

# code talker

a Novel About the  
Navajo Marines  
of World War II

By Joseph Bruchac

Model Teaching Unit for  
English Language Arts  
Middle School Level  
with  
Montana English Language  
Arts and Literacy Standards







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*A Novel About the Navajo Marines of World War Two*

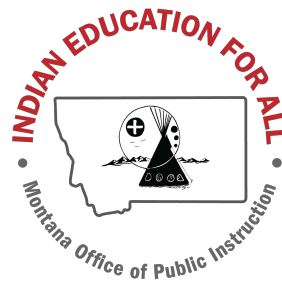
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Standards

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## Anchor Text

Bruchac, James. *Code Talker: A Novel About the Navajo Marines of World War Two*. New York: Dial Books, 2005.

### Teacher Tip

Using the anchor text, *Code Talker*, teachers can feature culturally relevant historical fiction while integrating specific, rich, non-fiction selections. Students will ask and answer Text-Dependent Questions and will identify and define vocabulary from the cross-content areas. Students will also build knowledge independently by evaluating specific claims in the anchor text and in additional non-fiction resources. They will use this knowledge to deepen their understanding of the impacts of federal boarding school policy, American Indians' participation in World War II, and the value of American Indian languages.

### Recommended Companion Texts and Teacher Resources

Several of the daily activities incorporate short, non-fiction, online texts or maps. These are listed according to their corresponding Chapter in *Code Talker* and can be printed in advance or viewed online. Three additional non-fiction resources for use in the classroom are included in the Appendix. **See Resources/Materials section.**

*Check with your librarian to see if the resources are already in your school's library. If not, they may be ordered through interlibrary loan. Schools may use Indian Education for All funds to support the purchase of these books:*

Bruchac, Joseph. *Navajo Long Walk*. Washington D.C.: National Geographic Society, 2002. This book will be used as a reference source in the classroom and in conjunction with a few specific daily assignments.

Archuleta, Margaret L., Brenda J. Child, and Ktsianina Lomawaima, eds. *Away from Home: American Boarding School Experiences, 1879-2000*. Phoenix: Heard Museum, 2000.

Holm, Tom. "Code Talkers and Warriors: Native Americans and World War II." *Landmark Events in Native American History*. Series Editor: Paul C. Rosier. New York: Chelsea House Publishing, 2007.

*Native Words, Native Warriors* (online companion material for NMAI exhibit on code talkers), National Museum of the American Indian: [Chapter 4: Code Talking intelligency and Bravery](#)

### Fast Facts

<b>Genre</b>	Fiction
<b>Suggested Grade Level</b>	Grades 6 – 8; applicable and adaptable for 9-12.
<b>Tribe</b>	Navajo
<b>Place</b>	Navajo Indian Reservation, WWII Pacific Islands Theater
<b>Time</b>	1939-1945

## **Overview**

### **Suggested Timeline**

This unit is organized into 20 segments for instruction which can be adapted to accommodate instructional time, student age, and ability. Learning activities include daily reading assignments; guided class discussions; mapping activities; vocabulary-building exercises; a code-making/decoding activity; individual journal responses; and a culminating independent project. The individual and collaborative assignments, discussions, and writing activities address content integration, facilitate critical thinking skills, and encourage student engagement with the themes, concepts, and topics addressed in this unit.

### **Teaching and Learning Objectives**

1. Montana Common Core Standards (For specific standards, see Appendix A).
2. *Essential Understandings Regarding Montana Indians* (See Appendix B).
3. Through a close reading of the assigned texts, students will
  - Explore individual and collective tribal identities (past and present);
  - Analyze the role of culture (as expressed through language, ceremonies, storytelling, worldview) in shaping an individual's values and behaviors;
  - Learn about the impacts of federal Indian policies on American Indians lives and cultures;
  - Examine the dual functions of boarding schools—as educational institutions and as a form of cultural oppression;
  - Understand the importance of indigenous languages as an essential aspect of culture and identity;
  - Discover the integral and heroic role of American Indian code talkers to the United States' military success in WWII;
  - Identify the personal qualities required of a code talker, such as intelligence and courage;
  - Recognize different types of racism and analyze the impacts on individuals and on groups of people;
  - Develop greater appreciation for cultural diversity in the United States and increase student understanding of how culture, worldview, and experiences inform people's perspectives on historical and current events;
  - Read, compare, and contrast non-fiction literature and informational texts with the anchor text to increase their understanding of the historical events and perspectives addressed in Bruchac's *Code Talker*; and
  - Develop critical thinking and analytical reading skills as well as the ability to express themselves succinctly and persuasively verbally and in writing.

**A Montana librarian's observations about *Code Talker: A Novel About the Navajo Marines of World War II*:** *Students are drawn to human-interest stories about World War Two, so this story caught their attention. Students enjoyed talking about secret codes during the war, and they found it fascinating that an ancient language could befuddle the Germans. There was also a lot of talk about the preservation of Indian languages and why that is so important -- beyond using those languages as code.*

## About the Author

This biographical information is reprinted with generous permission from Joseph Bruchac (March 2014) and can also be found on his website at [www.josephbruchac.com/bruchac\\_biography.html](http://www.josephbruchac.com/bruchac_biography.html).

### Joseph Bruchac - Storyteller and Writer

Joseph Bruchac's writing draws on the land of his Abenaki ancestry in the Adirondack Mountain foothills. Although his American Indian heritage is only one part of an ethnic background that includes Slovak and English blood, those Native roots are the ones by which he has been most nourished. He, his younger sister Margaret, and his two grown sons, James and Jesse, continue to work extensively in projects involving the preservation of Abenaki culture, language and traditional Native skills, including performing traditional and contemporary Abenaki music with the Dawnland Singers.

He holds a B.A. from Cornell University, an M.A. in Literature and Creative Writing from Syracuse, and a Ph.D. in Comparative Literature from the Union Institute of Ohio. His work as an educator includes eight years of directing a college program for Skidmore College inside a maximum security prison. He has edited a number of highly praised anthologies of contemporary poetry and fiction, including *Songs from this Earth on Turtle's Back*, *Breaking Silence* (winner of an American Book Award), and *Returning the Gift*. His poems, articles, and stories have appeared in over 500 publications, from *American Poetry Review*, *Cricket*, and *Aboriginal Voices* to *National Geographic*, *Parabola* and *Smithsonian Magazine*. He has authored more than 70 books for adults and children, including *The First Strawberries*, *Keepers of the Earth* (co-authored with Michael Caduto), *Tell Me a Tale*, *When the Chenoo Howls* (co-authored with his son, James), his autobiography *Bowman's Store* and such novels as *Dawn Land*, *The Waters Between*, *Arrow Over the Door*, and *The Heart of a Chief*. Forthcoming titles include *Squanto's Journey* (Harcourt), a picture book, *Sacajawea* (Harcourt), a historical novel, *Crazy Horse's Vision* (Lee & Low), a picture book, and *Pushing Up The Sky* (Dial), a collection of plays for children. His honors include a Rockefeller Humanities fellowship, a National Endowment for the Arts Writing Fellowship for Poetry, the Cherokee Nation Prose Award, the Knickerbocker Award, the Hope S. Dean Award for Notable Achievement in Children's Literature, and both the 1998 Writer of the Year Award and the 1998 Storyteller of the Year Award from the Wordcraft Circle of Native Writers and Storytellers. In 1999, he received the Lifetime Achievement Award from the Native Writers Circle of the Americas.

As a professional teller of the traditional tales of the Adirondacks and the Native peoples of the Northeastern Woodlands, Joe Bruchac has performed widely in Europe and throughout the United States from Florida to Hawaii and has been featured at such events as the British Storytelling Festival and the National Storytelling Festival in Jonesboro, Tennessee. He has been a storyteller-in-residence for Native American organizations and schools throughout the continent, including the Institute of Alaska Native Arts and the Onondaga Nation School. He discusses Native culture and his books and does storytelling programs at dozens of elementary and secondary schools each year as a visiting author.

## Text Summary

As a boy, Navajo tribal member Ned Begay attends an American-run boarding school, where he discovers that speaking the Navajo (Diné) language is forbidden. Students who are caught speaking it are punished, and in time some lose their ability to speak Navajo. While learning English and excelling in school, Begay determines to never forget his native language. Later, he and other young Navajo men are recruited by the Marines to become code talkers charged with sending secret messages in Navajo during World War II. Ned Begay demonstrates that adherence to his culture—including the Navajo language, values, spirituality, and worldview—gives him the strength and courage to fulfill his duties as a code talker while simultaneously inspiring him to pass these cultural traditions on to younger generations.



## **Rationale for Reading *Code Talker* and for Teaching this Unit**

*Code Talker* brings to light important historical events through the life of a fictional character, Ned Begay. From his boyhood in the security of traditional Navajo culture to his boarding school experiences of cultural oppression and through the challenges of his military career as a WWII code talker, Ned recognizes the necessity of maintaining his cultural values, native language, and Navajo identity. He employs strategies of personal development that allow him to expand his identity as an American while not losing his identity as a Navajo man. Indeed, he discovers that it is his adherence to Navajo values and his love for his culture that enable him to embrace his role as an American code talker and face his military obligations with courage and commitment.

Although *Code Talker* is a work of fiction, the author grounds it in accurate historical and cultural information about the Navajo tribe, the impacts of federal Indian policies and practices on the Navajo people, and the key role American Indian languages played in World War II. Montana students will benefit from reading this book by gaining a better understanding of the interrelation between historical events, colonialist practices, cultural oppression, cultural survival, and individual and collective identities. The main character grapples with difficult choices, historical grievances, and seemingly divided loyalties, and yet discovers that he does not have to discard what is essential and valuable in himself (his Navajo identity) in order to serve the country that once tried to destroy his people. *Code Talker* presents a positive look at multi-cultural identity development while not ignoring the long-lasting, negative consequences that colonialism has had on indigenous peoples.

By reading, discussing, and analyzing *Code Talker* and the related non-fiction texts in this unit, students can look at a specific historical situation through the eyes and experiences of someone outside their own culture. This exercise enables students to discover the importance of diverse perspectives, cultures, and worldviews for understanding current and historical events and builds their empathy for the experiences of people who are different from themselves. In turn, developing empathy allows students to gain a deeper understanding of the complex and overlapping histories of the United States and the indigenous people whose lives have been affected by its expansion. Students will be better prepared to examine local and national histories from multiple perspectives, to identify parallels and differences between perspectives, and to come to terms with conflicting cultures, clashing value systems, and differing points of view. Reading and studying texts that challenge students to look at historical events in greater detail and from the particular perspective of American Indian people allows students to break down stereotypes while challenging inaccuracies and misassumptions.

This unit addresses several important issues regarding American Indians that are often overlooked in literature studies. Many of these issues apply to the experiences of Montana's American Indians as well as to the Navajo people featured in this unit. Justification for studying *Code Talker* and for teaching this unit includes the following compelling rationale:

- a. The expansion of the United States into the southwest created additional conflicts between indigenous groups, Mexican colonists, and American settlers, often with tragic consequences for the indigenous inhabitants.
- b. The forced march of the Navajo people (the Long Walk) and their subsequent imprisonment in Bosque Redondo remains a profoundly disturbing event in American and tribal history and has had lasting impacts on Navajo people. (*Essential Understanding 5 indicates the importance of studying the short- and long-term impacts of federal Indian policy periods, including Removal.*)
- c. The federal policy that forced indigenous children to attend boarding schools stripped many

young people of their cultures and languages. The net results for many boarding school children were the fragmentation of their identities and a disconnection from their heritage, families, and communities. Nonetheless, some Native children managed to hold fast to their culture, values, and languages and integrated these aspects of identity with those that were taught by their white teachers. Code Talker exemplifies this challenge and demonstrates one man's successful integration of both cultures. *(Again, this subject links to Essential Understanding 5 and the Boarding School era.)*

- d. Despite American oppression of indigenous peoples, a disproportionately high number of American Indians have served (and continue to serve) voluntarily in the U.S. military with great loyalty, pride, and courage. Indeed, one reason for the passage of the American Indian Citizenship Act in 1924 – an act of Congress that unilaterally made all American-born indigenous people citizens of the United States—was the high rate of voluntary and exemplary military participation by tribal members during WWI.
- e. American Indians can embrace a dual identity as Americans and as Indians; they do not have to forfeit their culture or native identities to be American citizens, and each individual negotiates his or her own identity. *(Essential Understanding 2: There is great diversity among individuals within any tribe.)*
- f. The participation of American Indians, including the Navajo, Hopi, Comanche, Lakota, Apsáalooke, and Cheyenne, as code talkers during WWII enabled the Allied Forces to turn the tide in the war and, eventually, to prevail over their enemies.
- g. Many American Indians who fought in WWII and in subsequent wars have observed similarities between their own experiences and/or physical appearances and those of the enemies they are fighting. Occasionally, American Indian soldiers were killed in the line of duty by other Americans who mistook them for enemy soldiers. American Indians' perspectives on combat and on the justifications for war may be different than those of white American veterans.
- h. Historical trauma—whether rooted in colonialism, racism, or war—creates long-lasting damage that contributes to cultural and personal fragmentation, substance abuse, and hardships. In Code Talker, Bruchac addresses these issues without perpetuating a negative stereotype of American Indian men, but instead deliberately emphasizing the positive, healthy choices of its main character. This approach allows students to grasp the concept of historical trauma while respecting the courage and strength it takes for an individual (or a community) to rise above such damage.
- i. Through the narration of Ned Begay, Bruchac reveals much about Navajo culture and spirituality, offering students a chance to learn about a specific tribe, its customs, and its values in a manner that is respectful and authentic. Students can then gain the ability to recognize and to appreciate cultural differences between tribes and can begin to correct prior misassumptions that “all Indians” or “all tribes” are alike. *(Essential Understanding 1: There is great diversity among tribal nations. Essential Understanding 3: Ideologies, traditions, beliefs, and spirituality persist through a system of oral traditions.)*

*Students need to understand their historical roots and how events shape the past, present, and future of the world. In developing these insights, students must know what life was like in the past and how things change and develop over time. Students gain historical understanding through inquiry of history by researching and interpreting historical events affecting personal, local, tribal, Montana, United States, and world history.*

**Montana Social Studies Content Standard 4 Rationale**

### **Critical Shifts to Meet Common Core Standards**

The unit employs a variety of reading and analysis strategies, including Close Reading of fictional and informational texts, gathering further evidence from primary and secondary sources, and building on individual student understandings, inferences, and world connections. It includes the following critical shifts to the Common Core Standards:

1. Regular practice with complex text and its academic language.
2. Reading, writing, and speaking grounded in evidence from text, both literary and informational.
3. Building knowledge through content-rich nonfiction.

**For Montana's ELA standards by grade level or by strand, go to**  
<http://opi.mt.gov/Educators/Teaching-Learning/K-12-Content-Standards-Revision>

## **Resources/Materials (including Working Definitions)**

### **Appendices**

Appendix A: Grades 6-12 College and Career Readiness Anchor Standards

Appendix B: Essential Understandings Regarding Montana Indians

Appendix C: Montana Content Standards for Social Studies & World Languages

Appendix D: Vocabulary List by Chapter for Code Talker.

Appendix E: News Article on Dr. Ken Ryan

Appendix F: Transcript of the Radio Broadcast of Emperor Hirohito's 1945 Speech

Appendix G: Barney Old Coyote (Obituary)

Appendix H: Assessment Rubric for *Code Talker Independent Research Projects*

**Computer(s) and internet:** These are necessary for viewing online content and for completing online mapping activities related to some of the daily lessons in this unit. A projector will be needed for viewing as a class.

**Additional digital resources:** Non-fiction essays, articles, images, and one audio recording are listed in the daily units according to when they will be utilized. Some of these resources will need to be printed in advance or made available to read during class; others are for students to read in conjunction with journal assignments.

**Additional Books:** See *“Recommended Companion Texts and Resource”* (above) for list of helpful resources.

**Maps:** The maps used in this unit are online, digital maps; wall maps could be used in conjunction with or instead of the digital maps. A projector will be needed to view maps together. (See “Mapping” in Strategies section.)

**Journals:** for each student. Use for vocabulary, written responses to daily work, and independent assignments.

**Working Definitions List:** See *below*.

### **Working Definitions**

**R.CCR.4**

The following preliminary definitions of culture, worldview, and perspective will help students as they gain familiarity with these terms and work towards refining their understanding as this unit progresses.

**CULTURE:** Culture includes systems of language, governance, politics, economics, religion and ceremony, education, defense, behavior, and group identity. It also includes ways of manipulating space and time and giving them meaning, and the creation and expression of values.

**WORLDVIEW:** Worldview is the overarching theory that one uses to make sense of the world. It is the way a person interpret objects and events (such as time, space, happiness, well-being, what is good, what is important, what is sacred, what is real). Worldview is informed by one’s culture, family, and life experiences.

**PERSPECTIVE:** Perspective is one’s own understanding of an event or situation (based on how a person experiences that event) and is often influenced by one’s culture and worldview. Essential Understanding 6 states, “History is a story most often related through the subjective experience of the



teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.”

## **Strategies**

Several teaching and learning strategies are utilized in this unit to maximize student engagement with its resources, themes, and topics. These strategies include classroom discussions incorporating Text-Dependent Questions and Close Reading techniques, Visual Thinking Strategies for analyzing imagery, mapping activities, a Word Wall for vocabulary building, individual journal assignments, and a culminating activity based in independent student work. Each of these strategies and activities is described in greater detail below.

### **Strategy 1: Text-Dependent Questions for Close Reading**

Common Core standards stress that students should “gather evidence, knowledge and insight” as they read. With that goal in mind, text-dependent questions and close reading strategies should be utilized throughout this unit to enhance student comprehension and stimulate critical thinking. Each daily lesson lists (by Chapter, by page) several relevant themes, topics, and phrases that should be used as prompts for creating text-dependent questions and for generating discussion.

The following list is a short guide to text-dependent questions. It is extracted from <http://achievethecore.org/page/46/complete-guide-to-creating-text-dependent-questions-detail-pg> :

#### **Creating Text-Dependent Questions for Close Analytic Reading of Texts**

An effective set of text-dependent questions delves systematically into a text to guide students in extracting the key meanings or ideas found there. They typically begin by exploring specific words, details, and arguments and then move on to examine the impact of those specifics on the text as a whole. Along the way, text-dependent questions target academic vocabulary and specific sentence structures as critical focus points for gaining comprehension. While there is no set process for generating a complete and coherent body of text-dependent questions for a text, the following process is a good guide that can serve to generate a core series of questions for close reading of any given text.

##### *Step One: Identify the Core Understandings and Key Ideas of the Text*

As in any good reverse engineering or “backwards design” process, teachers should start by identifying the key insights they want students to understand from the text. Keeping one eye on the major points being made is crucial for fashioning an overarching set of successful questions and is critical for creating an appropriate culminating assignment.

##### *Step Two: Start Small to Build Confidence*

The opening questions should be ones that help orient students to the text and should be sufficiently straightforward so that students can readily answer them. Once students gain confidence, they will be prepared to tackle more difficult questions.

##### *Step Three: Target Vocabulary and Text Structure*

Locate key text structures and the most powerful academic words in the text that are connected to the key ideas and understandings, and craft questions that illuminate these connections.

#### Step Four: Tackle Tough Sections Head-on

Find the sections of the text that will present the greatest difficulty, and craft questions that support students in mastering these sections. (These could be sections with difficult syntax, particularly dense information, tricky transitions, or places that offer a variety of possible inferences.)

#### Step Five: Create Coherent Sequences of Text-Dependent Questions

The sequence of questions should not be random but should build toward more coherent understanding and analysis to ensure that students learn to stay focused on the text in order to bring them to a gradual understanding of its meaning.

#### Step Six: Identify the Standards That Are Being Addressed

Take stock of what standards are being addressed in the series of questions, and decide if any other standards are suited to being a focus for this text. If so, form additional questions that exercise those standards.

#### Step Seven: Create the Culminating Assessment

Develop a culminating activity around the key ideas or understandings identified earlier that reflects (a) mastery of one or more of the standards, (b) involves writing, and (c) is structured to be completed by students independently.

### **Strategy 2: Using Visual Art with the Text**

#### **Guidelines for Viewing Art using Visual Thinking Strategies (VTS)**

**Use Visual Thinking Strategies for viewing all the images. If you are not familiar with this process, the following website features a useful introductory video, <http://www.vtshome.org/>.** In VTS discussions, teachers support student growth by facilitating discussions of carefully selected works of visual art, maps, diagrams, etc. This ensures that students will respond to specific questions with elaboration and detail via comments that contribute to the topic, text, or issue under discussion.

Teachers will ask three open-ended questions:

1. What is happening in this image?
2. What do you see that makes you say that?
3. What more can we find?

Teachers will use three facilitation techniques:

1. Paraphrase comments neutrally.
2. Point at the area being discussed.
3. Link and frame student comments.

Students will perform the following tasks:

1. Look carefully at works of art.
2. Talk about what they observe.
3. Back up ideas with evidence.
4. Listen to and consider the views of others.
5. Discuss multiple possible interpretations.

### **Strategy 3: Mapping**

Mapping is an important strategy for conceptualizing what is read and for relating a fictional work, such as *Code Talker*, to actual historical events, places, and people. Use the suggested WWII maps to identify and locate geographical places mentioned in *Code Talker*, including tribal lands, the main powers involved in WWII, and islands where Ned Begay served in the Pacific. Students should initially locate these places on the WWII-era maps, then use National Geographic's mapmaker interactive to build a virtual map and to track Ned Begay's journey from Dinetah to the islands in the Pacific where during W W II. National Geographic's mapmaker interactive is easy to use and can be saved by bookmarking it. It allows students to place location markers in chronological order, create travel lines connecting one location to the next, and measure distances between locations. (See National Geographic mapmaker site, listed below, for further instructions.)

**National Geographic's Mapmaker Interactive.** After referring to WWII-era maps for accuracy, use this online resource to make a virtual map (which can be saved in your bookmarks) and to plot the various locations referred to in *Code Talker*: <https://mapmaker.nationalgeographic.org/>

**Maps of World.** This map is useful for locating Allied and Axis powers, location of countries during WWII: <https://www.mapsofworld.com/world-maps/world-war-ii-map.html>

**Guadalcanal Map:** Use the detailed map at <http://ww2days.com/fierce-naval-battle-off-guadalcanal-2.html> (This map is in the public domain and can be printed.)

**1942 Asia and Adjacent Areas, expandable, detailed map.** This is the best map for zooming in on islands in the Pacific and seeing them in relation to Japan, Hawaii, etc.: <https://www.natgeomaps.com/hm-1942-asia-and-adjacent-areas>

**Code Talker maps from National Museum of the American Indian.** These maps are also useful for identifying specific locations in the Pacific, but they require more steps for viewing clearly. Two ways to view the Pacific Islands maps from NMAI:

1. Go to [Native Words, Native Warriors](#)
2. Scroll down to maps.

**An encyclopedia** in your school library or online might be a useful reference for students to learn more about the locations in *Code Talker*. Remember that not all national boundaries were the same during WWII as they are today. This resource could be especially useful when comparing 1940s Japan to the Navajo reservation at that same time (population sizes, land mass, etc.).

**To enhance students' geographical understanding, assist them in finding photographic images** online of the various locations mentioned in *Code Talker* (particularly the Navajo Reservation, Guadalcanal, Okinawa, and Iwo Jima). Teacher supervision is necessary, as some photographs of the war may be quite disturbing. Photographs that show landscapes and native inhabitants, as well as military deployments, can be used to compare with the narrator's descriptions of these places in *Code Talker* by using text-dependent questions and gathering evidence from the text to support observations.

#### **Strategy 4: Vocabulary Word Wall**

See **Appendix D** for list of vocabulary terms by Chapter. Each week, or in conjunction with daily lesson, designate a few students whose task it will be to define the set or sets of words that correspond to the Chapter(s) being read. (The teacher can alternate students on vocabulary detail and those whose task it is to add new geographical locations to the online or classroom map.)

**At the beginning of each class period**, students on vocabulary detail will report the definitions to the class and then add them to the Word Wall. Terms and definitions should be organized by Chapter. Other students should write the words and definitions in their journals.

If the Word Wall is a white board or has limited space, you can erase it at the end of each week. However, a bulletin board or wall space where students can build a Word Wall to last throughout the unit is preferable.

Later in this unit, students will use Navajo words to create short, coded messages. They will then decode each other's messages. These messages, too, can be posted to the Word Wall so that all students can examine them.

#### **Strategy 5: Journal Activity**

Each daily lesson in this unit contains a specific journal assignment. Some of these assignments require reading additional, short non-fiction texts, but most derive from the corresponding daily Chapter in *Code Talker*. Daily journal writing for this unit engage students in deep comprehension of the text and vocabulary, promote an ongoing reflection on the character (Ned) and his experiences within a cultural context, and will facilitate understanding of tribally specific perspectives of American Indians. These journal assignments create a safe writing situation so that students may freely express individual thoughts, reevaluate their assumptions,



and allow their perceptions and thought processes to evolve. The length of each journal entry should be sufficient to address the topic(s) thoroughly, succinctly, and thoughtfully. (*Writing Standards Grades 6, 7, 8; Standard 3.d: "Use precise words and phrases, relevant descriptive details and sensory language to convey experiences and events."*)

Journal writings and expectations can be reviewed daily and revisited as writing assignments are completed. Before starting a new Chapter, follow up on the prior journal assignment with student discussions by facilitating students' opportunities to express their own ideas clearly and then to build on another's ideas in a respectful and thoughtful manner. Encourage ongoing inquiry into the themes, topics, and events that the texts bring to light. These conversations contribute to individual student reflection and understanding, as each student should acknowledge new information expressed by others and, when warranted, should modify his or her own views (SL.1.a-d).

As the unit progresses, individual journal entries may be selected by the student for task, purpose, audience towards published writing or speaking (W.6-8.4, 5; SL.6-8.6). The teacher should review journal writings weekly with feedback/comments and a formative check to ensure ongoing activity and understanding. However, the overarching goal of these journal writing assignments is to promote the individual freedom of student expression and self-reflection as the student grapples with the themes, topics, and events central to this unit.

Review proper citation processes prior to the initial journal assignment, so that all students know how to "write sentences in their own words, not copy" to avoid plagiarism (W.8). If students need to cite a published work in a journal entry, the expectation will be to cite it according to an acceptable academic format.

### **Strategy 6: Culminating Activity based in Independent Work**

As a culminating activity for this unit, students will create an independent project that reinforces key ideas and understandings gleaned from the text and that demonstrates their understanding of the learning objectives. This culminating activity includes guided, independent research, the creation of individual posters which students will then present to the class or other chosen audience, and a peer assessment using an assessment rubric.

### **Assessment**

#### **Process to Check for Understanding:**

- ✓ Assign work meeting grade level expectations, incorporating the CCR Standards for Language, Reading (Literature & Informational), Writing, Speaking Listening, and/or extended research topics.
- ✓ Align journal assignments (group or individual) to the above standards and integrate specific research topics, citations, and personal reflections/arguments/opinions. Check journal entries frequently to ensure that students are completing the work as it is assigned.
- ✓ Monitor students' range of conversation and collaboration with diverse partners to assess their progress in building on one another's ideas and expressing their own ideas clearly and persuasively (SL.CCR 1.). Pay specific attention to the Text-Dependent Questions, Close Reading (comprehension), and Essential Questions, as well as Essential Understandings Regarding Montana Indians and specific standard objectives. Students should draw inferences, rethink ideas, analyze different points-of-view,

ask further questions, provide evidence to support statements, and *demonstrate the ability to walk in someone else's shoes with heartfelt empathy*.

### **Formative and Summative Assessments**

- ✓ Individual and collaborative contributions to the Word Wall, including vocabulary, definitions, and codes; individual and collaborative contributions to mapping activities.
- ✓ Significant and meaningful participation in classroom discussions; demonstrated respectful listening; demonstrated ability to express ideas verbally and to consider differing points-of-view; presentation of information, findings, and supporting evidence so that listeners can follow the line of reasoning and the organization, development, and style appropriate to task, purpose, and audience;
- ✓ Demonstrated student understanding of the important contributions of American Indian code talkers in World War II and the value of indigenous languages to cultural identity;
- ✓ Thorough completion of all student journal assignments. Written work would should reveal each student's ability to express his or her ideas clearly and persuasively while considering differing points-of-view, providing evidence for one's own stance, and addressing thoughtfully the assigned topics.
- ✓ Culminating poster activity based on independent research. Peer assessment rubric provided. (See Appendix H.)

## **Day-to-Day Plan**

### **Introduction: Setting the Stage with Historical Context and Geography**

**RH.6-8.2,7; RI.6.7**

Preparing and presenting historical and geographical **background knowledge** before reading *Code Talker* will help students to understand more fully the world circumstances that affect the main character's life and form the context for the novel. Maps and video will need to be projected so all students can view them or individual computers accessible to students.

**Briefly explore what students know about past and present military participation.** Talk about what a veteran is. Students may know veterans (family, friends, or community members) and may want to talk about them. These connections are relevant as they may reveal the relevance of this story to students and could influence students' perspectives on military service, war, and veterans themselves.

**Review the time frame of World War II:** In Europe 1939-1945; U.S. participation 1941-1945.

**Use Maps of World to locate relevant WWII geographical places:** <https://www.mapsofworld.com/world-maps/world-war-ii-map.html>

Have students find (perhaps with help) locations of the primary Allied (Great Britain, France, United States, Russia, etc.) and primary Axis (Germany, Italy, Japan) powers in 1942. Also locate the Pacific theater (South Pacific islands, like Solomon Islands, etc.) where much of this story takes place, plus where fighting was occurring in Europe and North Africa. This will give students a sense of the geography relevant to the story's historical context. Let students know they will be mapping specific locations as the unit progresses.

**Introduce students to the Navajo Tribe and locate the Navajo Indian Reservation on a map.**

Official Site of the Navajo Nation <https://www.navajo-nsn.gov/history>. (This site also contains information about Navajo Code Talkers.) Locate Navajo reservation on U.S. map. Review *Essential Understanding 4* regarding reservations aloud with students. (See Appendix B.)

Provide background information on code talkers. In preparation to reading the book, *Code Talker*, allow students to explore and watch short video clips on the National Museum of the American Indian website, link (unknown) . (Students can revisit this site later to integrate and evaluate content presented in text, graphs, maps and other images.) **See specifically:** 'Locations Served in World War II' at [link](#)

**Additional useful resource on code talkers in WWII:** Chronology of World War II in *Code Talkers and Warriors*; or *Native Americans and World War II*, pp. 147-151.

**Author's Note, Dedication, and Foreword**

**R.CCR.4, 6; SL.1-4; MCCS.W.3.a; W.CCR.4; WL.7.3**

**Read *Code Talker* Author's Note**, (pages 215-224) with students to gain insight into (a) who the author, Joseph Bruchac, is; (b) why he wrote this book; (c) why his goal is sharing "the importance of respecting other languages and cultures;" and (d) how he expresses "the beauty of peace and understanding" and the "pain and confusion of war" through the character, Ned Begay. Discuss author's point and purpose. (Students will reconsider this information at the end of the unit and will reassess their responses to it [R.CCR.6].)

**Prompts for text-dependent questions and discussion:**

p216 – Bruchac states that one of his intentions in writing *Code Talker* is to dispel the misconception that Navajos are “warlike.” Did he achieve this goal? Students should explain and back up their answers with information from the book.

p218 – Why did many military personnel think Indian code talkers were scouts? Discuss the challenges of code talkers having to keep their work a secret.

p220 – Another of Bruchac’s reasons for writing *Code Talker* was to demonstrate the vital importance of indigenous languages. Did he succeed? What are students’ responses?

### **Essential Questions:**

- Why does the author claim that it is important for students to respect other languages and cultures?
- How does, or how might, an American Indian student (or, for that matter, any student who speaks more than one language) find this claim to be of personal value?
- How did code talkers reveal one important aspect of indigenous languages to a nation that had previously sought to extinguish these languages?

**Review Essential Understandings 2, 3, 5, and 6 (in Appendix B) with students** in order to reinforce the diversity among tribes and between individual American Indians and to inform students that every tribe has its own culture, language, and history. American Indian perspectives on historical events often differ from “dominant” American perspectives on those events. Grasping these concepts is essential to comprehending the perspectives and historical events presented in *Code Talker*.

**Explain Word Wall activity to students.** (See full description in “Strategies” section, above.) Have students begin this activity by discussing the definitions of **CULTURE, WORLDVIEW, and PERSPECTIVE**. (See “Working Definitions” at the end of the Strategies section.) Write these definitions on the board where weekly Word Wall definitions will be kept. Students should copy the terms and definitions into their journals and definitions can be expanded as class discussion refines, revises, or enhances these definitions.

**Read the Dedication and the Foreword (“Listen, My Grandchildren, p1-3.).** Explain the meaning of figurative language and how it is used to create the role of the audience. (*Students are the grandchildren; who is speaking as the grandfather?*) Explain the role of the narrator and/or characters (MCCS.W.3.a).

### **Discuss:**

- What is the first thing students are curious about?
- To whom is the book dedicated?
- What claims are made in this dedication? What is meant by “in proportion to their population”?
- Who is the audience for this story?
- How do students interpret the word “grandchildren” as it is used in the text?
- Who is the “grandfather”? How does the narrator let the “grandchildren” he is speaking to know he is part of the U.S. Marines?
- What question would you ask the author about why the story’s narrator calls the readers “grandchildren?” (R.CCR.4)
- How does the narrator compare Nihimá to the United States (WL 7.3)?





*Iwo Jima, 1945. Photo by Joe Rosenthal.*

*Dr. Ken Ryan, the cultural historian of the Assiniboine & Sioux Tribes of Fort Peck, accepted the Code Talker Congressional Gold Medal on behalf of the Fort Peck Tribes.*

**Explain Journal activity (generally) to students.** Provide an overview of the on-going journal activities. There will be journal assignments for every daily unit (in addition to vocabulary terms). Some of the journal assignments will require additional reading of short non-fiction texts that will need to be printed in advance or viewed online. Show students examples how to cite information and sources properly. Remind students to date their journal assignments and to indicate journal entry number of each one as well. (For more on Journal activities, see “Strategies” section, above.)

**Student Journal Entry #1:** After writing the working definitions of culture, worldview, and perspective in their journals, students should write one paragraph or more considering how culture, worldview, and perspective help shape an individual person’s identity.

**Student Journal Entry #2:** Respond to the question: How is language an important part of culture? Of identity? (Students might not have much to say about these topics at the beginning of this unit. However, by the end of this unit, they should have a more sophisticated understanding of the interrelatedness of language, culture, and identity.)

**Assign Chapter One reading.**

**Assign vocabulary for Chapter One** to the students on vocabulary detail. (See Appendix D for vocabulary list by Chapter.) At the end of each Chapter lesson, assign new vocabulary terms for the next Chapter.

## **Chapter 1: Sent Away**

**R.CCR.1-4, 6-9; RL.7.9.a-b; SS 3.5; W.CCR.4; WL.7.3**

**Tasks to be complete every day:** *Before beginning each daily lesson*, allow students to converse briefly about their previous journal entries. Also, students on vocabulary detail should add words and definitions to Word Wall. All students should copy these definitions into their journals. *During class*, students should add any geographical sites to the map using mapmaker (see Mapping in Strategies, above). *At the end of each lesson*, assign the next day’s vocabulary and reading assignments.

**Explain what a literary device is** (e.g., figurative language, analogy, allusion, diction, dialogue, description, imagery). Together, identify specific examples of literary devices in Chapter One and discuss their effects.

**Prompts for text-dependent questions and discussion:**

p8 – Ned’s “purpose” for going to school (according to uncle)

p8 – “Our Navajo language is sacred and beautiful.”

p11 – Ned’s promise – why is it important?

**Together, discuss the story** Kíi Yashi’s uncle tells him about his great-grandfather when the Americans came and “drove our people into exile” and “sent us on the Long Walk.” What was the Long Walk according to the *Code Talker* text?

Beginning in the 1830s, the United States instituted a policy to remove tribes from their ancestral lands. Most of the tribal nations affected by Removal were Eastern tribes (Delaware, Choctaw, Cherokee, Chickasaw, etc.) who were relocated west of the Mississippi. Removal continued during the Indian Wars, when some Western tribes viewed as “hostile” (enemies) to the U.S. were forcibly removed and marched under military escort to distant reservations or even prison facilities. Many indigenous (Native) people died during these marches, at the relocation site, or in attempts to escape and return to their homelands. For example, in the late 1870s, the Northern Cheyenne were removed from Montana to Oklahoma where many died of disease and exhaustion.

**View the painting from Navajo Long Walk** (*non-fiction, also by Bruchac*), pages 28-29, and discuss, using VTS.

**Read together “The Fearing Time”** (pp. 17-32) from, *Navajo Long Walk*. This reference supports understanding of the geographic location of the Long Walk and the historical situations surrounding the Long Walk (W.CCR.4; WL.7.3, integration of non-fiction text). Facilitate open-ended questions and allow students to make inferences and draw conclusions through discussion about the possible impacts the Long Walk may have had then, now, and on future Navajo generations.

**View online the routes of the Long Walk** (some include very brief historical descriptions):

Information on the Long Walk with maps: <https://americanindian.si.edu/nk360/navajo/long-walk/long-walk.cshtml>

The Navajo Long Walk: <https://peopleofonefire.com/the-navajo-long-walk/>

The Navajo Long Walk from Fort Defiance to Bosque Redondo: <https://www.intermountainhistories.org/items/show/191>

**Together, compare and contrast** how *Code Talker* and *Navajo Long Walk* (as well as any online sources you used) describe the Navajo Long Walk. Determine whether the author’s use of fiction about the Long Walk in *Code Talker* alters the history of the Navajo Long Walk. Facilitate students’ discussion about how to assess the quality of information—e.g., primary or secondary sources, point of view and embedded values of the author. (RL.7.9: Compare and contrast a fictional portrayal of a time, a place, or a character to a historical account of the same period as a means of understanding how authors of fiction use or alter history. Include texts that contain portrayals and/or accounts by and about American Indians.)

**Student Journal Entry #3:** Compare the distance of the Navajo Long Walk to a similar distance between two Montana towns on a Montana map (SS 3.5 - scale). Describe in your own words how this distance and the walking conditions (terrain, forced march, weather, etc.) affected the Navajo people who made this journey. Students may use the painting by Shonto Begay from *Navajo Long Walk* (pp.28-29) or other resources (such as

historical photographs, available online) to inform their viewpoint and should cite any such references used. Which book—*Code Talker* (fiction) or *The Navajo Long Walk* (non-fiction)—provides the most informative details about the Long Walk? List and describe the evidence that supports your choice.

## **Chapter 2: Boarding School; Chapter 3: To Be Forgotten**

**R.CCR.1, 4; R.CCR.6, 8, 9; W.6-8.3.d**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 2**

p13 – Navajo students wear their best clothes to school (jewelry, moccasins, hair done nicely) – What is significant about this? What was school's response? Discuss cultural conflicts.

p13-15 – “remembered our manners” – What examples does he give (several)? How are these similar to or different from American behavioral norms?

p16 – “White people expect you to look into their eyes.” Cultural contrasts. Reactions of Navajo students in the novel.

p.16 – Navajo students' first impression of Jacob Benally. Why did they have this impression?

p.18 – Principal O'Sullivan's opinions of Navajo language and people.

#### **Chapter 3**

p19-20 – How were students transformed? Why? How did this make them feel? What happened to their clothing and jewelry? Discuss.

p 21 – “No one is ever given the name of someone who has died.”

p22 – Origins of the name Begay; discuss name changes and cultural oppression.

**Explore the impacts of boarding school on real American Indians** to compare it with the account in *Code Talker*.

View the four short interviews of Montana Indians who attended boarding school: <http://montanatribes.org/eu-5-federal-policy/>

Then read about boarding schools at [link](#). To access the information, click on the tab titled “Boarding Schools.” Discuss the “Reflection and Discussion Questions” posted at the end of the page.

**Discuss student reactions/responses to these videos and information** and to the information Joseph Bruchac includes in his novel about Ned's boarding school experience. Ask students to cite evidence from the text that supports their conclusions (R.CCR.6-9).

**Review the meaning of “descriptive details” and “sensory language,”** providing examples. Then, explain the importance of using such techniques in writing to prepare students for their journal assignment. (*Writing, Grades 6-8.3.d: “Use precise words and phrases, relevant descriptive details and sensory language to convey experiences and events.”*)

**Student Journal Entry #4:** How might you feel if someone told you your language was “no good, of no use at all” and that everything you knew and believed about your family and culture “had to be forgotten” (*Code Talker*, p. 18)? How would you and your family feel about your name being changed to a foreign name? Write your response and explain why you would feel that way. Are your feelings similar to or different from Ned's? What evidence from the text shows Ned's point-of-view?

Optional extension activity:

**If time, discuss the Navajo clan system**, which is still used in traditional Navajo communities today. For more information see the Navajo Code Talkers Association website at <https://navajocodetalkers.org/?s=navajo+clan+system>. **Link this learning activity to Montana's tribes** by learning about the Crow tribe's kinship system, which is similar to the Navajo clan system. See "Crow Kinship," p. 26 in *The Apsáalooke (Crow Indians) of Montana: A Tribal Histories Teacher's Guide*. (This book has been sent to your school library by the Montana OPI.)

## **Chapter 4: Tradition is the Enemy of Progress**

**R.CCR.4; W.6-8.4**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Prompts for text-dependent questions and discussion:**

### **Chapter 4**

p23 – "Progress" (title) What is progress? In whose minds does boarding school means progress? How might Navajo (or other tribes) describe boarding school? (Teacher can offer the term "assimilation" and discuss the opposing perspectives on the notion of progress.)

p24 – "Tradition" Define. Discuss the use of term "enemy" to describe tradition. In what way is Ned's sacred language seen as an enemy of progress?

p25 – Children beaten with sticks by O'Sullivan. Navajo reactions. Implied cultural differences. How did Ned find comfort after being punished for speaking Navajo?

p26 – "stubborn in ways the teacher could not see" What did narrator mean by this? How did Ned hide his stubbornness?

p26 – Ashamed. (Discuss shame.)

p29 – Ned's goal. What is it? Why is this goal? Do you think he will achieve it?

p30 – How is high school different from elementary?

p31-32 – What happened in Japan? Navajo response to this event. Discuss. What values are implied?

**Teacher Tip:** Prior to European arrival on this continent, 500 to 1,000 distinct (different) languages were spoken by the indigenous people of North America. Today, some of these languages are extinct, many are spoken by only a few people, but a few are still spoken by many tribal members.

**Student Journal Entry #5:** Explain how the practice of forbidding the use of indigenous/Indian languages in boarding schools for many years could be linked to the difficulty of keeping American Indian languages alive today. How might parents and grandparents have felt when they could not teach their children their ancestral language? How might children who had been taught to be ashamed of their own languages have felt when they heard their parents and grandparents speaking it? Use descriptive language to convey your thoughts.



## **Chapter 5: High School; Chapter 6: Sneak Attack    R.CCR.1; CCR.L.6-8.1-3; SL.CCR.3; CCR.W.2,5**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 5**

p34 – Americanism. What does Americanism mean as it is used in this book?

p34 – “liberties and benefits” What liberties and benefits might students have as a citizen, student, etc.? At the time when this story takes place, did all Americans have the same liberties and benefits?

p34 – Navajo resolution. Why did Ned think the resolution so important that he carried a copy with him?

#### **Chapter 6**

p 36 – “ignorant, useless, savage” – Meanings. Discuss racism/prejudice.

p36 – dunce cap (define). How did boy feel? What does he wonder? Discuss.

**Discuss two good things** that were available in Ned’s high school. What challenges did Ned experience? What choice did he make and why?

**Together, identify and discuss** what happened in Ned’s world on December 5 and December 7, 1941. (Teacher may need to provide more information on Germany and Japan.)

**Together, compare the geographic size of Japan** to the Navajo Reservation, as well as the population of each. Cite the evidence from the text that suggests how Ned may have felt about this comparison.

Note: The Navajo Tribal Council Resolution on Americanism is an actual quote from a June, 1940, Navajo Tribal Council meeting. Joseph Bruchac cites the non-fiction book, *The Navajo Code Talkers*, (p 226) by Doris A. Paul.

**Student Journal Entry #5:** Use context cues (SL.CCR.3) to determine why the narrator, “grandfather,” said on page 34: “Strong words outlast the paper they are written upon.” What does this mean?

## **Chapter 7: Navajos Wanted; Chapter 8: New Recruits W.CCR.1, 7, 8; R.CCR.1-10; I.CCR.3, 8, 9; SS 2.5; SS 4.4; SS 6.2**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 7**

p42 – Truth vs. deception. Why does Ned obey his parents? (Values implied.)

#### **Chapter 8**

p49 – How did being Navajo prepare Ned (and other recruits) for the military? Cite evidence from text.

p49 – How Ned feels about becoming a Marine. What were his expectations?

**In groups, discuss several reasons** why Navajo men did not know how far away Pearl Harbor was. Also, name the primary Axis powers and locate them on the WWII maps.

**Together, identify and explore examples** of ways groups of people are often discriminated against. What is discrimination? (Examples)

**Together, identify which paragraph** supports initial discrimination against Indians by the U.S. Armed Forces. When did this change for Navajos? Was it equal for all? Why did it change?

**Teacher Tip:** By 1944, almost 22,000 Native Americans were in the military. By the end of the war, there were 25,000 to 29,000 enrolled Native Americans serving in the U.S. Army, Navy, Marines, and Coast Guard. This was in greater proportion than any other race. Close to 800 Native American women served in the U.S. Armed Forces during World War II. Many American Indians from Montana also served in WWII.

**Read to your class** pages 33-34 from *Code Talkers and Warriors: Native Americans and World War II*.

**As a class, read the Barney Old Coyote obituary (Appendix G)** to learn more about a Montana code talker from the Crow (Apsáalooke) tribe. Students will compare his story to that of Ned Begay to discover more about the actual experiences of American Indians in WWII. (*Students will analyze the interactions between individuals, events within a cultural context, and ideas in a text—e.g. how ideas influence individuals or events, or how individuals influence ideas or events. Students will discover that not all tribes are alike, nor are do all American Indians share the same perspectives, values, cultures, or worldviews. [CCR.I.3, 8; SS 4.4, 4.7; SS 6.2; EU3].*)

**Facilitate a discussion using text-dependent questions:**

- Who was Barney Old Coyote?
- What branch of the military did he participate in? How many years did he serve?
- How was he honored upon returning home? When was he first honored as a code talker?
- How did his service impact and honor his life as a veteran?
- In what services to a U.S. president(s) did Barney play an important role?
- Does any of the information about Barney Old Coyote conflict with other information about him? If so, how? (CCR.I.9)
- In what ways did Barney honor his Crow traditions through the events in which he participated?
- What evidence can you find about how the Crow tribe honors men and women veterans now?

**Student Journal Entry #7:** Compare and contrast the myth of the warrior in *Code Talker* to the non-fiction information about warriors in *Code Talkers and Warriors* and in the article about Barney Old Coyote. What are some similarities and/or differences in the tribal warrior traditions presented in these texts? In the experiences of these particular veterans? How is the fictitious character, Ned Begay, similar to or different from a real code talker, Barney Old Coyote?

## **Chapter 9: The Blessingway**

**R.CCR.7; WL. 1, 3, 4**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Review Essential Understanding 3:** “The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people...” Remind students that each tribe has its own unique beliefs, spiritual traditions, and ceremonies. Today, some (but not all) tribal members practice their ancestral traditions.

**Prompts for text-dependent questions and discussion:**

### **Chapter 9**

p52-53 – Ned’s manners: waits to hear Hosteen’s entire story; “impolite to ask” – cultural traits.

p54-56 – Blessing Way. Purpose, components of ceremony, how Ned felt, etc.

**Teacher Tip:** The Blessingway is a ceremony that continues to be central to Navajo (Diné) beliefs and practices (p. xv). The Blessingway is a ceremony meant to instill peace and to prevent harm (*Navajo Blessing Singer*, p. ix). In *Code Talker*, the ceremony is used to prevent any harm from happening to Ned and to give him the blessings of strength, courage, and protection.

**Together, briefly discuss ceremonies** that families may have now and the purposes of those ceremonies, if appropriate. Review aloud some of the rituals in the Blessingway and why Ned needs this ceremony to prepare him for his journey to the Pacific, using text-dependent questions:

- What specific words make it so strong?
- What are some details which Ned remembers about the ceremony sixty years later?
- How did this give Ned strength?
- What three things did Ned learn in the ceremony that were different from what he learned at boarding school?

**Together, listen to some contemporary Navajo songs** (a Dawn Song, a Beauty Way Song, and a Healing Song) as examples of how traditional American Indian cultures, languages, and values persist today. Students should just listen the *first* time to each song, and then write journal responses as they listen to each song a *second* time.

**Verdell Primeaux (Sioux) and Johnny Mike (Navajo) sing a Healing Song** (in both Lakota and Navajo, two linguistically unrelated languages): <https://www.youtube.com/watch?v=x1uJidwo77s> [3:46]

**Student Journal Entry #8:** Using descriptive and sensory language, students should describe their own impressions of the Dawn Song, the Beauty Way Song, and the Healing Song. How did the songs make them feel? Considering the role of such songs within the Navajo culture, how might the Blessingway songs have given Ned strength? In their response, students should also assess whether or not hearing these songs helped them understand why or how Navajo ceremonial songs were powerful to Ned (R.CCR.7; WL 1, 3, 4).

## **Chapter 10: Boot Camp; Chapter 11: Code School**

**R.CCR.7; CCR.1, 6, 9; W.CCR.4**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Prompts for text-dependent questions and discussion:**

### **Chapter 10**

p58 – Fort Defiance (discuss history of)

p59-60 – irony of sharing

p60 – “You just had to do it.”

p60-61 – cultural clashes (examples of, reactions to)

p60-64 – Ned's actual experience of boot camp vs. his expectations (in Chpt 8). Compare. To what does Ned liken boot camp and why?

p65 – Navajo vs. White reactions to army food. Why do they differ?  
p65-67 – Compare/contrast Ned and Georgia Boy. How are they different? Significance.

## Chapter 11

p 71 – Why is Ned stunned? Discuss. Who are their teachers?

**Discuss larger picture:** The Navajo 29 created codes on their own. How did their status (in terms of importance to the military) compare to how they were viewed when they kids at boarding school?

**Student Journal Entry #9:** Using sensory and descriptive language, compare and contrast the Navajo men's trip to Fort Defiance (in *Code Talker*) with the experience of the Navajo people on the Long Walk. What might a Navajo have been thinking and feeling as he or she took each of these journeys? Are their possible thoughts similar or different or both? How?

**Possible Extension Activity:** Begin a timeline for Ned's travels, either in students' journals or as an online version to be printed after it is completed

## Chapter 12: Learning the Code

CCR.1, 6, 9; W.CCR.4

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class' map. Assign new vocabulary and reading.

### Prompts for text-dependent questions and discussion - Chapter 12 :

p77 – How did Ned feel about their secret duty and how their sacred language would be used? Why?

p78-79 – Discuss what happened when three white men wanted to become code talkers. Why did they fail? What does this imply/suggest about the importance of language fluency?

p81 – Corporal Radant's "compliment" – What does he actually mean? How were Navajo Marines well-prepared to be warriors? Were they tough and determined as Ned saw them?

p81-82 – How Ned felt while training to be a code talker. Why peaceful? Why proud? How does he describe that pride? Students should compare and contrast pride and self-importance, using examples.

p82 – What does Ned do every day? Why?

p83-84 – Navajo version of Marine's hymn. How different? Why? (Cultural views expressed). Do these changes give the Marine Corps Hymn new meaning? Why/why not? Discuss.

**Read aloud** *Code Talkers and Warriors*, Chapter 4, pp. 69-84.

**In pairs, students will demonstrate the work** of code talkers by constructing and translating secret message in Navajo as code talkers may have done during WWII. Messages should be short (5-10 words) and appropriate. Once they are constructed, each pair of students should trade messages with another pair and decode the messages. Then, post the codes and solutions to the Word Wall (W.CCR.4). Use any or all of these resources:

**Online:** <https://americanindian.si.edu/nk360/code-talkers/code-talking/> (Scroll to Constructing the Code.)

**Printed:** code on pages 116-117 in *Code Talkers and Warriors*.

**Navajo Dictionary (can be printed):** <http://www.history.navy.mil/> (Search:Navajo Dictionary)

**Student Journal Entry #10:** Read the following quote from, and write a paragraph explaining how it relates to Ned becoming a code talker:

*“What is important is that all humans be allowed feelings of integrity [goodness] and pride connected with who they are and with whom they identify in order to help them develop the self-esteem and self-confidence that will enhance [strengthen] their learning.” (Essential Understandings Regarding Montana’s Indians, EU2, paragraph 5)*

## Chapter 13: Shipping Out to Hawaii

**R.CCR.1-9; W.CCR.1**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class’s map. Assign new vocabulary and reading.

### Prompts for text-dependent questions and discussion:

#### Chapter 13

p87 – Not one Navajo code talker was ever raised above the rank of Corporal. None are given blue Marine uniforms. Discuss reasons for this (secrecy of their duty, racial preferences by military, etc.) What does Ned mean when he says it is “easy to forget Indians”? Discuss how the author conveys this point.

p88 – What did Ned love to do at boarding school? vs. teacher’s reaction (“foolish little boy”)

p89 – What does Ned do to ensure protection?

p91 – Why did the code talkers know more about what was actually going on in the war than others did?

p93 – What happened when the code talkers broadcast first practice message? (Reactions of other Americans) How do they keep it from happening again?

p93-94 – Compare speed of Navajo code vs. “white code”. Why this might matter to military?

**Together, read and respond to** the Fort Peck Journal news article in Appendix E regarding Assiniboine code talkers (numbers have been added to identify each paragraph).

- According to the article, what evidence explains why Montana code talkers were “forgotten” until recently?
- Is the reasoning from *Code Talker* about being forgotten credible?
- Does the evidence in *Code Talker* support the claims in this newspaper article?
- In what way is the key information emphasized?
- Did the author of *Code Talker* interpret facts that are similar to the facts in this article?
- How did the author of the newspaper article shape how you understand the information?
- Which paragraph uses the words which describe and acknowledge the values of the code talkers?
- What other tribes of Montana were honored?

**Explain:** In addition to the Navajo, there are twenty-five tribes which have been honored with a Congressional Gold Code Talker Medal created by the U.S. Mint.

Use this link to view the tribally specific medals made at the U.S. Mint as a result of the Code Talkers Recognition Act of 2008: [http://www.usmint.gov/mint\\_programs/medals/?action=codeTalkers](http://www.usmint.gov/mint_programs/medals/?action=codeTalkers). Each tribe has a different medal. Students will use the images and information from this site in today’s journal assignment (R.CCR.8; W.CCR.1; CCR.2)



**Student Journal Entry #11:** Choose one tribe from those who were honored in the Code Talkers Recognition Act of 2008. Locate that tribe on a U.S. map and write down the location. View and describe the unique medal. What do the images on each side represent? Write a summary of that tribe's participation as code talkers during World War I and/or World War II. Use evidence you find in the Fort Peck Journal article or on the medals website.

**Chapter 14: The Enemies; Chapter 15: Field Maneuvers; Chapter 16: Bombardment** **R.CCR.6**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Prompts for text-dependent questions and discussion:**

**Chapter 14**

p95-96 – Navajo perspective on death/dead bodies.

p96 – Bushido/Japanese warrior code. Values inherent in this code.

p97 – Sam and Bill's observations of the Japanese prisoners. What did they realize ("our enemies were just human beings")? Discuss what is implied in this statement as it pertains to the book and its context.

**Chapter 15**

p99-100 – How did Navajos survive the training? What joke did Ned play, saying it was "just the Indian way..." vs. what they had actually done (eaten prickly pears)?

p102 – Solomon islanders. How does narrator describe them, feel about them?

p103 – What Ned and Gene do (hands on hearts). Significance of this. Discuss.

**Chapter 16**

108-109 – Problems encountered. Navy vs. Marines.

**Student Journal Entry #12:** How is the statement "When we saw them, we realized that our enemies were just human beings" important and meaningful today in your life and in our world?

**Chapter 17: First Landing; Chapter 18: Bougainville** **W.CCR.4; SS 3.5**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Prompts for text-dependent questions and discussion:**

**Chapter 17**

p119 – Reactions of Solomon Islanders to military happenings/bombings.

**Chapter 18**

p120 – Narrator's description of terrain/topography at Bougainville.

p121 – spits out his malaria pills.

p122 – moccasin game (can research it, compare to hand game, bone game)

p124 – one of the original 29 shot and killed by a Marine. Why?

p125 – Ned's observation of the first Japanese soldier he sees. Comparison.

p126 – Ned's "birthday" – Discuss.

p127-129 – Japanese food rations/booby trapped/waste in war.

p129-130 – why radio operators and code talkers had to keep moving.

p132 – Smitty's duty. Why necessary?

p134 – What Ned does with his combat fatigues. Why? Discuss.

**Discuss in groups** some of the things Ned changed his mind about and things he learned as he went. Name specific skills he needed to survive and do his job as a code talker.

**Map Ned's route in the Pacific** using the maps and resources in the Strategies section under "Mapping." Use the "Additional Resources" listed there to find descriptions and/or photographs of these locations. Compare this information with Ned's descriptions in *Code Talker*. Did Bruchac accurately describe these locations? Explain.

**Student Journal Entry #13:** In Chapter 18 (Bougainville), after reading his letter from home, what does Ned do because he is not able to go home? Write about the event that will take place and tell why Ned takes the action he does. What is he hoping for? How do you think he feels at this time? Draw an illustration that shows Ned's actions and feelings or what you think happened when his family received his package.

### **Chapter 19: Do You Have a Navajo?; Chapter 20: The Next Targets**

**W.CCR.4; CCR.7, 8, 9**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

#### **Prompts for text-dependent questions and discussion:**

##### **Chapter 19**

p 135 – High demand for code talkers. Lack of trust on part of commanders. Discuss.

p135-136 – How Ned saved his squadron and from what. Ironies. Discuss.

p136-137 – What generals wrote about Navajo code talkers. How this made Ned feel. Their comments vs. what he'd been told in boarding school. Compare attitudes.

p138 – What happened to Alex that "could have happened" to Ned?

p138-139 – Discuss Ned's view of Georgia Boy and Smitty: "no longer thought of them as bilagáanaa." Why not?

p139 – Navajo perspective on war: a sickness that must be cured. How is sickness an apt description for war?

p140 – Ned's thoughts on home, family, and being Navajo. Discuss importance of identity and how it brought Ned a sense of safety that helped him survive. (Take time on this topic.)

##### **Chapter 20**

p142 – What happened at Saipan?

p144 – What happened to Japanese civilians (what did they do/why)? Compare the numbers of deaths to the population of your town or county to get a sense of the scale of these deaths.

#### **As a class or in small groups, discuss:**

What tone does the author use to describe how *grandfather* talks about the effects of war on the Navajo code talkers (p. 139)? What are three specific cautions from *grandfather*? What act does Ned perform to balance the worry of war with the Navajo Way?

How does the author describe the terror of war and the suffering of civilians? How did Ned and his fellow Marines use humor to overcome some of their feelings about it.

**Student Journal Entry #13:** Write a paragraph about what happens when people get to know each other. How are respect and appreciation formed? Did you ever think differently about someone after you got to know him or her? Explain.

## **Chapter 21: Guam; Chapter 22: Fatigue**

**CCR.1, 4**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 21**

p147 – What did the Navy do to Guam?

p148-p152 – To what does Ned compare the Japanese? Why?

p154-155 – Compare what happened to Chamorros in WWII to what happened to Navajos in history.

p156-158 – What happens to Charlie Begay? (Author's presentation of this story, technique.)

#### **Chapter 22**

p161 – war fatigue/battle fatigue/spirits exhausted. Discuss enemy sickness (as a spiritual sickness created by physical actions).

p162 – Navajo oral histories. Monster Slayer. What three monsters survive?

p162 – Enemyway Ceremony. Purpose. Discuss it, plus students' thoughts about ceremony.

**Together, find evidence in the text** that illustrates how the author conveys the plight of the Chamorros. What troubled Ned the most? What can you infer about why this troubled him the most? How does the narrator share an insight into overcoming feelings against the Japanese?

**Review what an analogy is.** Together, evaluate the author's use of an analogy between the secondhand tanks (etc.) and the Marines.

**Student Journal Entry #14:** Re-read page 161. What does the narrator mean when he says "our spirits become sick"? How is sickness a useful description of what happens in war? Use evidence from the book to support your conclusions.

## **Chapters 23: Pavavu; Chapter 24: Iwo Jima**

**SS 3.5**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 23**

p166 – Why couldn't code talkers report on kamikaze strikes or show images of dead soldiers? Discuss morale.

p168-169 – Japanese vs. European rules of war and treatment of prisoners. Compare, contrast, discuss. Why did it matter?

p170-171 – Other American Indians in the war. Why were they all called Chief? What does Sam Littlefinger call white soldiers? What was his point in doing so?

p171 – Yei'ii Bicheii – What is it. Discuss songs, significance of.

#### **Chapter 24**

p172-175 – Sennimbari (Discuss.)

**Together, continue to chart Ned's locations** on the Pacific Island map you are creating. Locate specific cause/effect challenges described by Ned as he travels to each area.

**Student Journal Entry #15:** Research and describe one area where Ned is sent (location, topography, population, people, culture, etc.). Use at least three sources. Cite sources.

## **Chapter 25: In Sight of Suribachi; Chapter 26: The Black Beach**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 25**

p177 – Volume and number of bombs. (Have students graph and compare.)

p177 – What happened to U.S. relief food sent to Japan? How does Ned describe this?

p178 – Why Ned doesn't eat his sandwich.

#### **Chapter 26**

p183 – Why does Johnny Manuelito say "glad you performed your ceremony"?

p186 – Memories, especially odors and heat. Use of sensory language to convey meaning.

p186-187 – "Our voices held it together." How? Discuss important role of code talkers.

p 191 – Deaths. Chart and compare. Discuss these in light of Navajo perspective that "all life is sacred" and "war is a sickness."

p 193 – Discuss photo of marines on Iwo Jima. First assent vs. second (famous) photo.

p 194 – Discuss Ira Hayes. His reactions to the photo. Why he drank. Compare with author's information on Ira Hayes in the Foreword.

**Student Journal Entry #16:** Allow students to respond to the events in chapters 21 -26 with personal reactions, thoughts, feelings, and perceptions. After writing their responses, students should assess why they feel the way they do and should identify the cultural and/or personal values and worldview behind their perspectives.

## **Chapter 27: Okinawa; Chapter 28: The Bomb**

**CCR.1.8; CCR. SL.1; SS 2.4, 2.5**

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map. Assign new vocabulary and reading.

**Print a copy of Emperor Hirohito's surrender speech for each student.** (See Appendix F for a transcript.)

### **Prompts for text-dependent questions and discussion:**

#### **Chapter 27**

p196 – Irony of Okinawa (peaceful).

p199 – "This here is love day." What is meant by that?

p200-201 – Ned on Okinawa: "It seemed like it would never end." Why not? How does Ned describe it? Consider trade-offs as mentioned in book.

p201-202 – Thought Police. Discuss who really has power in Japan and how it is exercised.

p204 – "white man's war"—What is meant/implied by this term. Discuss why Ned had this perspective.

#### **Chapter 28**

p205-206 – Discuss the bomb and what it does in Nagasaki and Hiroshima. (More research may be necessary. See suggested websites listed below in the Possible Extension Activity.)

p205 – What Emperor Hirohito says vs. what Supreme Military Council does. Who had power? Was this power used for the good of the Japanese people? Discuss different opinions on this issue.

**As a class, discuss the series of events and devastation which is described in the first two paragraphs.**

**Together, make a chart or graph** to show the numbers of those deaths and amount of destroyed equipment mentioned on p200-201. To understand the volume of those human lives lost, student should compare the number of people killed to Montana's population in 1945 (approximately 560,000) and to Montana's population today (estimated at 1,000,000). Compare the weight of the equipment wasted or destroyed to the weight of an average car (look up online). Take time for students to voice their responses regarding the loss of lives.

**Teacher Tip:** On August 15, Emperor Hirohito spoke over the radio to the Japanese people to announce the surrender of Japan. This was the first time most Japanese people heard their emperor speak.

**Taking turns, read aloud** the transcript of Emperor Hirohito's speech. (Pause at each point to clarify meaning of words or phrases and to check for understanding. Encourage students to summarize each point in their journals. Questions for close reading:

- Why did Hirohito surrender? (Points 6 and 7.)
- What does Hirohito mean in point 11, when he says "enduring the unendurable and suffering what is unsufferable"?
- What does Hirohito attempt to do it points 9, 10, and 12? Why do you think he does this?
- What caution does Hirohito express in point 13. Why might this caution be necessary?
- What does Hirohito ask his people to do (points 14 and 15)? What attitude could Hirohito intend to inspire in his people?
- How might the Japanese citizens have responded to Hirohito's speech? To the fact of surrender? (Encourage students to use descriptive language to convey the emotions Japanese citizens might have felt at this time.)

**After reading the speech, view the brief entry at this link:** [https://www.youtube.com/watch?v=SmVhs4rD\\_aQ](https://www.youtube.com/watch?v=SmVhs4rD_aQ) What two things might the Japanese have found so shocking about this radio address? Discuss student reactions.

**Student Journal Entry #17:** This journal entry should be longer than previous journal entries and, if the teacher desires, can be made into a formal essay. Topics: What can students infer from Hirohito's speech about the culture, worldview, and perspectives of the Japanese at the end of the war? How are those views expressed in Hirohito's speech? Are there any similarities to the culture, worldview, and perspectives of the United States as described in *Code Talkers*? Are there any similarities to the culture, worldview, and perspectives of the Navajo as expressed in *Code Talkers*? Explain, providing evidence from the texts to support your statements.



## Chapter 29: Going Home

CCR.SL.1; R.CCR.1-3; SL.1-3; SS 2.4, 2.5, 2.6

**Complete everyday tasks:** Briefly discuss completed journal entries. Add definitions to Word Wall and journals. If applicable, add new geographical sites to the class's map.

### Prompts for text-dependent questions and discussion:

#### Chapter 29

p207 – Why code talkers can't go home right away. Describe reactions to atomic bomb damage in Japan.

p207 – How New Zealanders and Australians treated American Indians. Why?

p207-208 – Code talkers can't find specialty work. How did their "occupational specialty" classification limit their access to specific jobs after the war?

p208 – "Nothing seemed real" and "in a dream" – Discuss Ned's reaction to being back.

p208-210 – Compare how Ned was treated in San Francisco to how he was treated in Arizona. Discuss "No Indians served" and how Ned tried to respond (humor) and white guys' reactions. Discuss "you stupid Navajo" and what Ned realized.

p210 -- "Although I had changed, the things that had made me feel sad and ashamed when I was a child... had stayed the same." Discuss. Ned's "battle" ahead of him. How does he "fight" it?

p211 – What does Ned have to do after coming home from war? Why? How does it help him?

p212 – Navajo concept of "back in balance" – what is balance and why does it matter? (*Students might have own experience of being out of balance, can consider what they did to get back in balance.*) Discuss.

p212 – What is the "path of beauty"? Can students describe this concept in their own words?

p213 – Racial discrimination in GI bills. What could white vets do that Indian vets could not?

p213-214 – "more important than any medal" – What is Ned referring to? Why is it so important?

p214 – Discuss the author's choice to end the novel with "strength we gain by holding on to our language; for being Diné."

**Facilitate a student discussion on identity** after completing the text-dependent and discussion questions. Students should define "identity" as thoroughly as possible. What is it; why does it matter? How is Ned's observation on p.210 (above) linked to identity? Add identity definitions to the Word Wall.

**Print the finalized map** (if doing it online) and post to the Word Wall. Students may want to offer final comments on Ned's journey.

**Student Journal Entry #18:** From 1943-1969, Navajo code talkers (over 400) were not allowed by the military to speak of their role and pride as a code talker in the Marines. The information was classified as top secret. How might daily life, work, and public attitudes towards veteran code talkers have been different for them and for their tribes if they had been allowed to speak about their military duties and the role they played in WWII?

**Teacher's Assessment of Student Journals:** Make sure students have completed all vocabulary, journal, and mapping activities. Review students' journals for completion, for thoroughness, and for evidence of each student's evolving understanding of the themes, topics, and concepts addressed throughout this unit.

### **Culminating Activity (with list of resources)**

**W.CCR.7-8; CCR.L.3,8; SS 4.4,4.7; SS 6.2; EU3**

As a culminating project for this unit, students will research and create posters about individual American Indians who made heroic efforts to save, teach, and use their indigenous languages for the benefit of others. Students will build on topics addressed in *Code Talker* and will create and present posters about their topic. This novel brings to light multiple subjects regarding American Indians' experiences before, during, and after World War II. Historical events—such as the Navajo Long Walk, the federal boarding school policy and its impacts on Native children, and the voluntary service of American Indians in the U.S. military—create a framework for examining deeper, more challenging themes in Bruchac's novel. Some of those themes are colonialism, oppression, racism, identity, and indigenous peoples' struggles to keep their languages, cultural practices, values, and spirituality intact in the face of colonialism and prejudice.

**Topics:** Each poster should focus on one of the themes addressed in *Code Talker* and should focus on one or more actual American Indian people. The individuals researched do not have to be code talkers, but they should have some link to the themes and/or topics in *Code Talker*. For example, students could research a code talker from a different tribe, a native language instructor, an indigenous cultural leader, or an American Indian veteran of a different war. What matters is that there is a connection to the book and ample resources for research. (See the list below for research resources and suggestions of sites for more information.)

**How to proceed:** Students can choose topics from the list below, or they can search for other subjects, but each student should have at least two non-fiction resources for their posters. As a class, choose an audience for student presentations of their posters, such as another class, parents, or the community and arrange for the date and time of the presentations. To encourage students to take pride in their work and to inspire other learners, consider having your students display their finished posters (after the presentations) in or outside the classroom. The finished online map created while reading *Code Talker* can also be printed and displayed on this wall to honor students' successful efforts at creating this map.

**Poster Guidelines and Timeline:** Students will need a few days to research, read, take notes, and create posters, so budget time for these activities. Students should present their posters to the class (along with any other chosen audience). Plan for about 4-5 minutes per student to present their posters. Posters should include:

- proper citation of all resources used (at least two resources are required);
- name of individual being researched, his or her tribal affiliation, when/where lived;
- one to two paragraphs on the main topic(s) being focused on; and
- at least one illustration (with credits/citation of source) and/or a direct quote from the individual being studied resource (website, book, etc.) where another student could look for more information about this subject or about this individual.

**Assessment:** Appendix H provides an assessment rubric that addresses the standards applicable to this culminating activity and evaluates each poster's fulfillment of the poster guidelines. This rubric allows students to evaluate each other's posters as well as their own for the following components:

- content relevant to the broad themes and topics from *Code Talker*;
- completion of each portion of the poster guidelines;
- proper citation of resources; and
- clear presentation of ideas in written format presentation to class (speaks clearly, demonstrates knowledge of topic, organized presentation of ideas).

## **Possible Topics/Individuals for Independent Poster Projects**

The following lists include resources on specific individuals, American Indian veterans in general, and Native language preservation efforts. These lists are not exhaustive and should be used as a starting point for independent research. Many other resources can be readily found at reputable sites by googling “American Indian code talker” or “Native language preservation” or similar terms. Students will need supervision when searching for information, as some biographical accounts could contain material that is not age-appropriate.

### **Resources about specific individuals and/or tribes**

#### **Choctaw Code Talkers of WWI:**

<https://www.choctawnation.com/history-culture/people/code-talkers>

**You Tube** has several videos of (or about) WWII code talkers, including Navajo, Comanche, and Choctaw code talkers (generally) and specific individuals (Chester Nez, Peter MacDonald, Keith Little, Joe Vandever, etc.) These should be previewed by the teacher for age-appropriate content. Many are excellent, short interviews.

#### **Adeline Mathias (Kootenai) – Kootenai elder, culture-keeper, language instructor:**

<http://montanawomenshistory.org/tag/adeline-mathias/>

#### **Barney and Henry Old Coyote (Crow) – WWII code talkers:**

[http://www.bozemandailychronicle.com/100/newsmakers/article\\_f62e82b6-17c0-11e1-ad9c-001cc4c002e0.html](http://www.bozemandailychronicle.com/100/newsmakers/article_f62e82b6-17c0-11e1-ad9c-001cc4c002e0.html)

<https://mhs.mt.gov/education/Footlocker/WWII.pdf>

<http://www.youtube.com/watch?v=8u62uwW2QUM> (“Face the State” video interview)

#### **Charles Chibitty (Comanche) – code talker during WWII:**

[http://www.army.mil/article/90294/Charles\\_Chibitty\\_\\_Comanche\\_Code\\_Talker/](http://www.army.mil/article/90294/Charles_Chibitty__Comanche_Code_Talker/)

<https://www.armyheritage.org/soldier-stories/how-comanche-heritage-helped-win-the-war-charles-j-chibitty-and-the-code-talkers/>

**Frank Samache (one of eight Mesqwaki Code Talkers), WWII:** <http://usatoday30.usatoday.com/news/nation/2002/07/06/codetalkers.htm>

**John Goodluck, Sr. (Navajo)** – code talker during WWII:

<http://archive.defense.gov/news/newsarticle.aspx?id=43012>

**Ola Mildred Rexroat (Oglala Lakota)** – the only Native American woman in the Women’s Airforce Service Pilots/WASP, WWII:

<http://www.whitewolfpack.com/2016/11/ola-mildred-rexroat-only-native.html>

[http://en.wikipedia.org/wiki/Women\\_Airforce\\_Service\\_Pilots](http://en.wikipedia.org/wiki/Women_Airforce_Service_Pilots)

**Theresa Walker Lamebull (White Clay)** – Teacher of A’a nii nin language (White Clay):

<http://montanawomenshistory.org/theresa-walker-lamebull-kept-her-language-alive/>

### **Native Language Preservation Resources:**

(This is just a sample of many possible articles on Native language teachers, schools, and other preservation efforts. Students can search by language or tribe to find many additional sources of information.)

**Blackfeet language immersion program at Cutswood School in Browning, Montana:**

<http://www.pieganinstitute.org/>

<https://www.chicagotribune.com/2005/10/06/montanas-piegan-institute-crusades-to-keep-the-oblackfoot-tongue-and-a-culture-from-becoming-extinct/>

**White Clay Immersion School at Fort Belknap:** <https://ictnews.org/archive/immersion-school-is-saving-a-native-american-language>.

**Shoshone language preservation (includes audio):**

<http://boisestatepublicradio.org/post/idaho-s-first-public-native-american-language-school-works-preserve-shoshone-culture>

**Esther Martinez Native American Languages Preservation Act:**

[http://en.wikipedia.org/wiki/Esther\\_Martinez\\_Native\\_American\\_Languages\\_Preservation\\_Act](http://en.wikipedia.org/wiki/Esther_Martinez_Native_American_Languages_Preservation_Act)

### **General information on American Indian veterans and code talkers, and Montana resources:**

**Code Talkers Recognition Act** has names of several Sioux (Lakota) and Comanche code talkers. [http://www.fas.org/irp/congress/2002\\_cr/hr3250.html](http://www.fas.org/irp/congress/2002_cr/hr3250.html)

**Native Words, Native Warriors, online exhibit of the National Museum of the American Indian:** [link](#)

This site includes useful historical information, biographical sketches of a handful of code talkers, insights into the importance of language diversity, historical photographs of code talkers, audio recordings, and a do-it-yourself secret message activity, as well as additional lesson plans and an excellent bibliography of film, online, and printed materials for adults and students.

**Montana Memory Project:**

<http://mtmemory.org/>



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## **Appendix A: Grades 6-12 College and Career Readiness (CCR) Anchor Standards**

This unit addresses both broad (Anchor) and specific (Strand and Grade) standards. It provides for multiple levels of thinking and response in order to meet the needs of students from a variety of grade levels and abilities. The entire unit, with the standards identified and referenced, provides a model for **Standards for English Language Arts** lessons that teachers can apply to other resources or texts. All activities meet a variety of standards “to articulate the fundamentals” even when the standard is not specifically named, and “what can or should be taught ... is left to the discretion of teachers.” (OPI MCCS ELA, p 7.)

### **Codes for Standards:**

For College and Career Readiness (CCR) Anchor Standards (broad standards): Strand, CCR, Standard

For Grade-Specific Standards: **Strand, Grade, Standard(s)**

### **Strands:**

Reading (R);

Reading for Literature (RL);

Reading for Informational Texts (RI);

Writing (W);

Speaking/Listening (SL);

Language (L);

Reading for Literacy in History/Social Studies (RH);

Reading for Literacy in Science and Technical Subjects (RST);

Writing for Literacy in History/Social Studies, Science, and Technical Subjects 6-12 (WHST)

**Note:** This document provides mostly the broad **Anchor Standards (CCR)** without grade-level differentiation; however, the following **Grade-Specific Standards** (from grades 6, 7, 8) highlight some of the instances when reference to texts by and about Montana American Indians is included in the standards.

**Reading Informational Texts:** <http://opi.mt.gov/Educators/Teaching-Learning/K-12-Content-Standards-Revision>

### **Example: Reading Standards for Informational Text (RI), Grades 6-8.8, 9:**

**RI.6.9** Compare and contrast one author’s presentation of events with that of another (e.g., a memoir written by and a biography on the same person). **Include texts by and about Montana American Indians.**

**RI.7.8** Trace and evaluate the argument and specific claims in a text, assessing whether the reasoning is sound and the evidence is relevant and sufficient to support the claims. **Include texts by and about Montana American Indians.**

**RI.7.9** Analyze how two or more authors writing about the same topic shape their presentations of key information by emphasizing different evidence or advancing different interpretations of facts. **Include texts by and about Montana American Indians.**

**RI.8.9** Analyze a case in which two or more texts provide conflicting information on the same topic and identify where the texts disagree on matters of fact or interpretation. **Include texts by and about Montana American Indians.**

**Example: Reading for Literacy in History/Social Studies (RH), Grades 6-8, 9:**

**RH.6-8.9** Analyze the relationship between a primary and secondary source on the same topic, including sources by and about American Indians.

Teachers may access grade-specific standards at the following sites:

**Reading Literature; Writing; Speaking and Listening; Reading and Writing Standards for Literacy in History/Social Studies:** <http://opi.mt.gov/Educators/Teaching-Learning/K-12-Content-Standards-Revision/English-Language-Arts-Literacy-Standards>

**College and Career Readiness Anchor Standards for Speaking and Listening (SL.CCR)**

**Comprehension and Collaboration**

**SL.CCR.1:** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

**SL.CCR.2:** Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

**SL.CCR.3:** Evaluate a speaker's point of view, reasoning, and use of evidence and rhetoric.

**Presentation of Knowledge and Ideas**

**SL.CCR.4:** Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.

**SL.CCR.5:** Make strategic use of digital media and visual displays of data to express information and enhance understanding of presentations.

**SL.CCR.6:** Adapt speech to a variety of contexts and communicative tasks, demonstrating command of formal English when indicated or appropriate.

**College and Career Readiness Anchor Standards for Reading (R.CCR)**

**Key Ideas and Details**

**R.CCR.1:** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

**R.CCR.2:** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

**R.CCR.3:** Analyze how and why individuals, events, and ideas develop and interact over the course of a text.

**Craft and Structure**

**R.CCR.4:** Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

- R.CCR.5:** Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, Chapter, scene, or stanza) relate to each other and the whole.
- R.CCR.6:** Assess how point of view or purpose shapes the content and style of a text.

### **Integration of Knowledge and Ideas**

- R.CCR.8:** Delineate and evaluate the argument and specific claims in a text, including the validity of the reasoning as well as the relevance and sufficiency of the evidence.
- R.CCR.9:** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

### **Range of Reading and Level of Text Complexity**

- R.CCR.10:** Read and comprehend complex literary and informational texts independently and proficiently.

### **College and Career Readiness Anchor Standards for Writing (W.CCR)**

#### **Text Types and Purposes**

- W.CCR.1:** Write **arguments** to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

- Introduce precise, knowledgeable claim(s), establish the significance of the claim(s), distinguish the claim(s) from alternate or opposing claims, and create an organization that logically sequences claim(s), counterclaims, reasons, and evidence.
- Develop claim(s) and counterclaims fairly and thoroughly, supplying the most relevant evidence for each while pointing out the strengths and limitations of both in a manner that anticipates the audience's knowledge level, concerns, values, and possible biases.
- Use words, phrases, and clauses as well as varied syntax to link the major sections of the text, create cohesion, and clarify the relationships between claim(s) and reasons, between reasons and evidence, and between claim(s) and counterclaims.
- Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.
- Provide a concluding statement or section that follows from and supports the argument presented.

- W.CCR.2:** Write **informative/explanatory texts** to examine and convey complex ideas and information clearly and accurately through the effective selection, organization, and analysis of content.

- Introduce a topic; organize complex ideas, concepts, and information so that each new element builds on that which precedes it to create a unified whole; include formatting (e.g., headings), graphics (e.g., figures, tables), and multimedia when useful to aiding comprehension.
- Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.
- Use appropriate and varied transitions and syntax to link the major sections of the text, create cohesion, and clarify the relationships among complex ideas and concepts.
- Use precise language, domain-specific vocabulary, and techniques such as metaphor, simile, and analogy to manage the complexity of the topic.
- Establish and maintain a formal style and objective tone while attending to the norms and conventions of the discipline in which they are writing.
- Provide a concluding statement or section that follows from and supports the information or explanation presented (e.g., articulating implications or the significance of the topic).

**W.CCR.3:** Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.

- a. Engage and orient the reader by setting out a problem, situation, or observation and its significance, establishing one or multiple point(s) of view, and introducing a narrator and/or characters; create a smooth progression of experiences or events.
- b. Use narrative techniques, such as dialogue, pacing, description, reflection, and multiple plot lines, to develop experiences, events, and/or characters.
- c. Use a variety of techniques to sequence events so that they build on one another to create a coherent whole and build toward a particular tone and outcome (e.g., a sense of mystery, suspense, growth, or resolution).
- d. Use precise words and phrases, telling details, and sensory language to convey a vivid picture of the experiences, events, setting, and/or characters.

#### **Production and Distribution of Writing**

**W.CCR.4:** Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

**W.CCR.5:** Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

**W.CCR.6:** Use technology, including the Internet, to produce and publish writing and to interact and collaborate with others.

#### **Research to Build and Present Knowledge**

**W.CCR.7:** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation. Include texts by and about American Indians.

**W.CCR.8:** Gather relevant information from multiple print and digital sources, assess the credibility and accuracy of each source, and integrate the information while avoiding plagiarism.

**W.CCR.9:** Draw evidence from literary or informational texts to support analysis, reflection, and research.

#### **Range of Writing**

**W.CCR.10:** Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.



## **Appendix B: Essential Understandings Regarding Montana Indians**

### **Essential Understanding 1**

There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

### **Essential Understanding 2**

Just as there is a great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations and people. There is no generic American Indian.

### **Essential Understanding 3**

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the “discovery” of North America.

### **Essential Understanding 4**

Though there have been tribal peoples living successfully on the North American lands for millenia, reservations are lands that have been reserved by or for the tribes for their exclusive use. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions:

- I. Both parties to treaties were sovereign powers.
- II. Indian tribes had some form of transferable title to the land.
- III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.

### **Essential Understanding 5**

There were many federal policies put into place throughout American history that have affected Indian people and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods:

Colonization Period 1492 - 1800s  
Treaty-Making and Removal Period 1778 - 1871  
Reservation Period - Allotment and Assimilation 1887 -1934  
Tribal Reorganization Period 1934 - 1953  
Termination and Relocation Period 1953 - 1968  
Self-determination Period 1975 – Present

### **Essential Understanding 6**

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

### **Essential Understanding 7**

American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

## **Appendix C: Montana Content Standards for Social Studies and World Languages**

**Montana Content Standards for Social Studies:** <http://opi.mt.gov/Educators/Teaching-Learning/K-12-Content-Standards-Revision/Social-Studies-Standards>

**Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Content Standard 2:** Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

**Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Content Standard 6:** Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

**Montana Content Standards for World Languages:** <http://opi.mt.gov/Educators/Teaching-Learning/K-12-Content-Standards-Revision/World-Languages-Standards>

**Content Standard 1:** Students engage in conversation, provide and obtain information, express feelings and emotions, and exchange opinions.

**Content Standard 3:** Students convey information, concepts, and ideas to listeners and/or readers for a variety of purposes.

**Content Standard 4:** Students demonstrate an understanding of the relationship between the perspectives, practices, and products/contributions of cultures studied, and use this knowledge to interact effectively in cultural contexts.

**Content Standard 7:** Students recognize that different languages use different patterns and can apply this knowledge to his/her own language.

## **Appendix D: Vocabulary List by Chapter for Code Talker**

**Note:** This vocabulary list is intended to be used to create the Word Wall. English words that are used to refer to a specific Navajo concept are italicized. It is useful to have a short discussion about the fact that some concepts do not translate well cross-culturally and, therefore, the English terms can only approximate the meaning of such in their own culture. Students should aim to define these words as they are used in *Code Talker*.

### **Listen My Grandchildren (Introduction)**

Pima tribe (1) – Map it.

Nihimá (2)

bilagáanaa (2)

Béésh bich’ahii (2) – Map it.

Bináá’ ádaalts’ozí (2) – Map it.

### **Chapter 1**

sacred earth (5)

hogan (5)

Kii Yázhí (6)

Long Walk (7) – Map it.

Fort Sumner/Hwééldi (10) – Map it.

### **Chapter 2**

dialect (14)

*balance* (Navajo connotation) (14)

Yáát’eeh (14)

Dinetah (14) – Map it.

### **Chapter 4**

Begay (as a mispronunciation of...) (22)

progress (23)

tradition (23)

Holy People (24)

ashamed (26)

### **Chapter 6**

reservation (34)

Americanism (34)

dunce cap (36)

### **Chapter 7**

Axis powers (39)

sanction (40)

Bureau of Indian Affairs (BIA) (40)

platoon (44)

### **Chapter 8**

the draft (47)

boot camp (48)

## Chapter 9

Blessing Way/ Hózhǫ́ǫ́jí (50)  
*singer* (50)  
Hosteen (50)  
Wóláchíí (51)  
Bila' Ashdla'ii (52)  
corn pollen (sacred) (54)  
dry painting (54)  
Pollen Boy (54)  
*beauty* (55)  
Dawn Song (55)  
*bless* (55-56)

## Chapter 10

calisthenics (61)  
wash out (62)  
illiterate (67)

## Chapter 11

leatherneck (68)  
"non-com" (70)  
See Navajo/English word list (72)  
code talker (73)  
Morse code (73)  
amphibious (74)

## Chapter 12

signal corps  
classified (76)  
word frequency (77)  
Tóó'tsoh (translate to English, then define its military usage) (78)  
Gíní (translate to English, then define its military usage) (78)  
Nímasii (translate to English, then define its military usage) (78)  
So'naaki (translate to English, then define its military usage) (78)

## Chapter 13

"worth his salt" (85)  
scuttlebutt (85)  
corporal (87) Learn the military rank and what it means  
Father Sky (90)  
right frequency (90)  
"Roger" (90)  
Military terms: green, clear, frontline, Japanese zero, strafing (92)  
"ARIZONA" and "NEW MEXICO" (as used in military) (93)  
white code (93)

## Chapter 14

Bushido (96)

## **Chapter 15**

field maneuvers (100)  
malaria (101)  
debarkation (103)  
alligators (military usage) (103)

## **Chapter 16**

Zekes, Vals, Kates, Bettys (106)  
D-day (107)  
neutralize (107)

## **Chapter 17**

shelling (114)  
knots (sea navigation usage) (114)  
starboard (116)  
shrapnel (117)  
foxhole (117)  
Japanese pillboxes (118)  
broached (117)  
echelon (117)

## **Chapter 18**

moccasin game – research it and similar games (122)  
Banzai, Banzai attack (123)  
Na’ats’qqsí (Navajo to English, military usage) (124)  
C-rations, K-rations (127)  
bivouacs (129)  
Doggies (133)  
fatigues (134)

## **Chapter 19**

Abí zi’aah (Navajo to English, military usage) (135)  
*sickness* (war as) (139)

## **Chapter 20**

civilians (144)

## **Chapter 21**

Chamorros (148)  
“dug in” (153)

## **Chapter 22**

battle fatigue (161)  
*enemy sickness* (161)  
Monster Slayer (etc.) (161-162)  
Enemy Way ceremony (162)  
*restore to balance* (162)

## Chapter 23

DDT (163)

biyaató (164)

chal (164)

frogmen (164)

censors (165)

kamikazes (165)

Allies/Allied forces (169)

blockades (169)

“Chief” as used by non-Indians (171)

Yei’ii Bicheii (171)

powwow (as used in *Code Talker*, original language and meaning, as used today) (171)

## Chapter 24

sennimbari (174)

Ghost Dance shirt (research Ghost Dance, Wounded Knee Massacre of 1890) (175)

## Chapter 25

howitzer (181)

Iwo Jima (181)

## Chapter 26

tracer bullets (184)

sitting ducks (185)

napalm bombs (186)

## Chapter 27

B-29s (196)

cracker (as regional term) (198)

G.I. (199)

Thought Police (202)

freedom; dissent – compare with Thought Police

Emperor Hirohito (202)

Japan’s Supreme Military Council (202)

FDR (203)

polio (203)

“white man’s war” (204)

## Chapter 28

atomic bomb (205)

euphemism (to prepare for “liberated”)

liberated (as a euphemism) (206)

## Chapter 29

(Dinetah - review)

racism; prejudice (define and examine as concepts, as behaviors)

flashback (what he experiences) (212)

*path of beauty* (212)

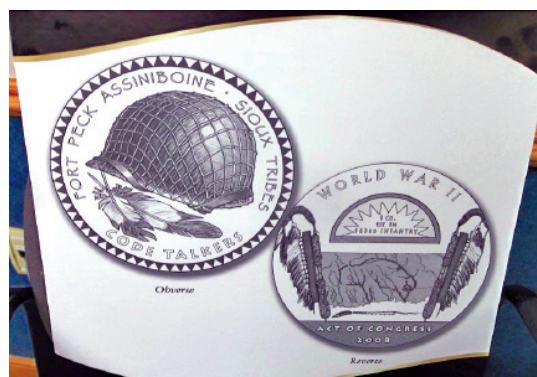
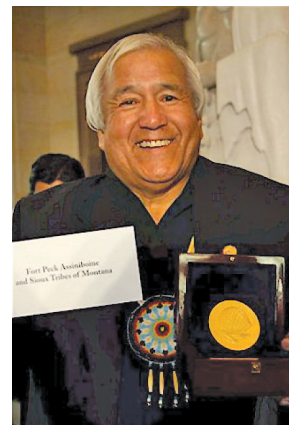


## Appendix E: News Article on Dr. Ken Ryan (reprinted with permission from the Fort Peck Journal)

In the late fall of 2013, Dr. Ken Ryan participated in a ceremony in Washington DC for the Native American tribes who had code talkers during World War I and World War II. Paragraph numbers have been added for Close Reading.

### U.S. Congress Presents Gold Medal to Native American Code Talkers - Fort Peck Tribes, Nov. 2013

1. Leaders of the U.S. House and Senate honored Native American code talkers in a Congressional Gold Medal ceremony held in Emancipation Hall of the U.S. Capitol Visitor Center. The medal – Congress's highest expression of appreciation – was awarded in recognition of the valor and dedication of these code talkers as members of our Armed Forces during World War I and World War II.
2. The term “code talkers” refers to Native Americans who used their tribal languages as a means of secret communication during wartime.
3. Code talkers used their native language to create secure, secret communications that enemies could not decode, ultimately saving service members' lives. The American military's first reported use of Native American code talkers dates back to October 1918.
4. Thirty-three tribes from around the country will be recognized and more than 200 silver medals will be presented to individual code talkers and the families of those deceased. Code talkers were sworn to secrecy and many of them kept the secret of their participation until they died.
5. There were 49 identified enrolled members of the Assiniboiné & Sioux Tribes of the Fort Peck Indian Reservation, who were WWII code talkers. Our code talkers were members of Company B, 163rd Infantry Regiment, 41st Infantry Division, Poplar, MT.
6. At the conclusion of World War II, before demobilization of the Armed Forces, those that had participated in the Code Talker Program met and unanimously agreed that all who participated in the Code Talker Program in WWII would never knowingly or willfully ever speak of their experiences as code talkers. For that reason, the participation by the Assiniboiné & Sioux, as code talkers in World War II remained unspoken and untold... until now.

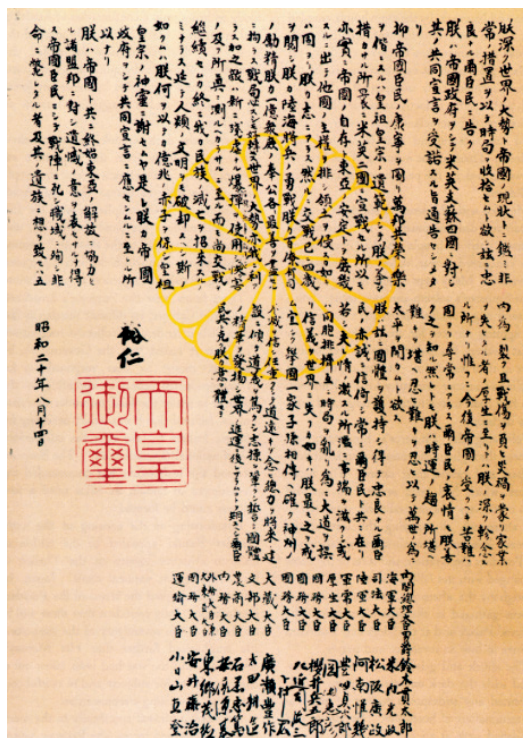


## **Appendix F: Transcript of the Radio Broadcast of Emperor Hirohito's Speech in 1945**

*TO OUR GOOD AND LOYAL SUBJECTS:* (Numbers have been added to make it easier to reference.)

1. After pondering deeply the general trends of the world and the actual conditions obtaining in Our Empire today, We have decided to effect a settlement of the present situation by resorting to an extraordinary measure.
2. We have ordered Our Government to communicate to the Governments of the United States, Great Britain, China and the Soviet Union that Our Empire accepts the provisions of their Joint Declaration.
3. To strive for the common prosperity and happiness of all nations as well as the security and well-being of Our subjects is the solemn obligation which has been handed down by Our Imperial Ancestors and which lies close to Our heart.
4. Indeed, We declared war on America and Britain out of Our sincere desire to ensure Japan's self-preservation and the stabilization of East Asia, it being far from Our thought either to infringe upon the sovereignty of other nations or to embark upon territorial aggrandizement.
5. But now the war has lasted for nearly four years. Despite the best that has been done by everyone – the gallant fighting of the military and naval forces, the diligence and assiduity of Our servants of the State, and the devoted service of Our one hundred million people – the war situation has developed not necessarily to Japan's advantage, while the general trends of the world have all turned against her interest.
6. Moreover, the enemy has begun to employ a new and most cruel bomb, the power of which to do damage is, indeed, incalculable, taking the toll of many innocent lives. Should We continue to fight, not only would it result in an ultimate collapse and obliteration of the Japanese nation, but also it would lead to the total extinction of human civilization.
7. Such being the case, how are We to save the millions of Our subjects, or to atone Ourselves before the hallowed spirits of Our Imperial Ancestors? This is the reason why We have ordered the acceptance of the provisions of the Joint Declaration of the Powers.
8. We cannot but express the deepest sense of regret to Our Allied nations of East Asia, who have consistently cooperated with the Empire towards the emancipation of East Asia.
9. The thought of those officers and men as well as others who have fallen in the fields of battle, those who died at their posts of duty, or those who met with untimely death and all their bereaved families, pains Our heart night and day.
10. The welfare of the wounded and the war-sufferers, and of those who have lost their homes and livelihood, are the objects of Our profound solicitude.
11. The hardships and sufferings to which Our nation is to be subjected hereafter will be certainly great. We are keenly aware of the inmost feelings of all of you, Our subjects. However, it is according to the dictates of time and fate that We have resolved to pave the way for a grand peace for all the generations to come by enduring the unendurable and suffering what is unsufferable.
12. Having been able to safeguard and maintain the structure of the Imperial State, We are always with you, Our good and loyal subjects, relying upon your sincerity and integrity.

13. Beware most strictly of any outbursts of emotion which may engender needless complications, or any fraternal contention and strike which may create confusion, lead you astray and cause you to lose the confidence of the world.
14. Let the entire nation continue as one family from generation to generation, ever firm in its faith in the imperishability of its sacred land, and mindful of its heavy burden of responsibility, and of the long road before it.
15. Unite your total strength, to be devoted to construction for the future. Cultivate the ways of rectitude, foster nobility of spirit, and work with resolution – so that you may enhance the innate glory of the Imperial State and keep pace with the progress of the world.



<http://www.worldwar2.org/p/jewel-voice-broadcast-was-radio.html>

## **Appendix G: Obituary – Barney Old Coyote** (reprinted with permission from the Billings Gazette)

CROW AGENCY — Barney Old Coyote Jr., 89, of Crow Agency, passed away Aug. 5, 2012.

He was born April 10, 1923, in the Big Horn District. Rich with two sets of parents Barney Old Coyote Sr. and May Takes the Gun, and Alphonse and Susie Childs, he built his wealth through family and is survived by his daughters, Patricia (Pete) Old Coyote Bauerle, Rachel Sue Old Coyote, Jacqueline (John) Old Coyote Logan and Edwina Mae (Michael) Old Coyote; his sons, Kenneth Old Coyote and Bernard Old Coyote III; grandchildren, Caroline Old Coyote, Arlis (Nicole) Bauerle, Patrick (Cecelia) Bauerle, Phenocia (James) Bauerle and Peri (Sevron O'Haire) Bauerle, Twila (Albert) Mae Old Coyote Barlow, Sarah Walters, Michael Henry Old Coyote, Carrie Mariah Old Coyote, Allen James Old Coyote, Saralena Old Coyote and Dale J Old Coyote; his great grandchildren, Kaleigh, Anthony, Ally, and Vincent Bauerle; Taza, Clara, Luke Barlow, Andrew, Austin and Brooke Walters and Alena Mae Old Coyote.



He was preceded in death by his biological parents, Barney and Mae Old Coyote, adopted parents Alphonse and Suzie Childs; his cherished wife Clara (Teboe); siblings, Susannah, Henry "Hank," Dessie, Lloyd "Mickey," John "Melvin" and his children, Alphonse, Cary Dean. He was a beloved grandson, son, brother, husband, father, grandfather and great-grandfather.

Barney Old Coyote Jr. was given the name Chiipkalishtahchiash "Small White Buffalo Bull," which is one of the names of the Seven Sacred Buffalo Bulls. These Sacred Beings brought many blessings to the Apsáalooke including one of the Sacred Sweat Lodge Rites and the Sacred Pipe through their sister. As in the tradition of the Apsáalooke, this name had been handed down through the generations.

His lineage is one that is rare and distinguished as a descendant of Sits In the Middle of the Land, Runs Through Camp, Twines His Tail, Magpie on the Outside, Well Known Buffalo, Chief At Night, Mrs. Plenty Hawk, Many Buffalos, Sun Woman, Smart Enemy, Mountain Chief (Pikuni), Frazier, Pierre Duchene (Left Hand), Good Woman (Wife of Sits In The Middle) Young Man Afraid of His Horses (Sioux).

Barney was born on the Crow Reservation in Montana. He grew up in Beauvais Creek, near St. Xavier. He was a champion bronc rider, trick roper and rider, and an avid outdoorsman. Beginning his education in St. Xavier, he attended Hardin High School and Haskell Vocational School in Lawrence, Kan., earning a bachelor degree from Morning Side College and an Honorary Doctorate from Montana State University. He cherished his country, his family and the Crow way of life.

Throughout his life he worked and reached the highest levels of achievement in both war and peace. Barney became the most decorated American Indian in World War II, enlisting in the U.S. Army Air Corps with his brother the day after Pearl Harbor at the age of 18. After the war, he continued his education, becoming a revered teacher in the areas of conservation, land management, agricultural engineering, Native American Studies and bilingual education in high schools, adult education and colleges. A leader in Indian education, he was always a champion of causes supporting underprivileged students. Throughout his life, he promoted tribal economic development, inter-tribal trade, and helped found the first Indian-owned National Bank. He served at high levels in the Department of the Interior, advising many United States presidents and other national leaders throughout his many careers.



His World War II military career was marked by high distinctions that he shared with his brother Henry. Barney was listed in the Stars and Stripes magazine as a recipient on the Soldiers Medal. His military record consists of combat and noncombat medals including the Air Medal with oak clusters, the Silver Star with cluster, Campaign Medals and several Battle Stars. In 1988, he and his brother, Henry, were co-recipients of the prestigious National Service Award bestowed by the Vietnam Veterans Coalition. Two Congressional medals authorized by the U.S. Mint were presented to Barney, because Henry died 10 days before notification of the award. In November of 1999 Barney was an invited guest of the Secretary of the Army as a keynote speaker at the Pentagon and was again awarded recognition for outstanding military service. He has been recognized in the U.S. Capitol Building for his service as a "Code Talker" and has also received distinction as a World War II Flying Ace. His patriotism and love for his country shone throughout his life and career.

After returning from World War II, he was adopted by Joe and Josephine Hill into the Tobacco Society, from which his wealth of family continued to grow. Immediately after the war he met and married the love of his life, Clara Teboe. They remained married for 34 years until her death in 1978.

Reflecting on their safe and unscathed return from combat, Henry and Barney began chronicling stories that embodied the Crow warrior ethic and worldview they felt kept them in good stead. They revisited battle sites, recorded, wrote and translated the tales of legendary warriors. In 2003 "Way of the Warrior: Stories of the Crow People" was published. It is heralded as one of a handful of texts written about Natives by Natives and edited by a Native. Barney was truly delighted that his granddaughter, Phenocia Bauerle, edited the manuscripts compiled into a published and highly regarded book. He was pleased to see the worldview that guided him in his life be shared with future generations.

In 1964, Barney was appointed as a special assistant to the Secretary of the Interior under Lyndon B. Johnson. His responsibilities included developing model conservation programs, and development and training associated with the Job Corps. For his outstanding work at the Department of Interior Barney received the Distinguished Service Medal. He worked to see the world changed on many levels. During his time with the U.S. Government, he worked in various capacities on the Indian Child Welfare Act, Self-Determination and Education Act and many others. Barney helped pioneer the opening of trade routes to the Pacific Rim for such products as low sulfur coal, wheat and other potential exports by tribes and states. He was the founder and board member of the Montana International Trade Commission, the Center for Development of Indian Law, and the National Alliance of Business Men.

In 1970 Barney began a long and successful association with Montana State University when he was recruited to begin the University's Native American Studies program. Later he served as the director of the Bilingual and Bicultural program at MSU. For these and other achievements, MSU awarded Barney an honorary doctorate in humane letters.

In 1973 Barney resigned his post at MSU to become the founder and first president of the nationally chartered American Indian National Bank. After a few years, he returned to MSU as an adjunct professor in the Native American Studies Department and during that time wrote the catalog and the course outlines for the Little Big Horn College's Crow Studies Program.

Throughout his life, a member of the Whistling Water Clan, and child of Big Lodge and Piegan Clans, he lived Crow values, ideals and culture. He dedicated himself to preserving, practicing and promoting Native life ways, so that they could not only survive, but flourish in generations to come. One notable distinction was his tireless efforts to secure the Native American Indian Religious Freedom Act. He further reinforced the Act by successfully challenging the IRS with deductions related to Native American religious contributions.

He was highly accomplished in all things Crow. He was renowned for his singing and Crow style dancing abilities. Deeply spiritual, he embraced his responsibility as a pipe carrier and was a practitioner of the sun dance and the Native American Church lifestyles. Because of his lineage, he excelled and claimed many arrow throwing and handgame championships, also claiming distinction in foot and horse races. He was a sought-after announcer, emcee and camp crier. He named so many children he actually lost count. He lived a full life, with integrity, merit and distinction. When asked what he attributed his rich experiences and good fortune to, he said, "It's all because I am Crow Indian."

Barney's life was too meaningful and exquisite to detail, too holy and deep to touch. He had so many friends, relatives, colleagues, and military comrades in arms that are impossible to list individually. But if you knew Barney you are included in this remembrance.

Rosary will be recited 4 p.m. Wednesday in the Bullis Funeral Chapel. Funeral mass will be celebrated 10 a.m. Thursday in the Hardin Middle School Auditorium. Interment with military honors will follow in the Little Bighorn Battlefield National Cemetery. Bullis Mortuary has been entrusted with the arrangements.



## **Appendix H: Assessment Rubric for Code Talker Independent Research Projects**

Name of student being evaluated: \_\_\_\_\_

Name of student completing evaluation: \_\_\_\_\_

Instructions: After listening to your fellow student's presentation and viewing his or her poster, assess the project by indicating how well he or she demonstrated understanding in each of the following categories.

### **Content (Circle the one that best fits):**

- \_\_\_0\_\_\_ Poster topic has nothing to do with any of the themes or topics addressed in *Code Talker* and this unit.  
\_\_\_4\_\_\_ Poster topic is related to the themes or topics addressed in *Code Talker* and this unit.

### **Poster Guidelines: (Give ONE point for EACH of the guideline components this poster met.)**

- \_\_\_\_\_ Has name of person and tribal affiliation of person who is subject of the poster.  
\_\_\_\_\_ Includes at least two sources where student got his/her information.  
\_\_\_\_\_ Has a quote and/or an illustration.  
\_\_\_\_\_ Includes two full paragraphs of text telling the main ideas about this topic.  
\_\_\_\_\_ Provides at least one resource where other students can learn more about this topic.

### **Proper citation of resources (article title; author; website address or publication; publisher; date) (Choose one):**

- \_\_\_0\_\_\_ No sources for information are cited.  
\_\_\_2\_\_\_ Only one source is cited, or citations are incomplete.  
\_\_\_4\_\_\_ All sources are listed and fully cited.

**Clear presentation of ideas** in presentation to class (speaks clearly, demonstrates knowledge of topic, organized presentation of ideas, etc.) Choose the option that best matched this speaker for EACH category below:

#### *Speaking:*

- \_\_\_0\_\_\_ Did not speak clearly, could not be heard, or spoke too quickly to be understood  
\_\_\_4\_\_\_ Spoke clearly and loudly and slowly enough to be heard and understood.

#### *Knowledge:*

- \_\_\_0\_\_\_ Did not demonstrate knowledge of his/her topic, or topic is unclear.  
\_\_\_2\_\_\_ Demonstrated some knowledge of the topic, but not enough to inform the listener.  
\_\_\_4\_\_\_ Demonstrated excellent knowledge of the topic.

#### *Organization:*

- \_\_\_0\_\_\_ Lacked organization of ideas, and the listeners could not follow what was being presented.  
\_\_\_2\_\_\_ Fairly well-organized, but organization could be improved  
\_\_\_4\_\_\_ Presentation was well-organized and audience could follow what was being presented.

\_\_\_\_\_ / 25 Total Points





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