

Other alternatives are suggested by the treatment of the American Indian (see especially pages 253-57). An attempt is made here to present the Indian in both cultural and moral terms. "To understand the Indians on the last frontier, you need to know something of early Indians"—and we are given a picture of the variety of Indian cultural forms. There is some suggestion of the history of violence and double-dealing which reduced the Indian to reservation life, and even a discussion of present social problems in this historical context: "Some Indian tribes have a difficult time today. They cannot make a living on their land. Their people have not had the training or help to make it possible for them to earn the things they need." The justice of the Indian resistance to the white advance is explicitly posed as a "questions for thought." Students are elsewhere urged to choose among individual Indian chiefs as subjects for library research and class report (page 279). While the role of the Negro and the Indian in American history and their positions in modern life are in many respects quite different, the utility of analogous approaches would seem obvious, both in more accurately portraying the Negro's historical role and in giving to both Negro and white children the sense of respect for self and fellow citizen which underlies the creation of a broader national identity.