



Teaching Guide

SEGMENT 2, WEBISODE 8

Please note: Each segment in this Webisode has its own Teaching Guide



Segment Overview



Let's Discuss

Conflict between Native Americans—who had hunted buffalo on the Great Plains for generations—and new settlers—who wanted to farm the plains—led to decades of broken treaties and bloodshed. Ultimately, this clash of two very different cultures would end in disaster for Native Americans. The Plains Indians, who depended on the buffalo for food, clothing and shelter, saw their livelihood vanish as white settlers encroached on their lands and sport hunters nearly eradicated roaming buffalo herds.

Official government responses to the “Indian problem” included confining, Americanizing, and annihilating Native Americans. With the discovery of gold in the Black Hills, prospectors poured onto the Sioux’s sacred lands, which had been promised as a perpetual home in yet another broken treaty. In retaliation, angry warriors raided and harassed white settlements. General George Custer attacked Sioux Chief Crazy Horse and his warriors at the Little Bighorn River (or as the Indians called it, the Greasy Grass River). The massacre of Custer’s entire command—over two hundred and fifty men—echoes forever in the American consciousness and is based as much on misconception and myth as on fact. Although Crazy Horse, a brilliant tactician and brave fighter, triumphed, he would eventually lose the war.

Teacher Directions

1. Students, in small teams, discuss the following questions.
 - Why were American settlers and Native tribes unable to share the land?
 - Why were buffalo important to Plains Indians?
 - Why did Native Americans hate the “iron horses”?
 - What happened at Little Bighorn?
2. Make sure students understand the following points in discussing the questions.

The lifestyles of the Native Americans and the white settlers were not compatible in many ways. The two cultures were in direct conflict with each other because both groups wanted to use the same land in different ways. Settlers wanted to farm the land, while native tribes were nomadic hunters who depended on large, roving herds of buffalo for survival. The two cultures were mutually incompatible. Native Americans hated the railroads because they encroached on their hunting lands, frightened away buffalo, and brought more white settlers. Also, white passengers would shoot down

Let's Discuss, Cont.



buffalo herds from train windows for sport. At the Little Bighorn, Sioux Chief Crazy Horse massacred the attacking soldiers under General George Armstrong Custer. Although Crazy Horse won this battle, his victory produced a fierce backlash that led to the near annihilation of his people.

Teacher Directions

1. Using *Reconstruction and Reform*, Book 7 of Joy Hakim's *A History of US* series or other resources, students read about the sources of contention between the white and native cultures.
2. Distribute the Student Sheet: *Cultures in Conflict*. Working with teammates, students record the sources of conflict between white and native cultures. A representative from each team reports the points of conflict to the class.
3. Engage the students in a discussion of the "Indian problem," the role and attitude of the United States government toward the Native Americans, the action of the United States Army against the tribes, and the attempt to Americanize the Indians.
4. Distribute one copy of the Student Sheets: *Visions and Voices* to each team. Students read the quotations (*Voices*) of Indians who lived in the late 1800s and analyze the photographs (*Visions*). Based on these documents, each team lists the ways in which westward expansion affected the Native Americans.
5. Teams share their findings with the class. Facilitate a discussion of the impact of westward expansion on the Native Americans based on the Student Sheets.

Note to the Teacher: Additional information, including a timeline, can be found on page 88 of *Reconstruction and Reform*.

6. Make sure students include in their discussion the following effects of westward expansion on Native Americans.
 - Loss of natural resources, including the buffalo
 - Loss of homelands, hunting grounds, and sacred land
 - Confinement on reservations
 - Forbidding the practice of their religions
 - Spread of disease
 - Loss of traditional dress and customs
 - Hunger and starvation
7. Students respond by writing a poem or essay about the conflict between the two cultures.



What do you
Think?



Moving Toward
Freedom



Connections

Teacher Directions

Students discuss the following questions in their teams.

- How would you have solved the cultural conflict between American settlers and native tribes in the late 1800s?
- Do you think that cultural conflict exists in America today? In your opinion, what lessons from the past will help us solve cultural conflicts today?

Teacher Directions

Show the Transparency: *General Store*. Students examine the photograph closely. Discuss the following questions as a class.

- What benefits do these people of both white and Indian cultures enjoy from their close association?
- What problems or difficulties might arise?
- How could cooperation between these two cultures move America toward freedom?

Teacher Directions

Use the following activities with your students.

Science/Geography — The Native Americans were promised land west of the 95th meridian. Students review longitude and latitude and use a map to locate the 95th meridian and the areas promised to the Native Americans.

Library — Students research the leaders, traditions, and customs of the Plains Indians, especially the Sioux. Students compare a Plains tribe and another Native American or ethnic culture.

Technology/Library — Students research the modern Native American and his or her lifestyle today. What connections can they identify between past events and present circumstances?

Language Arts — Students write brief essays to answer one or more of the following questions:

- What if Custer had won at Little Big Horn?
- What if the Indians had not been forced onto reservations and had kept their lands in the Plains States?

Art/Library — Students view the works of artists such as Tompkins Harrison Matteson, and the Native American portraits of George Catlin.

Native American Visions

Apaches Arrive at Carlisle



National Archives

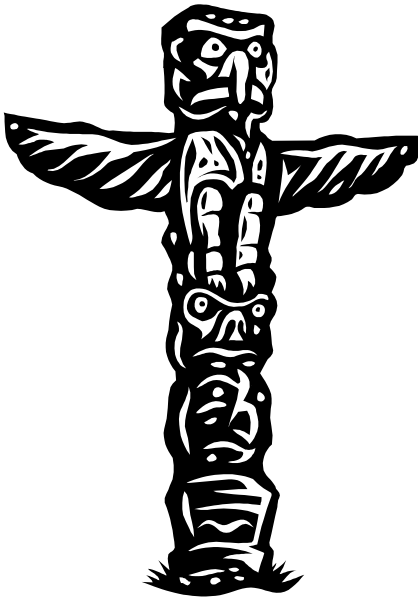
Chiricahua Apaches arrive at the Carlisle, Pennsylvania
Indian School

Native American Voices

"The white man has been the chief obstacle in the way of Indian civilization. The benevolent measures attempted by the government...have been (ruined) ... by the agencies employed to carry them out. The soldiers, sent for their protection...carried...disease into their midst. The agent appointed to be their friend and counselor, business manager, and the ... (giver) of government bounties, frequently went among them only to enrich himself in the shortest possible time, at the cost of the Indians...and spend ...government money with the (worst)...result."

Donehogawa or Ely Samuel Parker
Seneca chief, appointed Commissioner of Indian Affairs in
1868

From Virginia Irving Armstrong, *I Have Spoken*
(New York: Pocket Books, 1972), p. 109-110.



"Your people make big talk, and sometimes make war, if an Indian kills a white man's ox to keep his wife and children from starving. What do you think my people ought to say when they see their buffalo killed by your race when you are not hungry?"

A Cheyenne chief

From Joy Hakim, *Reconstruction and Reform*
(New York: Oxford University Press, 1994), p.
81.

Native American Visions

Americanized Indians



National Archives

Chiracahua Apaches after four months at the Carlisle, Pennsylvania Indian School

Native American Voices

“The buffalo is our money.... Just as it makes a white man’s heart feel to have his money carried away, so it makes us feel to see others killing and stealing our buffaloes, which are our cattle given to us by the Great Father above to provide us means to eat and means to get things to wear.”

Chief Kicking Bird of the Kiowas

From Joy Hakim, *Reconstruction and Reform*
(New York: Oxford University Press, 1994), p 82.



“We had buffalo for food, and their hides for clothing and for our tepees. We preferred hunting to a life of idleness on the reservation, where we were driven against our will. At times we did not get enough to eat, and we were not allowed to leave the reservation to hunt. We preferred our own way of living. We were no expense to the government. All we wanted was peace and to be left alone. Soldiers were sent out in the winter, who destroyed our villages.”

Crazy Horse, Sioux Leader

From Joy Hakim, *Reconstruction and Reform*
(New York: Oxford University Press, 1994), p. 85.

Native American Visions

Buffalo Hides



National Archives

Rath and Wright's buffalo hide yard with 40,000 hides

Native American Voices

"You have driven away our game and our means of livelihood out of the country, until now we have nothing left that is valuable except the hills that you ask us to give up.... The earth is full of minerals of all kinds, and on the earth, the ground is covered with forests of heavy pine, and when we give these up to the Great Father we know that we give up the last thing that is valuable either to us or the white people."

Wanigi Ska (White Ghost)



"We have been broken up and moved six times. We have been despoiled of our property. We thought when we moved across the Missouri River and had paid for our homes in Kansas we were safe. But in a few years the white man wanted our country. We had schools for our children and churches where we listened to the same gospel the white man listens to. The white man came into our country from Missouri. And drove our cattle and horses away and if our people followed them they were killed. We try to forget these things. But we would not forget that the white man brought us the blessed gospel of Christ. The Christian hope. This more than pays for all we have suffered."

Chief Charles Journeycake

From Virginia Irving Armstrong, *I Have Spoken*
(New York: Pocket Books, 1972), p. 148.

Native American Visions

Arapaho Camp



National Archives

Arapaho Indians drying buffalo meat in their camp

Native American Voices

"We never did the white man any harm; we don't intend to.... We are willing to be friends with the white man.... The buffalo are diminishing fast. The antelope, that were plenty a few years ago, they are now thin. When they shall all die we shall be hungry; we shall want something to eat, and we will be compelled to come into the fort. Your young men must not fire at us; whenever they see us they fire, and we fire on them."

Tonkahaska (Tall Bull) to
General Winfield Scott Hancock



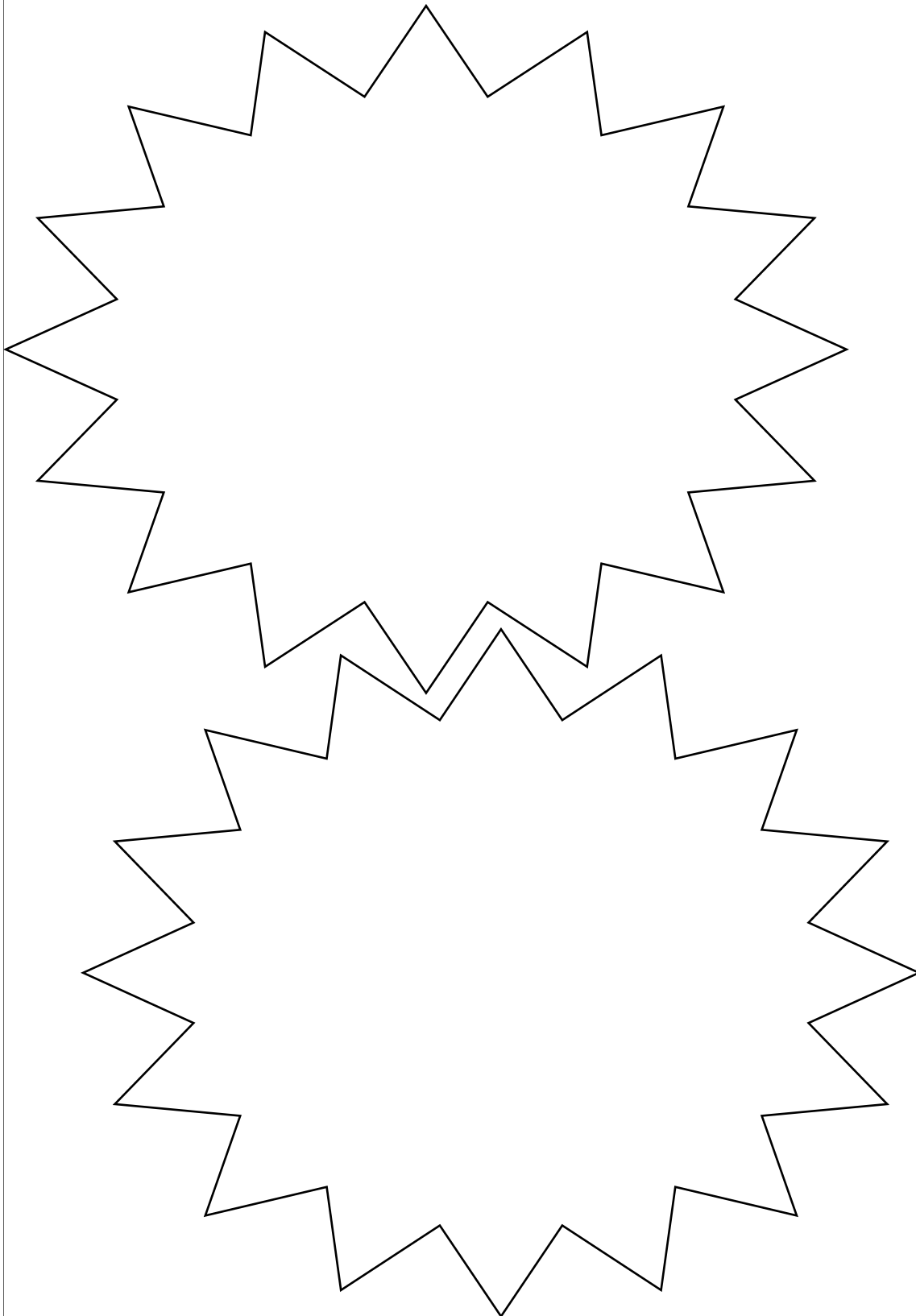
"My people, before the white man came you were happy. You had many buffalo to eat and tall grass for your ponies—you could come and go like the wind.

When it grew cold you could journey to the valleys of the south, where healing springs are; and when it grew warm, you could return to the mountains of the north. The white man came. He dug up the bones of our mother, the earth. He tore her bosom with steel. He built big trails and put iron horses on them. He fought you and beat you, and put you in barren places where a horned toad would die. He said you must stay there; you must not go hunt in the mountains."

Wovoka to his followers

From Virginia Irving Armstrong, *I Have Spoken*
(New York: Pocket Books, 1972), p. 150.

Cultures in Conflict



General Store



National Archives