

Honors U.S. History

**Unit 5: Reformers, Reservations, and Robber Barons**

*Note that all dates are due dates, with students responsible to have completed work before they have come to class; exceptions will be noted on the calendar. Tasks, readings, and projects will be collected, assessed, or discussed on the date indicated. You often have longer than one day to complete reading assignments; you are encouraged to break longer readings into smaller daily passages, according to your schedule.*

**Week 13: The Frontier**

Date	Assignment	Documents	Text Readings	Assessment
M9	Summarize and evaluate the Turner Thesis. Introduce Week 13 Assignment: The Homestead Act and the Dawes Act.			
T10	See item 1 on p. 391. Choose and be ready to defend: Which of these people or events contributed <i>most</i> to the emerging character of the American west? Quiz over 391 item 1.	<i>A Century of Dishonor</i> by Helen Jackson	Boorstin 385-391	DQ 5.1
W11	Trace the history of western mining. Quiz over 396 item 2.	<i>Disgraceful Persecution of a Boy</i> by Mark Twain	Boorstin 391-396	DQ 5.2
Th12	Examine cattle ranching in the West. Quiz over 401 items 3,4, and 5.		Boorstin 396-401	DQ 5.3
F13	Assess the impact of farming in the West. Week 13 Assignment (The Homestead Act and the Dawes Act) due.		Boorstin 401-406	Week 13 Assignment Due

**Week 14: The Gilded Age**

Date	Assignment	Documents	Text Readings	Assessment
M16	No School			
W18	Trace the rise of cities and the influx of immigrants. Quiz over p. 444 items.	Jacob Riis photographs	Boorstin 437-444	DQ 5.4
Th19	Review education in the late 19 <sup>th</sup> Century. Quiz over 450 items 1,2,and 5.	<i>America: The Story of Us</i> video excerpts	Boorstin 446-450	DQ 5.5
F20	Week 14 Assignment due (Industrialist Profile).		Boorstin 453-456	Week 14 assignment.
T24	Unit 5 Test			Unit 5 test

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**Week 13: The Homestead Act and the Dawes Act**

1. Create two graphic organizers, one illustrating the intent of each act.
2. Generate an original political cartoon illustrating the effect of each act.
3. Compose a poem or other mnemonic device to remember the intent and effect of each.

**Week 14: Industrialist Profile**

Note that although the following names appear in your text, further research will be necessary to complete this assignment. Text chapter 16 will be a good starting point.

**Choose from among the following:**

John D. Rockefeller  
Andrew Carnegie  
John Pierpont Morgan  
A. Montgomery Ward  
Richard Sears  
Samuel Colt  
A.T. Stewart  
Frederick W. Taylor  
Thomas Edison

**Choose one of the following formats:**

Three personalities: Create “team” trading cards for these three figures including a portrait on one side of each and statistics (dates, places, events) on the other.

Two personalities: Draw a Venn diagram comparing and contrasting three areas of leadership as revealed in these leaders’ actions. Use complete sentences, explaining details and incidents where necessary.

One personality: Compose a three-paragraph obituary column for this leader, utilizing accurate dates for birth and death, detailing circumstances of each, and briefly relating to the intelligent but uninformed reader the importance of this person’s life.

All formats: Source material must be cited. At least one source must be non-internet, non-textbook in nature. Library format for citation.

## Second Semester: Portfolio Topics

Date Due	Tasks
Jan. 20	<p>5. The Passing of the Frontier</p> <ol style="list-style-type: none"> <li>a. View selections from the 2007 television adaptation of “Bury My Heart at Wounded Knee” at YouTube link on class links page. Browse chapters (there are 13 as currently posted by “arafel1964”) and select at least two adjacent chapters. Then complete the National Archives and Records Administration form for film analysis. See web site for disclaimer.</li> <li>b. Create a national banner or coat of arms for a Native American tribe displaced during Indian removal. Consider the tribe’s history, character, and place in the West. Provide a key on the back to explain the symbolism you choose.</li> </ol>
Feb. 17	<p>6. City Life and Time Travel</p> <ol style="list-style-type: none"> <li>a. Read <i>Slouching Toward Utopia?</i> Chapter 2, “Wealth.” (Online document pp. 10-21). Then supplement de Long’s table on p. 11 with three calculations of your own based on the 1894 Sears, Roebuck catalog available in the classroom.</li> <li>b. View the first episode of “1900 House”. Note that even though the setting here is Britain, most of the amenities and limitations shown here would have been true in American cities as well. Then speculate: Would you want to “re-enact” a lifestyle this consistently? Respond in a 5-paragraph typed essay.</li> <li>c. Review the selections from <i>Time and Again</i> by Jack Finney; review premise (time travel through re-creation and trance). Then write a 2-3 page short story in which you travel through time to your hometown in 1890. Draw upon available historical records and what you know about your area, citing sources as necessary in library format. Include sensory detail. Type.</li> </ol>
Mar. 16	<p>7. The World at War</p> <ol style="list-style-type: none"> <li>a. Compare the experiences of <u>two</u> Americans who served either in public office or in the military during <u>both</u> the First World War and the Second World War. Relate your findings in a 2-3 page comparative biography. Cite sources according to library format. Type.</li> <li>b. Create a photo collage or PowerPoint presentation illustrating <u>two</u> of the following: The RAF Eagle Squadrons, the Harlem Hellfighters, the 442<sup>nd</sup> Regimental Combat Team, the Navajo Code Talkers, the Tuskegee Airmen, the WASPs, the WAVEs, the Kaiser shipyards, the Boeing aircraft factories, or the Manhattan Project. Provide a written script for commentary and link the two topics with a theme. Include at least 20 images.</li> </ol>
Apr. 20	<p>8. America and the World</p> <ol style="list-style-type: none"> <li>a. Conduct an interview with someone who served in the United States military during the Second World War or the Cold War period. Follow the steps at eHow’s website for preparing and conducting the interview. Type transcript and submit audio in accessible format.</li> <li>b. Choose a tune and compose new lyrics expressing the character of postwar America. Mention at least five influential Americans in your song. Pay attention to rhyme, meter, and content. Performance not required, but encouraged. Type.</li> </ol>

## **Unit 5 Notes and Observations**

## **Unit 5 Notes and Observations, continued**

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### **The Great Spirit Descends** by James B. Finley

Source: <http://www.christianhistorymagazine.org/wp-content/wS8wVsy62N/chm45-VSEHN.pdf>

*Circuit rider James B. Finley (1781–1856) had a successful ministry with the Wyandot Indians of Ohio. In this excerpt from his Sketches of Western Methodism (1854), he glowingly describes an 1828 camp meeting he held among them. His mission ended when the U.S. government coerced the tribe to sell their land and move west.*

#### **Single-Minded Devotion**

The Indians came with their camping apparatus, to the number of one hundred and fifty. A place was assigned them for pitching their tents, so that they might all be as near together as possible. The Indians being more expert in pitching tents than the whites, they, of course, were ready at an earlier hour to engage in religious exercises.

It is characteristic of the Indian to devote exclusive attention, for the time being, to whatever pursuit or employment he may take in hand. If it be fishing, or hunting, or sugar making, or corn planting, nothing else is allowed to interfere in the time allotted to these things. So in regard to religion. The time devoted to God was the most sacred.

Soon the Christian chiefs, and queens, and all, were formed into a circle, and the voice of praise and prayer made the forest arches ring. After singing one of their Christian songs, only as Indians can sing, they fell simultaneously upon their knees and lifted up their faces toward heaven, as if they expected to see the Great Spirit descend in blessings from the parted skies. One of their number would lead in prayer, and when the Indian words *tamentare* and *homendezue* would escape the suppliant's lips, a deep amen would be uttered in concert by all the circle.

#### **Tears, Groans, and Shouts**

The Indian has strong faith, and when he makes preparation for a sacrifice to the Great Spirit, he expects with the utmost confidence that it will be accepted. So was it in this instance; for while they were praying the Spirit came down upon them, and the power of God was manifested in the awakening and conversion of souls.

As the shaking of the leaves in the tops of the mulberry trees was an indication to the prophet of the presence of God, so the excitement of the multitude engaged in prayer, as indicated by the tears and groans and shouts, was a sign that the Great Spirit was at work upon the hearts of these sons and daughters of the forest, and presently the tents of the whites were forsaken, and many might have been seen mingling with their red brethren and sisters in the exercises of the hour.

The interest continued to increase and spread as the meeting progressed, till Saturday night, when the whole encampment was in a flame of religious excitement. There seemed to be no need of preaching or exhortation, the Lord having taken his own work into his own hands. All that the preachers and people had to do was to follow the leadings of the Spirit, and the hours passed away in singing and prayer, interrupted only—if, indeed, it may be called an interruption—by the loud cries for mercy, which rose from the burdened hearts of the kneeling penitents, or the louder shouts of praise to God for delivering grace, which rose up on the night air and re-echoed among the trees from the converted.

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From *A Century of Dishonor* by Helen Hunt Jackson  
Introduction by Julius Seelye (1880)

The difficulty is not because the Indians are wild and savage men, for such men have in the past history of the human race been subdued and civilized in unnumbered instances, while the changes which in our time have been wrought among the cannibals of the South Sea and the barbarians of South Africa, and among the wildest and most savage of the North American Indians themselves, show abundantly that the agencies of civilization ready to our hand are neither wanting nor weak.

The great difficulty with the Indian problem is not with the Indian, but with the Government and people of the United States. Instead of a liberal and far-sighted policy looking to the education and civilization and possible citizenship of the Indian tribes, we have suffered these people to remain as savages, for whose future we have had no adequate care, and to the consideration of whose present state the Government has only been moved when pressed by some present danger. We have encroached upon their means of subsistence without furnishing them any proper return; we have shut them up on reservations often notoriously unfit for them, or, if fit, we have not hesitated to drive them off for our profit, without regard to theirs; we have treated them sometimes as foreign nations, with whom we have had treaties; sometimes as wards, who are entitled to no voice in the management of their affairs; and sometimes as subjects, from whom we have required obedience, but to whom we have recognized no obligations. That the Government of the United States, which has often plighted its faith to the Indian, and has broken it as often, and, while punishing him for his crimes, has given him no status in the courts except as a criminal, has been sadly derelict in its duty toward him, and has reaped the whirlwind only because it has sown the wind, is set forth in no exaggerated terms in the following pages, and ought to be acknowledged with shame by every American citizen.

It will be admitted now on every hand that the only solution of the Indian problem involves the entire change of these people from a savage to a civilized life. They are not likely to be exterminated. Unless we ourselves withdraw from all contact with them, and leave them to roam untrammled over their wilds, or until the power of a Christian civilization shall make them consciously one with us, they will not cease to vex us.

But how shall they become civilized? Civilization is in a most important sense a gift rather than an acquisition. Men do not gain it for themselves, except as stimulated thereto by some incitement from above themselves. The savage does not labor for the gratifications of civilized life, since he does not desire these. His labors and his desires are both dependent upon some spiritual gift, which, having kindled him, quickens his desires and calls forth his toil. Unless he has some help from without, some light and life from above to illumine and inspire him, the savage remains a savage, and without this all the blandishments of the civilization with which he might be brought into contact could no more win him into a better state than could all the light and warmth of the sun woo a

desert into a fruitful field. When English missionaries went to the Indians in Canada, they took with them skilled laborers who should teach the Indians how to labor, and who, by providing them at first with comfortable houses, and clothing, and food, should awaken their desires and evoke their efforts to perpetuate and increase these comforts. But the Indian would not work, and preferred his wigwam, and skins, and raw flesh, and filth to the cleanliness and conveniences of a civilized home; and it was only as Christian influences taught him his inner need, and how this could be supplied, that he was led to wish and work for the improvement of his outer condition and habits of life. The same is true everywhere. Civilization does not reproduce itself. It must first be kindled, and can then only be kept alive by a power genuinely Christian.

But it is idle to attempt to carry Christian influences to any one unless we are Christian. The first step, therefore, toward the desired transformation of the Indian is a transformed treatment of him by ourselves. In sober earnest, our Government needs, first of all, to be Christian, and to treat the Indian question as Christian principles require. This means at the outset that we should be honest, and not talk about maintaining our rights until we are willing to fulfill our obligations. It means that we should be kind, and quite as eager to give the Indian what is ours as to get what is his. It means that we should be wise, and patient, and persevering, abandoning all makeshifts and temporary expedients, and setting it before us as our fixed aim to act toward him as a brother, until he shall act as a brother toward us. There is no use to attempt to teach Christian duty to him in words till he has first seen it exemplified in our own deeds.

The true Christian principle of self-forgetful honesty and kindness, clearly and continuously exhibited, is the first requisite of true statesmanship in the treatment of the Indian question. This would not require, however, the immediate entrance of the Indian upon all the privileges of citizenship and self-direction. Christianized though he might be, he would need for a longer or shorter time guardianship like a child. A wise care for his own interests could not be expected of him at the outset, and the Government should care for him with wise forethought. Obedience to the law should be required of him, and the protection of the law afforded him. The jurisdiction of the courts and the presence of the Government should be felt in the Indian Territory and upon every Indian reservation as powerfully as in the most enlightened portions of the land. The court should go as early as the school, if not before, and is itself an educational agency of incalculable importance.

## THE BUREAU OF WHITE AFFAIRS (Anonymous)

Source: <http://www.unitednativeamerica.com/bureau/index.html>

### United Native Americans (UNA)

Are proud to announce that it has bought the state of California from The Whites and is throwing it open to Indian settlement.

UNA bought California from three winos, found wandering in San Francisco. UNA determined that these three winos were the spokesman for the white people of California. These winos promptly signed the treaty, which was written in Lakota, and sold California for three cases of wine, one bottle of gin, and four cases of beer.

Lehman L. Brightman, Commissioner of White Affairs, has announced the following new policies; The Indians have generously agreed to give all Whites living in California four large reservations on which they are to make their new homes.

Each reservation will consist of 20 acres and will be located in the following places: Death Valley, The Utah Salt Flats, The Badlands of South Dakota, and the Yukon territory in Alaska. These reservations shall belong to the whites, "...for as long as the sun shines or the grass grows." (or until the Indians want them back.)

All land on the reservations will be held in trust for the Whites by The Bureau of White Affairs, and any White who wants to use his land in any way, must secure permission from Commissioner Brightman.

Forced marches and evacuations of Whites are to begin immediately so as to open these lands to Indian settlement as quickly as possible.

When Whites arrive at the reservations they will be of course, allowed to sell trades and handicrafts at stands by the roadsides. Each White will be provided annually, with one thin blanket, one pair of tennis shoes, a supply of Spam and a copy of the book, "The Life of Crazy Horse."

Commissioner Brightman invites all, politically well connected Indian people, to apply for the positions of Reservation agents. If you have less than one year of education, do not speak English, have an authoritarian personality, proof of dishonesty, and a certificate of incompetence, consider yourself well qualified for the position. Paternalistic attitudes and delusions of grandeur a plus. No Whites need apply.

Commissioner Brightman also announced the founding of four boarding schools, to which all White youngsters will be sent at the age of six (6). "We want to take those kids far away from the backward culture of their parents," he said. The schools will be located on Alcatraz Island, the Florida Everglades, Point Barrow, Alaska, and Hong Kong.

All students arriving at the schools will be stripped of their clothing and forced to wear Indian garb. They will be forced to grow their hair long and in time wear it in braids. Upon arrival, at the schools all White children, will be given IQ tests to determine their understanding of Indian language, culture and survival skills. All those white children that do not measure up to Indian standards will be considered mentally compromised and shunted into courses appropriate to students destined to live lives engaged in menial hard labor. All courses will be taught in Lakota and any child caught speaking English will have their mouth washed out with soap, be whipped, and/or be locked in solitary confinement and denied food for a period of days.

Hospitals will be established for the reservations as follows: Whites at Death Valley Reservation may go to the Bangor, Maine Hospital; those at the Yukon Reservations may go to the Miami Beach Hospital; those

at the Utah Salt Flats Reservations may go to the Juneau, Alaska Hospital; and those at the Badlands Reservation may receive medical care at the Honolulu, Hawaii, hospital.

All hospitals will be staffed by one medical student, a chiropractor, and two crabby army nurses. All hospitals will be supplied with one case of aspirin, a box of Epson salts, and one box of Band-Aids, a pair of pliers, one set of vice grips, and an X-acto knife and a liberal supply of suppositories. Dental care will consist of extractions only. All whites in need of vision correction will be given a pamphlet on how to squint.

All former White churches will be converted to amusement parks for the entertainment of Indians. Interesting statuary and religious artifacts will be purloined by Indian people and sold as curios and collectibles for display in Indian museums and in private collections.

To honor the memory of the former White inhabitants, streets, towns, and geographical locations will be given quaint White names. Also at Indian sporting events, mascots depicting white people dressed in period clothing will be trotted out at half-time. These mascots will be made up to resemble cultural icons of the White race as interpreted by Indian experts. A few such examples will be Clem Kadiddlehopper, Gomer Pyle, Elmer Fudd, Barney Fife, Yosemite Sam, and the Three Stooges. In this way Indian children will be educated of how White people looked and acted. Any Whites that protest this honor will be regarded as cranks and spoilsports.

Indian academics will immediately begin excavations of White cemeteries. Bones and artifacts will be removed and studied. Special attention will be paid to the skulls of White people. These skulls will be measured and scrutinized so that Indian people can determine just what is wrong with white people.

After these studies have been completed, the remains will be sent to Pine Ridge, South Dakota. The remains will be stored in cardboard boxes in the basement of The Red Cloud Indian School where they will collect dust and be forgotten. White people whose ancestors wind up in boxes at The Red Cloud School and wish to have the remains sent to them for re-burial will have to fill out 742 different forms, in triplicate, do 28 pushups, and 76 jumping jacks, all the while balancing a bowl of wild rice on their heads. If all these requirements are met successfully, and satisfy the subjective judgments of uninterested Indian bureaucrats, the remains will be promptly returned in 2.4 generations, more-or-less.

# Mark Twain: Sketches New and Old

## *Disgraceful Persecution of a Boy*

In San Francisco, the other day, "A well-dressed boy, on his way to Sunday-school, was arrested and thrown into the city prison for stoning Chinamen."

What a commentary is this upon human justice! What sad prominence it gives to our human disposition to tyrannize over the weak! San Francisco has little right to take credit to herself for her treatment of this poor boy. What had the child's education been? How should he suppose it was wrong to stone a Chinaman? Before we side against him, along with outraged San Francisco, let us give him a chance--let us hear the testimony for the defense.

He was a "well-dressed" boy, and a Sunday-school scholar, and therefore the chances are that his parents were intelligent, well-to-do people, with just enough natural villainy in their composition to make them yearn after the daily papers, and enjoy them; and so this boy had opportunities to learn all through the week how to do right, as well as on Sunday.

It was in this way that he found out that the great commonwealth of California imposes an unlawful mining-tax upon John the foreigner, and allows Patrick the foreigner to dig gold for nothing--probably because the degraded Mongol is at no expense for whisky, and the refined Celt cannot exist without it.

It was in this way that he found out that a respectable number of the tax-gatherers--it would be unkind to say all of them--collect the tax twice, instead of once; and that, inasmuch as they do it solely to discourage Chinese immigration into the mines, it is a thing that is much applauded, and likewise regarded as being singularly facetious.

It was in this way that he found out that when a white man robs a sluice-box (by the term white man is meant Spaniards, Mexicans, Portuguese, Irish, Hondurans, Peruvians, Chileans, etc., etc.), they make him leave the camp; and when a Chinaman does that thing, they hang him.

It was in this way that he found out that in many districts of the vast Pacific coast, so strong is the wild, free love of justice in the hearts of the people, that whenever any secret and mysterious crime is committed, they say, "Let justice be done, though the heavens fall," and go straightway and swing a Chinaman.

It was in this way that he found out that by studying one half of each day's "local items," it would appear that the police of San Francisco were either asleep or dead, and by studying the other half it would seem that the reporters were gone mad with admiration of the energy, the virtue, the high effectiveness, and the dare-devil intrepidity of that very police--making exultant mention of how "the Argus-eyed officer So-and-so" captured a wretched knave of a Chinaman who was stealing chickens, and brought him gloriously to the city prison; and how "the gallant officer Such-and-such-a-one" quietly kept an eye on the movements of an "unsuspecting, almond-eyed son of Confucius" (your reporter is nothing if not facetious), following him around with that far-off look of vacancy and unconsciousness always so finely affected by that inscrutable being, the forty-dollar policeman, during a waking interval, and captured him at last in the very act of placing his hands in a suspicious manner upon a paper of tacks, left by the owner in an exposed situation; and how one officer performed this prodigious thing, and another officer that, and another the other--and pretty much every one of these performances having for a dazzling central incident a Chinaman guilty of a shilling's worth of crime, an unfortunate, whose misdemeanor must be hurrahed into something enormous in order to keep the public from noticing how many really important rascals went uncaptured in the mean time, and how overrated those glorified policemen actually are.

It was in this way that the boy found out that the legislature, being aware that the Constitution has made America an asylum for the poor and the oppressed of all nations, and that, therefore, the poor and oppressed

who fly to our shelter must not be charged a disabling admission fee, made a law that every Chinaman, upon landing, must be vaccinated upon the wharf, and pay to the state's appointed officer ten dollars for the service, when there are plenty of doctors in San Francisco who would be glad enough to do it for him for fifty cents.

It was in this way that the boy found out that a Chinaman had no rights that any man was bound to respect; that he had no sorrows that any man was bound to pity; that neither his life nor his liberty was worth the purchase of a penny when a white man needed a scapegoat; that nobody loved Chinamen, nobody befriended them, nobody spared them suffering when it was convenient to inflict it; everybody, individuals, communities, the majesty of the state itself, joined in hating, abusing, and persecuting these humble strangers.

And, therefore, what could have been more natural than for this sunny-hearted-boy, tripping along to Sunday-school, with his mind teeming with freshly learned incentives to high and virtuous action, to say to himself:

"Ah, there goes a Chinaman! God will not love me if I do not stone him."

And for this he was arrested and put in the city jail.

Everything conspired to teach him that it was a high and holy thing to stone a Chinaman, and yet he no sooner attempts to do his duty than he is punished for it—he, poor chap, who has been aware all his life that one of the principal recreations of the police, out toward the Gold Refinery, is to look on with tranquil enjoyment while the butchers of Brannan Street set their dogs on unoffending Chinamen, and make them flee for their lives.

[I have many such memories in my mind, but am thinking just at present of one particular one, where the Brannan Street butchers set their dogs on a Chinaman who was quietly passing with a basket of clothes on his head; and while the dogs mutilated his flesh, a butcher increased the hilarity of the occasion by knocking some of the Chinaman's teeth down his throat with half a brick. This incident sticks in my memory with a more malevolent tenacity, perhaps, on account of the fact that I was in the employ of a San Francisco journal at the time, and was not allowed to publish it because it might offend some of the peculiar element that subscribed for the paper.]

Keeping in mind the tuition in the humanities which the entire "Pacific coast" gives its youth, there is a very sublimity of incongruity in the virtuous flourish with which the good city fathers of San Francisco proclaim (as they have lately done) that "The police are positively ordered to arrest all boys, of every description and wherever found, who engage in assaulting Chinamen."

Still, let us be truly glad they have made the order, notwithstanding its inconsistency; and let us rest perfectly confident the police are glad, too. Because there is no personal peril in arresting boys, provided they be of the small kind, and the reporters will have to laud their performances just as loyally as ever, or go without items.

The new form for local items in San Francisco will now be: "The ever-vigilant and efficient officer So-and-so succeeded, yesterday afternoon, in arresting Master Tommy Jones, after a determined resistance," etc., etc., followed by the customary statistics and final hurrah, with its unconscious sarcasm: "We are happy in being able to state that this is the forty-seventh boy arrested by this gallant officer since the new ordinance went into effect. The most extraordinary activity prevails in the police department. Nothing like it has been seen since we can remember."

Name \_\_\_\_\_ Per. \_\_\_\_\_

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**Analysis: Subject Matter/Controlling Idea**

Article \_\_\_\_\_ Author \_\_\_\_\_

Subject Matter	Controlling Idea

Generalization: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Details/Reasons

Recommendation

Negative Discard:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Name \_\_\_\_\_ Per. \_\_\_\_\_

Honors U.S. History

**Analysis: Subject Matter/Controlling Idea**

Article \_\_\_\_\_ Author \_\_\_\_\_

Subject Matter	Controlling Idea

Generalization: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Details/Reasons

Recommendation

Negative Discard:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Portfolio 5 Film Analysis: Bury My Heart At Wounded Knee

### Step 1. Pre-viewing

A. Title of film: \_\_\_\_\_

Record Group source: \_\_\_\_\_

B. What do you think you will see in this motion picture? List Three concepts or ideas that you might expect to see based on the title of the film. List some people you might expect to see based on the title of the film.

Concepts/Ideas

People

### Step 2. Viewing

A. Type of motion picture (check where applicable)

- \_\_\_ Animated cartoon
- \_\_\_ Documentary film
- \_\_\_ Newsreel
- \_\_\_ Propaganda film
- \_\_\_ Theatrical short subject
- \_\_\_ Training film
- \_\_\_ Combat film
- \_\_\_ Other

B. Physical qualities of the motion picture (check where applicable)

- \_\_\_ Music
- \_\_\_ Narration
- \_\_\_ Special effects
- \_\_\_ Color
- \_\_\_ Live action
- \_\_\_ Background noise
- \_\_\_ Animation
- \_\_\_ Dramatizations

C. Note how camera angles, lighting, music, narration, and/or editing contribute to creating an atmosphere in this film. What is the mood or tone of the film?

\_\_\_\_\_

\_\_\_\_\_

Step 3. Post-viewing (or repeated viewing)

- A. Circle the things that you listed in the previewing activity that were validated by your viewing of the motion picture.

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- B. What is the central message(s) of this motion picture?

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- C. Consider the effectiveness of the film in communicating its message. As a tool of communication, what are its strengths and weaknesses?

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- D. How do you think the filmmakers wanted the audience to respond?

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- E. Does this film appeal to the viewer's reason or emotion? How does it make you feel?

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- F. List two things this motion picture tells you about life in the United States at the time it was made:

1. \_\_\_\_\_

2. \_\_\_\_\_

- G. Write a question to the filmmaker that is left unanswered by the motion picture.

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- H. What information do you gain about this event that would not be conveyed by a written source? Be specific.

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