
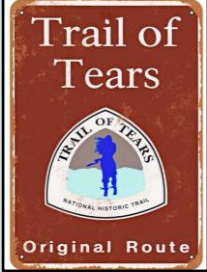



## Teacher Inquiry Kit: Grades 6-12

### Joe T. Thornton


<b>Title</b>	Joe Thornton: A Good Life
<b>Author(s)</b>	Dr. Rose E. Honey
<b>Grade Level</b>	6-12
<b>Soldier</b>	Joe T. Thornton
<b>Tribal Affiliation</b>	Cherokee
<b>Branch of Service</b>	Army War Department and Army Signal Core
<b>Dates of Service</b>	<ul style="list-style-type: none"> <li>● Army War Department: 1934-1937</li> <li>● Army Signal Core: 1943-1945</li> </ul>
<b>Essential Question</b>	How have the experiences and opportunities that Joe Thornton has had throughout his life as a Cherokee and a United States citizen contributed to him living what he calls “a good life” that he is proud of?
<b>Contextual Paragraph</b>	<p>“I just lived a good, clean life, Helen and I. We consider our life really, really good. We've had a lot of fun.” said Joe, at the age of 99. Mr. Joe T. Thornton was born in his home in the town of Stilwell, Oklahoma in 1916. His parents were farmers, and he was the second born of 8 children. He is a member of the Cherokee Nation. His great-grandfather traveled to Oklahoma on the Trail of Tears from Tennessee to the town of Wauhillau, Oklahoma in the 1830s. He went to school through the 8th grade at the Adair County grade school. Then he attended Seneca Indian School in Wyandotte, Oklahoma for 9th grade and completed high school at Chilocco Indian School in Ponca City and graduated in 1934. At Chilocco he learned the dairy farming trade, learned how to box, started to make bows and arrows and competed in archery. He joined the army after graduating from high school and was sent to Fort Sill in field artillery. He also became a trained radio technician during his service there. When World War II began, he was drafted as a radio technician and stationed outside of the Pentagon in Alexandria, Virginia, where he helped to transmit messages in morse code to the U.S. Army overseas. After World War II ended, Mr. Thornton went home to Stilwell and ran a radio and tv store with a business partner. During this time, he started to practice archery again, and began to teach archery to a woman named Helen, who would become his wife. During this time, he also started an archery business where he made bows and arrows.</p>


	<p>He competed in archery tournaments around Oklahoma and won the Oklahoma State Archery Championship in 1960 and the World Championship in Oslo, Norway in 1961 setting three world records in archery. He went on to become the British International Trials Champion in 1962, the silver medalist in the 1963 and 1965 World Championships, the British International Trials Champion again in 1967, and the USA Team Gold World Champion in 1971. Starting in 1969, Joe Thornton served on the National Archery Association Board of Governors. As a member of this board, he helped to get the sport of archery into the Olympics, a goal they were able to meet for the 1972 Olympics in Montreal, Canada. Mr. Thornton is a member of the American Indian Athletic Hall of Fame, the Oklahoma State Archery Association Hall of Fame, the Chilocco Indian School Hall of Fame, and the Cherokee Nation Honor Society.</p>
<b>C3 Standards</b>	<p><b><u>C3 Standards:</u></b></p> <p><b>Geography: Human-Environment Interaction: Place, Regions, and Culture</b></p> <ul style="list-style-type: none"> <li>● D2.Geo.6.9-12. Evaluate the impact of human settlement activities on the environmental and cultural characteristics of specific places and regions.</li> </ul> <p><b>History: Change, Continuity, and Context</b></p> <ul style="list-style-type: none"> <li>● D2.His.1.9-12. Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.</li> </ul>
<b>Primary Source 1:</b>	<a href="https://www.youtube.com/watch?v=fPhdjPU1tY8">https://www.youtube.com/watch?v=fPhdjPU1tY8</a>
<b>Primary Source Title:</b> 	<p><b>Joe Thornton: Chilocco Indian Agricultural School Alumni</b> (video interview): This interview took place in 2016, when Joe Thornton was the oldest living alumnus of Chilocco Indian Agricultural School in Oklahoma, and a centenarian.</p>
<b>Suggested questions for the source:</b>	<ul style="list-style-type: none"> <li>● What is a centenarian?</li> <li>● Listen to about the first 17-18 minutes of this interview [0:00-17:45]. What subject is Joe's favorite in school?</li> <li>● What Tribe does Joe Thornton say he is a member of? When he is asked what percentage, he is, he responds with a fraction. What percentage is this - calculate the percentage from the fraction that Joe Thornton says he is.</li> </ul>



	<ul style="list-style-type: none"> <li>• What other ethnicities is Joe Thornton?</li> </ul>
<b>Possible discussion prompts beyond the questions:</b>	<ul style="list-style-type: none"> <li>- When Joe is asked about his language [2:45-3:45], what does he say when the interviewer asks if he speaks Cherokee? Why do you think his parents did not teach him how to speak the Cherokee language? What does Joe think about not being able to speak Cherokee?</li> <li>- The interviewer asks Joe what percentage of Cherokee he is. Discuss why the interviewer might have asked this question - is this significant? Why or why not?</li> </ul>
<b>Primary Source 2:</b>	<a href="https://www.nps.gov/trte/index.htm">https://www.nps.gov/trte/index.htm</a>
<b>Primary Source Title:</b>  	<b>Trail of Tears National Historic Trail</b> (website): Historic and modern-day information about the Trail of Tears is provided to preserve the story, the routes, and support the associated sites that commemorate the Cherokees' forced migration. Joe Thornton's great-grandparents traveled to Oklahoma on the Trail of Tears in the early 1800s.
<b>Suggested questions for the source:</b>	<ul style="list-style-type: none"> <li>• In the interview with Joe Thornton (Primary Source 1), Joe mentions his grandparents and great-grandparents [1:50-2:45]. Where did his great grandparents come from, and how did they get to Oklahoma?</li> <li>• Explore the section on this site called "A Journey of Injustice." What year did the removal of Cherokee from their homelands begin? How long did the relocation of the Cherokee tribe take?</li> <li>• Find the "Trail Brochures" and look at the map side of the "Walk in Their Footsteps" brochure: (<a href="https://www.nps.gov/trte/planyourvisit/upload/National-Park-Service-Trail-of-Tears-Map-508.pdf">https://www.nps.gov/trte/planyourvisit/upload/National-Park-Service-Trail-of-Tears-Map-508.pdf</a>). Find the state that Joe Thornton's great grandparents came from, and the place in Oklahoma where Joe Thornton was born. What are the possible routes that his great-grandparents might have traveled on?</li> </ul>
<b>Possible discussion prompts beyond the questions:</b>	<ul style="list-style-type: none"> <li>- After exploring "A Journey of Injustice" on your own, discuss the potential reasons behind relocating the Cherokee tribe from their traditional homelands to Oklahoma. Why would the U.S. government want their traditional lands?</li> <li>- Choose one of the routes on this map that his parents may have traveled on. With a group of students, use the scale indicator on this map to estimate the distance that his great-grandparents may have traveled on the Trail of Tears.</li> </ul>

<b>Primary Source 3:</b>	Part 1: <a href="https://www.youtube.com/watch?v=LuQtIjaCYzo">https://www.youtube.com/watch?v=LuQtIjaCYzo</a> Part 2: <a href="https://www.youtube.com/watch?v=0-63PHxSWlg">https://www.youtube.com/watch?v=0-63PHxSWlg</a>
<b>Primary Source Title:</b> 	<b>Chilocco Through the Years - Parts 1 and 2</b> (video): This documentary series examines the legacy of Chilocco Indian Agricultural School, the first federally funded Indian School developed in the U.S. territories. It tells the story of Chilocco through a national lens while looking at the school's impact in more depth, particularly in terms of its contributions to agriculture and the trades.
<b>Suggested questions for the source:</b>	<ul style="list-style-type: none"> <li>• In the interview with Joe Thornton, he talks about learning what kind of vocation/trade at Chilocco [10:36 - 12:00]? What is one of the reasons that agriculture was something that students learned at Chilocco?</li> <li>• <i>Chilocco Through the Years</i> talks about sports that students learned to play at Chilocco. What are some of these sports? What sport did Joe Thornton learn during his time at Chilocco as discussed in Source 1 [14:29 - 16:50]?</li> <li>• What kinds of changes were made to the school starting in 1934? Why were these changes made?</li> </ul>
<b>Possible discussion prompts beyond the questions:</b>	<ul style="list-style-type: none"> <li>- This video series demonstrates what life was like for students at Chilocco. Discuss why it may have been important to the school's mission to provide students with a militaristic lifestyle?</li> <li>- What is meant by "Indian Reform" that took place when Franklin D. Roosevelt signed the Indian Reorganization Act in 1934. Did this impact Joe Thornton's education at Chilocco and did it make life better for students at Chilocco?</li> </ul>
<b>Primary Source 4:</b>	<a href="https://www.proquest.com/openview/a9649e33bd3201d9039105d344f6899d/1?cbl=1820026&amp;pq-origsite=gscholar">https://www.proquest.com/openview/a9649e33bd3201d9039105d344f6899d/1?cbl=1820026&amp;pq-origsite=gscholar</a>
<b>Primary Source Title:</b>	<b>Seams</b> (poem): Todd Fuller, a non-native professor at Oklahoma State University wrote this poem that includes a student named Moses Yellowhorse (Pawnee). Mr. Yellowhorse attended Chilocco Indian School in 1917 and was the first full-blooded Native American to play baseball in the major leagues.



<p><b>Suggested questions for the source:</b></p>	<ul style="list-style-type: none"> <li>● What do you think the following passage is about and what different things might the passage be referring to?                     <ul style="list-style-type: none"> <li>- <i>"Baseball: a dancing red spine. Eighty-seven miles per hour. Tears the atmosphere into two parts. Divides the playground into pitcher and batter..."</i></li> </ul> </li> <li>● Based on what you have learned about Joe Thornton and what you learn about Moses Yellowhorse through reading this poem, what are some similarities and differences between the two people?</li> <li>● What major event happened in 1914, and what does <i>"Europe's most precious art"</i> mean at the end of this poem?</li> </ul>
<p><b>Discussion prompts beyond questions:</b></p>	<ul style="list-style-type: none"> <li>- How does this poem use color to create different meanings in the prose of the poem?</li> <li>- Where is "red dirt" and "red dust" mentioned in the poem, and what do you think the author is referring to?</li> </ul>
<p><b>Primary Source 5:</b></p>	<p><a href="https://www.youtube.com/watch?v=qlX4dyPGs2U&amp;t=271s">https://www.youtube.com/watch?v=qlX4dyPGs2U&amp;t=271s</a></p>
<p><b>Primary Source Title:</b></p> 	<p><b>Archery Legend Joe Thornton</b> (video): Cherokee Nation citizen Joe Thornton traveled the world, competing in archery competitions. In this video in 2016 at 99 years old, he reminisces about the full life he's lived and how he met the love of his life.</p>
<p><b>Suggested questions for the source:</b></p>	<ul style="list-style-type: none"> <li>● Where did Joe Thornton first begin to make bows and arrows?</li> <li>● What year was it when Joe Thornton first competed in an archery tournament?</li> <li>● When Joe Thornton first started to make bows and arrows, what was the purpose for making them?</li> <li>● How did Joe Thornton first meet his wife, Helen?</li> </ul>

<b>Possible discussion prompts beyond the questions:</b>	<ul style="list-style-type: none"> <li>- Discuss with others how the Cherokee culture may or may not be relevant to Joe Thornton’s archery practice?</li> <li>- Name three things that Joe Thornton says are required to have in order to shoot archery well? Discuss how these things might also be good lessons to learn and applied to other areas of living your life.</li> </ul>
<b>Primary Source 6:</b>	<a href="https://archery360.com/2022/02/22/how-the-chokeee-celebrate-archery/">https://archery360.com/2022/02/22/how-the-chokeee-celebrate-archery/</a>
<b>Primary Source Title:</b> 	<b>How the Cherokee Celebrate Archery</b> (article and video): We know that archery can be traced back centuries in North America. Indigenous people have long crafted bows and arrows out of natural materials by using ingenuity, intellect and incredible feats of engineering. The things they were able to create with natural resources provided by the land were beautiful and functional and are still used today.
<b>Suggested questions for the source:</b>	<ul style="list-style-type: none"> <li>● How old are some of the bows and arrows that are found in the United States?</li> <li>● What kinds of natural materials did the Cherokee traditionally use to make bows and arrows?</li> <li>● Watch the video on this article’s site called “Cherokee Traditions: Bows and Arrows.” What do you think Mr. Noel Grayson means when he says, “work with the grain.” He goes on to say, “maybe you have heard this at a job - work with the grain, not against it.” What does Mr. Grayson mean when he refers to this saying in a different context?</li> </ul>
<b>Possible discussion prompts beyond the questions:</b>	<ul style="list-style-type: none"> <li>- The Cherokee Nation was the first Tribe to have their own public archery range in 2016. What did they name this archery range? Discuss why there wasn’t a public archery range on Tribal lands until the year 2016.</li> <li>- Discuss how the removal of the Cherokee from their traditional homelands may have impacted the tradition of bow and arrow making for the Cherokee tribe. Is this impact positive, negative, or something else?</li> </ul>
<b>Primary Source 7:</b>	<a href="https://www.smithsonianmag.com/smithsonian-institution/remarkable-and-complex-legacy-native-american-military-service-180976264/">https://www.smithsonianmag.com/smithsonian-institution/remarkable-and-complex-legacy-native-american-military-service-180976264/</a>
<b>Primary Source Title:</b>	<b>The Remarkable and Complex Legacy of Native American Military Service</b> (article): There is a long-held view that the rate of Native American military service is higher in proportion to their population as compared to other racial/ethnic groups. Whether or not this is true, this article focuses on the strong Warrior Spirit that exists for many Native tribes.

<p><b>Suggested questions for the source:</b></p> 	<ul style="list-style-type: none"> <li>● According to this article, do all Native American/Alaska Native/Pacific Islander tribes have a warrior tradition?</li> <li>● Which wars in the history of the United States did Native Americans take part in?</li> <li>● Joe Thornton served in the military, as he describes in the interview in Primary Source 1. He also states, "If there's one thing, I was proud of, I was a good representative of my Cherokee Nation and I was a good representative of the United States" After reading this article, how do you think Joe Thornton felt about being in the U.S. military?</li> </ul>
<p><b>Possible discussion prompts beyond the questions:</b></p>	<ul style="list-style-type: none"> <li>- It is stated in the article that Native American military service is partly due to the "love of their homeland." Discuss how you think people reconcile this love of their homeland and the history of Tribal removal from homelands?</li> <li>- The article includes the following statement: "The federal government outlawed Native American traditions as part of its assimilationist push. But military service afforded Indigenous people a way to covertly or even overtly get back to some of those practices." Discuss what this means, and how complex the idea is that being in the military may have promoted the practice of Native American culture and traditions.</li> </ul>
<p><b>Primary Source 8:</b></p>	<p><a href="https://www.cryptomuseum.com/radio/morse/">https://www.cryptomuseum.com/radio/morse/</a></p>
<p><b>Primary Source Title:</b></p>	<p><b>Morse Code</b> (website): Morse code is a method for encoding text into a series of dashes and dots, which can be sent (transmitted) by means of sound, light or radio waves, and that can be decoded by a skilled listener without special equipment. This site explains the history, the alphabet, and the method of communicating in Morse code.</p>
<p><b>Suggested questions for the source:</b></p> 	<ul style="list-style-type: none"> <li>● When was Morse code first developed?</li> <li>● What are the different ways that Morse code has been transmitted since it was invented?</li> <li>● How has Morse code been used over the years? Is it still used today and if yes, in what ways?</li> </ul>
<p><b>Possible discussion prompts beyond the questions. (2)</b></p>	<ul style="list-style-type: none"> <li>- While in the Army, Joe Thornton used Morse Code. He talks about it in his 2016 interview in Primary Source 1 [28:20-37:57]. Who was he communicating with in Morse Code and why? During this portion of the interview, he was asked if being Native American played into his role. Discuss how Joe Thornton responded.</li> </ul>

	<p>- With a partner, practice sending a word, a sentence, and a short message to one another using Morse Code. Use different methods of transmission. Afterward, talk about how transmission went. Was it easy or difficult?</p>
<b>Works Cited</b>	<p>“Archery Legend Joe Thornton.” YouTube, uploaded by Osiyo TV, 6 February, 2016, <a href="https://www.youtube.com/watch?v=qlX4dyPGs2U&amp;t=271s">https://www.youtube.com/watch?v=qlX4dyPGs2U&amp;t=271s</a>.</p> <p>Ault, Alicia. “The Remarkable and Complex Legacy of Native American Military Service.” Smithsonian Magazine. (2020): <a href="https://www.smithsonianmag.com/smithsonian-institution/remarkable-and-complex-legacy-native-american-military-service-180976264/">https://www.smithsonianmag.com/smithsonian-institution/remarkable-and-complex-legacy-native-american-military-service-180976264/</a></p> <p>“Chilocco Through the Years - Part 1.” YouTube, uploaded by Oklahoma Oral History Research Program (OOHRP), 2 August 2019, <a href="http://www.youtube.com/watch?v=LuOtljaCYzo">www.youtube.com/watch?v=LuOtljaCYzo</a>.</p> <p>“Chilocco Through the Years - Part 2.” YouTube, uploaded by Oklahoma Oral History Research Program (OOHRP), 6 June 2018, <a href="https://www.youtube.com/watch?v=0-63PHxSWlg">https://www.youtube.com/watch?v=0-63PHxSWlg</a>.</p> <p>Crypto Museum. “Morse Code.” 07 March 2021, <a href="https://www.cryptomuseum.com/radio/morse/">https://www.cryptomuseum.com/radio/morse/</a></p> <p>Fuller, Todd. “Seams.” Aethlon. (1993): 10(2), 123. <a href="https://www.proquest.com/openview/a9649e33bd3201d9039105d344f6899d/1?cbl=1820026&amp;pq-origsite=gscholar">https://www.proquest.com/openview/a9649e33bd3201d9039105d344f6899d/1?cbl=1820026&amp;pq-origsite=gscholar</a></p> <p>“Joe Thornton: Chilocco Indian Agricultural School Alumni.” YouTube, uploaded by Oklahoma Oral History Research Program (OOHRP), 7 August, 2018, <a href="https://www.youtube.com/watch?v=fPhdjPU1tY8">https://www.youtube.com/watch?v=fPhdjPU1tY8</a></p> <p>United States, Department of the Interior, National Park Service. “Trail of Tears.” 2022, <a href="https://www.nps.gov/trte/index.htm">https://www.nps.gov/trte/index.htm</a>.</p> <p>Walston, Taylor. “How the Cherokee Celebrate Archery.” Archery 360, <a href="https://archery360.com/2022/02/22/how-the-choerokee-celebrate-archery/">https://archery360.com/2022/02/22/how-the-choerokee-celebrate-archery/</a>. Accessed February 22, 2022.</p>