

Relationship of Atomic America to Native America

Pam Simpson

Academic Setting

I teach a seventh grade humanities class where language arts and social studies are an integrated curriculum. I teach at a school which is located in the southwest quadrant of the city. Our population is 82% Hispanic, 7% Native American, 7% Anglo, and 4% African American; approximately 1000 students attend our school. Socio-economically, 77% of our students receive free or reduced lunch. Our students live in a community where they do not have access to many services such as parks, recreation facilities, and health care. Our students face many challenges in their daily lives and need a curriculum that is relevant and interesting. Our students need to realize what hate, prejudice, and anger can do to a society: past, present, and future. They also need to realize what their role in society can and could be with the right decision to create a positive change. Hopefully, by looking at historical issues and comparing the actions and outcomes of similar issues, they will learn the value of good choices and the effects and consequences of a decision. Drawing parallels is a higher level thinking exercise that requires critical thinking, and it is a skill that students need to be challenged with if possible. Since New Mexico history is part of the seventh grade curriculum, WWII is covered, but only slightly; the emphasis is placed on the Native American culture of our state. I felt that in order to make the atomic bomb more real and more relevant to my students, it would be important to relate this material to a piece of curriculum that we had spent a great deal of time on; the obvious response being the Native American culture. I realize there are numerous differences among these areas; however, my unit will concentrate on the relationship between these events, past and present, and the continued connection into the future.

Since my direction with this material is from a humanities approach, the skills addressed for both language arts and social studies will consistently be writing, listening, reading, and speaking. However, the following specific benchmarks that will be addressed for both curriculum areas are as follows:

For Language Arts

Speaking, 1.a-summarize events, stories, ideas, and information

Listening, 1.c-participate in purposeful communication with peers and adults

All of the reading benchmarks will apply

All of the writing benchmarks will apply

For Social Studies

History and Culture, 1.a-identify attitudes, values, and beliefs that influence personal identity

History and Culture, 1.h-identify concepts, such as chronology, causality, change,

conflict, and complexity to show connections among patterns of historical change and continuity

Civic Understanding, i.g-identify, describe, and show respect for the rights of others

Attached are graphs that give an overview of our school's population, economic status, and many other statistics that will allow you to better understand our school's demographics.

Narrative

The World War II era was a time of change, great depression, secrets, conflicts, fear, anger, hate, and prejudice, yet people were hopeful and looked for something positive in their lives. However, these characteristics also describe another era, and another issue that is often overlooked in history: The Long Walk of the Navajos. I realize the scale of these wars were very different with WWII involving two industrial powers and the Indian wars involving only the United States and the various tribes. But even though the cultures were different, the outcomes different, and the time period almost 100 years apart, I found an interesting relationship between Atomic America during WWII and the Navajos' situation. Then as my research progressed, the connection between these two events became even more clear as I realized the significant part that the Navajos played in the production of the atomic bomb in the 20th century and the numerous ramifications that evolved from that issue. I found these connections to be quite interesting and relevant to my curriculum particularly since today's generation is still effected by all of these issues. My approach to this material will not be a scientific one since I teach Humanities. Instead my focus will primarily be on the emotions that were involved, the personalities of the people, and the rationale behind these events and if something could have been handled differently. In other words, teaching my students to think, to feel, and to put themselves in another person's position.

The Long Walk

The 1860's were a time of tremendous change, conflict, fear, prejudice, hatred, and anger. The Civil War was going on in the South and the East, but in New Mexico the Americans were fighting their own war with all of the various Indian tribes. The Indians had ALMOST adjusted to the arrival of the Spaniards, but when the Anglos came, the cultures clashed once again and couldn't seem to find any peace. It was the 1800's and the Navajos were fighting with everyone: other tribes, the Spaniards, and of course, the Anglos. The Navajos were killing and pillaging constantly, and they had broken many of the treaties that were made. There just didn't seem to be a peaceful solution to the problem. The Navajos felt intimidated by the presence of the Spaniards, then this feeling became even more pronounced with the arrival of the Anglos. The Navajos had broken six treaties, and General Carleton's feelings were that "the Indians must not only be whipped, but they must be removed, lock, stock and barrel..." (Underhill 113). So in 1864, the army rounded up all of the Navajos (numbers vary from 9,000 to as many as 12,000) and

walked them from their homes in New Mexico and near the Arizona border to Ft. Sumner, New Mexico a 300 mile walk. Needless to say, thousands died along the walk, and then many died after reaching their destination. They remained at Ft. Sumner until 1868, when a treaty was made and they agreed to keep the peace if they could return home.

The Atomic Bomb

It is difficult to know exactly where to start with this background. I feel that each teacher will have to determine how much detail one wishes to go into in this area, depending upon the interest and ability of students. The WWII era was a time of tremendous change, conflict, fear, prejudice, hatred, and anger. The initial research of the atomic bomb began before the bombing of Pearl Harbor by the Japanese on Dec. 7, 1941, under the administration of President Roosevelt. Under the leadership of Robert Oppenheimer and General Leslie Groves, a group of scientists met in November of 1942 to discuss the design and production of the bomb. The actual bomb design work began in April 1943, but numerous problems arose. President Roosevelt died in April of 1945, and Harry S. Truman succeeded him as President, knowing virtually nothing about the bomb. On July 16, 1945, the bomb was successfully tested at Alamogordo, New Mexico. The war had gone on almost four years, and the American people were anxious for it to end. On August 6, 1945, under the command of Paul Tibbets, the first bomb was dropped on Hiroshima, Japan, killing approximately 100,000 people (many say the figure was higher, though). Then on August 9, another bomb was dropped on Nagasaki, killing approximately 60,000 people, but again, those figures are disputable. Japan finally surrendered on August 14, 1945, and the war was finally over. It was said that Truman described the bomb "as the most terrible weapon ever known in human history, one bomb of which could destroy a whole city," and he was absolutely right (Walker 13).

The Emotions of the Navajos and the Japanese

Were the Navajos victims? Yes! Were the Japanese victims? Yes! But so were the Americans. Regardless of our feelings regarding each event and our feelings towards the resolutions of both events, both cultures were made to feel expendable and were treated as such. The Navajos were refusing to surrender to the Americans even though they didn't have near the resources that the Americans did, and of course, had no financial support from the government to elude them. They were becoming tired, running out of food, and supplies, morale was faltering, and they were becoming very unconfident in their leaders. These were the very same problems that the Japanese were encountering by April of 1945 (Walker 29). "The Japanese, were not only ruthless and brutal but also fanatical in fighting to the death". (Walker 23). The army had destroyed the Navajos' homes and crops while trying to force them to surrender. It is said that they destroyed as many as 2,000 peach trees at Canyon de Chelly, Arizona, where thousands of the Navajos lived. So, not only was their livelihood being taken away from them, but thousands died

before, during, and after The Long Walk. And needless to say, both Japanese cities suffered heavy damage from the bombs: factories, hospitals, steel mills, electrical works, and personal housing were just a small part of what the Japanese lost; thousands of lives were lost, also. Therefore, both cultures had lost their family, their homes and a sense of belonging; therefore, a high level of anxiety and a sense of grieving were very significant characteristics that were present.

Analyzing the Personalities of Significant Others

In the area of humanities, we consistently ask our students to analyze the characters in a short story or novel, and after this background knowledge has been assimilated, students will be able to do the same with this material. Although the students will find the leadership revolving around the atomic bomb somewhat more complicated than the leadership centered around the Navajo conflict, they will still conclude that there are several interesting parallels to be found among the key people involved. The government was involved in both events and played a very big role in the decision making. It was the government that sent the army and ordered the removal of the Navajos and it was the government funding the project, which turned out to be a very costly affair: figures estimate many million dollars. War is quite expensive, and placing the Navajos at Ft. Sumner for four years proved to be a lot more expensive than they ever imagined. Also, terms of the treaty provided the following: a clothing allowance, sheep and goats were given to each family, plus a tract of land was provided for each family (Waters 82). Needless to say, the government was instrumental in developing and funding the atomic bomb, establishing procedure, assigning leadership positions, and making the final decision to drop the bomb. This project was also a very costly one, approximating two billion dollars. General Carleton was assigned by the president to remove the Navajos. He was much like Truman in regards to decision-making: he was decisive, capable, and did what he thought he had to do for the good of the American people. I think both men were ill-informed to a degree, and this was reflected in some self-doubt, but a complete devotion and loyalty for their country was clearly evident in their actions. I think both men were quite idealistic in their view of the war and their resolutions to the issues, but both men were experienced in war. Like Carleton, Truman had served in the war as an artillery captain during WWI and of course, had faced fear and death on many occasions. Kit Carson was another key leader in the Navajos' forced migration to Ft. Sumner. I feel that in many respects, Carson was in a role similar to Colonel Tibbets, the pilot of the Enola Gay for the Hiroshima mission. Both men were doing as they were told by their superiors and again, felt that they were doing what was best for the American people, and I don't think either man was ever motivated by hatred. Colonel Tibbets said it best when he said, "I'd just like to be remembered as the guy who did what he was supposed to do and did it well" (LaHood A11). There is a memorial dedicated to Kit Carson in Santa Fe that simply reads, "He led the way." In both issues, both men did just that in a cautious, yet resourceful way. Hirohito was the Japanese emperor, and Manuelito was one of the Navajo leaders. Both men were

stubborn to the point of foolishness; neither man would sign a treaty and refused time and time again. It wasn't until the bomb was dropped that Hirohito finally surrendered, and Manuelito didn't concede until the army began rounding up the Navajos and began the journey to Ft. Sumner.

Rationale for the Removal of the Navajos and for Using the Bomb

It's very important when discussing this area that the students look at these events holistically, and not just in pieces. Takashi Hiraoka argued "that when we think about the bomb, we should think about the war, too" (Linenthal 192). I believe that this argument applies to *The Long Walk*, as well. There were many events, that led up to the resolutions of these events and it is imperative that we look at the big picture. Even though WWII was a very different war from the Indian wars, Americans still wanted to put an end to both conflicts. For WWII, the fighting with the Japanese had gone on for almost four years, and since Germany had surrendered in May of 1945, we were truly anxious for the Japanese part of the war to end. Our troops were exhausted, and the war had taken a financial toll on our country. The war with the Indians had gone on even longer, actually. Since Americans had come in the early 1800's with a goal to completely control the West, conflicts with the Indians had escalated, and a resolution needed to be made. Again, our military was tired, and innocent people were dying. Also, war is expensive, and the country was being drained financially. But I also believe that revenge was a motive, particularly for WWII. Americans were outraged with the Japanese for their attack on Pearl Harbor, and I don't think they truly ever recovered from that malicious move. Those feelings were intensified by the Bataan Death March of 1942, and the numerous other atrocities that "fed an image of an enemy that was cruel, barbarous, and deserving of annihilation" (Walker 21). Over the years, the Navajos were stealing sheep, mules, horses, cattle, and "were reported to have killed nearly three hundred citizens within ...eighteen months" (Waters 77). These statistics may appear trivial compared to the losses of WWII, but they were serious for the times and created many problems for the settlers; so I believe revenge could have easily been a factor. Was racism a factor? Carleton "regarded the Navajos as wild animals who can no more be trusted than the wolves that run through their mountains," and they "were to be supported until they turned into respectable citizens" (Underhill 113). It was truly the intention of the Americans to "Americanize" the Navajos in every way. Walker states that "Americans often viewed the Japanese as a subhuman or inhuman race and depicted them as vermin, reptiles, rats, ...or monkeys" (Walker 21). For Americans, in conjunction with these beliefs, "as they saw it, from the earliest days of their history, they simply had not lost, could not lose...; certainly not to a savage and treacherous nonwhite people" (Linenthal 225). And although this statement is made in reference to WWII, I also believe it pertains to the feelings of the 1860's. Also, it was time to re-build and progress in both situations, and that's impossible to do when you are fighting a war. The American people also needed and wanted stability returned to their country. And as with all conflict, no matter what the

situation, I believe that power, control, ego, and fear are always factors that can play a major role, and I don't think that these two issues were any different in that respect.

Memorials for the Navajo and Hiroshima victims

A monument has been erected near Ft. Sumner as a painful reminder of infamous Long Walk by the Navajos. It serves not only as a reminder, but it also brings knowledge to those who may be unaware of the experience. Generations of Navajos are able to visit the monument and reflect on their ancestors' struggles, as well as pay homage to their endurance. It's an opportunity for all to reflect upon this tragic event, to try to find some understanding of what happened so that history will not repeat itself. A memorial has been placed in a park in Hiroshima that is dedicated to the bomb victims. Again, it is a place where generations of survivors can come and reflect upon this tragic event, attempt to gain insight and peace, and realize that this should never happen again. The inscription reads, "The mistake will not be repeated." Abraham Lincoln once said that "We cannot escape history;" this is very true, but it is our hope that we learn from it (Sherrow 118).

The Final Connection between the Navajos and Atomic America

Joanna Macy describes this connection quite succinctly: "As we allow ourselves to feel our pain for the world, we find our connection with each other" (Kuletz 81). Once again, the connection between the Navajos and the atomic bomb became more evident to me as my research took me into the 20th century; there is a direct relationship between the two areas. However, we must return one more time to the 1800's when the ownership of land was an important symbol; it represented a person's livelihood, and the Navajos, felt personally connected to the land. The Navajos had claimed rights to their land for centuries when the Anglos came and removed them from their land to take them to Ft. Sumner. When they were returned, "this land was only a small part of the area they had claimed as their home" (Eichstaedt 9). Then as we progressed into the 20th century, we found that the Indian and nuclear landscapes came together in the 1940's with the mining and milling of uranium which was found largely on Navajo land. Since the "Four Corners Area (which is the home of the Navajos) contained two-thirds of U. S. uranium deposits," this land was extremely valuable to the U. S. during the atomic bomb era (Kuletz 20). The Navajos' rights were ignored spiritually, emotionally, and monetarily since they would not be compensated adequately from the resources on their land (Kuletz 25). When many citizens raised and voiced concerns that the bomb was being used only on a darker-skinned people, they were referring to the actual bomb; however, this feeling seems to apply here, as the Navajos became expendable one more time with the taking of their land in order to obtain the uranium for the production of the bomb (Boyer 11). It seems ironic that the land where people survive by herding sheep, goats, and cattle could become such a source of wealth and controversy, but it did and continues to do so.

A similar situation arose in south-central New Mexico, essentially next door to

what is now the White Sands Missile Range. Mary McDonald owned a ranch there, as did many other ranchers, and land was needed for weapons' testing the McDonalds were told by the army that they had two weeks to vacate their land. The army was leasing their land until the end of the war. The government would pay rent, then return the land. I mention this story because Mary's story reads much like the Navajos' in that her family had been on that ranch for generations and the "land was her soul and she was part of it." Her description of the land reminds me of Canyon de Chelly, the homeland to the Navajos: the coyotes howling, a distant breeze, water so scarce that the dust swirls with the wind, and sounds that are scarce, too (Bartimus 8). However, the army continued to need the land in the interest of national security and the McDonalds and the other ranchers have never been able to return home.

The issue of secrecy also linked the Hiroshima victims to the miners. "At least until the late 1960's, images of the human suffering at Hiroshima and Nagasaki are almost impossible to find in the United States" (Linenthal 235). Truman even requested that "the nicknames of the two bombs dropped on Japan, Little Boy and Fat Man, remain classified information" (Linenthal 235). The Navajos also felt very betrayed since "at no time were they ever informed of the risks of uranium mining (Eichstaedt 165). For years the miners were subjected to poor working conditions and mines with little or no ventilation (Eichstaedt 50). It took years before the plight of these victims became recognized.

Not only did the seizure of land have a significant impact upon the Navajos, but the uranium itself also would have a powerful effect, one that continues into the present. This uranium would be used to fuel the atomic bomb. "Without uranium, there is no nuclear landscape, no nuclear weapons development, no nuclear energy industry" (Kuletz 37). The Navajos felt that it was their patriotic duty to contribute to the war effort in some way, and this was the way many chose to help; however, many of the Navajos were actively fighting the war, like the famous Code Talkers. About a quarter of the miners were Navajos. "They ate food tainted with uranium oxide and drank the contaminated water that dripped from the mine walls. They carried uranium home to their wives and children on their shoes, clothes, and bodies," and on top of all that, they were paid very poorly for their hard labor (Eichstaedt xv). Figures are reported as low as \$2.00 per hour, with an average annual income of about \$3,000. Besides that, they were totally uninformed of the risks they were taking, and their rights were totally ignored. In addition to working under radioactive conditions, many of the Navajos' homes were built with radioactive material. One particular gentleman was suffering from cancer because his house was built out of radioactive rock, the only material he could afford. "I built this house and I didn't know that it contained high radiation, uranium. I still live in that house. I was told that it is very dangerous to live in this stone house. I don't have any money. I don't work. There is no way I could get money to build me a house that does not contain radiation from uranium" (Eichstaedt 113). However, these allegations of the uranium causing cancer were hard to prove for

many of the miners. Not only have the people been effected by this material, but the sheep, cattle and vegetation also have been damaged, as well. On July 16, 1979, the worst single nuclear accident in U. S. history occurred at Church Rock, New Mexico. Even though this accident was worse than the accident at Three Mile Island, it was never reported in the national press. Why? Because Navajo rights were again totally ignored and the area was too remote to be considered significant. "The United Nuclear Corporation's tailings dam broke, sending at least 94 million gallons of radioactive water into the nearby Rio Puerco." However, "\$525,000 was offered as a collective payment to victims of this disaster" (Kuletz 26-27). The Navajos have now been placed into direct contact with the atomic bomb because of their land and because they mined the uranium needed for the bomb. For many, the connection proved fatal.

The following are quotes about how people that were affected by radiation poisoning:

"Men became sterile, women had miscarriages, menstruation stopped" (Hersey 78).

"Some exposed children were growing up stunted" (Hersey 104).

"The number of miscarriages ...had increased radically" (Kuletz 20).

"It has had a wide, corrosive, and depressing effect upon the young" (Boyer 123).

"You could smell the gunpowder. When you blew your nose, it was yellow dust" (Eichstaedt 183).

"We never knew it would affect us on down the road" (Eichstaedt 186).

"More will fall ill and die in a year. Some will die in five years, or ten, or twenty. People are still dying today" (Yep 24).

"Tests showed that his body was riddled with cancer. It was in his lungs and intestines. Ultimately, his spinal cord was affected, and he became paralyzed from the waist down" (Eichstaedt 96).

What makes these quotations interesting is the fact that they are a mixture of quotes about people injured by the atomic bomb and many are quotes about the Navajos who were injured from their uranium exposure from mining. Therefore, regardless of the initial cause, the result was the same: tragic and deadly.

Then the final parallel brings some hope for the victims of Hiroshima and for the Navajos. Because of the Rio Puerco accident, "the fight for compensation for the Navajos and other uranium miners had officially begun" (Eichstaedt 109). Finally, for the Navajos, compensation began coming in slowly in the 1990's. By 1994, "155 Navajo uranium workers or their families had been awarded the \$100,000 compensation payments" (Eichstaedt 169). Needless to say, this is a small number that have been awarded, but at least there was now some recognition and acknowledgment of responsibility, which was more than there had been in the past. Then in 1955, twenty-five women from Hiroshima were sent to New York for re-constructive surgery. Although there were mixed feelings about the gesture, perhaps some renewed hope was restored. Also, "another factor in the Navajos'

favor was that Congress (in the late 1980's) had just passed a bill that provided compensation to the Japanese-Americans who were placed in American concentration camps across the West during World War II" (Eichstaedt 121). Then a final bill was signed by President Bush in 1990: the Radiation Exposure Compensation Act. But "unique to this bill was an apology from Congress to the Navajos: 'The Congress apologizes on behalf of the Nation to the individuals... and their families for the hardships they had endured.' A similar apology had been included in the compensation act approved for the Japanese who had been imprisoned in the United States" (Eichstaedt 125-6). (It's important to note here that these were Americans of Japanese descent, not Japanese.) "These are the only two instances where the Congress and the President apologized to a group of people who had been damaged" (Eichstaedt 125-6). It is interesting to me that this piece of the connection began in the 1940's and ended so similarly in the 1990's.

Perry Charley says it best when he writes, "my dad remains dead and I remain bitter...so continues the legacy of uranium miners" (Eichstaedt 170). And I feel this quote probably reflects the sentiments of many Hiroshima and Nagasaki survivors as well. And so the final connection of the atomic bomb and Native America continues into the 21st century with generations of survivors' memories, pain, bitterness, and betrayal existing. Regardless of our feelings surrounding The Long Walk, the atomic bomb era, and the Navajo miners, and regardless of how we look at their final resolutions, these all remain emotional issues, and as teachers, we can only hope that we teach our students the value of decision making and the long term consequences that can result.

Final Reflections

In order for this information to become applicable and relative to the students, discussion of all aspects of this material will be critical. The fact that students are being given the opportunity to look at historical decisions and judge them gives them a feeling of empowerment, and then it is our hope as teachers that they will transfer that skill to their own lives. We live in a world of constant change, so how do we learn from these events? Did anything positive come from any of these issues? Were there alternative choices that weren't considered in The Long Walk? Were there other alternatives to using the atomic bomb? Should the situation with the Navajo miners

been handled differently and if so, how? Where do you place responsibility with these issues? If there had been a bomb in the 1860's, would it have been a weapon that Americans would have considered using against the Navajos; would it have shortened that conflict? Do you, as a student, see any conflict in the near future, that could become a conflict similar in magnitude to these we have been studying? Do you view prejudice as a reason for any of these issues we have looked at, and do you continue to see prejudice as a real concern for today's issues? How concerned are you that atomic weapons are present and are a vital possibility for future war issues? These are all questions we will want our students to reflect upon

and hopefully come up with some definite feelings regarding these emotional issues. Regardless of whether the U.S. was right or wrong in each of these connected events is up to each student to decide, but I feel that all students will agree that each event was tragic in its own right, and hopefully, something was learned by all.

Implementation

This unit could easily take one month since there is so much background information to cover and several novels involved. However, the amount of information that each teacher wishes to disseminate to her students will be decided by each individual teacher depending on students' interest and abilities. The following are several lesson plans that could be implemented at various stages of the unit.

1. The book, *Outcroppings from Navajoland* by Donald Levering, contains some wonderful descriptive Navajo poetry. The following poems reflect the Navajos' involvement in the uranium mining and what this did to their culture, spirit, and land:

"The Giants"

"Uranium Tailings"

These poems would be excellent examples for the students to analyze and illustrate. Then, as a second part of this assignment, I would have the students write their own poems reflecting the uranium issue.

2. The book, *Nuclear Enchantment* by Patrick Nagatani, contains nuclear photographs done in a scientific, yet poetic, way. The students could take these photographs and analyze their color, structure, symbolism, and emotional value. Several of the photos reflect the Native American involvement with the bomb, and these would be particularly valuable with this unit.

3. After reading *Sing Down the Moon* by Scott O'Dell, and *Hiroshima* by John Hershey the students should compare the two main characters who are involved in two events that we've been discussing: The Long Walk and the bombing.

4. In small groups, students can review the list of theme ideas (attached). The students will choose one idea that entails all of the events that we have looked at: The Long Walk, the bomb, and the mining industry. This one idea or theme, placed into a statement or slogan like a poster, will integrate all of these events and the students will then illustrate all of the events used.

5. Obviously, many of the ideas that were discussed in my section on "Final Relections" are a perfect writing opportunity. Many of these topics could be used as group assignments with an audio visual, or they could be used as individual assignments. In any event, presentations would be perfect with many of these

topics. Needless to say, these ideas could all be expressed in poems instead of essays form.

6. After reading some of the materials on the student reading list, this would be a perfect opportunity for students to write a children's story on one of the events we've discussed: The Long Walk, the bomb, or the mining issue. The students would want to include characters, a setting, a conflict within the major conflict, and illustrations, of course.

7. During the 1960's, many bumper stickers were created to reflect citizens' feelings toward many issues, for example, "Better Dead Than Red" or "One Nuclear Bomb Can Ruin Your Day." Have students create their own APPROPRIATE bumper sticker that would reflect their personal feelings on the events discussed.

8. After students watch the video, *Hiroshima, Why the Bomb Was Dropped*, have the students place all of the events into a timeline, thus, giving them a visual of how these events all came together. Then have the students analyze Truman's character from the film based on his demeanor, the decisions he made and why he made them, and on information regarding his background.

9. The mushroom cloud has become a symbol for the devastation that took place at Hiroshima and Nagasaki. Have the students design another symbol for this destruction, as well as a symbol for The Long Walk and the Navajo miners.

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List of Theme Ideas

Acceptance
Security

Forgiveness
 Responsibility
 Luck
 Betrayal
 Death
 Friendship
 Love
 Hope
 Hate
 Trust
 Change
 Honor
 Sacrifice
 Ignorance
 Racism
 Fairness
 Kindness
 Anger
 Power
 Control
 Courage
 Wisdom
 Peace
 Dreams

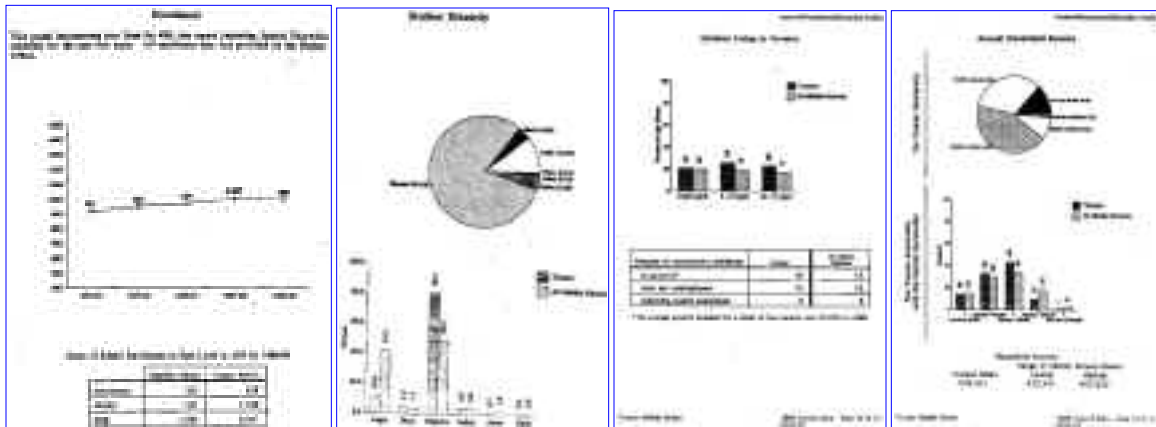


Table 1

Year	2010	2011	2012
Revenue	100	105	110
Expenses	80	85	90

Table 2

Year	2010	2011	2012
Revenue	100	105	110
Expenses	80	85	90

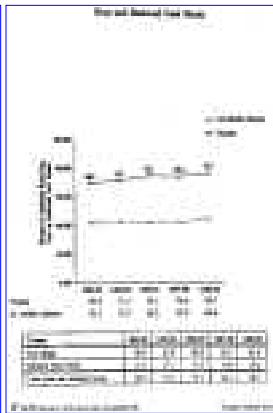


Table 3: Revenue Breakdown

Category	2010	2011	2012
Product A	40	42	45
Product B	30	31	33
Product C	20	21	22
Product D	10	11	12
Product E	0	0	0
Product F	0	0	0
Product G	0	0	0
Product H	0	0	0
Product I	0	0	0
Product J	0	0	0
Product K	0	0	0
Product L	0	0	0
Product M	0	0	0
Product N	0	0	0
Product O	0	0	0
Product P	0	0	0
Product Q	0	0	0
Product R	0	0	0
Product S	0	0	0
Product T	0	0	0
Product U	0	0	0
Product V	0	0	0
Product W	0	0	0
Product X	0	0	0
Product Y	0	0	0
Product Z	0	0	0

