

**Young Audiences  
of Northeast Texas, Inc. presents:**

## Joe Martinez



### Teacher Expectations

Young Audiences of Northeast Texas thanks teachers for helping maximize the learning experience by adhering to the following guidelines.

1. **Please remain in the performance area with your class.** The performers cannot present the program without the teacher present.
2. Please have each student wear a nametag so that the performing artist can call each student by his/her name.
3. Please help minimize the need for a student to leave the performance by having a restroom break before the performance, if necessary.
4. Please assist the artists in maintaining appropriate student behavior during the performance. All attendees should be attentive to the artist.

### Student Expectations

1. Listening is very important. Wait for your turn to speak and use good listening skills while the artist is performing: hands in lap, feet still, and face toward the performance.
2. When you appreciate a performance, you show that appreciation through applause. Once the performance is over, you may applaud, or if you appreciate something during a performance, you may applaud.

## Native American Code Talkers

**Grades 7**

**45 minutes**

### About the Artist

Joe Martinez is the grandson of Charles Chibitty, the last living Code Talker in the European Theater. Mr. Chibitty also is one of the four sub-chiefs of the Comanche Tribe. In true Comanche tradition, Mr. Chibitty has chosen Mr. Martinez as the recipient of his regalia, artifacts, stories, and traditions. In this role, Mr. Martinez will pass to further generations the stories and traditions of Mr. Chibitty and his ancestors. Mr. Martinez is an award-winning Native American traditional dancer and a leader in the Native American community who has worked with students for years.

### About the Program

In *Native American Code Talkers*, Joe Martinez explains the important role that the Comanche Code Talkers and his grandfather played in the European Theater in World War II. He places these roles in the context of the United States' evolving attitude toward the Native Americans and the role that Native American tradition played in the Code Talkers' jobs as soldiers.

### Word List

**Code Talker:** a communicator who relays information for the military in special code words that the enemy cannot understand

**Native American:** a member of a group of people who were present in the United States before the arrival of the Europeans

**Comanche:** a tribe of Native Americans that dominated the Southern Plains and played a prominent role in the Texas frontier history throughout much of the 18<sup>th</sup> and 19<sup>th</sup> centuries

**D-Day:** the invasion of Allied Forces in Normandy during World War II

### Performance Needs

1. Please have available a tape player and microphone.
2. Please clear a place 12' deep and 12' wide for Mr. Martinez.
3. Lights on.
4. Students seated "Indian Style" on the floor in front of performance area.
5. Set up time: 15 minutes. Strike: 5 minutes.



## Pre-performance Activities

### History: Higher Level Thinking

**Compare and Contrast Discussion:** Ask your students to compare and contrast the United States' treatment of Native Americans in the 19<sup>th</sup> century and the British treatment of the Africans during the South African apartheid. (See attached articles on apartheid.)

Invite them to consider the following:

- Which populations were in the majority
- How the United States government and the South African government established dominance over “minority” populations
- Why they established this dominance
- Segregation policies
- Job opportunities for Native Americans and South African Blacks
- How the Native Americans and South African Blacks have fought for their rights
- Did they have the right to fight for these rights?
- Why?
- Ask your students to decide if this governmental treatment of subjugated peoples is part of a pattern followed by other governments throughout history. They can consider: the Romans, the Spanish in South America, the Nazis during World War II.

**Evaluation Discussion:** Invite your students to evaluate:

- the reasons for the two governments' treatment of the Native Americans and African Blacks
- the reaction of those groups to their governments' treatment
- their strategies for gaining governmental acceptance and their rights.

Social Studies TEKS: 7.24B, C, D; 7.30B, C, F

Thank you for allowing Young Audiences of Northeast Texas to share these artists and performances with your students. The children's written thank you notes may be sent to:

### Young Audiences of Northeast Texas

C/O Dana Sudduth  
200 East Amherst  
Tyler, Texas 75701



## Post-performance Activities

### Language Arts: Higher Level Thinking Writing About What You've Heard:

- Invite your students to summarize the main points of Mr. Martinez' presentation and to organize the facts that he presented.
- Ask them to defend both sides in the United States' treatment of the Native Americans before and after World War II.
- Ask your students to compare the oral traditions of the Native Americans with that of today's Americans.
- Invite them to compare and contrast:
  - the Navajo and Comanche code talkers' languages and traditions
  - the military treatment of the Navajo and the Comanche Code Talkers during World War II.

Ask your students to imagine that they lived during World War II and learned about the Comanche Code Talkers. Invite them to:

- analyze their treatment before and during World War II
- assess what the pre-world War II treatment of the Native Americans has to do with Manifest Destiny
- write a letter to the government, persuading it to further recognize the contributions of the Comanche Code Talkers.

Invite your students to pretend that they are Comanche Code Talkers today. Get them, in written form, to discuss any of the following:

- how they feel about their tribal traditions
- how they felt, during World War II, about their upcoming roles in battle and D-Day
- what about their tribal tradition encouraged them to enlist in the military for the war
- how they feel about their treatment at the hands of the government before the war
- how they feel about the government's treatment of them since the war
- how their experiences as youngsters compares to the students' experiences as youngsters
- how the Comanche Code Talkers' experiences as adults compares to that of their parents

Language Arts TEKS 7.1C, D, 7.2A, E, 7.4C, 7.15A, B, C, 7.16A, C, D, 7.18A, B

Social Studies TEKS: 7.30B, D, E

The following article came from [www.encyclopedia.com](http://www.encyclopedia.com)

## **apartheid**

(epärt´hīt) [Afrik.,=apartness], system of racial segregation peculiar to the Republic of South Africa, the legal basis of which was largely repealed in 1991-92.

### **Section: History**

Racial segregation and the supremacy of whites had been traditionally accepted in South Africa prior to 1948, but in the general election of that year, Daniel F. **Malan** officially included the policy of apartheid in the Afrikaner Nationalist party platform, bringing his party to power for the first time. Although most whites acquiesced in the policy, there was bitter and sometimes bloody strife over the degree and stringency of its implementation.

The purpose of apartheid was separation of the races: not only of whites from nonwhites, but also of nonwhites from each other, and, among the Africans (called Bantu in South Africa), of one group from another. In addition to the Africans, who constitute about 75% of the total population, those regarded as nonwhite include those people known in the country as Coloured (people of mixed black, Malayan, and white descent) and Asian (mainly of Indian ancestry) populations.

Initial emphasis was on restoring the separation of races within the urban areas. A large segment of the Asian and Coloured populations was forced to relocate out of so-called white areas. African townships that had been overtaken by (white) urban sprawl were demolished and their occupants removed to new townships well beyond city limits. Between the passage of the Group Areas Acts of 1950 and 1986, about 1.5 million Africans were forcibly removed from cities to rural reservations.

### **Section: Separate Development Policy**

Under the prime ministership of Hendrik **Verwoerd** apartheid developed into a policy known as "separate development," whereby each of the nine African (Bantu) groups was to become a nation with its own homeland, or Bantustan. An area totaling about 14% of the country's land was set aside for these homelands, the remainder, including the major mineral areas and the cities, being reserved for the whites. The basic tenet of the separate development policy was to reserve within the confines of the African's designated homeland rights and freedoms, but that outside it blacks were to be treated as aliens.

Movement to and between other parts of the country was strictly regulated, the location of residence or employment (if permitted to work) was restricted, and blacks were not allowed to vote or own land. Thus African urban workers, including those who

were third- or fourth-generation city dwellers, were seen as transients, their real homes in rural reservations from which they or their ancestors migrated. Only those holding the necessary labor permits, granted according to the labor market, were allowed to reside within urban areas. Such permits often did not include the spouse or family of a permit holder, contributing to the breakup of family life among many Africans.

Most African urban dwellers had to live in townships on a city's perimeter. All Africans living outside the Bantustans were subject to strict curfew regulations and passbook requirements, especially in the cities; if unable to produce these when challenged, they were subject to arrest. The police were granted sweeping powers of preventive detention in 1962, initially for 30 days, later for indefinite periods.

## **Section: The Bantustans**

In 1962 the South African government established the first of the Bantustans, the Transkei, as the homeland of the Xhosa people, and granted it limited self-government in 1963, later becoming "independent." Bophuthatswana, Ciskei, and Venda were also granted "independence," but no nation other than South Africa recognized them. Lebowa, Kangwane, Gazankulu, Qwaqwa, KwaZulu, and KwaNdebele were declared "self-governing" in the 1970s.

None of the reserves were viable nations; they were made up of broken tracts of poor-quality land, riddled with erosion and incapable of supporting their large designated populations. With no industry, opportunities for employment were few. Urban wage earners attempted to contribute to the support of their families in the reserves, but the level of black wages was so low that this was barely feasible. In 1994 the Bantustans were abolished and the territories were reabsorbed into the nation of South Africa.

## **Section: Opposition and Repeal**

Despite public demonstrations, UN resolutions, and opposition from international religious societies, apartheid was applied with increased rigor in the 1960s. In 1961 South Africa withdrew from the Commonwealth of Nations rather than yield to pressure over its racial policies, and in the same year the three South African denominations of the Dutch Reformed Church left the World Council of Churches rather than abandon apartheid. Although the policy of apartheid was continued under Prime Minister John **Vorster**, there was some relaxation of its pettier aspects, and this accelerated under his successor, P. W. **Botha**.

Probably the most forceful pressures, both internal and external, eroding the barriers of apartheid were economic. International sanctions severely affected the South African economy, raising the cost of necessities, cutting investment, even forcing many American corporations to disinvest, for example, or, under the Sullivan Rules, to employ without discrimination. In addition, the severe shortage of skilled labor led to lifting limits on African wages, and granting Africans the right to strike and organize unions. Unions, churches, and students organized protests throughout the 1970s and 80s. Moreover, political, economic, and military pressures were exerted by the independent

countries of sub-Saharan Africa.

As a result of these pressures, many lesser apartheid laws—such as those banning interracial marriage and segregating facilities—were repealed or fell into disuse by 1990. In 1991 President **de Klerk** obtained the repeal of the remaining apartheid laws and called for the drafting of a new constitution. In 1993 a multiracial, multiparty transitional government was approved, and fully free elections were held in 1994, which gave majority representation to the African National Congress.

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