantasy. In addition, children tend to be educated only about particular American Indian women in history. Children have learned about notable women, such as Pocahontas and Sacagawea, because of their interactions with white men. They are not necessarily known for their significant contributions to society.[16] One can only assume that American Indian women were contributing members of tribes who may have accomplished great feats. If those great feats did not involve interactions with a white man, they were not worthy of being recorded in white history.[17] Clara Sue Kidwell's research states that most every major encounter between Europeans and American Indians will reveal significant

[13] Ibid.
[14] Mary Gloyne Byler. "Introduction to American Indian Authors for Young Readers," in *American Indian Stereotypes in the World of Children: A Reader and Biography*, ed. Arlene Hirschfelder, Paulette Fairbanks Molin and Yvonne Wakim (Maryland: The Scarecrow Press, 1999), 47, 51.
[15] Ibid., 58.
[16] Mihesuah, "Commonality of difference", 1996.
[17] Ibid.

contributions by American Indian women. They served as counselors, guides, translators, mistresses, and wives of European men throughout this country's history.[18]

Kira Isak Pirofski evaluated research on basal readers utilized in American classrooms. Pirofski's research indicated that basal readers series used early in the educational process tended to typically present minorities in a negative fashion. Pirofski stated that these early basal readers either omitted underrepresented, presented American Indians and other minorities in an inauthentic way.[19] Pirofski supported her findings with research by John Reyhner (1986), where he had randomly identified 203 stories in a basal reader series. Of those 203 stories, only sixteen had a character that was either American Indian or Eskimo.[20] Pirofski's research was further validated by Jesus Garcia and Mark Sadoski. Garcia and Sadoski (1986) identified 3, 389 stories in nine basal reader series. Of those stories, only 18% contained a minority character of either African-American, Hispanic or Native American descent.[21]

Sam Wineburg and Daisy Martin created an American Indian curriculum as part of the PATHS project (Promoting Argumentation Through History and Science). Wineburg and Martin, in turn, implemented their curriculum in fifth and seventh grade classrooms. Wineburg and Martin reported that fifth grade students were presented with two primary accounts by John Smith of his encounters with Pocahontas.[22] The fifth grade students, who were familiar with the Disney version of *Pocahontas,* struggled with Smith's accounts

[18] Clara Sue Kidwell, "Indian Women as Cultural Mediators," *Ethnohistory* 39 (Spring 1992): 97 [database on-line]; available from SocIndex.

[19] Kira Isak Pirofski, "Multicultural Representations in Basal Reader Series," *EdChange Multicultural Pavilion*, 2003 [journal on-line]; available from http://www.edchange.org/multicultural/papers/basalreader.html; Internet; accessed 20 July 2005.

[20] Ibid.

[21] Ibid.

[22] Sam Wineburg and Daisy Martin. "Reading and Rewriting History." *Educational Leadership* 62 (September 2004) [database on-line]; available from EBSCOhost, Academic Search Premier.

in comparison to their prior "knowledge" of Smith and Pocahontas' relationship.[23] The students were led through discussions of analyzing primary documents, Smith's inconsistent recordings, and comparisons as to what students thought they knew about Pocahontas and her tribe.[24] Even with the assistance of four historians' interpretations of Smith's letters, students discovered the importance of evaluating information carefully.[25] This lesson undoubtedly shed light on the misinformation and stereotyping that occurs within history.

Wineburg and Martin's research allowed them to also implement their curriculum within a seventh grade classroom. The seventh grade students were outraged to learn that they had been misled and misinformed by Disney's *Pocahontas*.[26] In response to their newfound knowledge and their frustration with Disney's irresponsibility, the class shared their concerns through letters to Roy Disney, who was chairperson of the Board of Directors of Walt Disney Productions.[27]

Lorie L. Strech has engaged in extensive research regarding racial stereotyping by children. Strech begins by stating that the research supports Frances Aboud's findings (1988) that "racial attitudes tend to maintain constancy after the age of nine unless a life changing event occurs."[28] Strech investigated the impact of social studies curriculum on existing stereotypes and the development of future stereotypes. Strech's subjects included thirty students aged seven through nine. All of Strech's subjects were of Hispanic origin and spoke Spanish as their primary language. Strech's research was a response to

[23] Ibid.
[24] Ibid.
[25] Ibid.
[26] Ibid.
[27] Ibid.
[28] Lorie L. Strech, "Applied Research of the Effects of Classroom Instruction on Racial Stereotypes," paper presented to Dr. Mary Jo Lass, California State University, Long Beach, 25 April 1994, EDRS, ED 378078, [database on-line]; available from EBSCOhost, ERIC.

observed stereotyping behaviors by her students. Strech found, in a pretest, that her students held strong stereotypical beliefs about African-American males. One example of Strech's findings was that students believed that African American males were poor (80%), mean (70%) and dishonest (67%) and that they typically worked as a janitor (60%).[29] The students gave their responses according to a given set of answers in response to viewing eight photos of people of different sexes and races. Strech found, through classroom discussion, that the students had multiple negative experiences with African American students.[30] In response to the students' answers, Strech implemented an honest and informative curriculum in effort to dispel the stereotypes. Strech's posttest research revealed that curriculum implementation increased the number of neutral responses by students regarding other races (African Americans, European Americans, and Asian Americans) as well as about their own race.[31] Students' neutral responses increased from 8% on the pretest to 21% on the posttest.[32] Strech confirmed that teachers have the ability to impact students' beliefs and change existing stereotypical points of view.

In a complimenting research publication by Strech, she finds that dispelling stereotypes is an essential aspect of the social studies curriculum.[33] Strech found that successful development of accurate historical, cultural, ethical and sociopolitical literacy weighs upon dismissal of existing student stereotyping.[34] Strech further asserts that addressing stereotyping should be an ongoing process across all grade levels and is a

[29] Ibid.
[30] Ibid.
[31] Ibid.
[32] Ibid.
[33] Lorie L. Strech, "The Development of Racial Stereotypes in Children and Education's Response: A Review of the Research and Literature," paper presented to Dr. Mary Jo Lass, California State University, Long Beach, 21 March 1994, EDRS, ED 378077, [database on-line]; available from EBSCOhost, ERIC
[34] Ibid.

shared responsibility of school, parents, and society.[35] The media, above all, holds a great responsibility, as it impresses ideas upon a vast majority of American children. The media can create, strengthen, or work to diminish any existing stereotypes.[36] Finally, Strech points out the opportunity for cross-curricular education. Instruction in the social studies curriculum on stereotyping can affect encounters with similar issues in other academic areas such as math, science, and language arts.[37]

Research by VanSledright, Brophy, and Bredin included the implementation of a unit on Native Americans in three classes of fifth grade students. Their research evaluated prior knowledge of students, to assess what students knew or thought they knew about Native Americans. The researchers found that the fifth grade classes had received extensive education on the Michigan tribes in the fourth grade, therefore possessing knowledge beyond the researchers' expectations.[38] However, implementation of the fifth grade unit allowed for a detailed understanding of the five main tribal groups of the United States by students. The students learned to empathize with the tribes, understanding tribal life such as living, food gathering, and geography concerns. However, the researchers also discovered that students tended to view Native American people as existing in the past, rather than as present day members of society.[39] Students also did not appear to understand the parallels between tribal customs and religion.[40] The researchers concluded that there is a need to improve the elementary curriculum to allow for an increased

[35] Ibid.
[36] Ibid.
[37] Ibid.
[38] Bruce A. VanSledright, Jere Brophy, and Nancy Bredin. "Fifth-Graders' Ideas about Native Americans Expressed Before and After Studying them within a U.S. History Course" (Michigan: The Center for the Learning and Teaching of Elementary Subjects – Institute for Research on Teaching, 1992), EDRS, ED 355156, [database on-line]; available from EBSCOhost, ERIC.
[39] Ibid.
[40] Ibid.

understanding of Native American tribes.[41] Additionally, students lacked instruction in placing United States history in a global context, allowing for the understanding of the roles of European expansion in the life of Native Americans.[42]

Jere Brophy's research in "Developments in Elementary Students' Knowledge about and Empathy with Native Americans" included studies of students in grades kindergarten, one, two, four and five. Brophy analyzed student thinking and knowledge about Native Americans and found that children evolve through five phases of thinking.[43] Students progress from no knowledge and "cartoon-like" images to an understanding of and empathy with Native Americans.[44] However, Brophy asserts that students digress in the final phase, where they lose their empathy for Native Americans once the social studies curriculum shifts to pioneers and the ideas of westward expansion.[45] The students then view the Native American people as an obstacle to the settlers' ideas of Manifest Destiny. Students also had a tendency to overlap events and people in time, rather than posses a clear understanding of an accurate historical timeline. Brophy found that the social studies curriculum was effective in dispelling cartoon images and establishing true images of Native American people and their lifestyles.[46] However, Brophy asserts that educators must assume the responsibility of periodic updates on Native Americans in classroom instruction.[47] Students need to be reminded that the Native Americans are people who

[41] Ibid.
[42] Ibid.
[43] Jere Brophy. "Developments in Elementary Students' Knowledge about and Empathy with Native Americans" paper presented to Michigan State University, 1998. EDRS, ED 422227, [database on-line]; available from EBSCOhost, ERIC.
[44] Ibid.
[45] Ibid.
[46] Ibid.
[47] Ibid.

resisted the Europeans and settlers' who tried to take their lands, not wild violent menaces to westward expansion.

In summary, all of the above-discussed research points to similar findings. Students possess stereotypical ideas and behaviors that are often influenced by family, peers, society and the media. Educators not only have the ability, but also the responsibility to address this issue. The social studies curriculum is an ideal place where it has been proven to be effective to accurately educate students about other ethnicities and races, such as Native Americans. However, although the best time to implement the curriculum is in the early elementary grades, when students are developing their own ideas, it is also important to continue with such instruction throughout the students' educational career.

In light of the above educational research, it is imperative that we analyze, interpret, and implement accurate historical information into American classrooms. In reviewing historical information and research, it has been found that we often possess misinformation or stereotypical ideas regarding American Indian women, specifically Pocahontas and Sacagawea. The historical research reveals many facts that we need to clarify and understand, so as to present accurate, valuable, and pertinent information onto American students. The following pages are a summary of the findings discovered during the historical research portion of this evaluation. They discuss the many facets of American Indian women, especially the well known Sacagawea and Pocahontas. The information discovered was then utilized to prepare the curriculum used in this study.

Sacagawea, one of white history's most notable American Indian women, is best known for her travels along with Lewis and Clark on the famous Corps of Discovery. Although many tales exist about her life, the only known historical accounts regarding

Sacagawea's life are found in the journals of Lewis and Clark.[48] Sacagawea had been captured in late adolescence by the Hidatsa tribe and was sold to or won in a gambling game by Toussaint Charbonneau, a French fur trader.[49] Although some refer to Sacagawea's life with the Hidatsas as slavery, this is somewhat inaccurate. Documentation does indicate that Sacagawea was captured from her Shoshone tribe, but her status as a slave is misleading. According to historian Carolyn Gilman, the Plains Indians idea of slavery was not necessarily permanent. The "slave" may have ultimately been adopted by the clan, changing his or her status within the tribe.[50] It may also be misleading to believe that Charbonneau's possible bride purchase of Sacagawea was a negative experience. Inter-racial marriage and gifting were common and considered a mark of increased status for Native American women in Sacagawea's time.[51]

Both Pocahontas and Sacagawea have been credited with heroic deeds during their young experiences. Pocahontas is known for her alleged relationship with English explorer John Smith during the Jamestown colonization period. She is said to have rescued Smith from a death sentence, placing her head upon Smith's to protect him.[52] Pocahontas was born circa 1595 and was the daughter of Wahunsonacock, also known as Powhatan, chief of the Powhatan tribe in the colony of Virginia. Pocahontas's real name was Amonute and her private name was Matoaka. "Pocahontas" is said to have been a nickname given to Amonute by her father and is translated to mean "little wanton" or "mischievous one." Pocahontas lived most of her childhood with her mother, who was one of over one-hundred

[48] Donna Barbie, "Sacagawea: The Making of a Myth," in *Sifters: Native American Women's Lives*, ed. Theda Perdue (Oxford: Oxford University Press, 2001), 60.

[49] Ron McCoy, "She of Myth and Memory," *World & I* 17 (March 2002). [database on-line]; available from EBSCOhost, Military & Government Collection.

[50] Margaret Talbot, "Searching for Sacagawea," *National Geographic* 203 (February 2003). [database on-line]; available from EBSCOhost, Academic Search Premier.

[51] Ibid.

[52] Jan Gleiter and Kathleen Thompson, *Pocahontas* (Milwaukee: Raintree Publishers Inc., 1985) 23.

wives of Powhatan. Pocahontas did not live within her father's clan until she reached late childhood.[53] Historical information indicates that Pocahontas may have been spoiled by her father.[54] However, doubt is cast regarding the "favored" position of Pocahontas, considering the number of Powhatan's wives and children and the fact that Pocahontas was not raised within Powhatan's own tribe. Additionally, Pocahontas was taken captive by the English in hopes that they could trade her for weapons, food, and English captives. However, in 1613 when Pocahontas was captured by Captain Samuel Argall, he soon discovered that she did not hold as great a position with Powhatan as previously thought, for Powhatan refused to trade with England for Pocahontas's return.[55]

Pocahontas's life was recorded primarily in the documents left behind and published by John Smith.[56] Smith first recorded a meeting with Pocahontas in 1608. It is said that Pocahontas, along with other members of her tribe, were sent to Smith's settlement to ask for the release of fellow tribe members.[57] In the Disney movie version of *Pocahontas*, the directors portray her in her late teens when she first encounters Smith.[58] However, Smith described Pocahontas in his journal as, "a child of tenne yeares old", hardly the mature image portrayed in the Disney version.[59]

Pocahontas is said to have acted heroically when she saved the life of John Smith. According to a children's book by Jan Gleiter and Kathleen Thompson, Powhatan intended

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[53] Helen C. Rountree, "Pocahontas: The Hostage who became Famous," In *Sifters: Native American Women's Lives*, ed. Theda Perdue (Oxford: Oxford University Press, 2001), 15.

[54] Amy Aidman and Debbie Reese, *Pocahontas: Problematizing the Pro-Social* (Chicago: Paper Presented at the Annual Meeting of the International Communications Association, 1996) [database on-line]; available from ERIC.

[55] Aidman and Reese, *Pocahontas: Problematizing the Pro-Social*, 1996.

[56] Rountree, "Pocahontas: The Hostage who became Famous", 14.

[57] Ibid., 18.

[58] Mike Gabriel and Eric Goldberg, directors. *Pocahontas*. 80 min. Buena Vista Home Video, 2000. Videocassette.

[59] John Smith, "A True Relation" in *The Complete Works of Captain John Smith*, vol. 3. Barbour, Philip, ed. Chapel Hill: University of North Carolina Press, 1986, 93. Quoted in Rountree, Helen C. "Pocahontas: The Hostage who became Famous." In *Sifters: Native American Women's Lives*, ed. Theda Perdue, 14-28. Oxford: Oxford University Press, 2001.

to have the head of John Smith beaten until death when Pocahontas ran to Smith's rescue and placed her head upon his. It was this brave act of Pocahontas that allegedly caused her father to reconsider this punishment and set Smith free.[60] This bold rescue slightly differs from that presented in the Disney movie version. Smith's punishment of death in the Disney version was an act of revenge for the death of Kocoum, a suitor and tribe member of Pocahontas's. In the Disney version, Powhatan proclaims peace between the white settlers and the tribe, honoring Pocahontas for her bravery and wisdom.[61]

In reality, the tale of Pocahontas's rescues began with the recordings of John Smith. Smith left behind documentation of the alleged rescue. There are three separate written accounts of that moment that failed to agree with one another. Smith's first account records that he met with Powhatan's tribe and deemed the Powhatan tribes harmless. Smith makes no mention of Pocahontas or an attempt on his life in his first account, which was recorded six months after the event allegedly took place.[62] In the second account, which was written in 1612 for publication by Smith's friends, Smith claims that he established camaraderie with the Powhatan tribe that his relationship with them was secure and trustworthy. In this second account, his depiction of his firm friendship with the tribe also makes no mention of Pocahontas.[63] In the third version, which was written in 1624, Smith begins the "fairytale" version of his encounter with Powhatan's tribe. This account was written before Smith published his own journals. The third account included the legend of Pocahontas saving Smith's life, just as Powhatan ordered Smith's death by clubbing of

[60] Gleiter and Thompson, *Pocahontas,* 23.
[61] Gabriel and Goldberg, dir., *Pocahontas*, 2000.
[62] Rountree, *Pocahontas: The Hostage who became Famous*, 18.
[63] Ibid., 18.

the head.[64] The convenience of this account before Smith's publication must be brought into question. If Powhatan had truly ordered Smith's death, then why would Smith delay recording such an account? It undoubtedly would have benefited all to know of the potential dangers of the Powhatan tribes. This third account, sixteen years after the first, contradicts what is known about Powhatan's tribe. Although the tribe was known to beat the head of an offender with clubs until death, this punishment was reserved only for tribe members who committed atrocities.[65] It is possible that there may have been a tribal ritual performed with Smith, including the "acting" of such a scene, as a symbol of his "birth" and acceptance within the tribe, but there are significant doubts that Smith's life was ever in jeopardy.[66] It must be considered that Smith's account of a "rescue" by Pocahontas, sixteen years after the alleged event, may have been encouraged by the sale of his stories in books and pamphlets. Another argument is that Smith may have been trying to win the favor of the Royal Court of England, presenting these tales of rescue after Pocahontas came to live in England and engaged in social circles with the queen.[67]

Smith damages Powhatan's character in the third account by claiming that Powhatan wanted to take his life. However, a conversation between Powhatan and Smith recorded by Smith in 1609 included messages of peace. According to Smith's translation, Powhatan questioned the Englishman's motives, "Why should you take by force that from us which you can have by love? Why should you destroy us, who have provided you with food? You see us unarmed, and willing to supply your wants…I, therefore, exhort you to

[64] Ibid., 18.
[65] Ibid.
[66] Sam Wineburg and Daisy Martin. "Reading and Rewriting History." *Educational Leadership* 62 (September 2004) [database on-line]; available from EBSCOhost, Academic Search Premier.
[67] Aidman and Reese, *Pocahontas: Problematizing the Pro-Social*, 1996.

peaceable councils…"[68] Smith's own early accounts display desires of peace and cooperation among Powhatan and his clan. It is evident that Smith's story was contradictory.

Pocahontas's actual contributions to John Smith and his safety may have included her bringing food to their settlement in times of need. Pocahontas's gifts of food may have been out of curiosity about the English or because it was common for American Indian to share what they had with others[69], not necessarily because she felt an attraction to Smith.[70] The only account of Pocahontas's saving Smith is found in Smith's own accounts, sixteen years after the alleged event. Not only does the time lapse bring about doubt, but also the fact that Smith was the only literate witness present.[71] It should also be noted that Smith's accounts of rescue and violence for publication were not written until after Pocahontas's death. Pocahontas died of pneumonia in 1617 at age twenty-one, approximately seven years before Smith's third account.[72] Therefore, one cannot conclude with any amount of certainty that Pocahontas was a heroine at any time.

Sacagawea faces the same obstacles, as she has also been labeled a heroine by many in society. The legend of Sacagawea credits her as the guide of the Corps of Discovery. Without Sacagawea, some believed that Lewis and Clark would not have been able to complete their trek to the Pacific Ocean. The historical evidence found in Lewis and Clark's personal journals of the journey does not indicate Sacagawea as holding such a

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[68] Wahunsonacock, King Powhatan, "Remove the Cause of our Uneasiness," translated by John Smith in 1609. Recorded in Samuel G. Drake, *Biography and History of the Indians of North America*, (Boston, 1841); quoted in Nabokov, Peter. ed., *Native American Testimony: A Chronicle of Indian-White Relations, from the Prophecy to the Present: 1492-1992*, 2d.ed., (New York: Penguin Group, 1991), 72-73.

[69] Clara Sue Kidwell, "Indian Women as Cultural Mediators," *Ethnohistory* 39 (Spring 1992): 97 [database on-line]; available from SocIndex.

[70] Aidman and Reese, *Pocahontas: Problematizing the Pro-Social*, 1996.

[71] Rountree, *Pocahontas: The Hostage who became Famous*, 18.

[72] Aidman and Reese, *Pocahontas: Problematizing the Pro-Social*, 1996.

significant role. It does credit her, however, as being helpful in some matters, such as gathering proper foods and remembering some territories from her childhood.[73] In reality, Lewis and Clark rarely refer to Sacagawea by name and her overall recorded contributions could be deemed insignificant. Most often Lewis and Clark referred to Sacagawea as "squar" (squaw) or "Indian woman".[74] In a July 19, 1805 entry, Lewis noted that the "Indian woman" introduced the group to pine trees and showed them how the bark, sap, and soft portions could be utilized as food.[75] In a May 18, 1805 entry of Clark's, he wrote of "the Interpreter & his wife, the Squar Geathered" and how Sacagawea introduced the travelers to the uses of white apples.[76] It was entries such as these that gave credit to Sacagawea for true actual contributions. The entries in no way amount to tales of heroic actions and guidance on behalf of Sacagawea.

It has been concluded that Sacagawea was as unfamiliar with a majority of the territory traveled, as were the journeymen.[77] In recent times, researchers have even begun to criticize her role, noting that it was not the "Sacagawea Expedition," revealing the truth about her minimal contribution to the expedition.[78] Although not the champion of the Corps as their guide, Sacagawea and her husband, Toussaint Charbonneau, served as useful interpreters for the corps as they encountered tribes on the expedition. However, the journals of Lewis and Clark credited Charbonneau as their interpreter. Clark displays this thought in this June 29, 1805 recording, "I took my servant & one man, Chabono our

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[73] Ron McCoy, "She of Myth and Memory", 2002.

[74] Donna Barbie, *Sacagawea: the Making of a Myth*, 60.

[75] Rueben Gold Thwaites, L.L.D. ed. *Original Journals of the Lewis and Clark Expedition: 1804-1806*, vol. 2, Journals and Orderly Book of Lewis and Clark, from Two-Thousand Mile Creek to Shoshoni Camp on Lembi River: May 6, 1805-August 20, 1805, 2d ed. (New York: Antiquarian Press LTD., 1959), 249.

[76] Ibid., 13.

[77] Dayton Duncan and Ken Burns, Lewis & Clark: The Journey of the Corps of Discovery, an Illustrated History (New York: Alfred A. Knopf, 1998), 93.

[78] Quig Nielsen, "Sacagawea of the Lewis and Clark Expedition" *Wild West* 12 (December 1999) [database on-line]; available from MAS Ultra School Edition.

Interpreter & his Squar accompanied."[79] Despite existing historical documentation to contradict it, a children's book by Jan Gleiter and Kathleen Thompson informs juvenile readers that Sacagawea was the interpreter to Lewis and Clark, not her husband.[80] It is presentations such as this that perpetuate the myths of heroism.

Sacagawea served one significant purpose: she was a symbol of peace on the journey. This is correctly reported in Gleiter and Thompson's book, noting that Sacagawea's mere presence symbolized a peaceful journey and not a war party.[81] Clark recorded in his journal, on October 13, 1805, the importance of Sacagawea and her baby as outward signs that the troop was a peaceful excursion and not a war party.[82]

Despite the evidence that Sacagawea was not the significant guide, as myth would have us believe, Sacagawea has been immortalized in U.S. history. Beginning in Bismarck in 1910, where the first statue of Sacagawea was erected, an inscription boasted that she was the guide of the expedition. Over five thousand people attended the dedication and unveiling ceremony.[83] The women's suffragist movement adopted Sacagawea as the symbol of the emancipated woman, utilizing her as a figure to inspire women to vote.[84] The U.S. has chosen to commemorate Sacagawea with a golden dollar coin, being only the second woman in U.S. history to have her image featured on U.S. currency. There are more statues of Sacagawea, commemorating her heroic legend, than of any other woman in U.S. history.[85]

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[79] Thwaites, *Original Journals of the Lewis and Clark Expedition*, vol. 2, 198.
[80] Gleiter and Thompson, *Sacagawea*, (Milwaukee: Raintree Publishers Inc., 1987), 15.
[81] Ibid., 29. Barbie, *Sacagawea: The Making of a Myth*, 61. Duncan, *Lewis and Clark: The Journey of the Corps of Discovery*, 93 & 179.
[82] Nielsen, "Sacagawea of the Lewis and Clark Expedition", 1999.
[83] Barbie, *Sacagawea: The Making of a Myth*, 66.
[84] Ibid., 64.
[85] Duncan, *Lewis and Clark: The Journey of the Corps of Discovery*, 92.

The myths that haunt Pocahontas and Sacagawea are further perpetuated by fictional tales of passion for the "white man". These myths claim that both women were heroic due to an undying desire for the white man. These American Indian women were incapable of accomplishing such legendary feats out of pure bravery or kindness; rather they were driven by underlying lustful desire for the white man.

In Disney's movie *Pocahontas*, John Smith and Pocahontas fall in love with one another. Pocahontas defied her father, Powhatan, as she snuck away from the tribe to be with her white love interest. Pocahontas's father promised her hand in marriage to Kocoum, another tribe member in whom she was not interested. Smith was equally interested in Pocahontas, warning her that his men planned to attack her family tribe. During one scene in the Disney movie, Kocoum followed Pocahontas and discovered her kissing Smith. Outraged, Kocoum attacked Smith. Consequently, Kocoum was killed by one of Smith's men.[86] According to historical documentation, William Strachey recorded in 1612 that Pocahontas actually married Kocoum, who was an American Indian from a neighboring tribe.[87]

Strachey recorded the longest known passage about Pocahontas in 1612. Strachey was the colony secretary in Jamestown during the time of John Smith. Strachey notes that, "Pochohuntas a well featured but wanton young girle Powhatans daughter, sometymes resorting to our Fort, of the age then of 11. or 12. yeares."[88] Strachey went on to describe Pocahontas's actual activities in Smith's settlement, including how she would "get the boys

[86] Gabriel and Goldberg, dir., *Pocahontas*, 2000.
[87] Rountree, *Pocahontas: The Hostage who became Famous*, 20.
[88] William Strachey "The Historie of Travell into Virginia Britania", Wright, Louis B. and Virginia Freund, ed. Cambridge: The Hakluyt Society, 1612; reprint 1953, 72. Quoted in Rountree, Helen C. "Pocahontas: The Hostage who became Famous." In *Sifters: Native American Women's Lives*, ed. Theda Perdue, 19. Oxford: Oxford University Press, 2001.

forth with her into the market place and make them wheele [turn cartwheels], falling on their handes turning their heels vpwardes, whome she would follow, and wheele so her self naked as she was all the Fort over."[89] Following documentation such as this, it is only natural that one would question the tales of Smith and Pocahontas's relationship. If Smith were truly engaged in a relationship with Pocahontas, it would have occurred while she was approximately eleven years of age. It is important to note, however, that both Smith and Strachey made comments in their recordings about the advanced physical development of Pocahontas. As was customary with her tribe, Pocahontas was naked and wore only jewelry on a daily basis. When Smith met Pocahontas in 1607, he was approximately twenty-seven years old.[90]

In creating a romantic relationship between Smith and Pocahontas, Disney discounts the realities of interracial relationships and the alienation that Pocahontas would have encountered if she were in such a predicament.[91] J.G. O'Boyle defends Disney in an article, claiming that "history is myth" and that Disney gives meaning to the history of Pocahontas. However, O'Boyle went on to comment that Disney's desires included their characters having to face difficult factual situations.[92] If Disney's characters were forced to face hard facts, then Disney creators should have been held to the same standards. Disney could claim ignorance about the realistic roles of Pocahontas; however, they hired an American Indian consultant, Shirley "Little Dove" Custalow McGowan. McGowan had been promised that the intent of Disney was to accurately portray the Algonquin people of

[89] Ibid., 19.
[90] Gary Edgerton and Kathy Merlock Jackson, "Redesigning Pocahontas", *Journal of Popular Film & Television* 24 (Summer 1996), [database on-line]; available from EBSCOhost, Communication & Mass Media Complete.
[91] Edgerton and Jackson, *Redesigning Pocahontas*, 1996.
[92] J. G. O'Boyle, "Be Sure You're Right, Then Go Ahead", *Journal of Popular Film & Television* 24 (June 1, 1996), [database on-line]; available from EBSCOhost, Communication & Mass Media Complete.

Pocahontas's heritage. McGowan stated that it only took her two hours to discover significant errors and begin to object to the Disney presentation.[93] It is obvious that McGowan's knowledge and her objections were ignored.

The Disney film presented Smith being captured by Powhatan's tribe and sentenced to death by beating. Pocahontas bravely rescued Smith from this savage act. In response, Powhatan saw the wisdom in Pocahontas's desire for peace and released Smith. Smith's own governor became angered with the peace agreement and shot at Powhatan. Smith protected Powhatan, blocking him from the bullet's path. However, the bullet struck Smith in the process. Although Smith and Pocahontas had great love for one another, the Disney version had Smith returning to England to heal.[94] In historical recordings, enemies of Smith's allegedly spread rumors of his intent to marry young Pocahontas. However, Smith published testimony, through his personal friends in 1612, to discount these rumors.[95] It is alleged that Smith wanted to marry Pocahontas in order to strengthen his relationship with the Powhatans and secure the role as leader of the Jamestown colony.[96] Research supports that Smith left Jamestown in 1609 following his receiving severe gunpowder burns, not gun shot wounds from saving Powhatan. The documentation makes no mention of Smith saying farewells to anyone, including Pocahontas.[97] In research conducted by Sam Wineburg, as a portion of the PATHS (Promoting Argumentation Through History and Science), it was discovered that students in both fifth and seventh grades were keenly aware of the Pocahontas myth. However, the students believed these tales to be true and

[93] Edgerton and Jackson, "Redesigning Pocahontas", 1996.
[94] Gabriel and Goldberg, dir., *Pocahontas*, 2000.
[95] Rountree, *Pocahontas: the Hostage who became Famous*, 19.
[96] Aidman and Reese, *Pocahontas: Problematizing the Pro-Social*, 1996.
[97] Rountree, *Pocahontas: the Hostage who became Famous*, 20.

were outraged to discover that they had been mislead by the Disney version of Pocahontas's life.[98]

Pocahontas was not alone in her quest to impress the white man. Sacagawea's image has also fallen victim to societal needs for lust and scandal. The romantic myth of Sacagawea was created by Della Gould Emmons's book, *Sacajawea of the Shoshones*. Emmons presented Sacagawea as a fair-skinned heroine who had an undying devotion for Clark.[99] Emmons's tale was so deeply embraced that it inspired the film, *The Far Horizon*[100] as well as caused a boom in the creation and sale of books and articles about Sacagawea and the Corps of Discovery. The first century after Lewis and Clark's expedition included less than an dozen written works about their adventures. However, after the popularity of Emmons's fictional tale over two hundred titles were written during the course of the seventy years.[101]

Emmons's work had competition from Culross Peattie. Peattie wrote *Forward the Nation* and suggested that Sacagawea's love interest was Lewis, rather than Clark. Peattie's fictional account presents Lewis recording comments about Sacagawea's sexual appeal and his lusting descriptions of her breasts.[102]

In researching both the journals of Lewis and Clark, it has been concluded that there is no evidence of a romantic desire or involvement on behalf of any party. However, there is enough evidence to support that Clark was fond of Sacagawea and that he held concern for her well-being.[103]

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[98] Wineburg and Martin, "Reading and Rewriting History", 2004.
[99] Barbie, *Sacagawea: The Making of a Myth*, 69.
[100] Ibid.
[101] Ibid., 67.
[102] Ibid., 68-70.
[103] McCoy, "She of Myth and Memory", 2002. Talbot, "Searching for Sacagawea", 2003.

On the trek, Lewis and Clark named a landmark for all of those on the journey, including Sacagawea.[104] Lewis described this landmark as a "handsome river of fifty yards in width…this stream we called Sah-ca-ger-we-ah or bird woman's River, after our snake woman."[105] Lewis's journal on August 24, 1805 notes that he purchased a horse for Sacagawea.[106] This was a symbol of Lewis's kindness toward Sacagawea and his respect for her travels with her toddling son. Clark made entries in his journal displaying concern for Sacagawea's health after a serious illness, following the death of two members of the Corps.[107] Finally, both Lewis and Clark made entries in their journals after Charbonneau struck Sacagawea, noting that Clark stepped in and reprimanded Charbonneau regarding his unacceptable treatment of his wife.[108] All of these actions are evident of a respectful relationship between Lewis, Clark and Sacagawea. None of the entries, however, indicates any relationship of Lewis or Clark defying the marriage between Charbonneau and Sacagawea.

The romantic relationships between Sacagawea, Pocahontas and their white counterparts would not have been so heavily propagated if it were not for the mythical tales about their appearances. Both women have been subjected to the battle between the "princess" and the "squaw". These stereotypes place American Indian women into one of the two categories. The "squaws" are savage Indians who brandish weapons and torture their prisoners. The "princesses" are the innocents who white men respect.[109] The princess is often fairer skinned and not approachable by white men for sexual relations.

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[104] Duncan, *Lewis and Clark: The Journey of the Corps of Discovery*, 93-94.
[105] Thwaites, *Original Journals of the Lewis and Clark Expedition*, vol. 2, 52.
[106] Rueben Gold Thwaites, LL.D. ed., Original Journals of the Lewis and Clark Expedition: 1804-1806, vol. 3, Journals and Orderly Book of Lewis and Clark, from the Shoshoni Camp on Lembi River to Fort Clatsop: August 21, 1805 – January 20, 1806, 2d ed., (New York: Antiquarian Press LTD., 1959), 28.
[107] Thwaites, *Original Journals of the Lewis and Clark Expedition*, vol. 2, 159.
[108] Ibid., 348.
[109] Barbie, *Sacagawea: the Making of a Myth*, 63.

Although the princess is the one the white man sexually desires, it is the squaw that he turns to for pleasure. The squaw is darker skinned and often portrayed as less attractive, unintelligent, and of poor character. The squaw might be presented as overweight and bearing more American Indian features than European features, in comparison to her princess counterpart.[110]

The root of the word "squaw" reveals its true insult to American Indian culture. It is recorded as first used by French fur trappers (as was Charbonneau) as a derivation from an Algonquin word for female genitalia.[111] The word is an insult to American Indian women, as derogatory sexual comments are to all women. The word "squaw" is first found in print in 1694, from the word "otsiskwa".[112] Discovery of its origin recently created a wave of outrage, as many "historical" and tourist sites in the United States use the word as its name. An example is the famous California ski resort area, "Squaw Valley". Two female Minnesota students began a campaign to remove the word from place names within the state.[113] Their quest was successful in 1995, leading to similar legislation in Wisconsin, Oregon, Michigan, Arizona, California, Nevada and Utah by 1997.[114]

Pocahontas has been portrayed mostly as a princess. Owen Gleiberman of Entertainment Weekly described the Disney princess as, "an aerobicized Native American superbabe…with her vacuous Asian doll eyes, she looks ready to host Pocahontas's House of Style."[115] It is no wonder that Pocahontas was perceived in this way. In a struggle to decide how to portray this cartoon character, Disney artists utilized four models.

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[110] Rayna Green, "The Pocahontas Perplex: The Image of Indian Women in American Culture," In *Unequal Sisters: a Multicultural Reader in U.S. Women's History*, ed. Ellen Carol DuBois and Vicki L. Ruiz, (New York: Routeledge, 1990), 19.

[111] Wagner, *Sisters in Spirit*, 26.

[112] Hirschfelder, Molin and Wakim, *American Indian Stereotypes in the World of Children*, 34.

[113] Ibid., 33.

[114] Ibid., 35.

[115] Edgerton and Jackson, *Redesigning Pocahontas*, 42.

McGowan (their hired consultant), a Filipino model, paintings of Pocahontas, and Caucasian supermodel Christy Turlington were used to develop Pocahontas's physical character. Although Disney claimed they wanted an authentic and historically accurate film, they shelved their American Indian depiction and replaced it with the features of Turlington instead.[116] The truth is that American Indian tribes did not have princesses. A princess is a line of succession in a European royalty system, a system not shared by the American Indians.[117]

Attitudes such as Disney's encouraged a market for Native American women to be utilized as consumer icons. The princesses and the squaws alike were violated as they were enslaved to sell tobacco, perfume, soaps, and any other item that might find a market with a Native American woman in the forefront.[118] Pocahontas was not immune to this trend, as her image was used to sell items in the nineteenth century.[119] Ironically, the only known portrait of Pocahontas completed during her lifetime was done in Elizabethan dress, after she married John Rolfe.[120] This painting in no way symbolizes or represents American Indian culture. It should be noted that Pocahontas has also been portrayed as a squaw driven by lust, such as in John Barth's *The Sotweed Factor*.[121]

Sacagawea has also been presented as both the princess and as the squaw. Throughout Lewis and Clark's journals Sacagawea was frequently referred to as "squar". However, our ongoing desire for a princess changed the originating image of

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[116] Ibid.
[117] McCluskey, *Evaluating American Indian Textbooks and Other Materials for the Classroom,* 1995.
[118] Griffiths, Alison, "Playing at being Indian: Spectatorship and the Early Western," *Journal of Popular Film & Television* 29 (Fall 2001), [database on-line]; available from EBSCOhost, Communication & Mass Media Complete.
[119] Green, *The Pocahontas Perplex* (16).
[120] Ibid.
[121] Ibid., 17.

Sacagawea.[122] The suffragists' movement, who espoused the image of Sacagawea in their movement, turned the American Indian into a princess and a patriot.[123] We have placed this "heroine princess" on the golden U.S. dollar coin, with no known picture of Sacagawea in history.[124] The only evidence we have regarding Sacagawea's appearance are descriptions from Lewis and Clark's journals regarding the dress of Shoshone Indians. On August 21, 1805, Lewis detailed the dress of both male and female Shoshones.[125] However, there are no specific descriptions of Sacagawea.

The careless actions of the media have created an uproar in the American Indian community. As discussed earlier, Disney's hired consultant for the Pocahontas film vehemently voiced her concerns and objections. As early as 1911, American Indian tribes objected to the way in which their people were portrayed. The Associated Press interviewed California tribes, who expressed their confusion as to why American Indians were always portrayed as savages at war rather than as peaceful farmers, as history has shown.[126] In the 1960s, protests were held by the Organization of Oklahoma Indian tribes and the Association on American Indian Affairs due to the popular television westerns and their relentless pursuit to portray American Indians in a negative fashion.[127]

We fail as educators to provide accurate details regarding the status of women within the many tribes across our nation. History shows that American Indian women held positions of power and status within their respective tribes. They were included in or responsible for significant decisions, such as whether the tribe should take captives or

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[122] Barbie, *Sacagawea: the Making of a Myth*, 60 & 64.
[123] Talbot, "Searching for Sacagawea", 2003.
[124] McCoy, "She of Myth and Memory", 2002.
[125] Thwaites, *Original Journals of the Lewis and Clark Expedition*, vol. 3, 3.
[126] Griffiths, *Playing at being Indian*, 32.
[127] MacDonald, J. Fred, Who Shot the Sheriff? The Rise and Fall of the Television Western, (New York: Praeger, 1987) 114.

engage in war.[128] In many tribes, the women could demand captives in exchange for murdered tribesmen or recommend to the chiefs that the tribe engage in war.[129] This right is found within several tribes, such as the Iroquois, Huron, Cherokee, and Lenape.[130] American Indian Women also had their own councils, as they were the owners of the land and livestock. In several significant peace and land negotiations, the European settlers had to meet with American Indian women, due to their status as the landowners. In 1791, Washington sent Colonel Proctor to meet with the Seneca. Proctor was met by the women of the tribe, who advised him that the tribe's chiefs would relay the desires of the women, owners of the land.[131] Again, at the Treaty of 1794, Thomas Morris met with tribes in an effort to negotiate a land purchase. Morris discovered that the decisions by the sachems, or leaders, were not final, as they were rejected by the land-owning women of the tribe.[132]

Women were not only the owners of land in many tribes, but also controlled other property as well. Pueblo women owned the property, fields, crops, flocks and herds, owned all household goods, as well as built and owned the houses.[133] Plains women packed the tribe, re-establishing the tribe and its tipis as they moved from place to place.[134] As the owners of the cattle, women could and often did give gifts of meat to others. The

[128] Tarrell Awe Agahe Portman and Roger D. Herring, "Debunking the Pocahontas Paradox: The Need for a Humanistic Perspective" *Journal of Humanistic Counseling, Education and Development* 40 (Fall 2001) [database on-line] available from Academic Search Premier.

[129] Joan M. Jensen, "Native American Women and Agriculture: A Seneca Case Study" in *Unequal Sisters: a Multicultural Reader in U.S. Women's History*, ed. Ellen Carol DuBois and Vicki L. Ruiz, (New York: Routeledge, 1990) 53.

[130] Margaret M. Caffrey, "Complementary Power" *American Indian Quarterly* 24 (Winter 2000) [database on-line]; available from Academic Search Premier.

[131] Jensen, "Native American Women and Agriculture", 54.

[132] Ibid., 54.

[133] American Indian Resource Center, *A-Gay-Yah: A Gender Equity Curriculum for Grades 6-12* (Oklahoma: Office of Educational Research and Improvement in Washington, D.C., 1992) [database on-line]; available from ERIC (EDD000356).

[134] Ibid.

husband had his property and the wife had hers. Therefore, the women could give of hers what she wished, as well as contract debts, without the consent of her spouse.[135]

American Indians of most tribes earned their place in the tribe, their property and their tribal rights through their mothers. This can be found in several tribes, such as the Iroquois,[136] Seneca[137], Choctaws[138], and Lenni Lenape.[139] Some tribes, such as the Lenni Lenape, practiced bride wealth. A newly married couple lived with the bride's family.[140] In addition, American Indian women could not be forced to marry, although she often respected the wishes of her tribe.[141] Finally, divorce was a right within a tribe and could be initiated by either spouse.[142] If a Seneca husband failed to provide for his family (such as through hunting) or was absent for long periods of time, the wife could simply choose a new husband.[143]

Another common misconception portrayed through the media and myths is that American Indian men often raped and pillaged as they violated European colonies. Although the law historically allowed for white men to rape and beat their wives, this was uncommon and unaccepted among American Indian tribes. This is well documented in many eighteenth and nineteenth century writings, noting that this practice was non-existent until after the arrival of Europeans.[144] Documentation revealed in Minnie Myrtle's research of Handsome Lake and in William Beauchamp's *Journal of American Folklore* stated that if a man of American Indian descent beat his wife he would be forced to throw the same

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[135] Caffrey, "Complementary Power", 2000.
[136] Portman and Herring, "Debunking the Pocahontas Paradox", 2001.
[137] Jensen, "Native American Women and Agriculture", 52.
[138] Mihesuah, "Commonality of Difference", 1996.
[139] Caffrey, "Complementary Power", 2000.
[140] Ibid.
[141] Ibid.
[142] Caffrey, "Complementary Power", 2000.
[143] Jensen, "Native American Women and Agriculture", 53.
[144] Wagner, *Sisters in Spirit*, 66.

blows at the “red hot statue of a woman”. Essentially, the man was burned by the “red hot statue” as a punishment for harming his wife.[145]

American Indian women were extremely progressive, in European terms. They held many significant roles in addition to owning land, divorcing at will, making treaties, and voting for chiefs and sachems.[146] They were admired as possessing many of the rights and responsibilities that other American women desired. In fact, the Women’s Rights Movement was sparked in Haudenosaunee (Iroquois) territory in 1848.[147] Women’s Rights Movement leaders Matilda Joslyn Gage, Elizabeth Cady Stanton, and Lucretia Mott all observed, wrote, and spoke of the rights of American Indian women as examples of the possibilities for other American women.[148] Mott and her husband visited a Cattaraugus tribe in June of 1848, before the Seneca Falls Convention. The Motts noted the rights of the women of within the tribe and governmental structure, later sharing their observations with others.[149] Stanton was fascinated by the American Indian woman’s right to divorce. Stanton used this example in her 1891 speech at the National Council of Women, advocating for a woman’s right to leave a marriage that was violent or loveless.[150] Haudenosaunee women also had the right to control their own bodies. This right was utilized, by Elizabeth Cady Stanton, as an example to support family planning and birth control rights for women.[151]

It is evident that the media overall lacks a sense of responsibility for the content of their material, as we continue to see, read, and hear about American Indian women as

[145] Wagner, *Sisters in Spirit*, 66.
[146] American Indian Resource Center, *A-Gay-Yah*, 1992.
[147] Wagner, *Sisters in Spirit*, 28.
[148] Ibid.
[149] Ibid., 32, 44.
[150] Ibid., 47.
[151] Ibid., 48.

subservient objects of our native tribes. Although they are presenting true figures from history, accuracy is not a priority. Meanwhile we are faced with countless books (including classroom textbooks), videos, television programs and the like that misinform yet another generation of our society. The true, strong, significant roles of American Indian women remain hidden from the everyday experience. Unless an educator, parent, or individual devotes his or her time to discovering the truth, it is likely that it will remain untold.

The legends Pocahontas and Sacagawea will continue to face the challenges presented before them. They will battle presentations of their images as heroines who "saved the day" out of their love for the white man. American Indian women will continue to be portrayed as subservient objects, rather than as true powerful decision-makers and landowners. They remain the hidden inspirations for the Women's Rights Movement. They will be emblazoned on consumer goods, misrepresenting the true meanings behind their lives. Pocahontas and Sacagawea will continue to live in fictional tales of lust and passion, rather than as women who lived an honest and good life. Finally, they will be tossed between the images of princesses and squaws, neither of which are historically accurate categories of Native American women. In essence, the responsibility of perpetuating the truth is an individual one. Only the educated and informed can combat the mythical tales and replace them with historical truth, until the media adopts a different attitude.

HYPOTHESIS

Secondary Social Studies students' examination scores will significantly increase following a one class period educational lesson on American Indian women.

CHAPTER THREE: METHODS SECTION

SUBJECTS

The subjects in this study were seventy-eight students from the same rural high school in Pennsylvania. The American Indian Women lesson plan was implemented to four classes of social studies students. Three sections were eleventh and twelfth grade sociology students and one section was ninth grade American Cultures II students. Thirty-seven subjects were females, thirty-two subjects were male, and nine subjects did not identify their gender. Twelve students identified themselves as ninth grade students, fifteen identified themselves as eleventh grade students, and forty-three students identified themselves as twelfth grade students. Eight subjects did not identify their grade, but they would have been in one of the three identified grade levels. All subjects provided a signed informed consent form. Minors were required to obtain parent/guardian signature and subjects over the age of eighteen were given the option of parent/guardian signature or to sign the consent form themselves (see Appendix for graphs).

VARIABLES

The dependent variable in the study was the mean of the Pre-Test score compared to the mean of the Post-Test score. This was not a true experiment, in that all subjects received the same educational lesson for ethical reasons. Therefore, all subjects were exposed to the independent variable, a one class period educational lesson on American Indian women.

APPARATUS/INSTRUMENT

The tool utilized for measuring the impact of the independent variable was a Pre-Test/Post-Test design (see Appendix E). The Pre-Test/Post-Test questions were designed based upon the information discovered as a result of the literature review and research, including common misconceptions and myths about American Indian women, such as Pocahontas and Sacagawea. Additionally, the tool was devised with the grade level and ability of the subjects in mind, as the subjects were all familiar to the researcher/tool designer. The Pre-Test and Post-Test were identical, with the same questions being asked in the same order. The tool included fifteen True/False questions, with the "I Don't Know" option present for all questions, as discussed earlier, to reduce the number of "correct guesses" on the Pre/Post Tests. The overall reliability and validity of this instrument is unknown, as it was developed specifically for this study and was utilized for the first time.

PROCEDURE

First, the researcher approached the cooperating teacher and high school principal of the school district and classroom where the study was to take place to inquire their willingness to participate. The high school principal, due to the nature of the school as a public institution, required a clear letter of intention for parents/guardians and students and for the educational lesson (independent variable) to not interfere with the intentions/purpose of the school environment. The researcher was required to provide the high school principal with the standards of the Pennsylvania System of School Assessment that would be met in the course of this educational lesson/study (see Appendix I).

Following approval, the researcher distributed Informed Consent forms to all students in the cooperating teacher's second, third, fifth, and seventh period classes (Sociology and American Cultures II). The students were informed as to the nature and purpose of the study. They were given an incentive to return the form with either an approval or rejection to participate in the study (see Appendix H). If an individual returned the informed consent form, he or she received a candy reward. The first class with all students returning the form would receive a "food party", courtesy of the researcher.

The researcher then designed a lesson plan based upon the research and literature review (see Appendix I). The researcher was a student in Mansfield University's Master of Science in Education – History Concentration and Secondary Social Studies Teacher Certification Program at the time of the lesson plan development and had significant experience developing similar lesson plans. The researcher also developed the instrument device, which mirrored other assessments the researcher developed for classroom testing purposes.

On the day of the event, the subjects were presented with a stapled identical Pre-Test and Post-Test. The Pre-Test was printed on pink paper and the Post-Test was printed on blue paper and stapled behind the Pre-Test, to eliminate confusion. This also insured that the Pre-Test and Post-Test attached to one another were completed by the same subject. The subjects were given instructions regarding the Pre/Post-Tests and the use of the "I Don't Know" option. Then, prior to any information being shared regarding the lesson, the subjects were then encouraged to complete the Pre-Test. Once the Pre-Test was completed, the subjects turned the instrument face down. The subjects then participated in a one-class period educational lesson plan on the history of American Indian

women, such as Pocahontas and Sacagawea. This lesson included a lecture, PowerPoint presentation, and participant interaction including questions and discussion. The total lesson, including administration of the Pre and Post-Test exam, was approximately forty minutes for all classes. At the conclusion of the lesson, the subjects were instructed to turn their instruments face-up and turn the page to the Post-Test portion. The subjects were then instructed to complete the Post-Test portion of the instrument. Upon completion of the instrument, the researcher collected all Pre/Post-Tests. At the conclusion of all four classes, the researcher and four volunteers initially checked the instruments for answer completion, a preliminary hand score, and to verify that the instruments were intact (remain stapled). The lesson information presented to all subjects was identical. However, classroom discussion initiated by the subjects may have varied.

Finally, the researcher double-checked all hand scores and eliminated question number seven from all Pre and Post-Test instruments, based upon the findings discussed previously.

ANALYSIS

The results of the study were evaluated utilizing a dependent t-test (see Appendix G). The t-test was used to determine if the increase in knowledge experienced by the subjects from pre-instruction to post-instruction was significant, gathered by the use of a Pre-Test/Post-Test. VassarStats website report was utilized to analyze the data. The dependent t-test confirmed the researcher's hypothesis that the scores would increase significantly from pretest to posttest, following classroom instruction.

The study supports findings by Brophy, in that students in the higher grades lacked empathy for American Indians due to lack of instruction.[152] In classroom discussions with the four classes, students expressed shock and frustration regarding their "newly acquired" information. Although they had received educational instruction on American Indian women in the past, overall the students performed very poorly on the pretest. Additionally, the study supports Wineburg and Martin's findings that students should be instructed to become informed readers, writers and thinkers.[153] Following a discussion and analysis of John Smith's two accounts of his encounters with Pocahontas, students in the study felt misled and irritated by Disney's *Pocahontas* and what they had understood to be the nature of Smith and Pocahontas' relationship. One eleventh grade student commented, prior to the administration of the pretest that she already knew about Pocahontas, because she had watched the Disney movie. Students learned the difference between primary and secondary sources and that all sources need to be critically evaluated.

In analyzing the study's data, the significant increase in the mean scores would corroborate Strech's research. Strech stated that teachers have the ability impact students' ideas regarding stereotypes.[154] At least in the short term, the students in this study were impacted by the lesson, which stressed dispelling stereotyping of American Indian women. Again, this researcher agrees with Strech, in that it is wise to implement a curriculum addressing these concerns at all grade levels.[155]

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[152] Brophy, "Developments in Elementary Students' Knowledge about and Empathy with Native Americans", 1998.

[153] Wineburg and Martin, "Reading and Rewriting History", 2004.

[154] Strech, Applied Research of the Effects of Classroom Instruction on Racial Stereotypes", 1994.

[155] Strech, "The Development of Racial Stereotypes in Children and Education's Response: A Review of the Research and Literature", 1994.

RESULTS

Upon administration of the t-test, the researcher's hypothesis was confirmed. The mean score of the Pre-Test was 1.295 and the mean of the Post-Test score was 12.244, for a difference of 10.949. The standard deviation was 2.5118 with seventy-seven degrees of freedom. The results of the t-test indicated that the hypothesis can be confirmed at the 0.0001 level of significance (see Appendix B). Secondary Social Studies students' examination scores significantly increased following a one class period educational lesson on American Indian women.

One paired sample question was eliminated from the sample, *"Sacagawea was a prisoner of a Frenchman who took her on the journey with him"*. Subjects shared that they found this question confusing and too open for interpretation. Only twenty-seven of the seventy-eight respondents correctly answered this question on the Post-Test.

SUMMARY

CONCLUSION

It can be concluded, based on the results of the t-test evaluation, that the researcher's hypothesis can be confirmed. Secondary Social Studies students' examination scores significantly increased following a one class period educational lesson on American Indian women.

The study supports findings from previous educational research that indicates that students should receive ongoing instruction on stereotyping and American Indian history, in general. This will aid students in maintaining an empathetic viewpoint, as is typically developed in the elementary grades. Additionally, teachers can significantly impact students with the careful development and implementation of a curriculum that will address these concerns. Historical research also indicated that there are vast amounts of incorrect or misleading information readily accessible regarding the true nature of American Indian women and their roles in society. This information can be found in textbooks, books, movies, television and the like. It is a shared responsibility of all facets of society to inform students accurately about American Indians and their ongoing contributions to the United States.

DISCUSSION

The subjects who participated in the study experienced a significant increase in knowledge regarding the history of American Indian women, specifically Pocahontas and Sacagawea, after their participation in a one class period educational lesson. Because the study was initiated and completed in one class period, the researcher feels confident that

the increase in the mean of correct answers on the examination was a direct result of the educational lesson.

The study also corroborated research by Brophy, who asserted that students lack individualized instruction on Native Americans after grade five. This lack of instruction leads to a decline in empathy for Native Americans.[156] This was demonstrated in the ninth, eleventh and twelfth grade students in this study. The researcher agrees with Brophy that students should receive ongoing instruction in this area, reminding students of the accurate roles of American Indians as resisters to losing their lands.[157] Strech agreed that there is a need for ongoing curriculum implementation and believed that social studies is the ideal location for such a curriculum.[158] This researcher agrees that such instruction easily fits into the social studies curriculum, as was demonstrated by this study.

This study supports prior educational research on this topic and implemented the information, via classroom instruction, that was discovered through in-depth historical research. Students did possess inaccurate and stereotypical beliefs about American Indian women, as influenced by misinformation readily available in society.

RECOMMENDATIONS

Should this study be repeated, the researcher has recommendations for improvement. First, the researcher would eliminate question number seven from the printed Pre/Post-Tests. The question could be completely removed or reworded. However, the confusion was certainly the fault of the researcher who failed to explain

[156] Brophy, "Developments in Elementary Students' Knowledge about and Empathy with Native Americans", 1998.

[157] Ibid.

[158] Strech, "The Development of Racial Stereotypes in Children and Education's Response: A Review of the Research and Literature", 1994.

clearly the roles of white men and their “taking” of American Indian women as wives. Second, the researcher would recommend the lesson be redesigned to include a unit on American Indian women. It was unfair to both the students and the value of the information to attempt to cover all “important” aspects in only forty minutes. Third, the researcher would recommend increasing the sample size and the composition of the subjects, including race, socioeconomic status, geography, and ethnicity. This may allow for random selection of participants in comparison to utilizing volunteers.

The researcher would also recommend an expansion project that may include similar lessons for all grade levels. An ongoing review of the information may prove to be valuable in maintaining student empathy regarding American Indian women. It would certainly prove valuable to stay abreast of educational research on this topic. As more research is completed, the direction of this study may change or solidify. Historical research should also continue to be evaluated. As new resources are discovered, our understanding of history evolves.

The study included a pretest and posttest that was objective, to prevent misinterpretation of student responses. However, it may also be useful to include subjective questions that allow for the researcher to analyze student beliefs and understandings regarding American Indian women. In contrast, a repeated use of the current instrument would help to verify the technical adequacy, reliability and validity of the tool.

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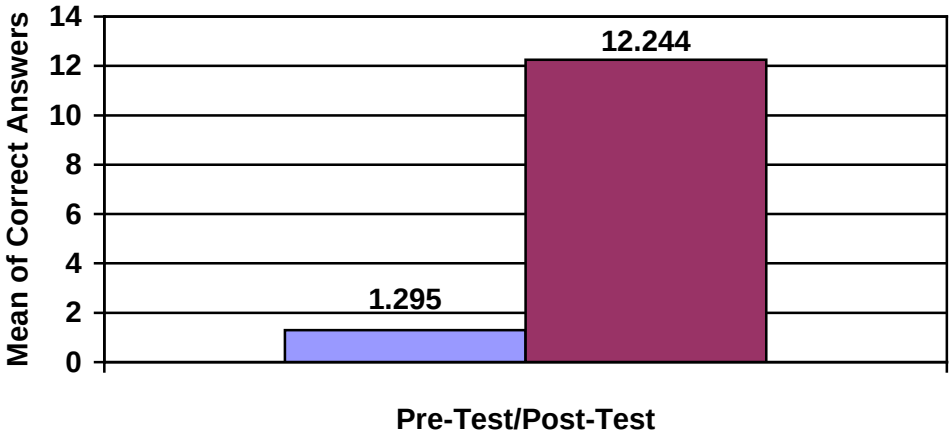
APPENDIX

APPENDIX A

TABLE 1:

MEAN RESULTS OF PRE-TEST/POST-TEST
ALL SUBJECTS



APPENDIX B

TABLE 2:

Summary Values

Values	X_a	X_b	$X_a - X_b$
n	78	78	78
sum	101	955	-854
mean	1.2949	12.2436	-10.9487
sum_sq	295	11981	9836
SS	164.2179	288.3718	485.7949
variance	2.1327	3.7451	6.309
st. dev.	1.4604	1.9352	2.5118

Variances and standard deviations are calculated with denominator = n-1.

$Mean_A - Mean_B$	t	df
-10.9487	-38.5	77

P	**one-tailed**	<.0001
	two-tailed	<.0001

APPENDIX C

TABLE 3:

MEAN RESULTS OF PRE-TEST/POST-TEST BY GENDER

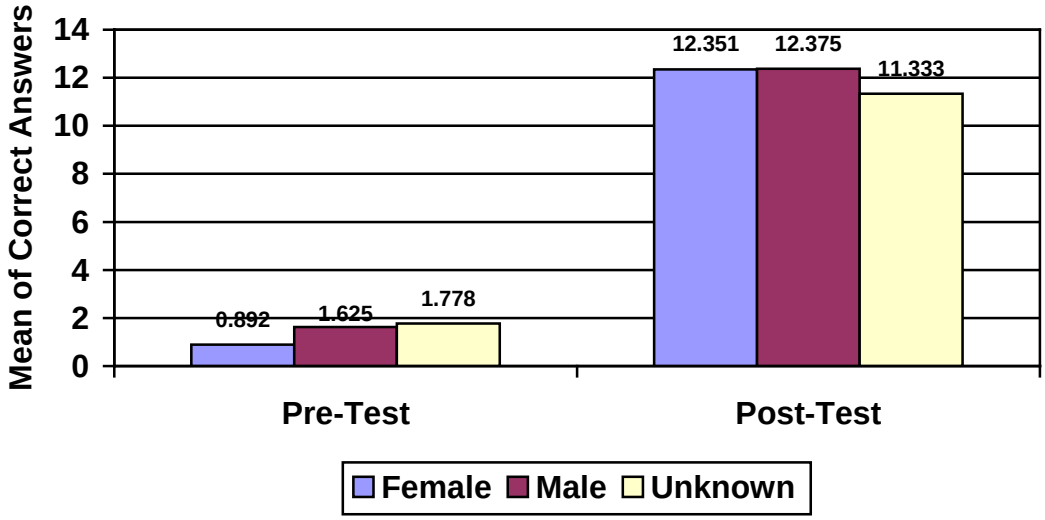
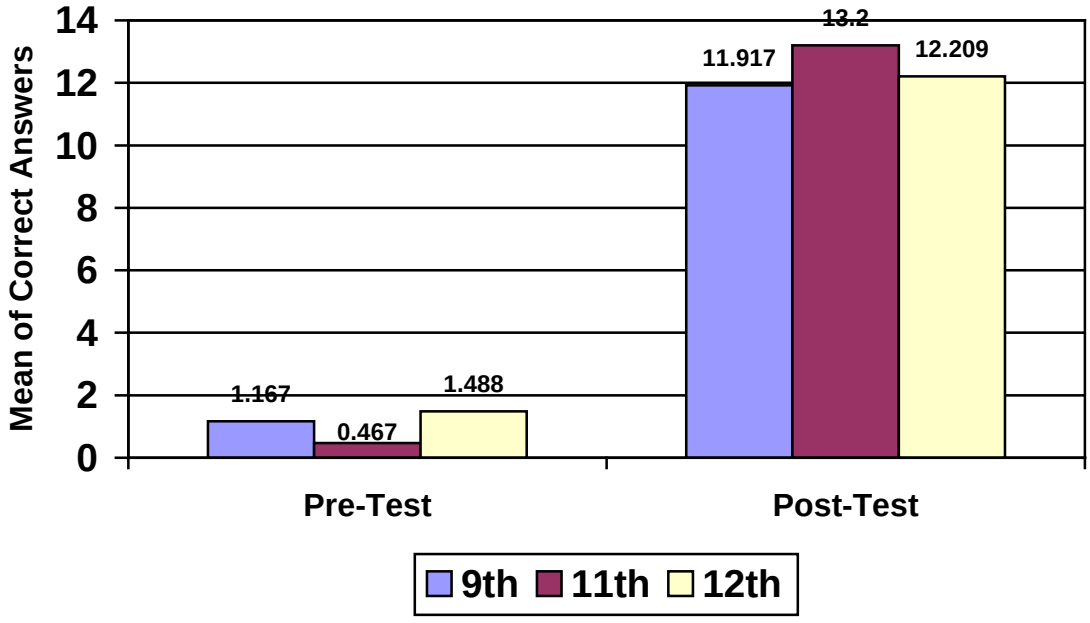


TABLE 4:

MEAN RESULTS OF PRE-TEST/POST-TEST BY GRADE LEVEL



APPENDIX D

TABLE 5:

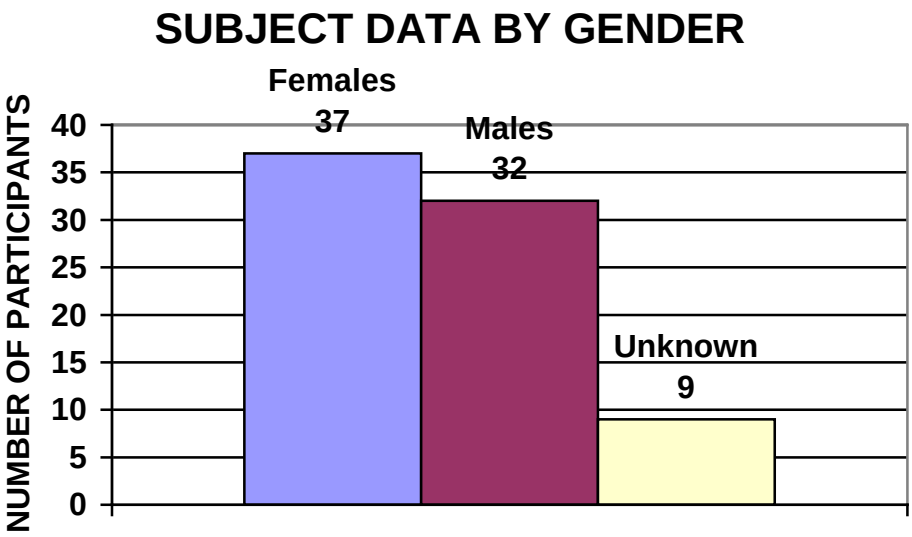
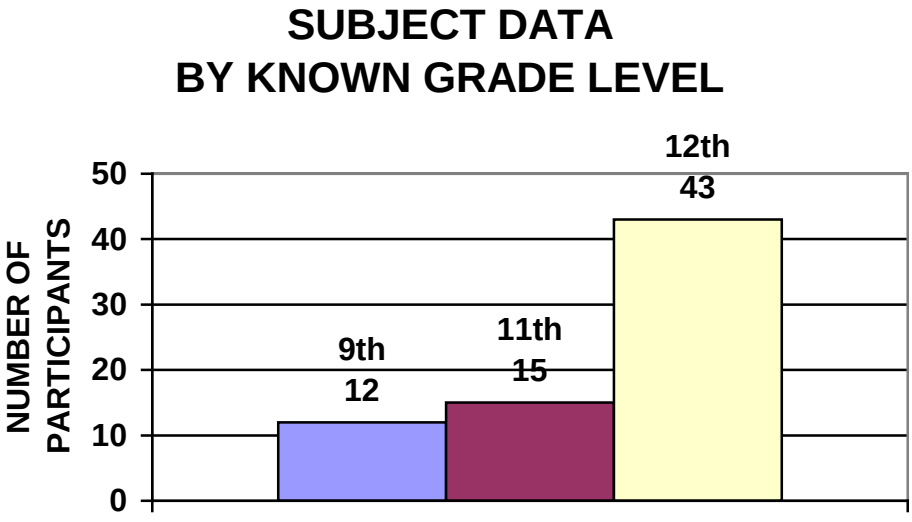


TABLE 6:



APPENDIX E

Test # _____

PRE-TEST/POST-TEST

I am in grade: 9 10 11 12
I am a male female

1. Pocahontas was Powhatan's favorite daughter	TRUE	FALSE	I DON'T KNOW
2. It is known that Pocahontas saved John Smith's life	***TRUE***	***FALSE***	***I DON'T KNOW***
3. It is known that Pocahontas & John Smith were attracted to each other	TRUE	FALSE	I DON'T KNOW
4. Pocahontas married Kocoum	***TRUE***	***FALSE***	***I DON'T KNOW***
5. Sacagawea led Lewis & Clark during the Corps of Discovery	TRUE	FALSE	I DON'T KNOW
6. Sacagawea did little to contribute to the Lewis & Clark expedition	***TRUE***	***FALSE***	***I DON'T KNOW***
7. Sacagawea was a prisoner of a Frenchman who took her on the journey with him	TRUE	FALSE	I DON'T KNOW
8. Indian Princesses are the daughters of Chiefs	***TRUE***	***FALSE***	***I DON'T KNOW***
9. The word "squaw" means "girl child"	TRUE	FALSE	I DON'T KNOW
10. American Indian men did not rape their women	***TRUE***	***FALSE***	***I DON'T KNOW***
11. Homes, crops, and livestock were community property in most tribes	TRUE	FALSE	I DON'T KNOW
12. American Indians did not divorce before the Europeans introduced the concept	***TRUE***	***FALSE***	***I DON'T KNOW***
13. American Indian women had the final say in tribe matters and influenced war	TRUE	FALSE	I DON'T KNOW
14. American Indian women were known for their weavings among the Pueblos	***TRUE***	***FALSE***	***I DON'T KNOW***
15. American Indian women were physicians within the tribe	TRUE	FALSE	I DON'T KNOW

APPENDIX F

TABLE 7:

SUMMARY OF ALL SUBJECTS

count	X_a	X_b	$X_a - X_b$	Sex	Grade
1	2	7	-5	m	12
2	0	14	-14	f	12
3	0	13	-13	m	11
4	0	11	-11	f	11
5	3	9	-6	f	9
6	0	14	-14	m	9
7	1	14	-13	f	9
8	2	10	-8	f	9
9	0	14	-14	m	9
10	0	14	-14	f	9
11	2	13	-11	m	12
12	1	13	-12	f	9
13	0	9	-9	f	9
14	0	14	-14	f	11
15	1	10	-9	m	12
16	1	14	-13	f	11
17	0	13	-13	f	11
18	4	12	-8	m	12
19	0	12	-12	m	12
20	0	13	-13	f	12
21	2	13	-11	f	12
22	1	8	-7	m	9
23	1	8	-7	u	u
24	4	14	-10	m	9
25	1	13	-12	f	9
26	1	11	-10	f	9
27	0	12	-12	f	12
28	2	14	-12	f	12
29	3	11	-8	u	u
30	0	13	-13	m	12
31	4	14	-10	m	12
32	0	13	-13	u	u
33	0	14	-14	f	11
34	0	14	-14	m	12
35	1	12	-11	m	12
36	1	13	-12	f	11
37	2	14	-12	f	11
38	2	8	-6	f	12
39	1	11	-10	u	u

APPENDIX F
continued

TABLE 7:

SUMMARY OF ALL SUBJECTS CONTINUED

40	3	9	-6	u	u
41	0	14	-14	f	12
42	2	13	-11	m	12
43	0	13	-13	f	11
44	2	14	-12	m	12
45	0	14	-14	m	11
46	0	14	-14	f	12
47	2	12	-10	f	12
48	0	6	-6	f	12
49	2	12	-10	m	12
50	1	13	-12	m	12
51	0	14	-14	f	11
52	1	12	-11	m	12
53	1	13	-12	m	12
54	2	14	-12	f	11
55	6	14	-8	m	12
56	0	14	-14	f	11
57	1	13	-12	f	12
58	7	12	-5	m	12
59	0	13	-13	m	12
60	2	10	-8	m	12
61	1	11	-10	m	12
62	2	11	-9	f	12
63	2	12	-10	m	12
64	3	13	-10	m	12
65	3	13	-10	f	12
66	1	14	-13	f	12
67	2	13	-11	m	12
68	0	12	-12	m	11
69	0	11	-11	f	12
70	2	8	-6	f	12
71	1	12	-11	f	12
72	0	14	-14	m	12
73	0	14	-14	f	12
74	2	12	-10	u	u
75	1	11	-10	u	u
76	5	14	-9	u	u
77	0	13	-13	u	12
78	1	11	-10	m	11
t=78	1.294872	12.24359	-10.9487		

APPENDIX G

TABLE 8:

VassarStats Printable Report
t-Test for Correlated Samples

Mon May 2 21:49:38 EDT 2005

Values entered:

count	X_a	X_b	$X_a - X_b$
1	2	7	-5
2	0	14	-14
3	0	13	-13
4	0	11	-11
5	3	9	-6
6	0	14	-14
7	1	14	-13
8	2	10	-8
9	0	14	-14
10	0	14	-14
11	2	13	-11
12	1	13	-12
13	0	9	-9
14	0	14	-14
15	1	10	-9
16	1	14	-13
17	0	13	-13
18	4	12	-8
19	0	12	-12
20	0	13	-13
21	2	13	-11
22	1	8	-7
23	1	8	-7
24	4	14	-10
25	1	13	-12
26	1	11	-10
27	0	12	-12
28	2	14	-12
29	3	11	-8
30	0	13	-13
31	4	14	-10
32	0	13	-13
33	0	14	-14
34	0	14	-14
35	1	12	-11
36	1	13	-12
37	2	14	-12
38	2	8	-6
39	1	11	-10
40	3	9	-6
41	0	14	-14
42	2	13	-11
43	0	13	-13
44	2	14	-12
45	0	14	-14
46	0	14	-14
47	2	12	-10
48	0	6	-6
49	2	12	-10
50	1	13	-12
51	0	14	-14
52	1	12	-11
53	1	13	-12
54	2	14	-12
55	6	14	-8
56	0	14	-14
57	1	13	-12
58	7	12	-5
59	0	13	-13
60	2	10	-8
61	1	11	-10
62	2	11	-9
63	2	12	-10
64	3	13	-10
65	3	13	-10
66	1	14	-13
67	2	13	-11
68	0	12	-12
69	0	11	-11
70	2	8	-6
71	1	12	-11
72	0	14	-14
73	0	14	-14
74	2	12	-10
75	1	11	-10
76	5	14	-9
77	0	13	-13
78	1	11	-10

Summary Values

Values	X_a	X_b	$X_a - X_b$
n	78	78	78
sum	101	955	-854
mean	1.2949	12.2436	-10.9487
sum_sq	295	11981	9836
SS	164.2179	288.3718	485.7949
variance	2.1327	3.7451	6.309
st. dev.	1.4604	1.9352	2.5118

Variances and standard deviations are calculated with denominator = n-1.

$Mean_A - Mean_B$	t	df
-10.9487	-38.5	77

P		
	one-tailed	<.0001
	two-tailed	<.0001

APPENDIX H

MASTERS RESEARCH
PARENT PERMISSION FORM

April 7, 2005

Dear Parent or Guardian:

I am Jessica Attardo-Maryott and I am currently a student teacher at (rural Pennsylvania high school). I have been working with the Sociology and American Government classes in collaboration with (cooperating teacher).

I am conducting a study and research on Native American History for my Masters. As part of that research, I would ask to include your child in a one class period lesson on Native American History. This would include a pre-test, presentation of information, and a post-test to assess their acquired knowledge. Their scores will be kept anonymous and are solely used to show the value of the educational session as well as an increase in your child's knowledge.

I ask for your permission to include your child in the experience. If you agree to have your child included for this purpose, please complete the information below and return it to school with your child.

If you have any questions, you may contact me via email at attardoj@mansfield.edu or at (rural Pennsylvania high school) through (cooperating teacher).

Sincerely,

Ms. Jessica Attardo-Maryott – Mansfield University

(cooperating teacher) – Rural Pennsylvania high school

I give permission for my child _____ to be included in the Native American History research project. I understand that I may withdraw my permission for this activity at any time.

_____ _____

Date Parent or Guardian Signature

APPENDIX I

AMERICAN INDIAN WOMEN LESSON PLAN

Native American Women	
Description:	The following lesson plan includes a one-day lesson plan on Native American Women and their roles in history.
Subject:	Content Areas

Standards		
Standards:	**PA-SS.G.7.3.9.B**	__Explain the human characteristics of places and regions by their cultural characteristics: Ethnicity of people at national levels (e. g., customs, celebrations, languages, religions); Culture distribution (e. g., ethnic enclaves and neighborhoods)
	PA-SS.G.7.3.9.C	__Explain the human characteristics of places and regions by their settlement characteristics: Current and past settlement patterns in Pennsylvania and the United States; Forces that have re- shaped modern settlement patterns (e. g., central city decline, suburbanization, the development of transport systems); Internal structure of cities (e. g., manufacturing zones, inner and outer suburbs, the location of infrastructure)
	PA-SS.G.7.3.9.D	__Explain the human characteristics of places and regions by their economic activities: Spatial distribution of economic activities in Pennsylvania and the United States (e. g., patterns of agriculture, forestry, mining, retailing, manufacturing, services); Factors that shape spatial patterns of economic activity both nationally and internationally (e. g., comparative advantage in; Forces for cultural convergence (e. g., the diffusion of foods, fashions, religions, language)
	PA-SS.G.7.3.9.E	__Explain the human characteristics of places and regions by their political activities: Spatial pattern of political units in the United States; Geographic factors that affect decisions made in the United States (e. g., territorial expansion, boundary delineation, allocation of natural resources); Political and public policies that affect geography (e. g., open space, urban development) (e. g., the information economy, business globalization, the development of off- shore activities);

	Effects of changes and movements in factors of production (e. g., resources, labor, capital)
PA-SS.G.7.3.12.D	__Analyze the significance of human activity in shaping places and regions by their economic characteristics: Changes in spatial distribution of economic activities at the global scale (e. g., patterns of agriculture, forestry, mining, retailing, manufacturing, services); Forces that are reshaping business.
PA-SS.G.7.3.12.E	__Analyze the significance of human activity in shaping places and regions by their political characteristics:; Spatial pattern of political units in the global system; Role of new political alliances on the international level (e. g., multinational organizations, worker's unions, United Nations' organizations); Impact of political conflicts (e. g., secession, fragmentation, insurgencies, invasions)
PA-SS.H.8.1.9.A	__Analyze chronological thinking; Difference between past, present and future; Sequential order of historical narrative; Data presented in time lines; Continuity and change; Context for events
PA-SS.H.8.1.9.B	__Analyze and interpret historical sources; Literal meaning of historical passages; Data in historical and contemporary maps, graphs, and tables; Different historical perspectives; Data from maps, graphs and tables; Visual data presented in historical evidence
PA-SS.H.8.1.9.C	__Analyze the fundamentals of historical interpretation; Fact versus opinion; Reasons/ causes for multiple points of view; Illustrations in historical documents and stories; Cause and result
PA-SS.H.8.1.9.D	__Analyze and interpret historical research; Historical event (time and place); Facts, folklore and fiction; Historical questions; Primary sources; Secondary sources; Conclusions (e. g., History Day projects, mock trials, speeches); Credibility of evidence; Author or source of historical narratives' points of view; Central issue
PA-SS.H.8.1.12.A	__Evaluate chronological thinking; Sequential order of historical narrative; Continuity and change; Context for events
PA-SS.H.8.1.12.B	__Synthesize and evaluate historical sources; Literal meaning of a historical passages; Data in historical and contemporary maps, graphs and tables; Different historical perspectives; Data presented in maps, graphs and tables; Visual data presented in historical evidence
PA-SS.H.8.1.12.C	__Evaluate historical interpretation of events; Impact of opinions on the perception of facts; Issues and problems

	in the past; Multiple points of view; Illustrations in historical stories and sources; Connection of cause and result.
PA-SS.H.8.1.12.D	__Synthesize historical research; Historical event (time and place); Facts, folklore and fiction; Historical questions; Primary sources; Secondary sources; Conclusions (e. g., Senior Projects, research papers, debates); Credibility of evidence
PA-SS.H.8.3.9.A	__Identify and analyze the political and cultural contributions of individuals and groups to United States history from 1787 to 1914; Political Leaders (e. g., Daniel Webster, Abraham Lincoln, Andrew Johnson); Military Leaders (e. g., Andrew Jackson, Robert E. Lee, Ulysses S. Grant); Cultural and Commercial Leaders (e. g., Jane Addams, Jacob Riis, Booker T. Washington); Innovators and Reformers (e. g., Alexander G. Bell, Frances E. Willard, Frederick Douglass)
PA-SS.H.8.3.9.B	__Identify and analyze primary documents, material artifacts and historic sites important in United States history from 1787 to 1914; Documents (e. g., Fugitive Slave Law, Treaty of Guadalupe Hidalgo, Emancipation Proclamation); 19 th Century Writings and Communications (e. g., Stowe's Uncle Tom's Cabin, Brown's 'Washed by Blood, Key's Star Spangled Banner); Historic Places (e. g., The Alamo,
PA-SS.H.8.3.9.D	__Identify and analyze conflict and cooperation among social groups and organizations in United States history from 1787 to 1914; Domestic Instability (e. g., wartime confiscation of private property, abolitionist movement, Reconstruction); Ethnic and Racial Relations (e. g., Cherokee Trail of Tears, slavery and the Underground Railroad, draft riots); Labor Relations (e. g., female and child labor, trade unionism, strike breakers); Immigration and Migration (e. g., Manifest Destiny, eastern and southern European immigration, Chinese Exclusion Act); Military Conflicts (e. g., Civil War, conflicts with Native Americans, Spanish- American War)
PA-SS.H.8.4.12.B	__Evaluate historical documents, material artifacts and historic sites important to world history since 1450: Documents, Writings and Oral Traditions (e. g., Declaration of the International Conference on Sanctions Against South Africa; Monroe Doctrine, Communist Manifesto, Luther's Ninety- five Theses); Artifacts, Architecture and Historic Places (e. g., Robben Island, New York World Trade Center, Hiroshima Ground Zero Memorial,.
PA-	__Evaluate how conflict and cooperation among social

	SS.H.8.4.12.D	groups and organizations impacted world history from 1450 to Present in Africa, Americas, Asia and Europe; Domestic Instability; Ethnic and Racial Relations; Labor Relations; Immigration and Migration; Military Conflicts

Resources

Resources:

Please see Masters research bibliography for the twenty-nine resources used to develop this plan.

Details

Objectives:

1. This lesson will clarify and correct several misconceptions regarding the roles of American Indian women in history. Specifically, the lesson will address the roles of Pocahontas, Sacagawea, tribal roles of women, and popularly accepted myths.

2. Students will apply the information that is presented to them as they successfully complete the administered post-test.

3. Students will integrate the information they learn about American Indian women and their new skills on evaluating the validity of resources into their ongoing investigation and educational experiences.

4. Students will significantly increase their knowledge and understanding regarding the realistic roles of American Indian women and the falsehoods perpetuated by the media, textbooks, and other resources previously considered reliable.

Rationales:

Students (and adults) tend to take information received for granted, assuming that it is accurate. This lesson will correct long-standing myths regarding the roles of famous American Indian women, as well as clarify for students the realistic roles of women in American Indian tribes. It is vital for students to learn how to evaluate resources and history. This lesson will encourage students to reconsider information presented to them as well as teach them how to think and research critically.

Standards:

Please review the above listed P.S.S.A. standards that will be addressed within this lesson plan.

Procedures:	Based upon my Masters research, the following steps are to be utilized: 1. If students are participating in the assessment portion of this lesson, require that students obtain parental permission to participate in the assessment. If students are eighteen years or older, allow for them to provide their own consent. 2. Conduct a Pre-Test of existing knowledge of your students. 3. Present lesson according to the PowerPoint presentation on American Indian Women. 4. Conduct a Post-Test with students, to determine the extent of newly acquired information and understanding.
Materials:	Materials necessary for this lesson include: 1. Parental/Subject consent form 2. PowerPoint presentation and access to necessary technology. 3. Pre and Post-Test assessments.
Assessments:	Students will be assessed both before and after this lesson. The Pre-Test and Post-Test contain the same questions, in order to truly assess whether new information was gained during the lesson. The student assessments will be "True", "False", and "I Don't Know". The rationale is that students must be given the opportunity to admit they do not know the information. Forcing them to choose between only "True" or "False" may cause a false correct answer in both the Pre-Test and Post-Test assessments. In addition, the statistical significance of the student scores will be assessed utilizing VassarStats, a statistical website available through Vassar College.