

## Vorüberlegungen

### Kompetenzen und Unterrichtsinhalte:

- Die Schülerinnen und Schüler stärken ihre interkulturelle Kompetenz, indem sie verschiedene Aspekte der kulturellen, sozialen und wirtschaftlichen Situation der Ureinwohner Nordamerikas kennenlernen, analysieren und reflektieren.
- Sie fördern ihre Personalkompetenz, indem sie die Genese des eigenen Indianerbildes reflektieren und sich ein neues, differenziertes Bild erarbeiten.
- Die Auseinandersetzung mit sozialen Problemen und die Diskussion von Lösungsansätzen fördert die Sozialkompetenz der Lerngruppe.
- Die Schülerinnen und Schüler erkennen, dass Herausforderungen der Gegenwart historische Wurzeln haben.
- Sie setzen sich mit Identitätsfragen und der Lebenssituation einer Minderheit auseinander.

### Anmerkungen zum Thema:

Was wissen Schüler über die **Ureinwohner Nordamerikas**? Tippt man „Indianer“ in eine gängige Suchmaschine und schaut sich die Bilder an, die die Suche ergibt (siehe **Texte und Materialien 1(3)**), so wird man mit der Tatsache konfrontiert, dass unsere (bildlichen) Vorstellungen vom „Indianer“ von **Klischees** geprägt sind, die von Generation zu Generation weitergetragen werden: durch **kulturelle Produkte** wie Karl Mays Winnetou-Romane und -Filme, James Fenimore Coopers Lederstrumpferzählungen (z.B. „Der letzte Mohikaner“), die Groschenromane über Westernhelden, Wild West Shows in Ferienparks, Spielzeug-Indianer und vor allem unzählige Westernfilme. Nicht umsonst spricht man mittlerweile vom „**Hollywood-Indianer**“, der unsere Vorstellungen von den Ureinwohnern Nordamerikas dominiert.

In der vorliegenden Unterrichtseinheit wird die kulturell vermittelte Vorstellung des Indianers durch einen Einblick in verschiedene Facetten der modernen **Lebenswirklichkeit der Native Americans** ersetzt.

### Literatur und Internet zur Vorbereitung:

Einführung:

[https://en.wikipedia.org/wiki/Native\\_Americans\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Native_Americans_in_the_United_States)

Linksammlung von Primärquellen:

<https://www.usa.gov/tribes>

Zeitungsauftrag zu aktuellen Themen:

<https://www.theguardian.com/world/native-americans>

Deutsche Auswanderung nach Amerika:

<http://www.zeit.de/zeit-geschichte/2011/03/Massenauswanderung>

Geschichte der Kolonialisierung Nordamerikas:

[https://en.wikipedia.org/wiki/United\\_States\\_territorial\\_acquisitions](https://en.wikipedia.org/wiki/United_States_territorial_acquisitions)

Manifest Destiny (Ideologie der Expansion):

[https://en.wikipedia.org/wiki/Manifest\\_destiny](https://en.wikipedia.org/wiki/Manifest_destiny)



**Vorüberlegungen**

Artikel zum Thema Hollywood Indian:

Brian Young: "Why I won't wear war paint and feathers in a movie again". Time Ideas. Online. 11 Jun 2015; <http://time.com/3916680/native-american-hollywood-film/>

**Filmclips**

How Hollywood stereotyped Indians:

[https://www.youtube.com/watch?v=\\_hJFi7SRH7Q](https://www.youtube.com/watch?v=_hJFi7SRH7Q)

Six Misconceptions About Native American People:

[https://www.youtube.com/watch?v=GHdW\\_LVfn28](https://www.youtube.com/watch?v=GHdW_LVfn28)

Die Filmreihe One Word, z. B. Reservation:

<https://www.youtube.com/watch?v=OOwUDM1GBhk>

BBC - The Natives: This is Our America (2017):

<https://www.youtube.com/watch?v=caydh8bmqxM>

Wounded Knee Massacre:

<http://www.history.com/news/remembering-the-wounded-knee-massacre>

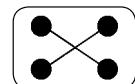
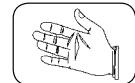
**Die einzelnen Unterrichtsschritte im Überblick:**

1. Schritt: Einstieg – Unsere Vorstellungen vom „Indianer“
2. Schritt: Moderne Identitätsfragen: Wie sehen sich junge Ureinwohner?
3. Schritt: Das Leben im Reservat
4. Schritt: Wounded Knee
5. Schritt: Die Dakota Access Pipeline
6. Schritt: Casinos: Fluch oder Segen?

## Unterrichtsplanung

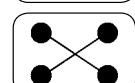
### 1. Schritt: Einstieg – Unsere Vorstellungen vom „Indianer“

Als Einstieg kann die Eroberung und Besiedlung Nordamerikas durch die Europäer thematisiert und der aktuellen Einwandererdebatte gegenüber gestellt werden. Vor einigen Generationen waren diejenigen, die sich nun der Einwanderung verweigern, selbst illegale Einwanderer. Leidtragende waren damals die Ureinwohner, die oft mit Gewalt vertrieben wurden. Motive für die Einwanderung der Europäer können hierbei in einer *mündlichen Unterrichtsphase (Gruppenarbeit)* geklärt werden: wirtschaftliche Gründe (z. B. Hungersnöte, Armut, begrenzte Entfaltungsmöglichkeiten im feudal geprägten Europa, Hoffnung auf Verbesserung) und politische Gründe (religiöse und/ oder politische Verfolgung).

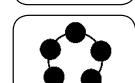
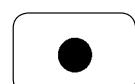


In **Texte und Materialien M 1<sub>(1)</sub>** werden auf einer *geografischen Karte* die verschiedenen Indianervölker und Kulturräume illustriert. Denn nicht alle Indianer sind gleich. Darüber hinaus kann anhand der Karte die Kolonisierung des Kontinents dargestellt werden (siehe hierzu die in der Literaturübersicht genannten Artikel).

Die *Folie* von **Texte und Materialien M 1<sub>(2)</sub>** thematisiert die Vorstellungen, die wir von den Ureinwohnern Amerikas haben. Sie zeigt den *Screenshot* einer Googlesuche zum Suchwort Indianer und dient als Impuls für die *Arbeitsaufträge* in **Texte und Materialien M 1<sub>(3)</sub>**. Die Schüler sollen ihr Vorwissen zu Indianern durch eine *Placemat* in einer *Gruppenarbeit* sammeln, dabei jedoch auch die Quellen ihres Wissens und damit ihre eigene kulturelle Prägung reflektieren.



Unter den Schülern kann ein Perspektivenwechsel angeregt werden: Decken sich unsere Vorstellungen mit der Realität (oder sind sie sehr rückwärtsgewandt)? Wie fühlen sich die heutigen „Indianer“, wenn sie mit unseren Vorstellungen/Vorurteilen konfrontiert werden? Wie sehen die Native Americans sich selbst? Hierzu lesen und interpretieren die Schülerinnen und Schüler im Anschluss das Gedicht bzw. den Kurzfilm „I am not the Indian you had in mind“ von Thomas King (**M 1<sub>(4 bis 6)</sub>**). Die **Lösungsvorschläge** zu den **Assignments** von **Texte und Materialien M 1<sub>(7)</sub>** werden in **Texte und Materialien M 1<sub>(8)</sub>** gegeben.



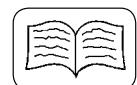
Zur Ergänzung bietet es sich an, die Darstellung von Indianern in Westernfilmen vertiefend aufzugreifen. Hierzu kann der oben genannte *Film* eingesetzt werden. Ebenso kann man den Eklat beim Dreh von Adam Sandler's Film *The Ridiculous Six* aufgreifen. Zwölf Native Americans verließen den Dreh wegen der Darstellung der Indianer im Film (siehe den oben aufgeführten Artikel zu Hollywood Indians).

## Unterrichtsplanung

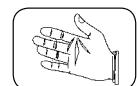
### 4. Schritt: Wounded Knee

In der Pine Ridge Reservation liegt die Stelle einer geschichtsträchtigen Niederlage der amerikanischen Indianer: die Schlacht am Wounded Knee, eher ein Massaker, das symbolisch für das Ende des letzten Widerstandes gegen die Eroberung des Kontinents steht.

Zum *Einstieg* dient eine Karte (**Texte und Materialien M 4<sub>(1)</sub>**), die die geografische Lage von Wounded Knee innerhalb des Reservates zeigt. Zusätzlich wird ein historisches Zitat angeboten: eine zeitgenössische Schlagzeile (zu beachten ist die Bezeichnung der Indianer als „savages“ und der Hinweis auf den Blutrausch der Soldaten!) deutet darauf hin, dass hier 1890 etwas sehr Traumatisches geschehen ist.



Darauf folgt ein *Artikel* über das Ereignis mit umfangreichen **Assignments (Texte und Materialien M 4<sub>(2 und 3)</sub>)**. Neben einer *Textverständnisaufgabe* und einer *Mediation* werden die Schüler aufgefordert, das Ereignis aus der *Perspektive einer der beteiligten Gruppen* zu beleuchten. Die Lehrkraft weist die Lerngruppe darauf hin, dass es an dieser Stelle nicht um die historische Genauigkeit geht, sondern darum, eine Erklärung aus Sicht einer Gruppe zu liefern. Die Soldaten beispielsweise werden auf die Gefahr eines Aufstands, Erinnerungen an vorhergehende Schlachten und die daraus resultierende Nervosität der Truppe hinweisen sowie auf ihre Abscheu gegenüber den Wilden.



Zu den **Aufgaben 2 und 3** kann die Lehrkraft individuelle Antworten erwarten. Die **Lösungen** der Quizfragen in Task 1 lauten:

#### Why did the Ghost Dance movement have such a great success?

*The tribes were at a moment of crisis and the spiritual movement gave them hope for a better future. Also, the dancers were able to scare the white settlers.*

#### How did the US army react to the movement?

*They arrested Sitting Bull, fearing that the movement would turn into a rebellion.*

#### What happened at Wounded Knee?

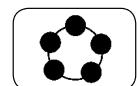
*Provoked by a gunshot, the army massacred the Sioux with machine guns.*

#### After the battle, ...

*L. Frank Baum called for the extermination of the remaining Indians. The age of Indian armed resistance against the expansion of the white settlers was over.*



In der *Diskussion* der Ergebnisse werden nicht nur die Motivationen und Vorstellungen der Beteiligten thematisiert. Im *Unterrichtsgespräch* wird sich zeigen, dass Geschichte immer aus verschiedenen Geschichten und Blickwinkeln betrachtet werden kann und wird. Hier wird der Rassismus als Rechtfertigung für das Handeln der weißen Interessengruppen verdeutlicht.



## Unterrichtsplanung

Ein bekannter Song (**Texte und Materialien M 4<sub>(4)</sub>**) über das Drama am Wounded Knee dient als Abschluss. Angeboten wird eine *Text-* und *eine Hörfassung* als Lückentext. Lösung:



### **Redbone: We were all wounded at Wounded Knee**

Chorus:

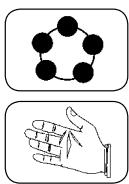
We were all wounded at Wounded  
Knee  
You and me  
We were all wounded at Wounded  
Knee  
You and me  
In the name of manifest destiny  
You and me you and me you and me.  
  
They made us many promises  
But always broke their word  
They penned us in like Buffalo  
Drove us like a heard  
And finally on the reservation  
We were going for our preservation  
We were all wiped out by the seventh  
Calvary  
You and me you and me.  
[Chorus]

Now we make our promises  
We won't break our word  
Well sing, sing, sing out our story  
Till the truth is heard  
There's a whole new generation  
Which will dream of veneration  
Who were not wiped out by the 7th  
Calvary  
You and me you and me.  
[Chorus]

Der Song dient dazu, die Rolle des Ereignisses für das kulturelle Gedächtnis der nordamerikanischen Ureinwohner zu erfassen. **Alternativ** kann der Song auch als *Einstieg* bearbeitet werden. Zur Vorgeschichte des Massakers und zum Ablauf kann außerdem der Filmclip „Remembering the Wounded Knee Massacre“ (siehe oben) angesehen werden.

## 5. Schritt: Die Dakota Access Pipeline

Echos von Wounded Knee finden sich auch in diesem Schritt. Hier wird eine aktuelle politische Auseinandersetzung thematisiert, anhand derer sich zeigt, dass sich die Interessen von Ureinwohnern und Regierung auch heute konfliktreich kreuzen. Heute eint der Kampf um die Selbstbestimmung und die Bewahrung des eigenen Landes Native Americans der verschiedensten Stämme (siehe auch den BBC-Film über junge Menschen in Pine Ridge; s. Literaturangaben).



Als *Einstieg* dient der interessante Artikel von **Texte und Materialien M 5<sub>(1 und 2)</sub>**. Hierzu gibt es in **Texte und Materialien M 5<sub>(4)</sub>** fünf umfangreiche **Assignments**: *Verständnisfragen* zum Text (**Aufgabe 1**), eine *creative Activity* (**Aufgabe 2**), eine *Cartoon-Analyse* (**Aufgabe 3**), *schriftliche Textproduktion* (**Aufgabe 4**) und *Internetrecherchen* zum aktuellen Stand des Themas unter Donald Trump, der per Erlass den Weg ebnete, die Pipeline entgegen den Protesten und der früheren Entscheidung Obamas dazu doch zu bauen (**Aufgabe 5**).

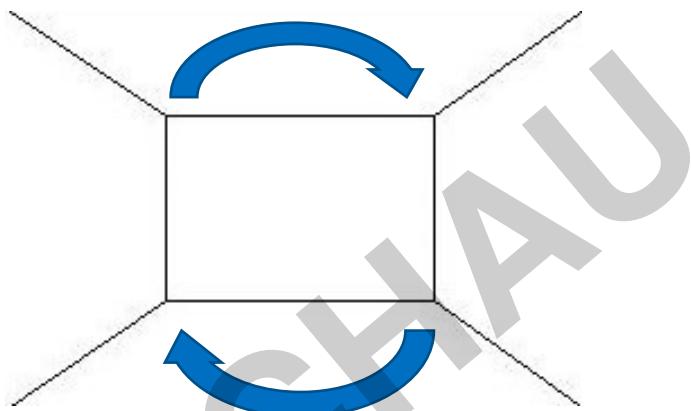
## Introduction



(Source: <https://yanative.wordpress.com/2013/02/03/maps-of-native-america/>)

**Worksheet****Assignments:**

1. What "Indians" do you have in mind? What do you know about their history and culture, their way of life then and today? Where did you get this image from?
2. Sit in a group and put the four aspects mentioned in assignment 1 in the corner of a placemat. Write down what you know in the field in front of you. Then turn the placemat clockwise and work on the next issue. Continue until each student has contributed on all aspects.



3. Sum up your ideas in a short presentation. Report about the results to the class.
4. Discuss with the class which image of "Indians" contemporary Europeans generally have in mind.

- this Indian you idolize  
 90 perhaps that's wisdom on his face  
 compassion sparkling in his eyes  
 he may well have a secret song  
 a dance he'll share a long lost chant  
 ask him to help you save the world  
 95 to save yourselves  
 Don't look at me  
 I'm not the Indian you had in mind  
 I can't, I can't.

### The Poem – Cultural References

#### I'm not the Indian you had in mind

is a short film / poem by the Canadian writer Thomas King (b. 1943). He is of Cherokee, German and Greek descent. The video of his short film is available on the website of the Canadian National Screen Institute.

(Link: <http://www.nsi-canada.ca/2012/03/im-not-the-indian-you-had-in-mind/#>)

#### Cultural References (highlighted in the poem)

The **Oka Crisis** or Oka Resistance was a land dispute between a group of Mohawk people and the town of Oka, Quebec, Canada, which began on July 11, 1990, and lasted until September 26, 1990. Sûreté du Québec Corporal Marcel Lemay was killed in a firefight. The dispute was the first well-publicized violent conflict between First Nations and the Canadian government in the late 20th century. (Source: [https://en.wikipedia.org/wiki/Oka\\_Crisis](https://en.wikipedia.org/wiki/Oka_Crisis))

The **Ipperwash Crisis** was an Indigenous land dispute that took place in Ipperwash Provincial Park, Ontario in 1995. Several members of the Stoney Point Ojibway band occupied the park in order to assert their claim to nearby land which had been expropriated from them during World War II. During a violent confrontation, the Ontario Provincial Police (OPP) killed protester Dudley George. George was unarmed and an OPP officer fired and killed Dudley George, believing the flashlight he held in his hand was a weapon.

The shooting of Dudley George came a day after newly elected Ontario premier Mike Harris told the OPP: "I want the fucking Indians out of the park".

(Source: [https://en.wikipedia.org/wiki/Ipperwash\\_Crisis](https://en.wikipedia.org/wiki/Ipperwash_Crisis))

The **Wounded Knee Massacre** (also called the **Battle of Wounded Knee**) occurred on December 29, 1890 near Wounded Knee Creek on the Lakota Pine Ridge Indian Reservation in the U.S. state of South Dakota. [...] By the time the battle was over, more than 150 men, women, and children of the Lakota had been killed and 51 were wounded (4 men and 47 women and children some of whom died later).

(Source: [https://en.wikipedia.org/wiki/Wounded\\_Knee\\_Massacre](https://en.wikipedia.org/wiki/Wounded_Knee_Massacre))

**Fetal alcohol syndrome (FAS)** is a pattern of birth defects, learning, and behavioral problems affecting individuals whose mothers consumed alcohol during pregnancy.

(Source: <http://medical-dictionary.thefreedictionary.com/fetal+alcohol+syndrome>)

**Monsanto** is a publicly traded American multinational agrochemical and agricultural biotechnology corporation. [...] Monsanto's roles in agricultural changes, biotechnology products and lobbying

**Lösungsvorschläge zu Texte und Materialien M 1<sub>(7)</sub>****1. Questions on the poem.**

- a) Speaker: modern urban Native American / Addressee: all people not-Indian who have a certain picture of the group.
- b) Physical fitness, masculine hunters (wolf and eagle), savage and wild (roar), yelling, fierce; which looks like the Indians in the Western movies.
- c) "Rewind" – you can rewind a film but not a cliché; the image of the Indian is defined by the narratives of our culture (cowboy movies, adventure novels (e.g. Leatherstocking tales by James Fenimore Cooper)).
- d) The speaker is a normal citizen, King gives a large array of professions, from "CEO" to "homeless bum".
- e) White society is responsible for the stereotypical representation and the exploitation of land and people; Native Americans are blamed for not speaking up against it.
- f) Irony: the mess is the inheritance of the past and will be passed on to future generations; in this respect, Native Americans are just like any other culture (not changing the status quo); native Americans have to live with the situation as it turned out.
- g) White people project the wisdom they lack onto their image of native Americans; they think they have the "Indian" wisdom that can save the planet (Indian chiefs as wise men; see e.g. the prophecy of the Cree); but Native Americans are just people like everyone else.

**2. Formal aspects.**

Answers may vary.

**3. Juxtaposition.**

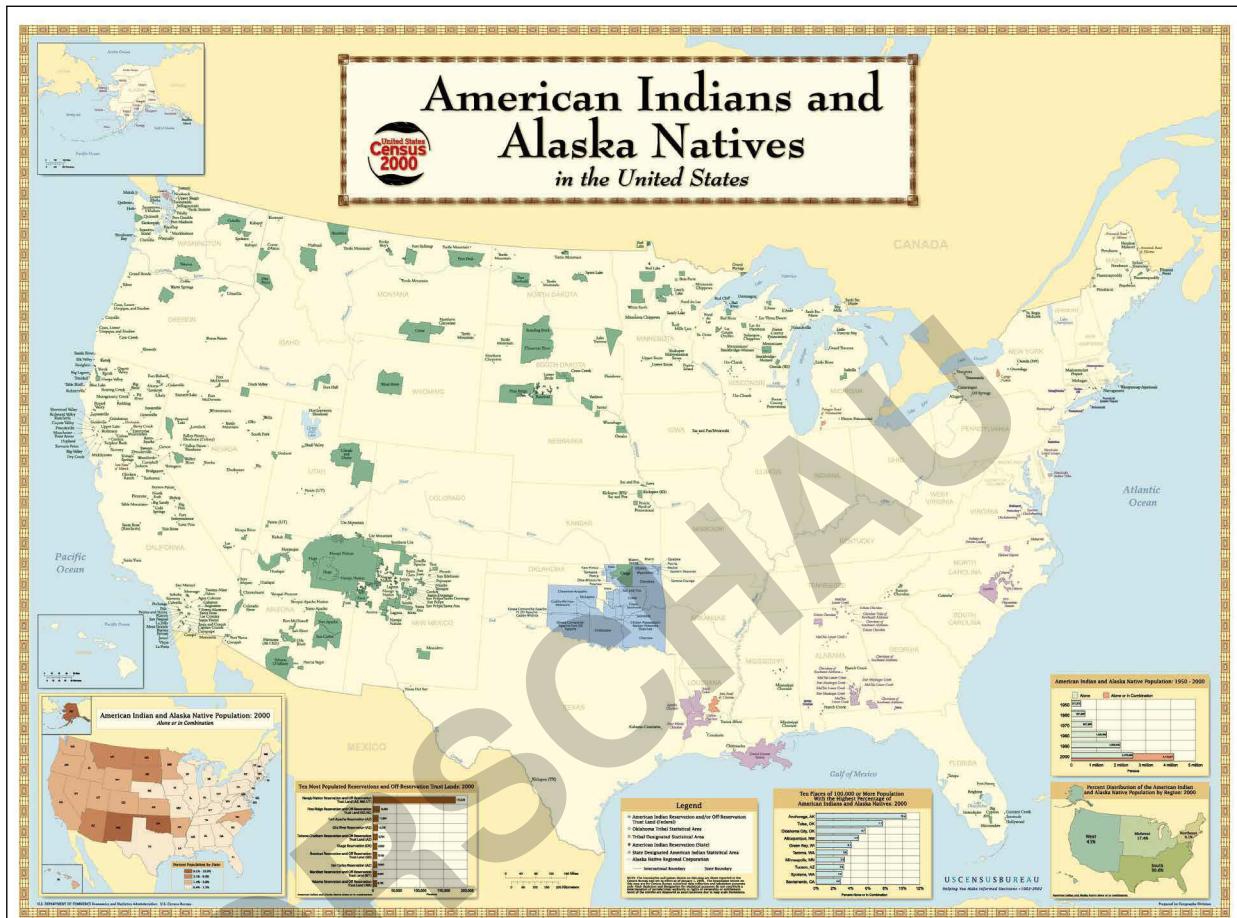
This is what Tomas King said about his poem:

"I'm Not the Indian You Had in Mind challenges the stereotypical portrayal First Nations peoples in the media. This spoken word offers an insight of how First Nations people today are changing old ideas and empowering themselves in the greater community. The actors, in business suits, jeans, and typical urban attire are juxtaposed against the loincloth-wearing, tomahawk wielding Natives of yesterday's spaghetti westerns. Through the use of stock footage, language, and common artifacts like a cigar store Indian, the viewer is encouraged to examine the profound role that these one-dimensional media representations have played in shaping their perspectives of an entire group of people. The man living next door, the woman working in the next cubicle, or the stoic wood carving in front of the cigar store – which Indian did you have in mind?"

(from: <http://www.nsi-canada.ca/2012/03/im-not-the-indian-you-had-in-mind/#>)

## Texte und Materialien – M 3<sub>(1)</sub>

### Native American Reservations



(Source: [http://www.oneofmanyfeathers.com/american\\_indian\\_reservations\\_map\\_us.html](http://www.oneofmanyfeathers.com/american_indian_reservations_map_us.html))

#### What are reservations?

An **Indian reservation** is a legal designation for an area of land managed by a Native American tribe under the US Bureau of Indian Affairs, rather than the state governments of the United States in which they are physically located. Each of the 326 Indian reservations in the United States are associated with a particular Nation.

Because tribes possess tribal sovereignty, even though it is limited, laws on tribal lands vary from the surrounding area. The tribal council, not the local government nor the United States federal government, often has jurisdiction over reservations. Different reservations have different systems of government, which may or may not replicate the forms of government found outside the reservation. Most Native American reservations were established by the federal government.

A majority of Native Americans and Alaska Natives live somewhere other than the reservations, often in big western cities such as Phoenix and Los Angeles. In 2012, there were over 2.5 million Native Americans with about 1 million living on reservations.

(Source: [https://en.wikipedia.org/wiki/Indian\\_reservation](https://en.wikipedia.org/wiki/Indian_reservation))

## Life on Native American Reservations

### Life on the Pine Ridge Native American reservation

By Patrick Strickland

Donald Morrison's one-room home, hidden behind a row of trees, can only be reached via a half-kilometre dirt path. He lives on his family's ancestral land. His uncle's and brother's trailer homes are nearby. Donald's yard is dotted with rusting automobiles - decaying and half-dismembered, excavated for car parts. Donald, 60, has lived on his family's land his whole life. Time passes slowly in his corner of the Pine Ridge Reservation, and at no point in his six decades have local authorities connected his family's miniature community of shacks and trailers to the reservation's electricity grid or provided them with running water. They use car batteries and generators for a few hours of electricity a day, and Donald heats up a five-gallon bucket of water on a wood stove to bathe and wash his clothes a few times a week.

The Pine Ridge Reservation in South Dakota, which encompasses more than 2.8 million acres, was established in 1889 and is home to the Oglala Lakota, a tribe that is part of the Sioux people. Much like Native American reservations across the United States, the 38,000-person indigenous community is disconnected from the state's economic lifelines and untouched by development. Among the most impoverished of these reservations, Pine Ridge is plagued by an 80 to 90 percent unemployment rate with a median individual income of \$4,000 a year. The US Census Bureau's 2014 study found that more than 52 percent of residents in Oglala Lakota, the largest of Pine Ridge's three counties, lived below the poverty line. Against this backdrop of poverty and joblessness, public health has suffered, according to Re-Member, a non-profit organisation. More than 80 percent of residents suffer from alcoholism. A quarter of children are born with foetal alcohol syndrome or similar conditions. Life expectancy - 48 years for men, 52 for women - is the second-lowest in the western hemisphere, behind only the Caribbean country Haiti. The tuberculosis and diabetes rates are eight times the national averages, while the cervical cancer rate is five times more than the US average.

Donald and his siblings never attended school. And while he understands a good amount of English, he never learned to fluently speak any language other than his mother tongue, Lakota. Donald and his 67-year-old brother Roland, who lives in a trailer home a five-minute walk over the subtle hills that bisect their family's land, survive the first two weeks of each month on food stamps. During the second half of each month, they get by on canned meat and ramen noodles donated by charities and locals. When the donations aren't enough and they have enough gas money between them to make the 48-kilometre drive to the nearest town, they get boxes of scrap meat from a meat processing facility.

Roland left the reservation for the first time in his life in April, when he was airlifted to a hospital in Rapid City for an emergency surgery after he slipped in the snow and shattered his hip while chopping firewood. Only able to move with the help of a walker, Roland, who wears a dirt-covered jacket and repeatedly pulls up his oversized jeans as they sag from his waist, says he will never be able to pay the \$2,000 in medical bills through the small amounts of cash he gets doing odd jobs for neighbours and ranchers. "I can't work until the spring now," he says.

## Texte und Materialien – M 3<sub>(5)</sub>

"When I was 14 years old, I decided there's got to be a better way to live; because I've seen the struggles, the disrepair. The thing that kept us together was [doing things like] cutting wood for the community."

120 After graduating from high school and moving off the reservation, Jerome served two years, from 1970 to 1971, in the US army during the Vietnam war. In 2010, Jerome and his wife Theresa retired and moved back to Pine Ridge. Within two years, they founded Families Working Together, a local charity to help impoverished residents of the reservation. "I asked, 'What can I do to make it better?'" he says. Families Working Together collects donations from around 125 the nation, including money, food, building supplies, medicine and other necessities. They are currently building a home for a homeless father and son in Wanblee on a lot of land acquired from the tribal government. "We are always bringing back truckloads of food and anything and everything you can think of. And we have a lot of people who don't have electricity and water," Jerome says. His organisation also builds tiny homes and does home repairs for people living in 130 crumbling shanties. "That's how we operate. We all take care of each other. I grew up with that concept. I was always led to believe that, as Indian people, we're going to be treated different because of who we are. If there's one value we have, it's to look out for each other. That way of life is a good way of life."

Back in her home, Olowan Martinez says the Pine Ridge reservation shouldn't be the subject of 135 pity. "People look at our communities here on the Pine Ridge Indian Reservation ... and all you see is the poverty, the violence and the bad. But there's so much good that came from here – not only for our homeland but for all indigenous nations," she says. "They tried to wipe us out, they stuck us on this reservation, this POW camp, and thought we're going to die off. But this is our land. We were made from this land. So, we survive and here we are today. We're still here."

(Source: <http://www.aljazeera.com/indepth/features/2016/10/life-pine-ridge-native-american-reservation-161031113119935.html>; abridged by the author)

### Annotations:

5 **to be dotted with:** to be loosely covered with; 5/6 **dismembered:** interior or content taken out; 6 **to excavate:** to make empty by removing material; 8 **shack:** a rough, primitive cabin, less solid than a house; **trailer:** a moving home, can be attached to a van; 9 **electricity grid:** the system that distributes electricity, mostly by high-tension lines; 31 **food stamp:** coupons sold or given under a federal program to eligible needy persons and redeemable for food at designated grocery stores or markets; 34 **scrap meat:** leftover or discarded meat which the factory can't sell on the market; 37 **walker:** a device used by a weak or disabled person to support walking; 40 **odd jobs:** small and unskilled short-term employment; 44 **abode:** place of living, home; 71 **porch:** veranda; 76 **to inflict:** to cause or impose something that must be suffered; 81/82 **deluded:** full of illusions; 90 **intergenerational:** affecting more than one generation; 93 **advent:** arrival; 111 **to grip:** to hold something very firmly; 114 **vat:** a large tank or container for storing liquids; 131 **to crumble:** to decay, to fall to pieces; **shanty:** a rough, primitive cabin, less solid than a house; 138 **to wipe out:** to erase or remove something completely

**Lösungsvorschläge zu Texte und Materialien M 3<sub>(1 bis 5)</sub>****1. Reading Comprehension****a. Matching**

Donald: food shortage / inadequate housing (lack of electricity) / lack of education (language, school) / unemployment

Cheryl: overcrowding / suicide / underfunded institutions / lack of study supplies / low school performance

Olowan: alcoholism / smuggling / addiction-related diseases / gun violence /drug crime / drugs

Jerome: robbery / homelessness / inadequate housing

**b. Activism**

Olowan: has become activist fighting against beer stores / talks to drug dealers to prevent them from selling drugs to children / wants people to start policing their neighborhoods

Jerome: guards the houses of elderly people, founded a charity with his wife: they collect food and other things needed on the reservation, do home repairs and build small houses / he emphasizes community and the need to help each other

NB: Encourage the students to have a look at the homepage of Jerome's charity:  
<https://www.familiesworkingtogether.org/>.

**2. Text Production**

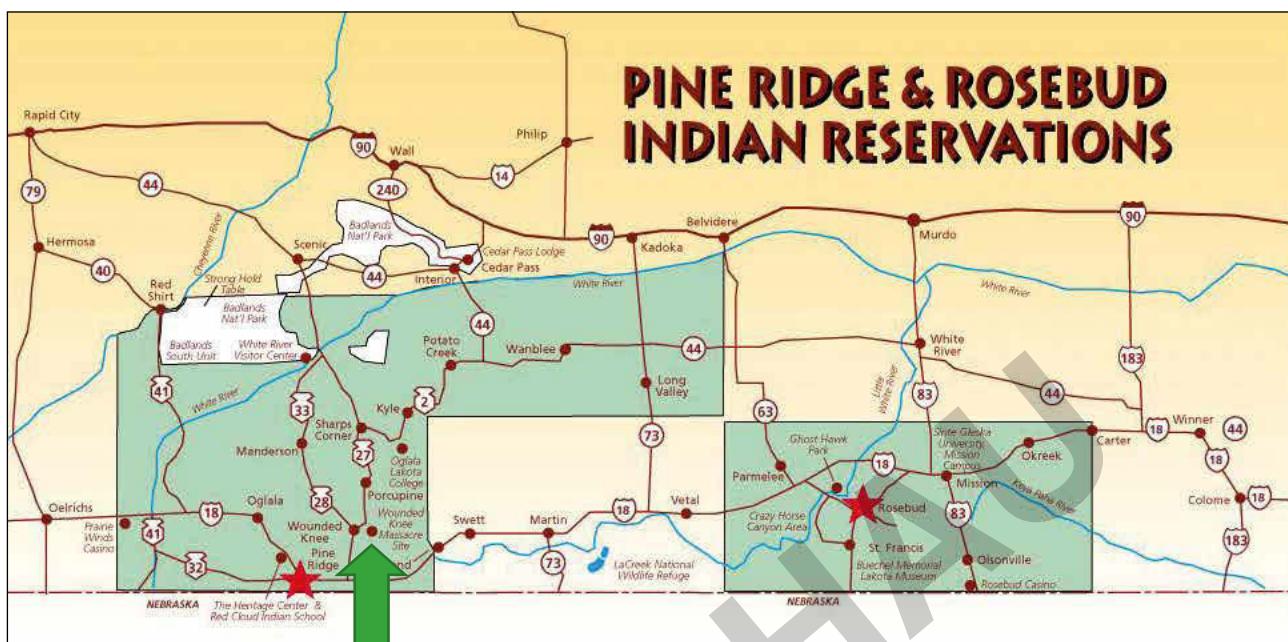
Answers may vary.

NB: Ask a part of the class to surf the internet for information about "native youth suicide Pine Ridge" and sum the results up in English, while the other students give their personal opinion on the topic based on the text.

**3. Research**

Answers may vary.

## Wounded Knee



(Source: <http://www.blackhillsbadlands.com/maps>)

### KILLED LIKE DOGS

**Soldiers Butcher Chief  
Big Foot's Warriors**

**Hand to Hand Battle**

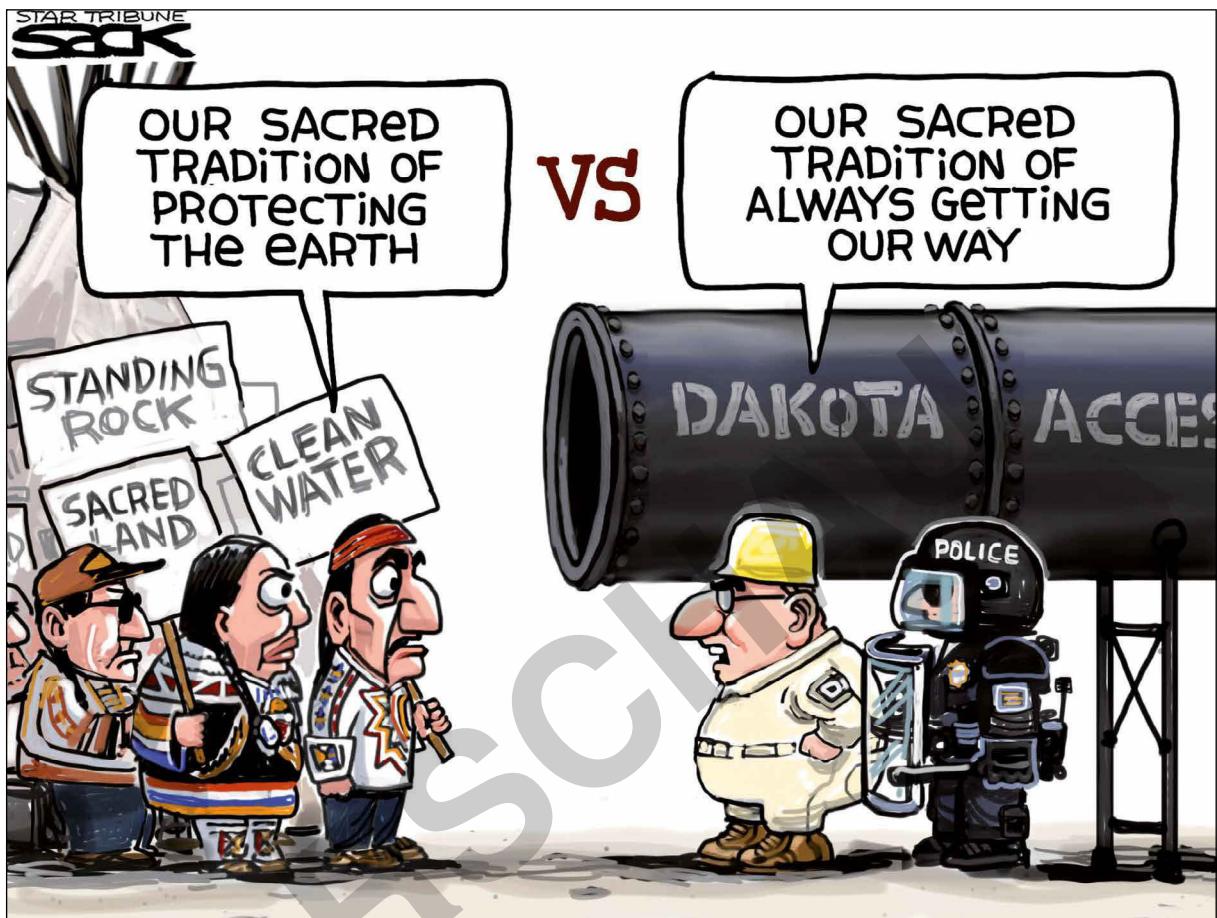
**The Despairing Savages Fight  
On Foot, Half Armed**

**Corpses strew the field**

**After tasting Blood the troops act  
with the frenzy of Fiends**

# 1890

### Political fight of the Native Americans



(Source: <http://www.startribune.com/sack-cartoon-dakota-access-pipeline-and-standing-rock/399739331/>)