



# Ute Citizenship & Tribal Government Unit Overview

## Unit 5

### Unit Overview

Students will participate in critical discussions about their knowledge of Ute tribes in Colorado and explore the influence that Colorado Ute tribes have on political, legal, environmental and economic issues in Colorado today.

### Essential Understanding #5

Today, Ute People in Colorado continue to play a significant role in many aspects of political, legal, cultural, environmental, and economic issues. The ideals, principles, and practices of citizenship have always been a part of Ute Indian society. The rights and responsibilities of Ute individuals have been defined by the values, morals, and beliefs common to their culture. Today, they may be citizens of their tribal nations, the states they live in, and the United States.

Lesson	Lesson Title	Time Frame
Lesson #1	Voting Rights Timeline	60 minutes
Lesson #2	Tribal Government: The Law of the Land	60 minutes
Lesson #3	Ute People Today	60 minutes

### Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
  - *EO.c.- Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
  - *EO.d.- Identify and describe how major political and cultural groups have affected the development of the region*
- **CO State History Standards 1: GLE #2**
  - *EO.b.- Explain the relationship between major events in Colorado history and events in United States history during the same era.*
  - *EO.c.- Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*





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- **CO State Civics Standard 4: GLE #1**
  - *EO.c.-Discuss how various individuals and groups influence the way an issue affecting the state is viewed and resolved.*
- **CO State Civics Standard 4: GLE #2**
  - *EO.b.- Identify and explain a variety of roles leaders, citizens, and others play in state government.*

### Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
  - *EO.a.- Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*
- **CO State Reading, Writing and Communicating Standard 2: GLE #2**
  - *EO.a.- Use Key Ideas and Details to:*
    - 1. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI. 4.1)*
    - 2. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*
    - 3. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI. 4.3)*
  - *EO.b.- Use Craft and Structure to:*
    - 1. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area. (CCSS: RI. 4.4)*
    - 2. Describe the overall structure (for example, chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text. (CCSS: RI. 4.5)*
  - *EO.c.- Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI. 4.7)*
- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
  - *EO.c.- Organize relevant ideas and details to convey a central idea, or prove a point.*

### Background Knowledge for Teachers

Ute tribes are sovereign nations within the United States. They have the right to make and enforce laws within their own territory. The first Ute tribal councils date from 1937, when the U.S. government directed tribes to create governments based on the U.S. Constitution. The Ute directly elect their own government, or tribal council. The council administers government affairs, makes and enforces laws on the reservation, and protects tribal resources and financial interests.





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All federal (U.S.) laws apply to the Ute reservations, but state, city, and county laws do not apply. Tribal members are subject to local laws when they are outside of the reservation in other cities, counties or states. The Ute People vote in tribal elections and for city, county, state and national governments. They also are called to serve jury duty in tribal, county, and state courts.

Military service is an important duty for many Utes. It is part of the warrior tradition of leaders and a commitment to being citizens of the United States. Modern-day American Indians have the highest rate of military service of any ethnic community in the country. In World War I, Utes enlisted to fight for our country, even though they were still denied citizenship. The United States did not allow American Indians to become citizens until 1924.

### Unit Assessment

Students create a short documentary highlighting the achievements of the Ute Tribes in Colorado today.

### Quarterly Meeting of the Colorado Commission of Indian Affairs (CCIA), 2013.



Representatives from the Ute Mountain Ute and Southern Ute Indian Tribes have a direct line of communication to the Lt. Governor's office. Here, during the December 2013 quarterly meeting, former Lt. Governor Garcia takes notes as Executive Director Ernest House, Jr. explains upcoming legislation affecting tribal communities.

Source: Colorado Commission of Indian Affairs <https://www.colorado.gov/pacific/ccia>





# Ute Citizenship & Tribal Government Background Information

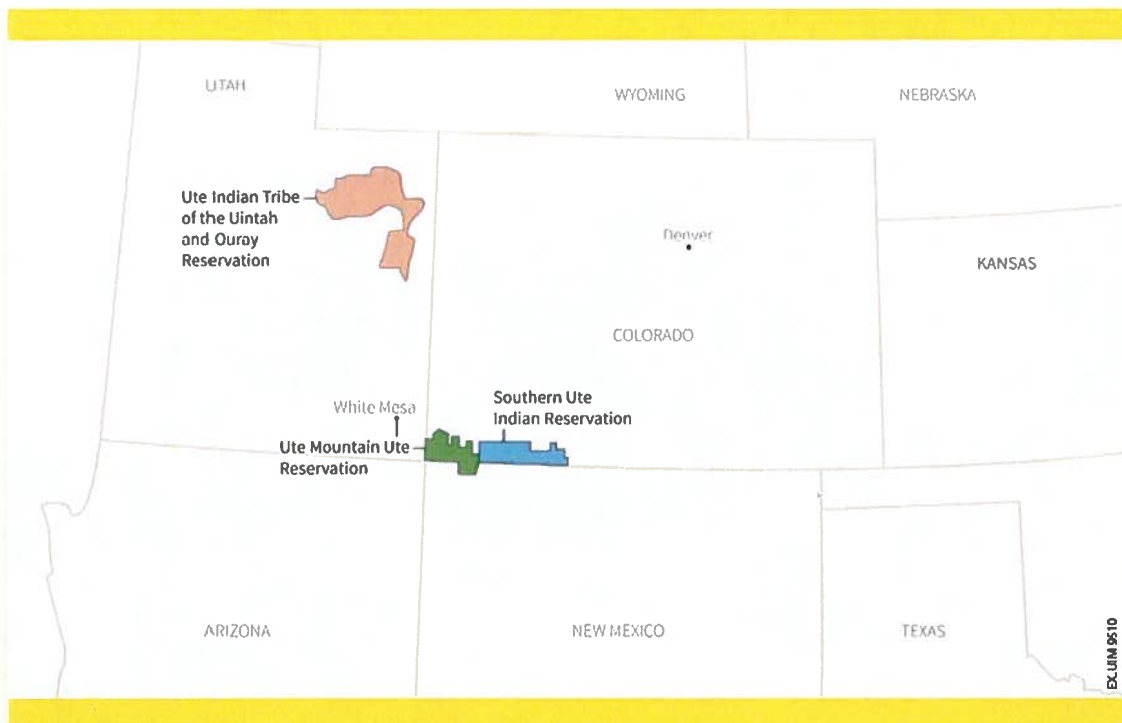
## Unit 5

### Unit 5: Citizenship

The Nuu-ciu are still here. They live in the modern world and carry on their traditions. They adapt and find new ways to persevere. They work and go to school. Their connections to this Rocky Mountain land sustains them. The Ute People look to the future.

### Tribes Today

Today there are over 7000 Ute People, most of whom live on one of the three reservations. The towns of Towaoc and Ignacio, Colorado; and Fort Duchesne and White Rock, Utah are the seats of their tribal government.



**Southern Ute Indian Tribe:** Are the descendants of the Mouache and Capote Ute bands. Their tribe has over 1,400 members. The Southern Ute Indian Reservation has over 300,000 acres in southwestern Colorado. Land ownership on this reservation is like a checkerboard: Utes, non-Utes, and state and federal governments own parcels. The tribal government and main services are located in Ignacio, Colorado. Economic enterprises include the Sky Ute Casino and Southern Ute Museum and Cultural Center. The Southern Ute Indian Tribe's Growth Fund supports tribal members through investments in energy, private equity, and real estate. Young people gather at the Sunute Recreation Center and the Southern Ute Montessori School. An





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elected seven-member council, including the chairperson, governs the tribe. Visit the Southern Ute Indian Tribe webpage ([www.southernute-nsn.gov](http://www.southernute-nsn.gov)) to learn more.

Ute Indian Tribe of the Uintah and Ouray Reservation: Their tribe is now three bands: Uintah, Uncompahgre, and White River. They are comprised of historical bands, including: Cumumba, Parianuche, Pahvant, San Pitch, Sheberetch, Tabeguache, Tumpanawach, Uinta-ats, and Yamparika. They have over 3,000 members. The Ute Indian Tribe of the Uintah and Ouray Reservation includes over 4.5 million acres in Utah, and is the second largest American Indian reservation in the United States. Land ownership is divided between Utes, non-Utes, and state and federal government. Tribal administration and most services are in Fort Duchesne, Utah. Ute Tribal Enterprises operates their businesses including bison and cattle ranches, the Plaza Supermarket, Ute Crossing Lanes and Family Center, Ute Crossing Grill, Ute Oilfield Water Service, Kahpeeh Kah-ahn Ute Coffee House, Ute Petroleum gas stations, and Ute Trading Post. Many students attend Uintah River High School, which is run by the tribe. Visit the Ute Indian Tribe webpage ([www.utetribes.com](http://www.utetribes.com)) to learn more.

Ute Mountain Ute Tribe: Has more than 2,000 members and are descendants of the Weeminuche band. The Ute Mountain Ute Reservation covers 624,000 acres in Colorado, Utah, and New Mexico. All of the land belongs to the tribe. It includes parts of Mesa Verde and two main population centers: Towaoc, Colorado, and White Mesa, Utah. Their business enterprises include Ute Mountain Indian Trading Company and Gallery, Ute Mountain Pottery, Ute Mountain Farm and Ranch, Weeminuche Construction Authority, Ute Mountain Casino, Ute Tribal Park and ranches in Colorado and Utah. Community members gather at the senior center, library, recreation center, and skate park. An elected seven-member tribal council, including the chairperson, meets at tribal headquarters in Towaoc. Visit the Ute Mountain Ute Tribe webpage ([www.utemountainutetribes.com](http://www.utemountainutetribes.com)) to learn more.

### Sovereignty and Citizenship

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### Hope and Change

Against all odds, the Bear Dance survived. Every spring the Utes performed this ancient ritual of hope and renewal. Hope and strength seemed hard to find among the Utes in the early twentieth century; only the legendary warrior of Sleeping Ute Mountain seemed to hold any promise for a tribal resurgence.

The tribe's outlook finally brightened in 1934 with passage of the Indian Reorganization Act (IRA). First and foremost, the law restored to the Utes thousands of acres they had lost under the allotment program. The resources contained in those acres—including pasture, timber, water, and minerals—vastly increased the Utes' potential for future economic development.

Second, the IRA authorized all U.S. tribes to adopt written constitutions and form democratic governments. Many Utes viewed the policy with suspicion, regarding it as an attempt to replace traditional leadership structures with bureaucracies. Others viewed it as an important step toward self-government—and independence, at last, from the oversight of U.S. authorities. Ultimately, both the Southern Utes and the Ute Mountain Utes elected Tribal Councils, in compliance with the law.

For the first time in decades, the Ute seemed to hold a part of their future in their own hands. A new spring had arrived.

### Rising Income

The Indian Reorganization Act opened a range of new economic opportunities for the Utes. The land restored to the Utes under the IRA contained significant deposits of coal, natural gas, and other resources. After World War II, as the nation's demand for energy rose, the Colorado Utes began leasing their lands to coal and gas developers, reaping more than \$1 million per year from those deals. Other lands were leased to farmers and livestock growers, and the Utes themselves developed a profitable cattle-ranching industry.

An unexpected windfall came in 1951, when a federal court awarded the Colorado Utes \$12 million in compensation for lands taken illegally by the federal government. Each member of the tribe received a cash





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payment of several thousand dollars, and the remainder of the money helped pay for irrigation projects, scholarship funds, housing programs, and a credit union.

These economic gains spawned other sorts of improvements. From an alarming low of fewer than 800 members in 1930, the Utes' Colorado population grew again. Health, life expectancy, and other indicators all began to swing upward. Though many Utes still lived in poverty, and many still held grievances against the United States, the tribe had made important strides. The specter of extinction had passed.

### A Culture in Transition

Now that they could afford the trappings of western culture, Ute households included cars, TVs, kitchen appliances, and other accoutrements of modern society. Tipis, tents, and hogans began to disappear. So, too, did traditional dress, replaced by blue jeans and cowboy boots. With each successive generation, speakers of the Ute language grew increasingly scarce.

A widespread sense of alienation manifested itself in high rates of alcoholism, depression, and crime. So now, in addition to pursuing economic progress, the Utes faced another daunting task: preserving a sense of who they were and where they had come from.

### Economic Maturation

In 1971, the Ute Mountain Utes found a way to combine economic development with cultural preservation: They opened Ute Mountain Ute Tribal Park. This 125,000-acre region included not only sites of significance to the Ute People, but also a wealth of ancient pueblos and cliff dwellings similar to those at nearby Mesa Verde National Park.

The park pointed the way toward a lucrative new industry for the Ute People: tourism. In the 1970s the Southern Utes built a horse arena and racetrack, a marina and campground, and a hotel/museum complex near its headquarters in Ignacio. Casinos opened on both reservations—Ute Mountain Casino in 1992, Sky Ute Casino in 1993. RV parks, helicopter tours, and other tourist amenities later appeared. These enterprises added to a diversifying economy that included farming, ranching, food service, retailing, and oil/gas development. They also created jobs on the two Ute reservations, a long-held objective.

### The Ute People Today

In the late twentieth century, the Ute People began taking steps to preserve their cultural legacy and to redefine their identity. The Ute Language Project, initiated by the Southern Ute Tribal Council, produced a written Ute alphabet and a dictionary; concurrently, reservation schools began teaching the language to





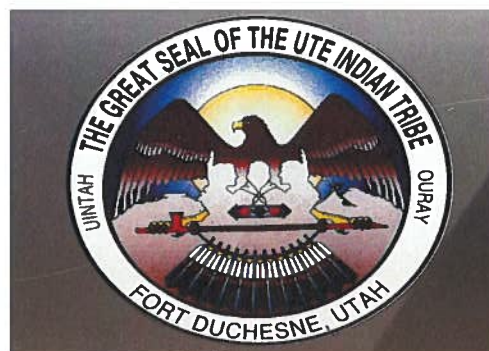
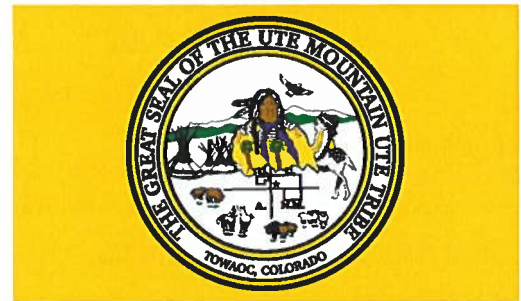
# Ute Citizenship & Tribal Government Background Information

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students. In the 1970s, both reservations established small bison herds and resumed tribal hunts; and traditional native dress, crafts, dance, and storytelling all enjoyed a renaissance, particularly during the powwows and festivals that dot the calendar.

These activities reflect a growing sense of healthy self-regard. Today's Utes have not forgotten the decades of injustice their ancestors endured in the late nineteenth and early twentieth centuries. But they have learned to celebrate the achievements and traditions those elders passed down. They are reclaiming their history as Colorado's oldest inhabitants, descendants of the ancestors who had settled the Rocky Mountains for untold centuries.

At the same time, the Ute People are looking forward. Although health and social problems remain, despair does not; the Utes are slowly regaining the means and the will to solve their own problems and forge their own destiny. Both Ute tribes of Colorado believe that education is the key to the future for Ute People. The destiny of the tribes and the people of Colorado will forever be bound together.



Source: Portions of this resource guide are excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).







# Voting Rights

## Unit 5 Lesson 1

### Lesson Overview:

In this lesson, students will construct a timeline to show when American Indians received voting rights in comparison to other groups throughout American history.

### Time Frame:

60 minutes

### Inquiry Questions:

1. When did American Indians gain the right to vote in America and Colorado?
2. What is the chronology of voting rights in America for various groups?
3. Why is it important to know the sequence of events and when certain groups received voting rights in Colorado and the U.S.?

### Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #2**
  - *EO.b.- Explain the relationship between major events in Colorado history and events in United States history during the same era.*
- **CO State Civics Standard 4: GLE #2**
  - *EO.b- Identify and explain a variety of roles leaders, citizens, and others play in state government.*

### Colorado Academic Standards - Reading, Writing, and Communicating

- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
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  - *EO.c.- Organize relevant ideas and details to convey a central idea, or prove a point.*

### Materials:

Move On! political cartoon

Political cartoon analysis sheet <http://www.cde.state.co.us/cosocialstudies/pssets>

Voting Rights Timeline Worksheet





# Voting Rights

## Unit 5 Lesson 1

### Background Knowledge / Contextual Paragraph for Teachers:

It's often overlooked that self-government in America was practiced by American Indians long before the formation of the United States government. And yet, American Indians faced centuries of struggle before acquiring full U.S. citizenship and legal protection of their voting rights.

Many government officials felt that American Indians should be assimilated into American mainstream culture before they became enfranchised. The Dawes Act of 1887 was passed to help spur assimilation. It provided for the dissolution of American Indian tribes as legal entities and the distribution of tribal lands among individual members (capped at 160 acres per head of family, 80 acres per adult single person) with remaining lands declared "surplus" and offered to non-Indian homesteaders. Among other things, it established Indian schools where American Indians children were instructed in not only reading and writing, but also the social and domestic customs of white America.

The Dawes Act had a disastrous effect on many tribes, destroying traditional culture and society as well as causing the loss of as much as two-thirds of tribal land. The failure of the Dawes Act led to change in U.S. policy toward American Indians. The drive to assimilate gave way to a more hands-off policy of allowing American Indians the choice of either enfranchisement or self-government.

The Snyder Act of 1924 admitted American Indians born in the U.S. to full U.S. citizenship. Though the Fifteenth Amendment, passed in 1870, granted all U.S. citizens the right to vote regardless of race, it wasn't until the Snyder Act that American Indians could enjoy the rights granted by this amendment.

Even with the passing of this citizenship bill, American Indians were still prevented from participating in elections because the Constitution left it up to the states to decide who has the right to vote. After the passage of the 1924 citizenship bill, it still took over forty years for all fifty states to allow American Indians to vote. For example, Maine was one of the last states to comply with the Indian Citizenship Act, even though it had granted tax paying American Indians the right to vote in its original 1819 state constitution. As reported by [Henry Mitchell](#), a resident of that state, American Indians were prevented from voting in Maine in the late 1930s.

*...[T]he Indians aren't allowed to have a voice in state affairs because they aren't voters. .... Just why the Indians shouldn't vote is something I can't understand. One of the Indians went over to Old Town once to see some official in the city hall about voting. I don't know just what position that official had over there, but he said to the Indian, 'We don't want you people over here. You have your own elections over on the island, and if you want to vote, go over there.'*

In 1948, the Arizona Supreme Court struck down a provision of its state constitution that kept Indians from voting. Other states eventually followed suit, concluding with New Mexico in 1962, the last state to enfranchise American Indians. Even with the lawful right to vote in every state, American Indians suffered from the same mechanisms and strategies, such as poll taxes, literacy tests, fraud and intimidation, that kept African Americans from exercising that right. In 1965, with passage of the Voting Rights Act and subsequent legislation in 1970, 1975, and 1982, many other voting protections were reaffirmed and strengthened.





# Voting Rights

## Unit 5 Lesson 1

Source: *Voting Rights for Native Americans*. Library of Congress

<https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/elections/voting-rights-native-americans.html>

### Building Background Knowledge for the Student:

In the Declaration of Independence, Thomas Jefferson wrote, “Governments are instituted among Men, deriving their just Powers from the Consent of the Governed.”

- What do you think Thomas Jefferson means by these words?
- But *how* would Americans consent to be governed? Who should vote? How should they vote?

The Founding Fathers wrestled with these questions. They wondered about the rights of minorities. In their day, that meant worrying if the rights of property owners would be overrun by the votes of those who did not own land. James Madison described the problem this way:

*The right of suffrage is a fundamental Article in Republican Constitutions. The regulation of it is, at the same time, a task of peculiar delicacy. Allow the right [to vote] exclusively to property [owners], and the rights of persons may be oppressed... Extend it equally to all, and the rights of property [owners] ...may be overruled by a majority without property....*

Eventually, the framers of the [Constitution](#) left details of voting to the states. In Article I Section 4, the Constitution says: The times, places and manner of holding elections for Senators and Representatives, shall be prescribed in each state by the legislature thereof; but the Congress may at any time by law make or alter such regulations.

Unfortunately, leaving election control to individual states led to unfair voting practices in the U.S. At first, white men with property were the only Americans routinely permitted to vote. President Andrew Jackson, champion of frontiersmen, helped advance the political rights of those who did not own property. By about 1860, most white men without property were enfranchised. But African Americans, women, American Indians, non-English speakers, and citizens between the ages of 18 and 21 had to fight for the right to vote in this country.

Source: *Founders and the Vote*. Library of Congress

<https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/elections/founders-and-the-vote.html>

### Instructional Procedures and Strategies:

1. Distribute the Move On! Political cartoon and the political cartoon analysis sheet.
  - a. After students analyze the political cartoon, ask them why they think the U.S. government did not give the American Indian the right to vote for such a long time?
2. Explain to students that they will be creating a timeline showing the voting rights of various groups in the United States throughout history.





# Voting Rights

## Unit 5 Lesson 1

3. Provide students with background information about why not all groups in America had the right to vote in 1776 and talk about what it means to have voting rights.
4. Students should complete the Voting Rights Timeline worksheet.
5. Have students share their timeline with the class.

### Critical Content

- When did the Ute People and certain groups receive voting rights in the United States?
- Why is it important to vote?
- Why is it important to know the chronology of voting rights in the U.S.?
- What are the components of a timeline?

### Key Skills

- Identify the chronology of voting rights in the U.S.
- Demonstrate the components of a timeline
- Discuss the importance of sequencing events and knowing when American Indians and other groups received voting rights.

### Critical Language (vocabulary)

Voting rights, chronology, political cartoon, sequence

### Variations/Extensions:

Have students identify reasons why American Indians and other groups living in the United States were not allowed to vote until much later in time.

### Formative Assessment Options:

Students will create a timeline to include a title, at least 2 illustrations, and clear captions for when the following groups received the right to vote.

- Who had the right to vote first in Colorado?
- What was the last state to remove property ownership as a requirement to vote?
- When did women first have the right to vote?
- When did people of Asian ancestry receive the right to vote?
- When did African Americans first receive the right to vote?
- When did the Voting Rights Act pass?
- When did American Indians gain the right to vote in the U.S. and in Colorado?





# Voting Rights

## Unit 5 Lesson 1

### Resources:

The Constitution of the State of Colorado <http://www.jrmc2.com/PDF/ColoradoConstitution.pdf>

Section 1a. Qualifications of elector - residence on federal land. Any other provision of this constitution with regard to "qualifications of electors" notwithstanding, every citizen of the United States who shall be otherwise qualified and shall have resided in this state not less than three months next preceding the election at which he offers to vote, and in the county or precinct such time as may be prescribed by law, shall be qualified to vote at all elections; provided, that the general assembly may by law extend to citizens of the United States who have resided in this state less than three months, the right to vote for presidential and vice-presidential electors, United States senators, and United States representatives. Any person who otherwise meets the requirements of law for voting in this state shall not be denied the right to vote in an election because of residence on land situated within this state that is under the jurisdiction of the United States. Adopted November 3, 1970 -- Effective upon proclamation by the Governor, December 7, 1970. (See Laws 1970, p. 446.)

Voting Rights in the United States [https://en.wikipedia.org/wiki/Voting\\_rights\\_in\\_the\\_United\\_States](https://en.wikipedia.org/wiki/Voting_rights_in_the_United_States)

Scholastic: Voting in the United States

<https://www.scholastic.com/teachers/articles/teaching-content/voting-united-states/>

### Texts for Independent Reading or for Class Read Aloud to Support the Content

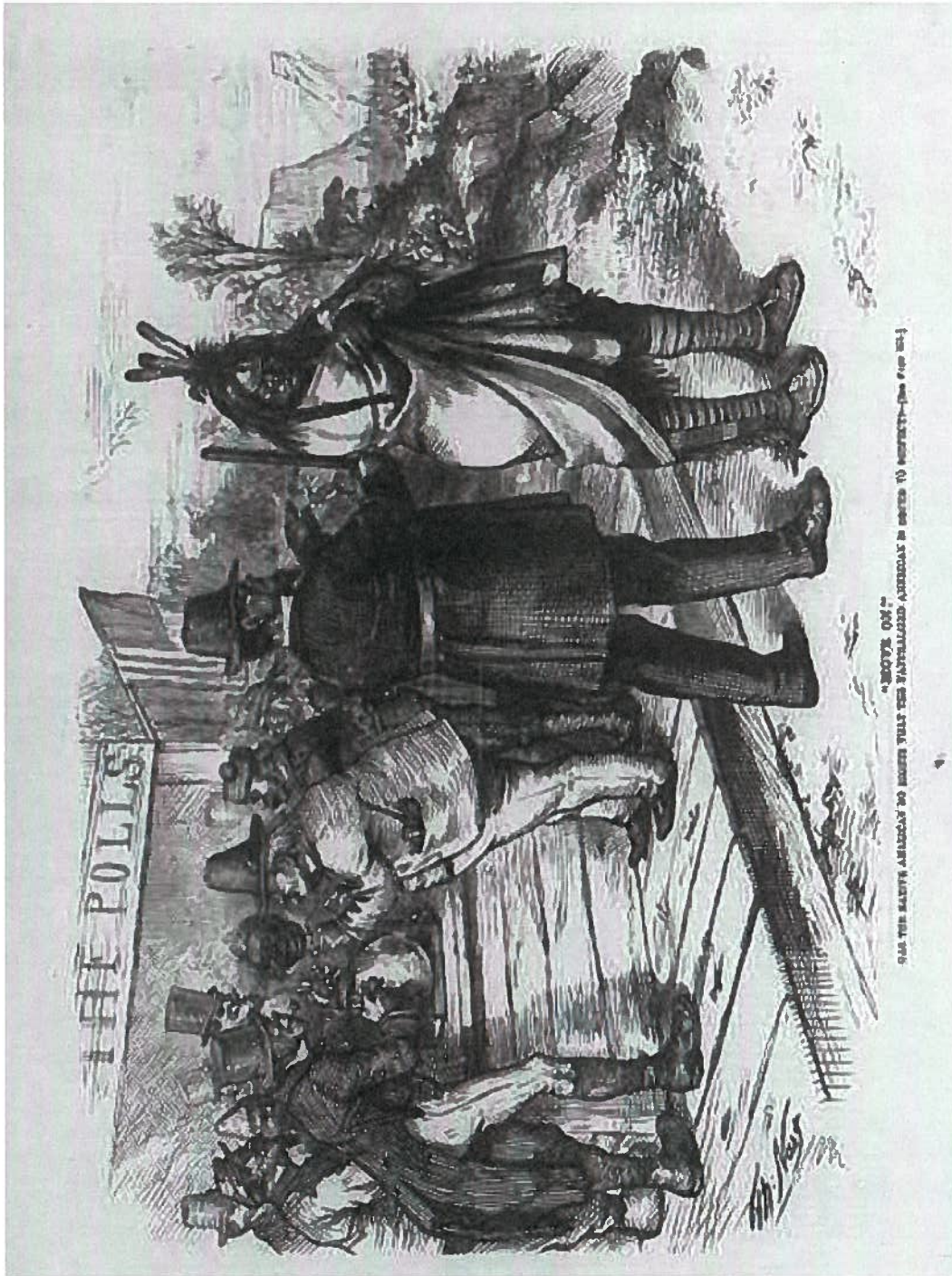
Informational/Non-Fiction	Fiction
Bardhan-Quallen, S. (2008). <i>Ballots for Belva: The True Story of a Woman's Race for the Presidency</i> . New York: Harry N. Abrams.	White, L.A. (2006). <i>I Could Do That!: Esther Morris Gets Women the Vote</i> . New York City: Farrar, Straus and Giroux.
Orr, T. (2012). <i>A History of Voting Rights in America</i> . Hallandale, FL: Mitchell Lane Publishers.	Winter, J. & Evans, S.W. (2015). <i>Lillian's Right to Vote: A Celebration of the Voting Rights Act of 1965</i> . Toronto, ON: Schwartz & Wade.
U.S. Constitution - 15th Amendment. <a href="https://constitutioncenter.org/interactive-constitution/amendments/amendment-xv">https://constitutioncenter.org/interactive-constitution/amendments/amendment-xv</a>	



# Move On!

## Unit 5 Lesson 1

**"Move on!"** Has the Native American no rights that the naturalized American is bound to respect?



Source: The Library of Congress. Retrieved <http://hdl.loc.gov/loc.pnp/cph.3b25032>

# Political Cartoon Analysis Sheet



Name: \_\_\_\_\_



Describe the action taking place in the cartoon.



List the objects or people you see in the cartoon.



What is the cartoon caption or title?

Record any important dates or numbers that appear in the cartoon.

List adjectives that describe the emotions portrayed in the cartoon.



What issue is this political cartoon about?



What is the cartoonist's opinion on this issue?

What questions do you have?

What time period is the political cartoon from?





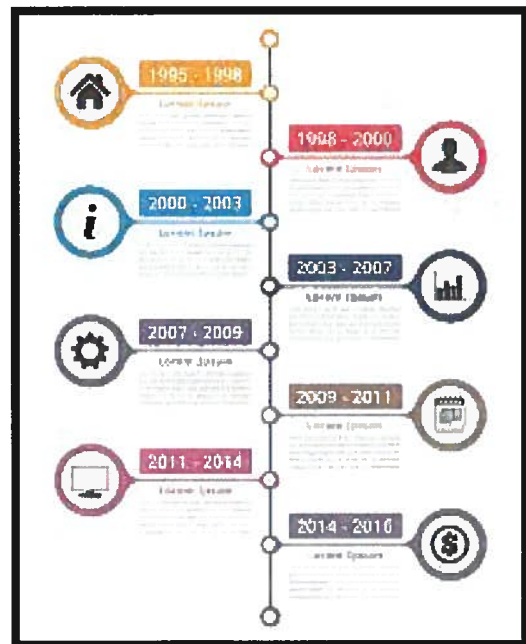
# Voting Rights Timeline Assignment

## Unit 5 Lesson 1

Timelines are historical graphic representations of events in chronological order. Create a timeline, either vertical or horizontal, to show when certain groups gained the right to vote. Be creative and add illustrations.

Your timeline should include a title, a minimum of 2 illustrations, and clear captions for when the following groups received the right to vote.

1. The U.S. Constitution was adopted in 1787. Because there is no agreement on a national standard, for voting rights, states are given the power to regulate their own voting laws. Who had the right to vote first in Colorado?
2. Last state to remove property ownership as a requirement to vote? When?
3. When did women first have the right to vote?
4. When did people of Asian ancestry receive the right to vote?
5. When did African Americans first have the right to vote?
6. When did the Voting Rights Act pass?
7. When did Native Americans have the right to vote in the U.S. and in Colorado?







# Tribal Government: The Law of the Land

## Unit 5 Lesson 2

### Lesson Overview:

Students will research the governing body of a Colorado Ute tribe and explore steps taken by the governing body to overcome a specific challenge. The challenge can range from water rights, land rights, education, health care, or preservation of the Ute language. Students will be asked to identify a challenge the Ute People have faced or are currently facing and research steps taken by the governing board of the Ute tribe to rectify or overcome the challenge.

### Time Frame:

60 minutes

### Inquiry Questions:

1. What is the role of the governing board of a Ute tribe?
2. How does the governing board of the tribe work with the state and federal government?
3. What is one challenge that has made life difficult for the Ute People?
4. What steps have been taken by the tribes' governing board to overcome this challenge?

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  - *EO.a.- Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*
- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
  - *EO.c.- Organize relevant ideas and details to convey a central idea, or prove a point.*





# Tribal Government: The Law of the Land

## Unit 5 Lesson 2

### Materials:

Research template

### Background Knowledge/Contextual Paragraph for Teachers:

There are two federally recognized Tribes in Colorado, the Southern Ute Indian Tribe and the Ute Mountain Ute Indian Tribe. The Ute Indian Tribe, located in Utah, has also played a significant role in Colorado's history. The Ute Indian Tribe consists of three bands: White River, Uintah, and Uncompahgre. The White River and Uncompahgre bands were removed from the state of Colorado to the Utah reservation in 1879, following the Meeker incident. Each of the Tribes has a constitution, code of laws, and court system that are separate and independent of state and local governments.

#### Southern Ute Indian Tribe

The Southern Ute Indian Tribal Council is the governing body of the Tribal Government as established by the passage of the Indian Reorganization Act by Congress (commonly called the Wheeler-Howard Act).

The constitution of the Southern Ute Indian Tribe, which was initially approved on November 4th, 1936 and subsequently amended on October 1, 1975 and August 27, 1991, authorizes and defined the Tribe's governing body as the Southern Ute Indian Tribal Council, which is composed of seven members (a Chairman and six council members). The Chairman appoints an Executive Officer(s), which oversees the Tribal Departments.

#### Ute Mountain Ute Indian Tribe

The Tribal Administration Department provides for the administrative support services for the executive branch of the Tribal Government. This branch includes the Tribal Chairman, Tribal Council and the Executive Director. It is the Responsibility of the Tribal Administration to be completely informed of both internal and external issues which will affect the Ute Mountain Ute Tribe and its' membership.

#### Ute Indian Tribe

The Ute Indian Tribe has a tribal membership of 2,970 and over half of its membership lives on the Reservation. They operate their own tribal government and oversee approximately 1.3 million acres of trust land. The Utes also operate several businesses including a Supermarket, Gas Stations, Bowling Alley, Tribal Feedlot, Uinta River Technologies, Ute Tribal Enterprises LLC and Water Systems. Cattle raising and mining of oil and natural gas is big business on the reservation. Water Systems manager provides water and sewer needs for several communities. The Tribal Business Committee is the governing council of the Tribe and is located in Fort Duchesne, Utah. Their governing body uses the band system. Each band elects two representatives to a four year term in a two year cycle.

State-Tribal Consultations are an effective method for establishing and strengthening government-to-government relationships. In 2011, the State of Colorado entered into an agreement between the two Ute Tribes of Colorado, the Colorado Department of Health Care Policy and Financing, and the Colorado Department of Public Health and Environment. In 2012, the Colorado Department of Human Services signed onto the Tribal Consultation Agreement, which is printed in full on pages 14-19 of the State-Tribal Consultation Guide <https://tinyurl.com/y93bp4nx>





# Tribal Government: The Law of the Land

## Unit 5 Lesson 2

Additionally, History Colorado, a State agency under the Department of Higher Education, conducts consultations with 48 Tribes with historic ties to the State of Colorado and the two Ute Tribes in Colorado. In 2016, the Colorado Department of Education entered into their own Tribal Consultation Agreement with both the Southern Ute tribe and the Ute Mountain Ute Indian Tribe.

### Building Background Knowledge for the Student:

In 1934, the Wheeler-Howard Act, also known as the Indian Reorganization Act or the Indian New Deal, provided for self-government by Indian tribes through tribal councils composed of elected members and a chairman. Indian Tribes around the United States were given a template to create their own government, based on the U.S. Constitution. Until 1970 tribal constitutions and bylaws required the approval of the Bureau of Indian Affairs (BIA), federal money provided to tribes was managed by the BIA, and tribal budgets were subject to approval by the secretary of the interior. In 1970, however, President Richard M. Nixon publicly proclaimed a new era in Indian affairs—one of true Indian self-determination.

The Ute People did not hesitate to establish themselves as self-governing sovereign nations. Indeed, in 1936, well before Nixon's proclamation of Indian self-determination, the Southern Ute Indian Tribe adopted a constitution and established a tribal council. The Ute Mountain Ute Indian Tribe followed suit in 1940. As a result of these newly formed and recognized governments petitioning Washington, orders of restoration returned 222,000 acres to the Southern Utes in 1937 and 30,000 acres to the Ute Mountain Ute Indian Tribe in 1938.

Source: Colorado Encyclopedia. Excerpted from the article *Ute History and the Ute Mountain Ute Tribe*.  
<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

### Instructional Procedures and Strategies:

1. Have students explore the Ute Tribal Paths: History Colorado Online Exhibit [http://exhibits.historycolorado.org/utes/utes\\_home.html#wearestillhere](http://exhibits.historycolorado.org/utes/utes_home.html#wearestillhere) (Click on the tree in the image to read about tribal government).
  - a. The 5 “screens” explain a little about tribal government.
2. Explain to students that they will be researching the governing body of a Colorado Ute tribe, identifying a challenge the tribe has faced or is currently facing and researching action steps the tribes' governing board has taken to overcome the challenge.
3. Have students select one of three Colorado Ute Tribes to research: Southern Ute Indian Tribe, Ute Mountain Ute Indian Tribe or the Ute Indian Tribe.
4. Give students a copy of the Law of the Land in Action (4 research questions) along with the Research Rubric.
5. Explain to students that it is important to give credit when using resources. Provide *What Did I Use?* to teach how to cite resources appropriately.





# Tribal Government: The Law of the Land

## Unit 5 Lesson 2

6. The resource section for all three lessons in Unit 5 provide resources that may be used to further student's research.

### Critical Content

- Structure of a Ute tribe's governing board
- Interactions between a tribe's governing board and federal and state government
- Actions of a tribe's governing board to rectify or overcome specific challenges

### Key Skills

- Research and gain an understanding of a tribe's governing board
- Apply knowledge of a tribe's governing board to identify actions taken to rectify or overcome a specific challenge their tribe has faced or is currently facing

### Critical Language (vocabulary)

Treaty, government, sovereignty, Tribal Council, government -to -government relationship, Tribal Consultation, and Restoration Act 1934

### Variations/Extensions:

Students could compare and contrast the Ute tribes' government structure to the government structure of the United States or Colorado.

### Resources:

Ute Tribal Paths: History Colorado Online Exhibit [http://exhibits.historycolorado.org/utes/utes\\_home.html#wearestillhere](http://exhibits.historycolorado.org/utes/utes_home.html#wearestillhere)  
(Click on the tree in the image to read about tribal government).

Colorado Commission of Indian Affairs Statutes: <https://www.colorado.gov/pacific/ccia/statutes>

Tribal Nations and the United States written by the National Congress of the American Indians

[http://www.ncai.org/tribalnations/introduction/Tribal Nations and the United States An Introduction-web-.pdf](http://www.ncai.org/tribalnations/introduction/Tribal_Nations_and_the_United_States_An_Introduction-web-.pdf)

Practical Sovereignty: Southern Ute, Inc. (Denver Post)

<https://www.denverpost.com/2010/09/09/practical-sovereignty-southern-ute-inc/>

Urban Indian Population <https://www.colorado.gov/pacific/ccia/urban-indian-population>

PBS Learning Media, Indian Pride, Education: <https://tinyurl.com/yc59omcv>

Sovereignty of the Colorado Ute Tribes: <https://tinyurl.com/yb4qgvp2>

Southern Ute Tribal Court <https://www.southernute-nsn.gov/tribal-court/>





# Tribal Government: The Law of the Land

## Unit 5 Lesson 2

### Formative Assessment Options:

Students will complete The Law of the Land in Action and cite sources used to answer the 4 questions.

### Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
LaDuke, Winona. <i>All Our Relations: Native Struggles for Land and Life</i> . Boston: South End Press, 1999.	N/A

### Modern Tribal Sovereignty

Southern Ute Police Department, 2014



Source: Image courtesy of the Southern Ute Indian Tribe.





# The Law of the Land in Action - Research Template

Unit 5 Lesson 2

Tribe Name \_\_\_\_\_

<p>#1 Describe your tribe's governing board.</p>	<p>#2 How does your tribe work with state and federal governments?</p>
<p>#3 Identify one challenge for the Ute People?</p>	<p>#4 What steps has the governing board taken to overcome this challenge?</p>





# What Did I Use?

## Unit 5 Lesson 2

It is important to give credit for the resources used, even in 4<sup>th</sup> grade. Use the following guide to cite your sources properly.

### Book

1. Author's name—last name first.
2. Title of book (Italicized)
3. Copyright date.

Example: Landau, Elaine. *Sea Horses*. 1999.



### Print Encyclopedia

1. The article in quotation marks.
2. Title of the encyclopedia (Italicized).
3. Copyright date.

Example: "Washington, George." *The World Book Encyclopedia*. 1999.

### Online Encyclopedia

1. The article in quotation marks.
2. Title of the encyclopedia
3. Date you visited the website.

Example: "Washington, George." *The New Book of Knowledge*. 12 Dec. 2008.

### Internet Article

1. Name of the author, if you can find it—last name first.
2. Title of article in quotation marks.
3. Title of home page, if you can find it (Italicized).
4. Date you visited.
5. First part of the http address.

Examples: Arnett, Bill. "The Moon." *The Planets*. <http://seds.lpl.arizona.edu/>. 8 Aug. 2005.

"Cheetah." *Cheetah Spot*. <http://www.cheetahspot.com/>. 8 Aug. 2005.

Adapted from <https://www.averyschools.net/Page/2387>





# What Did I Use?

Unit 5 Lesson 2

## What Did I Use?

### Cite Sources

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

What was the most interesting fact that you learned doing this research and why?



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# Ute People Today

## Unit 5 Lesson 3

### Lesson Overview:

Students will participate in critical discussions about their knowledge of Ute Tribes in Colorado and their understanding of the Ute Peoples' part of contemporary Colorado today.

### Time Frame:

60 minutes

### Inquiry Questions:

1. What does the information presented in this lesson tell us about Ute life today?
2. How are Ute People represented and involved in Colorado's political and legal issues today?
3. How are Ute People represented and involved in Colorado's environmental and economic issues today?

### Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
  - *EO.d.- Identify and describe how major political and cultural groups have affected the development of the region.*
- **CO State Civics Standard 4: GLE#2**
  - *EO.b.- Identify and explain a variety of roles leaders, citizens, and others play in state government.*

### Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Standard 2: GLE #2**
  - *EO.a.- Use Key Ideas and Details to:*
    - i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI. 4.1)*
    - ii. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*
    - iii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI. 4.3)*
  - *EO.b.- Use Craft and Structure to:*
    - i. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area. (CCSS: RI. 4.4)*
    - ii. Describe the overall structure (for example, chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text. (CCSS: RI. 4.5)*
  - *EO.c.- Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI. 4.7)*





# Ute People Today

## Unit 5 Lesson 3

### Materials:

Video: 2015 History Colorado President's Award: <https://www.youtube.com/watch?v=ZdHSpsOE-DQ>

Tanaya Winder <https://tanayawinder.com/about/>

Newspaper Template

### Background Knowledge / Contextual Paragraph for Teachers:

Most Ute People live on one of three reservations: Southern Ute, Ute Mountain Ute, and Northern Ute Reservations. The Southern Ute Indian Tribe are descendants of the Mouache, and Capote Ute bands. The tribe has over 1,500 members. Economic enterprises include the Sky Ute Casino, Southern Ute Museum and Cultural Center. The Southern Ute Indian Tribe's Growth Fund manages tribal investments in energy, private equity, and real estate. Young people gather at the Sunute Recreation Center and the Southern Ute Indian Montessori Academy.

The tribal government and main services are located in Ignacio, Colorado. An elected seven-member council, including the chairman, governs the tribe. The Ute Mountain Ute Tribe has more than 2,000 members and are descendants of the Weeminuche band. Their business enterprises include Ute Mountain Indian Trading Company and Gallery, Ute Mountain Pottery, Ute Mountain Farm and Ranch, Weeminuche Construction Authority, Ute Mountain Casino, and ranches in Colorado and Utah. Community members gather at the senior center, library, recreation center, and skate park. The reservation includes parts of Mesa Verde and two main population centers: Towaoc, Colorado and White Mesa, Utah. An elected seven-member tribal council, including the chairperson, meets at tribal headquarters in Towaoc.

Ute Indian Tribe of the Uintah and Ouray Reservation is now 3 bands: Uintah, Uncompahgre, and White River. They are comprised of historical bands, including: Cucumba, Parianuche, Pahvant, San Pitch, Sheberetch, Tabeguache, Tumpanawach, Uinta-ats, and Yamparika. They have over 3,000 members. Ute Tribal Enterprises operates their businesses including bison and cattle ranches, the Plaza Supermarket, Ute Crossing Lanes and Family Center, Ute Crossing Grill, Ute Oilfield Water Service, Kahpeeh Kah-ahn Ute Coffee House, Ute Petroleum gas stations, and Ute Trading Post. Tribal administration and most services are in Fort Duchesne, Utah. An elected six-member business committee runs the government and commerce.

### Building Background Knowledge for the Student:

Show video: 2015 History Colorado President's Award <https://www.youtube.com/watch?v=ZdHSpsOE-DQ>

Mr. Ernest House Jr. (member of the Ute Mountain Ute Tribe) is currently the Executive Director for the Colorado Commission of Indian Affairs, which serves as the coordinating body for intergovernmental dealings between tribal governments and the state. He was the Director of Government Affairs for the Colorado Springs Chamber of Commerce. He is actively involved as a board member with several cultural and educational organizations including The Tesoro Cultural Center (2009-Present), The Colorado Indian Education Foundation (2009-Present) and Governor Hickenlooper's Education Leadership Council (2011-Present). He was recently named a 2012 American Marshall Memorial Fellow.





# Ute People Today

## Unit 5 Lesson 3

Have students read about Tanaya Winder, a poet, writer, artist and educator who was raised on the Southern Ute reservation in Ignacio, CO. She has co-founded As/Us: A Space for Women of the World and founded Dream Warriors, an Indigenous artist management company. She guest lectures, teaches creative writing workshops, and speaks at high schools, universities, and communities internationally. <https://tanayawinder.com/about/>

Open discussion: What do you know about Colorado Ute People today? What contributions have the Ute People made to Colorado in recent years? Why is it important for us to understand what the Ute People are doing today?

### Instructional Procedures and Strategies:

1. Explain to students that they will be watching a video on Ernest House Jr., who is a member of the Ute Mountain Ute Tribe and reading an article about Tanaya Winder, raised on the Southern Ute reservation. Have students take a mental note of what both are doing to support the Ute people today. Keep in mind inquiry questions and questions raised by students.
2. As a class, make a list of what students know about Colorado Ute People today. Include contributions and how they are involved in legal, environmental, political, and economic issues. Have students talk about what they would like to learn about Colorado Ute People today and make a list of inquiries.
3. Explain to students that they will be creating a newspaper article sharing their area of interest (political, legal environmental and economic), and what they learn about how Ute People are represented and what their involvement and contributions are in their particular area today.
4. Teach about parts of a newspaper: Headline or Title, Byline, Lead, and The Story.
5. Have students research about an individual or how the Ute people in Colorado are involved in political, legal, environmental or economic issues today. You can also group students based on common interests.
6. Provide resources included in the Resource section.
7. Have students share their newspaper article and revisit the following questions.
  - a. What do you know about Colorado Ute Indians today?
  - b. What contributions have the Ute people made to Colorado in recent years?
  - c. Why is it important for us to understand what the Ute People are doing today?

### Critical Content

- How are Colorado Ute People involved in political, legal, environmental and economic issues today?
- What contributions have Colorado Ute People made to Colorado in recent years?
- Why is it important to know about Colorado Ute People today?

### Key Skills

- Identify and explain how Colorado Ute People are involved in political, legal, environmental and economic issues today.
- Identify and explain contributions made by Colorado Ute People today.





# Ute People Today

## Unit 5 Lesson 3

### Critical Language (vocabulary)

Politics, legal, environmental, economic, reservations, Tribal Council, elected, government, commerce, contributions, liaison, sovereign, jurisdiction, investments, self-determination

### Variations/Extensions:

Students will create a 30 second video, which will serve as a message promoting the student's knowledge and contributions of the Ute People today.

### Formative Assessment Options:

Students will share their newspaper article with the class and teachers will assess content by using the newspaper article rubric.

### Resources:

**Political-** The Colorado Commission of Indian Affairs serves as the official liaison between the Southern Ute Indian and Ute Mountain Ute Tribes and the State of Colorado. The State and sovereign tribal government relationship is founded on a solid government-to-government relationship. The Commission ensures direct contact with the Tribes and also with Colorado's urban Indian communities. <https://www.colorado.gov/pacific/ccia>

**Legal-** The Ute tribes do not have individual attorneys available for tribal members. The tribes' attorneys represent their respective tribe as a whole. If a tribal member needs representation, public defenders are what he or she would have to use unless they can pay to hire their own attorney. That said the Native American Rights Fund is well regarded among Native communities and the organization does a lot of legal work with native communities. <https://www.narf.org>

Legal jurisdiction plays a huge role in delivering justice on reservations and has an enormous impact on everyday lives in Indian country. This might be considered a key point to convey on a basic level. Criminal justice issues aside, jurisdictional authority and treaties between the US federal government and tribes also impacts Indian country greatly with regard to diverse topics such as service provision, economic development, the delivery of justice, land tenure, land management, the ability of tribes to protect cultural resources and other issues. The relationship between tribes and the federal government also brings up issues of tribal sovereignty and the ability of tribes to govern their communities in the manner they would like.

**Environmental-** The Ute Mountain Ute Environmental Programs Department is responsible for administering public health and environmental protection programs on the Ute Mountain Ute Tribal Land  
<http://www.utemountainuteenvironmental.org>

Southern Ute Environmental Programs Division <https://www.southernute-nsn.gov/justice-and-regulatory/epd/>





# Ute People Today

## Unit 5 Lesson 3

**Economic-** The Colorado American Indian and Alaska Native Economic Impact Report highlights contributions to the Colorado economy <https://www.colorado.gov/pacific/ccia/economic-development-2>

**Other resources to support research in political, legal, environmental and economic endeavors for the Colorado Ute Tribes:**

The Southern Ute Indian Tribe Growth Fund operates and manages the Southern Ute Indian Tribe’s businesses and business investments. [https://durangoherald.com/articles/91980?wallit\\_nosession=1](https://durangoherald.com/articles/91980?wallit_nosession=1)

Colorado Encyclopedia: Ute History and the Ute Mountain Ute Tribe  
<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

Southern Ute Air Quality Program: <http://slideplayer.com/slide/8771961/>

Rocky Mountain Indian Chamber of Commerce <http://rmicc.org/index.php>

Ute Mountain Ute Tribal Website <http://utemountainutetribes.com/index.html>

Southern Ute Indian Tribe Website <https://www.southernute-nsn.gov>

Ute Indian Tribe Website <http://www.utetribes.com>

Ute Country News Newspaper <https://www.utecountrynews.com>

Southern Ute Drum <http://www.sudrum.com/category/news/>

The Durango Herald <https://durangoherald.com>

The Journal <https://the-journal.com>

### Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: Poetry by Tanaya Winder	N/A
Winder, T. <i>In My Mother’s Womb</i> . NOTE: Due to the technical vocabulary of this poem, students will need extra assistance when reading the poem.	





# Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

## Reflections of the Moon

In the beginning, Earth yearned for a companion, the Sun,  
someone to share in the gifts: land, water, and  
life. Even light needs balance, darkness, death

to understand the push pull, days  
echoing continuously. So, Earth gave an offering  
to the sky, to become the Moon.

Ever since, the sun dreams growth  
believing we would know – love intertwined  
with loss if only we would look up each night.

But, we buried Earth's sacrifice, caught in  
our own wayward wanderings.  
The stars aren't the only ones capable of falling.

## The Weight of Water

I.

When I first arrived into this world, I flew  
on ancient winds. I was born into a creation story.

II.

Long ago, my great, great, great grandmother met  
her other half. He, too, flew on winds, then as one of  
many grains of sand – each split in half looking





# Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

for the other. Back then, humans were only spirits

searching for connections. Long ago, a single grain found another, my grandmother. So, they asked the Creator for bodies, to know what it was like to touch each other. They did and foresaw their child would die in birth. So they prayed – Save her, each sacrificing

something in return. The man entered the spirit world as a horse and the woman opened herself up from the center to give him a piece of her to remain connected.

III.

In the middle of the desert there is a lake created out of tears. Long ago there was a mother with four daughters: North, East, South, and West. Once they grew up each daughter left to follow her own direction.

Saddened by this loss, the mother cried so intensely the skies envied her ability to create such moisture. Days turned to months, months to years and tears gathered in salty pools that gravitated towards each other's weight. Unable to release her bitterness, the mother turned to stone.

Today, the Stone Mother waits.  
Come back to me my children.  
Come back to me.





# Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

## We Are Made of Stars

We are made of stars  
We know who we are  
We know where we've been  
& what we survived  
all our ancestors did to keep us alive  
it's inside you, their light guides you.

We are made of stars  
We know who we are  
together as constellations  
We carry generations  
in each beat of our hearts  
it's what sets us apart.

We are made of stars.

## Surviving the Elements

Some lessons come softly,  
others burn like wildfire  
& these are often the most important lessons

because they come so intensely & quickly,  
but they always present you with a choice:  
become engulfed by the flames and burn, then wait to rise

born anew from the ashes –  
or, transform into flame,







# Reading #1 Poetry by Tanaya Winder

## Unit 5 Lesson 3

becoming the fire itself. You can choose

to be a fire burning brightly,  
igniting healing & passion into other hearts  
because you survived the very elements that tried to defeat you.

### Thirteen Ways of Loving a Blackbird

I.  
First, notice the way she flies –  
her wings spread wider than fear could ever reach.

II.  
Pay attention to her darkness  
as the blackbird dives  
then rises  
towards the sun.

This flight  
is how she heals  
hearts.

III.  
Consider the blackbird's grace.  
Imagine the balance it takes her  
to carry such weight while holding light.

IV.  
Be careful  
of becoming too hungry





# Reading #1 Poetry by Tanaya Winder

## Unit 5 Lesson 3

for the blackbird's call.

She is not a bridge to your ocean-wide wounds.

V.

Do not confuse her falling with flying.

Either way she doesn't need you to catch her.

VI.

You and blackbird. Blackbird &

you – painted a bow, then

shot an arrow with a wish

*to be loved, to be loved,*

*to be loved*

into the multiverse

& blackbird fell

from the sky.

(Never fall for someone meant to fly.)

VII.

You'll fall for blackbird.

She'll ask you,

"What would you say

to the next person who loves me?"

You'll say, "*I'd tell them not to cage you.*"

VIII.

When you tell blackbird

you love her, but leave anyway





# Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

she'll think of all  
the words she doesn't have yet.

IX

Blackbird still carries the arrow.

X

Blackbird won't realize it in the beginning,  
But you'll have set her free.  
She'll find herself in tracing  
the outlines of her wings.

XI

The blackbird rises  
from the ashes of breaking.

XII

Whenever someone opens their mouth  
to say the word *love*  
a blackbird releases  
into the sky of another universe.

XIII

Open your eyes,  
now watch blackbird fly.

## The Healing

By the time you hear this you might think it's too late,





# Reading #1 Poetry by Tanaya Winder

## Unit 5 Lesson 3

it's your fate to give up to give in never win.

If you feel lost in an uphill battle inside your heart,  
It's the hunger that's tearing you apart.

But, you need to feed your spirit, let it breathe.  
Grieve the ghosts that show you where scars bleed  
Follow the ache to see where it all starts—  
choosing to heal is the hardest part.

### Constellations of Love

& when I remembered I was magic, it unraveled into beautiful moonlight  
exposing new stars to wish upon.

& then something wonderful happened.

& the wonder that happened became constellations  
of all the love i ever dreamt of.

& all the promises I ever made myself started coming true

& my heart expanded to carry more than I thought possible  
like the ocean holding a sky full of stars full of light

full of fire bursting the kind of love  
light that radiates the energy that holds us together.





# Poetry by Tanaya Winder

Unit 5



## In my Mother's Womb

I came into this world  
incomplete, born with a hole  
in my heart. It happened

in my mother's womb.  
Doctors have a name for it:  
call it *congenital cardiovascular defect*.

My grandmother says *it's the moon*  
*emptied of its many faces*. It is against nature.  
Creation has a will of its own.

Or is it a pact from the past  
made long ago? It happened  
in my mother's womb, the blood

vessels closest to my heart  
didn't develop the way nature  
or the Creator intended.

When the doctors say *hereditary*,  
my grandmother responds  
ancestrally – in prayer, songs gifted

to her like birds. My mother and I do not know  
the words. But, when grandmother sings  
she is calling on horses to run in on clouds

to protect us, to save us.





# Poetry by Tanaya Winder

## Unit 5

Long ago, there was a man  
who loved my great great great grandmother.  
the love connected two people, two

spirits so deeply it shook the earth.  
I imagine it, the way it should have lasted  
long after the moon. Yet, he left her.

His leaving made this hole passed down  
in my grandmother's grandmother's womb.





# Newspaper Article Template

Unit 5 Lesson 3

**Written By**

**Issue Date**

*FACTS*





# Rubric for Newspaper Article

## Unit 5 Lesson 3

Criteria	4	3	2	1	0
<b>Factual Information</b>	Four or more facts are included in the article.	Three facts are included in the article.	Two facts are included in the article.	One fact is included in the article.	No facts are included in the article.
<b>Accuracy</b>	All facts are accurate.	Three facts are accurate.	Two facts are accurate.	One fact is accurate.	All facts are inaccurate.
<b>Organization</b>	The article is well organized and written in a logical order.	The article is well organized with one minor error.	The article is well organized with two errors.	The article is poorly organized with more than two errors.	The article is disorganized and difficult to follow. There are more than three content errors.
<b>Message</b>	The message to the reader is clear and strong. The author's message provokes an urge to react from the reader.	The message to the reader is clear. The message may provoke an urge to react from the reader.	The message to the reader is somehow clear.	The message to the reader is unclear.	No message is given to the reader.
<b>Mechanics</b>	The article is free from grammar and spelling errors.	The article has 1-2 grammar or spelling errors	The article has 3-4 grammar or spelling errors.	The article has five or more grammar or spelling errors.	All sentences in the article contain grammar and spelling errors.
<b>Presentation</b>	The author presented the article in a clear voice. He/she made consistent eye contact with the audience.	The author presented the article in a clear voice. Some eye contact was made with the audience.	The author presented the article in a clear voice. Little eye contact was made with the audience.	The author did not communicate clearly. Little eye contact was made with the audience.	The author did not communicate clearly. Eye contact was not made with the audience.

Comments:

Source: [http://www.tpsnva.org/teach/l\\_p/047/newspaper\\_rubric.pdf](http://www.tpsnva.org/teach/l_p/047/newspaper_rubric.pdf)







## Additional Resources

- Teaching Controversial Issues to Elementary Students
- American Indian Logos, Mascots, and Images Background Information
- American Indian Logos, Mascots, and Images Lesson
- American Indian Perspectives on Thanksgiving
- Culturally Responsive Teaching Matters!
- CREDE - Center for Research on Education, Diversity, and Excellence Hawai'i Project
- Ute History Timeline
- The Southern Ute Indian Tribe Seal & Flag
- Some Notable Leaders of the Capote and Mouache Ute Bands
- Ute Indian Tribe of Uintah and Ouray Reservation Seal & Flag
- Some Notable Leaders of the Ute Indian Tribe of Uintah and Ouray Reservation
- Some Notable Leaders of the White River & Tabeguache Ute Bands
- Ute Mountain Ute Indian Tribe Seal & Flag
- Some Notable Leaders of the Weeminuche Ute Band
- Print, Video, and Web Resources







# Teaching Controversial Issues to Elementary Students

Teaching controversial issues can be a great challenge for teachers. Some teachers worry that they do not have the right tools or background knowledge to adequately approach the topics, while others may fear repercussions for addressing these issues in such an unsettled climate. However, teaching about controversies, especially current events like those that took place in Charlottesville and St. Louis, are even more important for students in today's classrooms.

As we continue to grow as a diverse nation (and world), we must work to make sure all students experience school with a sense of dignity about who they are. This includes reaching those marginalized students and giving them the support they need to find classroom success and to also feel loved and accepted in this world. More importantly, as a nation, it is only through education that we can make ourselves better. Facing our shortcomings and finding solutions to breach our gaps is the key to guiding the next generations in the direction toward positive change.

In K-5, especially in the younger of those grades, the thought of navigating a conversation of this magnitude can feel uncomfortable, inappropriate, or just plain wrong. However, elementary students can handle these conversations if they are handled in the right way. Here are some suggestions for ways to teach controversial issues to elementary students:

**Make a Safe Space:** Create a safe space for all students to share their ideas, opinions, and feelings about the heavy topics they will be learning about. Build a strong classroom community that can work through tough topics together. Encourage risk-taking and divergent thinking in your classroom. Teach your students that unique responses are okay! Everyone needs to keep in mind that we all have had experiences where we were made to feel less than. Unfortunately some endure these experiences more frequently than others. Therefore, if someone has had negative experiences in life as a result of the color of their skin (or someone they care about has) it's important to create a space where all are willing to listen and not deny that feeling. No matter who is sitting in front of you, these lessons are necessary, they are needed, and they can help shape a generation of compassionate, empathetic, and informed students as early as kindergarten.

**Analyze Images:** Find (age-appropriate) photos to project, or print, and display for your class to see. Give them some background knowledge about the image you show them. Make sure to include facts only. It is not your job to tell them that something they are seeing is right or wrong — you are simply presenting the information to them. Specifically regarding Charlottesville, a “safe” image to use with your students could be any of the photos depicting the white supremacists holding torches. Ask your students the following questions: *What do you see? How do you think they feel?*





# Teaching Controversial Issues to Elementary Students

Depending on the grade level you teach, give your students some background knowledge about why these men got together for a rally.

*How does that make you feel? Why? If you could talk to these men what would you say? What might be a solution to this issue?*

This is a great time to address early on in the year that people of color in America have never been treated as equal. There is still a lot of work for all of us to do. It is not enough to tell your students to be nice. We need to teach them why racism is a plague on society that harms us all. We need to teach them how to spot racism, how to think critically about it, and what to do when they see it happening.

**Checking In:** Check in with how your students are feeling throughout your lesson. In the lower grades, allow students to draw a picture, circle a face, or draw a face that depicts how they are feeling before, during, and after a tough lesson. Older students can jot their feeling down anonymously on a Post-It note. You can group student responses by feelings so that students can see that others may or may not feel the same way as them. This can lead to more discussion about why some students feel a certain way.

## **Additional guidelines for discussing controversial issues include:**

1. Make your classroom a safe place in which to ask questions and discuss ideas
2. Listen to concerns that students have
3. Correct misinformation
4. Reassure your students
5. Help them find answers to their questions
6. Don't burden your students with adult concerns
7. Emphasize that conflicts are opportunities

For more information about each of these guidelines, read this article:

[https://mhschool.com/resources/teaching\\_children\\_controversy.pdf](https://mhschool.com/resources/teaching_children_controversy.pdf)

Finally, Susan Jones, a Boston elementary teacher, has developed a Ten-Point Model for Teaching Controversial Issues. To read more about her model:

<https://www.morningsidecenter.org/teachable-moment/lessons/10-point-model-teaching-controversial-issues>





# American Indian Logos, Mascots, and Images Background Information

American Indians have long challenged the use of stereotypical American Indian images by sports, entertainment, and educational institutions. Many contend that the use of such imagery is as demeaning as the imagery that denied the humanity of other racial groups in a not too distant past. Proponents for Indian mascots assert that these images honor Native peoples and promote native culture in highly visible forums, while opponents consider them as offensive as Amos & Andy, Frito Bandito or mammy (e.g. Aunt Jemima) would be portrayed today.

While there is no denying that western colonization set in motion the demise of the traditional American Indian way of life, there remains profound resistance to letting go of Indian mascots or acknowledging the current impact these mascots and images have on Indian identity and cross-cultural relationships. For American Indian children, who are collectively denied positive media and educational models to counter these images the ramifications on self-identity are very real and documented. While they are the inheritors of strong and vibrant tribal communities, American Indian children share a legacy of poverty created by relocation and reservation systems. Too often rendered invisible by mainstream society, American Indian youth experience the dismissal of their progressions into the future as they are continually romanticized into the past. Often regarded as fierce warriors or noble savages the American Indian is expected to look, act, speak, and think in a manner predetermined by mainstream viewpoints, regardless of whether these perceptions are historically or currently accurate.

In defining culture there is an inherent sense of entitlement to write one's own record of history. To acknowledge the use of Indian mascots as hurtful or insulting would require reexamination of the accepted views of "new world discovery" and western expansion. Also, honest conversations would need to take place about the associated, economic benefit for professional sports organizations and educational institutions.

These perspectives, among others, contribute to an inevitable conflict between those who support the continued use of cartoonish Indian mascots, those who find such images offensive and demeaning, and those that have documented real and actual harms that are caused by mascots to all students. Unlike the past, when mainstream viewpoints dictated cultural identification, American Indians today are expressing themselves through both contemporary and traditional mediums by insisting on their human right of self-determination. By educating all children to more accurately and positively reflect the contributions of all people, the use of American Indian mascots will no longer be an accepted reality, but an issue relegated to the footnotes of American history.

Source: Report-Governor's Commissions to Study American Indian Representations in Public Schools (2016).

<https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>





# American Indian Logos, Mascots and Images Lesson

## Lesson Overview:

Most stereotypes and misconceptions of American Indians are generalizations that are over simplified and inaccurate. Students should be aware of misconceptions and stereotypes that modern culture has placed on American Indians and the potential harm they may cause to the American Indian people.

## Time Frame:

60 minutes

## Inquiry Questions:

1. What stereotypes and misconceptions has modern culture placed on American Indians?
2. Can stereotypes and misconceptions cause harm to the American Indian people?
3. Why is it important to understand the impact that stereotypes and misconceptions can have on the American Indian people?

## Colorado Academic Standards – Social Studies:

- **CO State History Standard 1: GLE #2**
  - *EO.c. - Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

## Colorado Academic Standards – Reading, Writing, and Communicating:

- **RWC Standard 1.1 Oral Expression and Listening**
  - *E.O.a. - Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly. (CCSS: SL.4.1)*
  - *E.O.c. - Identify the reasons and evidence a speaker provides to support particular points. (CCSS: SL.4.3)*

## Materials:

Article: Should Utah Dump the "Ute" Nickname?

<http://dailyutahchronicle.com/2016/08/29/debate-utah-ditch-ute-nickname/>

PowerPoint: What is a mascot?/Utah Ute discussion <https://tinyurl.com/ybv78s7>

## Background Knowledge / Contextual Paragraph for Teachers:

American Indians have been portrayed in a variety of ways in modern culture, not always in a positive manner. There are many organizations and grassroots movements in place that are working to raise awareness and cultural sensitivity to how





# American Indian Logos, Mascots and Images Lesson

both the Ute People and American Indians alike are being portrayed. Examples of this include mascots for sports teams, community school mascots, and representations of American Indians in movies (both adult and children's).

*"This is a human rights issue, we are being denied the most basic respect. As long as our people are perceived as cartoon characters or static beings locking in the past, our socio-economic problems will never be seriously addressed. Also, this issue of imagery has a direct correlation with violence against Indian people and the high suicide rate of our youth."*

~ Michael S. Haney (Seminole)

## Building Background Knowledge for the Student:

Students should be aware of the cultural diversity in Colorado. This cultural diversity reflects the history of the region. This understanding can lead to a respect for differences in cultural traditions, language, and physical characteristics.

## Instructional Procedures and Strategies:

1. Bell Ringer/Hook Exercise- What is a mascot? <https://tinyurl.com/ybv78s7> (ppt. slide #2)
2. Discuss examples of both offensive and honorable depictions of American Indian mascots in slides from Bell Ringer/Hook Exercise using class discussion questions.
3. Show 3 minute video <http://denver.cbslocal.com/2018/05/11/strasburg-native-american-northern-arapaho-indians/> about a Colorado School debating whether they should change their mascot and whether it is honorable or not and the debate that continues to be discussed. You can also use the Governor's Commission to Study American Indian Representations in Public Schools Report p. 8-23 to highlight both additional viewpoints of this debate found at: <https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>
4. Show an article from two different points of view (found in the Resources section) on whether the Utah Ute Mascot needs to go or if it is honorable. Students will read through the two different points of view and look for main points that they can pick out. The teacher can facilitate main points from the articles two sides and students will write them down those points either individually or as a class.
5. Take a Stand Debate- Students will read through the Debate Statements and tell whether they will agree or disagree with the statements. They will then move to the side of the room that best corresponds to their belief and be prepared to defend their point of view.

## Critical Content

- The value of cultural diversity in Colorado
- The human rights issues around the portrayal of American Indians

## Key Skills

- Understand and respect for differences in cultural traditions, language, and physical characteristics.
- Analysis of ideas





# American Indian Logos, Mascots and Images Lesson

## Critical Language (vocabulary)

Human rights, diversity

### Variations/Extensions:

- Variation - Students could participate in a Socratic Seminar discussion instead of a debate.
- Extension - Students can independently research and then present about other controversial mascots in Colorado.
- Extension - Students could redesign and/or rename a current logo and mascot to be culturally sensitive.

### Formative Assessment Options:

1. Following the “Take a Stand Debate” students can write a persuasive essay.
2. Students can independently research other controversial mascots and prepare a presentation about why that mascot may be offensive.

### Resources:

High School Keeps Mascot, Collaborates with Native American Tribe

<http://denver.cbslocal.com/2018/05/11/strasburg-native-american-northern-arapaho-indians/>

Adidas offers to help change Native American logos for Utah, other schools

<http://kutv.com/news/local/adidas-offers-to-help-change-native-american-logos-for-utah-other-schools>

Governor’s Commission to Study American Indian Representations in Public Schools Report

<https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>

Change the Mascot.org <http://www.changethemascot.org/history-of-progress/>

New Research Shows How Native American Mascots reinforce Stereotypes

<http://theconversation.com/new-research-shows-how-native-american-mascots-reinforce-stereotypes-63861>

## Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Hirschfelder, A., Fairbanks Molin, P. & Wakim, Y. (1999). <i>American Indian Stereotypes in the World of Children: A Reader and Bibliography</i> . Lanham, MD: Scarecrow Press	Fradin, J.B & Fradin, D.B. (2002). <i>Who was Sacagawea?</i> Toronto, ON: Penguin Workshop.
Mihesuah, D.A. (2015). <i>American Indians: Stereotypes and Realities</i> . Atlanta: Clarity Press.	





# Debate: Should Utah Ditch the “Ute” Mascot?

## Bell Ringer/ Hook Exercise

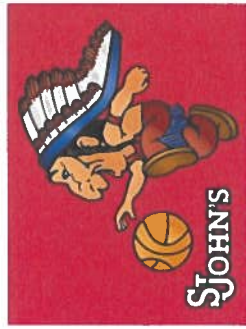
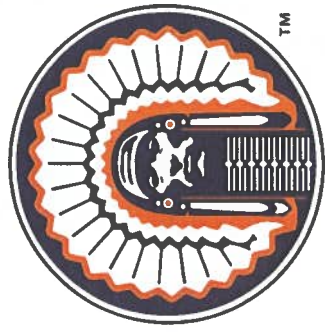
1. What is a mascot? Can you give an example?
2. Why do schools have mascots?
3. What should mascots represent?
4. Can you think of a mascot that is offensive?

View YouTube ad- <https://www.youtube.com/watch?v=T2sGN6dL8E4>



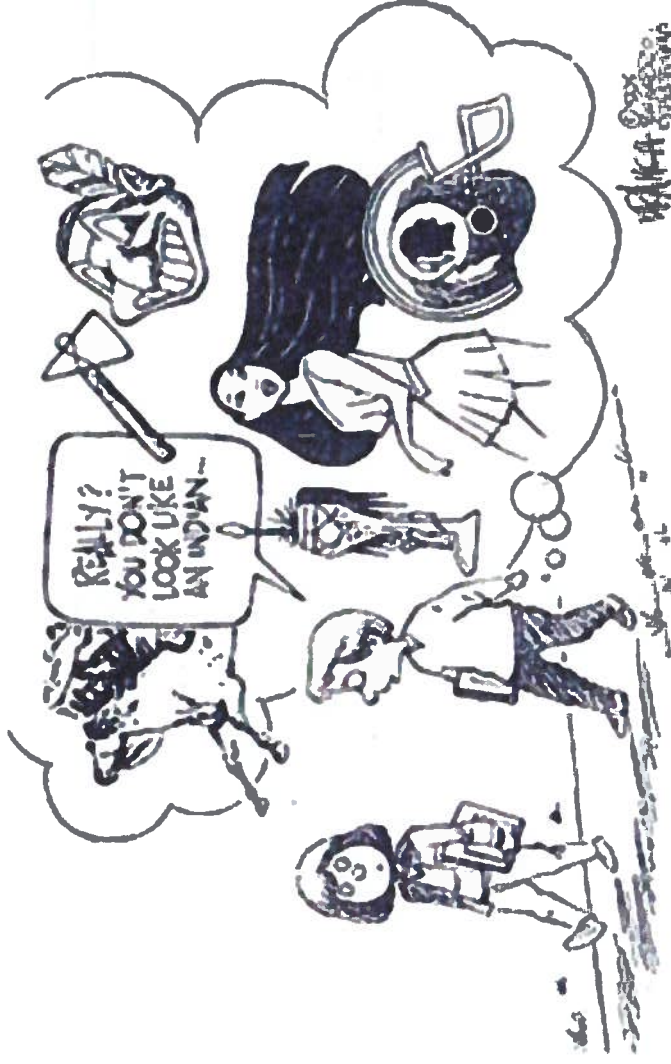
# American Indian Stereotypes in Mascots

What common themes do you see?



# Political Cartoons

Do mascots reinforce stereotypes?



# Honor or Insult?



**LALO**  
**ALCARAZ**  
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SYNDICATE



Darius L. Smith, Director Denver Anti-Discrimination Office. Adapted from American Indians as Mascots: Unintended Consequences and the Power of Negative Imagery Presentation

# Are There Honorable Mascots?

What if some American Indian Groups feel honored by the school?

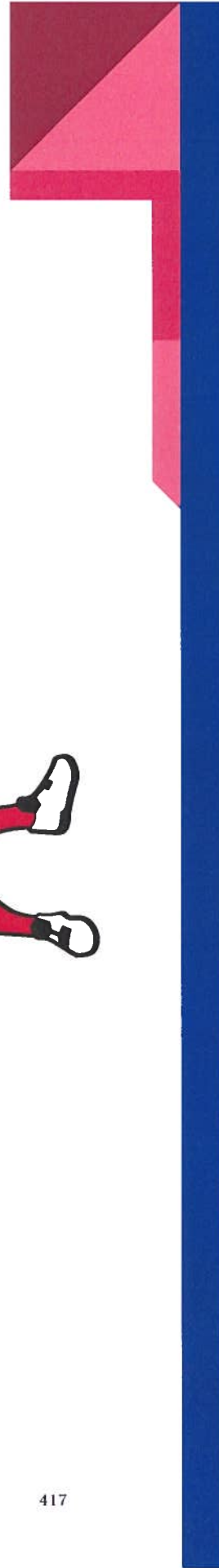
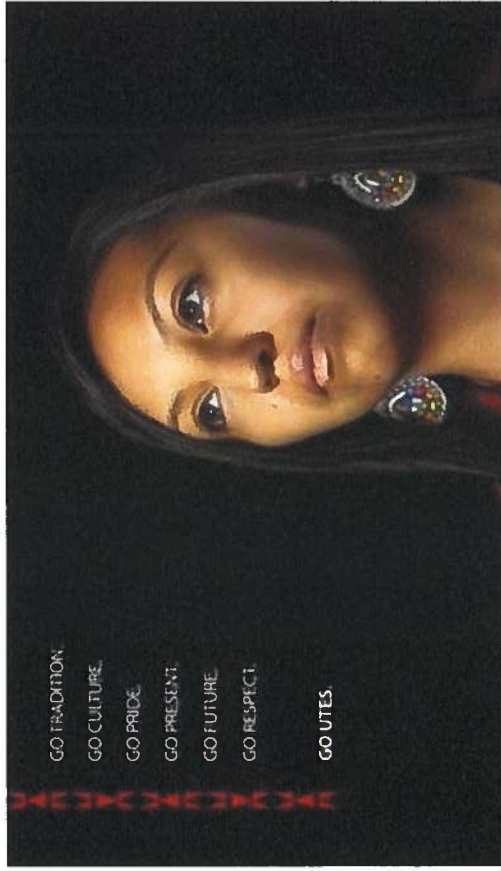




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YouTube Debate in Colorado <https://www.youtube.com/watch?v=TBkKbyAtFNo>

# Utah Utes Mascots





**Read Current Events Article with your Teacher**  
**Identify key points from each side of the debate**

**Mascot Name Should Go**

**Mascot Name Should Stay**

# Take a Stand Debate

Tell whether you agree or disagree and then move to that side of the room and be prepared to defend your stance.

- All Indian Mascots are offensive and should be abolished.
- Mascots are an important symbol of identity for people.
- Offensive mascots are similar to bullying in school.
- As long as an American Indian tribe approves the mascot, they can keep it.
- Naming mascots after people leads to stereotyping.
- You would be honored to have a mascot that represented your ethnicity.
- Governments should not get involved because it is a form of free speech.






# American Indian Perspectives on Thanksgiving

Each November educators across the country teach their students about the First Thanksgiving, a quintessentially American holiday. They try to give students an accurate picture of what happened in Plymouth in 1621 and explain how that event fits into American history. Unfortunately, many teaching materials give an incomplete, if not inaccurate, portrayal of the first Thanksgiving, particularly of the event's Native American participants.

Most texts and supplementary materials portray Native Americans at the gathering as supporting players. They are depicted as nameless, faceless, generic "Indians" who merely shared a meal with the intrepid Pilgrims. The real story is much deeper, richer, and more nuanced. The Indians in attendance, the Wampanoag, played a lead role in this historic encounter, and they had been essential to the survival of the colonists during the newcomers' first year. The Wampanoag were a people with a sophisticated society who had occupied the region for thousands of years. They had their own government, their own religious and philosophical beliefs, their own knowledge system, and their own culture. They were also a people for whom giving thanks was a part of daily life.



Like the Wampanoag, thousands of Native American nations and communities across the continent had their own histories and cultures. Native peoples were and continue to be an integral part of the American story. It is our hope that this poster will encourage you to teach about Thanksgiving in a new way - one that recognizes the country's original people and gives real meaning to November as American Indian Heritage Month. We thought that the agricultural practices and traditional foods of Native people would be a good starting point, since the ubiquitous Thanksgiving feast of turkey, cranberry sauce, and mashed potatoes would not exist if not for the knowledge and ingenuity of the Native peoples of the Americas.

This narrative takes a look at just a few Native communities through the prism of three main themes that are central to understanding both American Indians and the deeper meaning of the Thanksgiving holiday. The themes are:

- **Environment:** traditional knowledge about and understandings of the natural world.
- **Community:** the role that group identity plays in Native cultures.
- **Encounters:** how interactions between cultures have affected those cultures.



The First Thanksgiving 1621 / J.L.G. Ferris.

Courtesy of the Library of Congress Prints and Photographs Division  
Washington, D.C. 20540 USA. <https://lccn.loc.gov/2001699850>





# American Indian Perspectives on Thanksgiving

It is within these fundamental areas that we begin to see the innovations and contributions of American Indian peoples to the world at large. The combination of community systems and an understanding of the natural world enabled Native cultures to adapt and change over time - as all cultures do - both before and after encounters with newcomers. By acknowledging this, it is possible to bring a new perspective to the Thanksgiving holiday.

This informational guide is a resource for teachers to use as a jumping-off point for more in-depth discussion. Discussion and other classroom ideas are included. Before you jump into the content of this poster, we recommend that you introduce your students to the “real Thanksgiving story.”

*Native American people who first encountered the “pilgrims” at what is now Plymouth, Massachusetts play a major role in the imagination of American people today. Contemporary celebrations of the Thanksgiving holiday focus on the idea that the “first Thanksgiving” was a friendly gathering of two disparate groups—or even neighbors—who shared a meal and lived harmoniously. In actuality, the assembly of these people had much more to do with political alliances, diplomacy, and an effort at rarely achieved, temporary peaceful coexistence. Although Native American people have always given thanks for the world around them, the Thanksgiving celebrated today is more a combination of Puritan religious practices and the European festival called Harvest Home, which then grew to encompass Native foods.*

For more information about the Harvest Ceremony: *Harvest Ceremony - Beyond the Thanksgiving Myth.*  
[https://nmai.si.edu/sites/1/files/pdf/education/NMAI\\_Harvest\\_Study\\_Guide.pdf](https://nmai.si.edu/sites/1/files/pdf/education/NMAI_Harvest_Study_Guide.pdf)

## Environment: Understanding the Natural World

The ability to live in harmony with the natural world beings with knowing how nature functions. After many generations of observation and experience, Native peoples were intimately familiar with weather patterns, animal behaviors, and cycles of plant life, water supply, and the seasons. They studied the stars, named the constellations, and knew when solstices and equinoxes occurred. This kind of knowledge enable Native peoples to flourish and to hunt, gather, or cultivate the foods they needed, even in the harshest environments.





# American Indian Perspectives on Thanksgiving

*"We are thankful for the clouds, rain, and snow that feed the springs, rivers, and our people" ~ John Garcia (Santa Clara Pueblo), 2002*

Many Native American believe that as long as humans are respectful caretakers of the natural world, it will provide for us. In this kind of interconnected relationship, the plants and animals are also seen to recognize their own roles and responsibilities. Traditionally, being a responsible caretaker in this type of mutual relationship has meant respecting nature's gifts by taking only what is necessary and making good use of everything that is harvested. This helps ensure that natural resources, including foods, will be sustainable for the future.

*"We are taught that when we gather herbs or food, we should only acquire what is needed from the plant. To do otherwise would be wasteful...Our greed would jeopardize the future of the plants because some plants must remain to flower and go to seed. We would also compromise our own future because we may eliminate what we need for our ceremonies, as well as food for the following year."*

~Lawrence Shorty (Navajo), 1999

Giving daily thanks for nature's gifts has always been an important way of living for traditional Native peoples. The six nations of the Haudenosaunee, or Iroquois (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora), who live in New York State and parts of southeastern Canada, express their thanks in a recitation known as The Thanksgiving Address. Sometimes referred to as "the words that come before all else," this address is spoken at community gatherings, ceremonies, and even at some schools to start the day. The words express thanks for fellow human beings, Mother Earth, the moon, stars, sun, water, air, winds, animals, and more. Here is an excerpt that offers thanks for the food plants:

*"With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans, and berries have helped the people survive. Many other living things draw strength from them, too. We gather all the Plant Foods together as one and send them a greeting of thanks."*

~ Haudenosaunee Thanksgiving Address

Ultimately, American Indian peoples' connection to place is about more than simply caring for the environment. That connection has been maintained through generations of observation, in which people developed environmental knowledge and philosophies. People took actions to ensure the long-term sustainability of their communities and the environment, with which they shared a reciprocal relationship. Today, Native knowledge can be a key to understanding and solving some of





# American Indian Perspectives on Thanksgiving

our world's most pressing problems. In their efforts to support sustainability for all humans, environmentalists are acknowledging the benefits of some traditional indigenous ways of knowing.

## Ideas for the Classroom

Discuss with your students the examples provided of Native peoples' connection to the world through their traditional knowledge and understanding of the environment.

- Use the excerpt from The Thanksgiving Address and the two other quotes to discuss with students the importance of place to Native peoples. Have them talk about how a reciprocal relationship is maintained by regular expressions of gratitude and practices that show respect for the natural world. Do these philosophies relate to the students' own lives in any way? What about the wider world?

## Community: Group Identity in Culture

When the English established their colony at Plymouth, they encountered a group of people who lived in a communal way. The Wampanoag defined themselves by their environment and were bound into a strong community by a shared knowledge of their forested, coastal home, their cultural practices, and their language. This same sense of community is integral to Native cultures throughout the Western Hemisphere.

Native communities traditionally place a high value on social relationships. The needs of community were met through the efforts of all, and all were expected to contribute. Communities that hunted bison included all members in the task. Communities that farmed had roles for men, women, and children. The skills needed to be part of the communal effort were passed down from generation to generation through example, storytelling, ceremony, and song. Native people understood that many people working together could accomplish much more than individuals, and their cultures reflected this understanding. Because everyone was seen as a relative, everyone was responsible for everyone else. According to many Native philosophies, humans were not the only members of the community. The animals and plants were treated not as resources to be exploited, but as family members to be cared for. This relationship to nature is expressed in many of the ceremonies, songs, dances, works of art, and stories that honor and thank game animals, crops, fish, berries, and roots. These cultural practices and celebrations not only





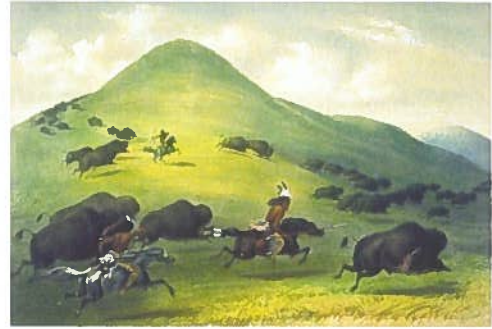
# American Indian Perspectives on Thanksgiving

recognize the importance of the environment, but also reinforce the distinct identity of the group, which is necessary for the group to thrive.

*“These foods and the plants that surround us go way beyond just simply being plants. They become part of the community.”*

~ Angelo Joaquin, Jr. (Tohono O’odham), 2003

Animals play a role in the cultures of many other Native people. The Lakota people, three distinct groups that historically lived in what is now South Dakota, North Dakota, Wyoming, Nebraska, and Montana, believe that the Earth is to be shared with their animal relatives, especially the bison, or buffalo. Because the bison provided nearly everything the Lakota needed, they believed that the bison was connected to the creation of life. Ceremonies and daily life revolved around honoring the bison.



*“Many, many generations ago, our relatives, the Pte-O-ya-te [Buffalo People] came up from Wind Cave in the Black Hills, the heart of Un-ci Ma-ka [Grandmother Earth], and prepared the way for our existence. From that time forward, they gave of themselves for our survival, as long as we respected their gift. They taught us how to live in an honorable and respectful way by example and through the teachings of the White Buffalo Calf Woman. She brought the sacred canupa [pipe] to remind us of our responsibilities and also provided us with the knowledge of the sacred rites that are necessary to discipline ourselves.” ~ Chief Arvol Looking Horse (Lakota), 2008.*

The traditional culture of the Lakota was changed by the westward expansion of the United States and the decimation of the bison. The people could no longer engage in the communal work of hunting and preparing the different parts of the animal for food and other uses. Because they have a rich ceremonial and community life that has formed over thousands of years, the Lakota have been able to continue as a unified people. Lakota stories, prayers, songs, dances, and celebrations still honor the bison.

Native communities have been able to survive and even thrive despite outside influences through traditional ceremonies and gatherings such as the Green Corn Ceremony. Communal preparation and sharing of traditional foods are a part of many of these events. They bind the community together and provide opportunities to pass down traditions and knowledge, just as a





# American Indian Perspectives on Thanksgiving

shared Thanksgiving meal does. Today, most American Indian people shop in grocery stores, but knowledge of and reverence for traditional foods still thrive and are becoming increasingly important to tribal efforts to improve diet and health, and to restore a sense of community.

## Ideas for the classroom

Present the information in this section to your students. Discuss how the ideas about community conveyed in these examples relate to previously discussed material on Native peoples' connection to the environment.

- Have students talk (or write) about what it means for humans and plants and animals to have a reciprocal (or shared) relationship. Include the specific example of the buffalo and their role in Native communities as providers of both physical and cultural sustenance.

## Encounters: Effects on Culture

Before the Wampanoags met the English colonists, they had interacted with other Native people politically, socially, culturally, and economically. They had exchanged goods and materials, as well as foods, food technologies, and techniques for hunting, gathering, and food preparation. So when the Wampanoag came into contact with the English, they already had a long history of dealing with other cultures.

At the first Wampanoag/English encounter in 1620, there was probably curiosity, suspicion, and fear on both sides because of their vastly different cultures, but they learned much from each other. For the English, interaction with the Wampanoags enabled their colony's survival. Although the English were interlopers, the Wampanoags shared their land, food, and knowledge of the environment. Early cooperation and respect between the two groups were short-lived, however, as conflicting perspectives emerged. By 1675 the relationship had degenerated into one of conflict and war. This would be the history of most relationships between Natives and non-Natives for the next two hundred years.

Even so, Native American contributions continued to be essential to the survival of Europeans. If not for the generosity and knowledge of the Native peoples who met the explorers Lewis and Clark during their travels in the Northwest from 1804 to 1806, their expedition probably would have ended in disaster. Ultimately, Native encounters with Europeans resulted in the loss of entire Native communities, traditional ways of life, indigenous knowledge, and access to foods that had sustained Native people for thousands of years. War, genocide, disease, dispossession of lands, and ill-conceived federal policies profoundly affected American Indian communities and their environments. The consequences are still felt today. Overharvesting, pollution, and reduction of







# American Indian Perspectives on Thanksgiving

wilderness habitats have also had an effect on the ability of Native people to grow, gather, or hunt their traditional foods. As they look for ways to keep their cultures alive and to address modern economic and health issues, many Native communities are taking steps to revive their traditional food practices.

As in many Native communities during the past sixty years, processed foods high in sugars began to replace locally grown foods, and a more sedentary lifestyle developed when traditional forms of exercise and work became unnecessary. This change in diet and lifestyle has led to a high incidence of diabetes and other health problems.

In response to the health crisis, the O'odham (Native American peoples of the Sonoran desert) are working to grow and market their traditional foods through an organization called Tohono O'odham Community Action (TOCA). TOCA is dedicated to promoting better health, perpetuating cultural traditions, and creating economic opportunity through two farms that sell traditional O'odham foods. Returning to these traditional food practices supports the O'odham community and enables them to use their environment as their ancestors did. As diabetes and other health problems affect more and more people worldwide, many could benefit from traditional O'odham and other American Indian foods and diets.



Not all Native communities are as easily able to return to traditional foods because some of those foods have nearly disappeared—an outcome of encounters between different worlds. But renewal

efforts abound throughout Indian Country. During the 19th century, the United States government encouraged mass hunting of bison as a tactic in the war against tribes of the Great Plains. Wholesale slaughter of the Buffalo Nation ensued, and carcasses of the animals were left to rot as hunters shot them from railroad cars for pleasure or to collect their hides for sale. It is estimated that as many as 60 million bison were killed in approximately one hundred years. By the late 1800s, they were virtually extinct. As previously discussed, bison are more than just a food source to many American Indian peoples. The Lakota considered bison to be relatives who provided all that was needed to sustain the people—physically, culturally, and spiritually. With the loss of the bison, the Lakota people lost not only a crucial source of food, but also a way of life.





# American Indian Perspectives on Thanksgiving

In recent years, many tribes that traditionally depended on the bison have been engaged in efforts to bring back the Buffalo Nation, renew and strengthen American Indian cultures, and reclaim an important part of their traditional diet. The InterTribal Bison Cooperative (ITBC) is a nonprofit tribal organization devoted to reintroducing bison to their former ranges. In its mission statement, the ITBC states, *“The destruction of buffalo herds and the associated devastation to the tribes disrupted the self-sufficient lifestyle of Indian people more than all other federal policies to date. To reestablish healthy buffalo populations on tribal lands is to reestablish hope for Indian people. Members of the InterTribal Bison Cooperative understand that reintroduction of the buffalo to tribal lands will help heal the spirit of both the Indian people and the buffalo.”*

Native communities are working to renew and revitalize their original food resources by maintaining a connection with their traditional ways. For example, Indian peoples on the east and west coasts run fish hatcheries with the goal of supporting the fish populations with which they have a traditional relationship.

All of these examples show how American Indian people work to combat the negative long-term results of encounters with Western philosophies. The effects of these encounters have lasted for centuries. Some encounters were positive and some were negative, but it is important to realize that all went in both directions: elements of American Indian cultures have influenced mainstream society as well, and are an enduring part of American identity.

## Ideas for the classroom

Present the information to students and discuss some of the ways Native people have responded to encounters with European based cultures.

- Since we don't often focus on how interactions between American Indians and outsiders affected the food sources of Native people, have students examine in more depth the traditional foods of Native peoples in the area where they live. Have the resources been affected by humans? How? What, if anything, is being done to promote the renewal of those foods? How could this be helpful to all people today?

## Sharing New Perspectives Year-Round

The English colonists could not have imagined how important their first encounter with Native people would be. The Wampanoags—with their intimate understanding of the environment and the high value they placed on social relationships—provided the colonists with the knowledge and skills they needed to survive, enabling them to produce the harvest that they celebrated with that first Thanksgiving feast. Certainly the Plymouth colonists were not the only Europeans or newcomers to





# American Indian Perspectives on Thanksgiving

rely on the guidance and knowledge of American Indian peoples, whose innovative approaches to coexisting with the land still contribute to the daily lives of all people. Native philosophies have long taken into account the effects of human activities on the natural environment and the dependence of sustainability on human effort. The entire environmental movement is based upon that same philosophy.

In looking at the first Thanksgiving feast from the point of view of its Native participants, it is possible to understand how integral the concept of giving thanks is to Native worldviews. This informational guide reveals new perspectives on Thanksgiving in two ways. First, it describes a strong reciprocal relationship among the human, plant, and animal communities. Second, it shows that the relationship was disrupted by encounters between American Indian tribes and the Western world. Native people have, however, found innovative approaches to the world around them, and they continue to adapt and change.

## **Influences of corn, an early innovation of Native Peoples:**

- More corn is produced each year (by weight) worldwide than any other grain
- Corn is grown on every continent except Antarctica
- U.S. farmers planted 88 million acres of corn in 2018
- The value of the 2017 U.S. corn crop was \$47.5 billion
- More than 4,000 products contain corn - from cooking oils, crayons and baby powder, to ethanol, glues, and building materials

The contributions and innovations of Native Americans go far beyond food and agriculture, but this poster has focused on food because of its importance to the Thanksgiving holiday. Today, foods developed by American indigenous cultures—from potatoes to tomatoes to chili to chocolate—are fundamental to most of the world's cuisines. Corn is a good example of a Native innovation that has become a worldwide staple. It was first cultivated by Native South American and Mesoamerican farmers about 7,500 years ago. They gradually transformed a wild grass into the versatile food we now know. Through scientific methods of cross-pollination they developed numerous varieties that could survive in a wide range of climates and growing conditions. Many of these types of corn—including popcorn—are still grown today.

America's first people understood that even plants can work better together than apart. Haudenosaunee and other Native peoples introduced Europeans to techniques of companion planting—growing plants that complement each other in the same plot of ground. Corn, beans, and squash are especially suited to the companion planting technique. Beans climb the tall, strong corn





# American Indian Perspectives on Thanksgiving

stalks and replenish the soil with nitrogen. The corn's leaves protect the beans from the sun. Squash planted between the corn plants holds moisture in the soil and discourages weed growth and insect infestations. Known by the Haudenosaunee as the Three Sisters, corn, beans, and squash



form an important part of many Native peoples' traditional diets. Non-Native farmers also learned from their interactions with American Indians how to clear their land for crops with controlled burning. They learned about crop rotation from Native farmers who understood that land could be depleted by

planting it with the same crops year after year, a concept that was foreign to Europeans. Native people also developed certain methods of storing and preserving food. For example, by the 1500s indigenous Andean people of western South America had developed a method of freeze-drying the potatoes they grew.

Sharing agricultural knowledge was one aspect of early American Indian efforts to live side by side with Europeans. As relationships with the newcomers grew into competitions for land and resources, the groups were not always successful in their efforts to coexist. So, the first Thanksgiving was just the beginning of a long history of interactions between American Indians and immigrants. It was not a single event that can easily be recreated. The meal that is ingrained in the American consciousness represents much more than a simple harvest celebration. It was a turning point in history.

## Ideas for the classroom

To summarize everything that students have learned from what you presented to them, have a conversation about how their perceptions or understanding of American Indians and Thanksgiving have changed. What new things have they learned about American Indian relationships with the environment, communities, and encounters with outsiders? What have they learned about the agricultural contributions and innovations of Native peoples? How does the information about Native agricultural innovations give them new perspectives on Thanksgiving?

## Final Thoughts

This informational guide incorporates some fundamental concepts about Native cultures, which have too often been obscured by stereotypes and misconceptions. We have found it helpful to keep the following ideas at the forefront of any discussion of Native topics.





# American Indian Perspectives on Thanksgiving

1. American Indians are still here, living modern lives. Even as contemporary people, many American Indians still retain strong connections to their specific traditions.
2. American Indian cultures and languages are intimately tied to the land.
3. Worldviews and perspectives of American Indians may be very different from those of non-Indian students. American Indians' traditional worldviews are often grounded in a recognition of the interrelationship among humans, animals, plants, water, winds, sky, and earth.
4. Indigenous peoples of the Western Hemisphere are diverse in their languages, cultures, values, and beliefs. There is no such thing as one, single Native American culture.
5. American Indian cultures have always been dynamic— adapting and changing.
6. Many traditional Native values and practices are relevant to issues of worldwide importance today, such as care of the earth.

**Ute scout party, mounted on horseback, as they cross the Los Pinos River, La Plata County, CO, 1899**



Sources:

The National Museum of the American Indian (NMAI). Excerpted from *American Indian Perspectives on Thanksgiving*. Used with permission from NMAI. Retrieved

[http://nmai.si.edu/sites/1/files/pdf/education/thanksgiving\\_poster.pdf](http://nmai.si.edu/sites/1/files/pdf/education/thanksgiving_poster.pdf)

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# Culturally Responsive Teaching Matters!

## *What is Culturally Responsive Teaching?*

In 2000, Professor Geneva Gay wrote that culturally responsive teaching connects students' cultural knowledge, prior experiences, and performance styles to academic knowledge and intellectual tools in ways that legitimize what students already know. By embracing the sociocultural realities and histories of students through what is taught and how, culturally responsive teachers negotiate classrooms cultures with their students that reflect the communities where students develop and grow. This is no small matter because it requires that teachers transcend their own cultural biases and preferences to establish and develop patterns for learning and communicating that engage and sustain student participation and achievement.

Part of the tradition of teaching is that teachers have the role of shepherding the next generation through a set of passages so that they can attain adulthood with a full complement of the knowledge, skills, and dispositions necessary to be contributing citizens. When the cultural heritages and assumptions about what is valued, expected, and taught compete with other compelling realities, teachers take on a facilitator role while they relinquish their status as knowledge brokers. Becoming culturally responsive means that teachers as well as students have to negotiate new standards and norms that acknowledge the differences and the similarities among and between individuals and groups.

Teachers play a critical role in mediating the social and academic curriculum. While acknowledging what students already know, they connect it to frameworks and models for thinking and organizing knowledge that are embedded within disciplines such as literacy, mathematics, social studies, and the sciences. Culturally responsive teachers realize that mastering academic knowledge involves understanding that content maps can provide multiple avenues to understand and access information. History offers a particular example. U.S. students might study the expansion of the American West through the eyes of the pioneers and the politicians who supported the westward expansion. Yet, that same time frame could be studied through the perspectives of indigenous peoples who experienced a cataclysmic end to their ways of living that forced them off the lands that had belonged to their ancestors for centuries. Considering how to approach curriculum and incorporating multiple paradigms in the ways that curriculum are presented and experienced is an important part of culturally responsive teaching.

Equally important is the way that instruction is facilitated. When classrooms are organized into communities that are designed to encourage academic and cultural excellence, students learn to facilitate their own learning as well as that of their fellow students. This kind of classroom requires careful planning and explicit teaching around social interactions so that students learn to assume leadership for learning, feel comfortable exploring differences of opinion, and accept that they may need help from their classmates in





# Culturally Responsive Teaching Matters!

order to be successful. Along the way, students learn to see the classroom and their interactions from more than one perspective so that they can identify potential difficulties that come from assumptions of privilege, the distribution of power (who gets to make the rules), and the assessment of performance and competence.

Source: Kozleski, E. (2010, March). *Culturally Responsive Teaching Matters!* Retrieved from Equity Alliance at ASU website:

[http://ea.niusileadscape.org/lc/Record/67?search\\_query=Culturally%20responsive%20teaching%20matters](http://ea.niusileadscape.org/lc/Record/67?search_query=Culturally%20responsive%20teaching%20matters)

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# Center for Research on Education, Diversity and Excellence (CREDE) Hawai'i Project

The Center for Research on Education, Diversity, and Excellence (CREDE) Hawai'i Project promotes educators' use of research-based strategies of effective practice for culturally and linguistically diverse students. The original research on CREDE began in the State of Hawai'i in the 1970s as the Kamehameha Early Education Program (KEEP). This research was adapted to other indigenous educational settings including Native American schools and later adapted for over 31 sites throughout the world. From this research, several principles emerged as consistent throughout the various cultures and were equally emphasized in educational literature as best practices for culturally and linguistically diverse children. These practices are derived from Vygotsky's theory and over 40-years of research from the CREDE, now at University of Hawai'i at Mānoa.

These practices were recognized by the national What Works Clearinghouse and developed into the CREDE Standards for Effective Pedagogy. The standards do not endorse a specific curriculum but, rather, establish ideals for best teaching practices that can be used in any classroom environment for any grade level or group of students. Roland Tharp moved the national CREDE website and project from Berkeley to University of Hawai'i Manoa, so now there is little distinction between CREDE Hawai'i and CREDE national. It is simpler to talk about CREDE as one project. The standards for Effective Pedagogy are:

## Joint Productive Activity (JPA)

The teacher and children collaborating together on a joint product.

- Collaboration between the teacher and a small group of children
- Creation of a tangible or intangible product
- Providing responsive assistance towards the creation of a product
- Assisting children to collaborate with peers

## Language and Literacy Development (LLD)

Developing children's competence in the language and literacy of instruction in all content areas of the curriculum.

- Providing opportunities for children's language use and literacy development
- Modeling the appropriate language for the academic content
- Designing activities with a focus on language and literacy development
- Assisting with language expression/literacy development and encouraging children discussion on the academic topic

## Contextualization (CTX)

Connecting the school curriculum to children's prior knowledge and experiences from their home and community.

- Integrating new academic knowledge with children's home, school, and community knowledge
- Assisting children in making connections between school and their personal experiences
- Helping children to reach a deeper understanding of the academic material through the deeper personal connection







# Center for Research on Education, Diversity and Excellence (CREDE) Hawai'i Project

## Complex Thinking (CT)

Challenging children's thinking toward cognitive complexity.

- Designing activities that require complex thinking
- Providing responsive assistance as children engage in complex thinking
- Increasing children's knowledge and use of complex thinking strategies
- Focusing on concept development in order to uncover the *why* of the activity

## Instructional Conversation (IC)

Teaching children through dialog. The two main features of an IC are identified in the name: Instructional & Conversational.

- Working with a small group of children
- Having a clear academic goal
- Eliciting children talk with questioning, listening, rephrasing, or modeling
- Assessing and assisting children in reaching the academic goal
- Questioning children on their views, judgments, and rationales in reaching the academic goal

## Modeling (MD)

Promoting children's learning through observation.

- Modeling behaviors, thinking processes, or procedures
- Providing examples of a finished product for inspiration
- Assisting children as they practice

## Child Directed Activity (CDA)

Encouraging children's decision-making and self-regulated learning.

- Providing choice in classroom activities
- Being responsive to activities generated by the children
- Assisting children in generating, developing, or expanding on their ideas or creations within an activity.

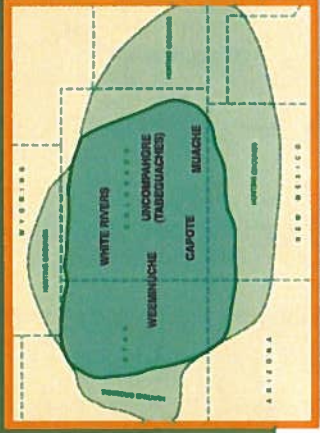
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# Ute History Timeline



When Europeans first saw present-day Colorado, most of it had been Ute territory for centuries. In Spanish journals, the people were called “Yutas” - the forever ago people. However, the Utes call themselves “Nuu-ciu” meaning “the people”

New Mexico is settled by the Spanish. Early trade is established between the Ute People in NM and the Spanish

The seven Ute bands hold well defined territory. In 1670, the Spanish and the Ute People enter into the first peace agreement

The Ute People and the Comanche raid New Mexican settlements armed with guns from French traders

1500s

1580

The Mouache Utes acquire horses from the Spanish. The Ute People are the first American Indians introduced to the horse



1598

The first recorded conflict occurs between the Spanish and the Ute People. Eighty Ute People are captured and taken to Santa Fe, NM

1637

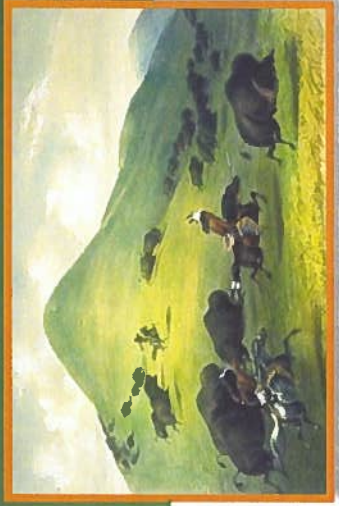
1670

Starting in the 1700's, relations between the Ute People and the Spanish continually change from peace to conflict

1700

1730-1750

# Ute History Timeline



Spanish-Ute relations progress to allow Spanish trading in Ute territory as far north as the Gunnison River

Spanish law prohibits Spaniards and Christianized Indians from trading with the Ute People. The law did not work as Spanish traders continue to visit and trade

The first U.S. citizen to come in contact with the Ute People may have been James Purcell, a fur trapper from Kentucky

Several Spanish and Mexican trading expeditions enter Ute lands in the region that later becomes Colorado

1760s

European explorers Dominguez and Escalante explore Ute territory

1776

1778

1789

Fighting to resist Spanish expansion continues until a peace treaty is reached between the Spanish and Ute People

1805

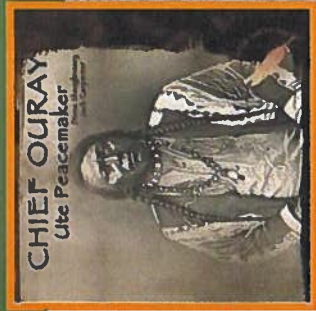
The first documented Anglo-American enters into Ute territory when Gen. Wilkinson orders Lt. Zebulon Pike to explore areas west and south of the Louisiana Purchase

1806

1806-1826

# Ute History Timeline

1829 The Old Spanish Trail opens from Santa Fe to San Gabriel, CA, partly through Ute territory



Chief Ouray of the Tabeguache band is born near Taos, NM



Feb. 2, 1848 - The Treaty of Guadalupe-Hidalgo ends the Mexican-American War and expands U.S. territory to include Ute land

Settlements by former Mexican citizens are established in the San Luis Valley. Livestock activities and farming begins to disrupt the Ute People's way of life

1833

Bent's Old Fort owned by Charles Bent, William Bent and Ceran St. Vrain is established along the Santa Fe Trail for trading

1843

American explorer, mapmaker and military officer, Lt. John C. Fremont, travels through Ute lands in Utah, leading the first scientific exploration of the area

1848

1849

Dec. 30, 1849 - The Abiquiu Treaty: 28 chiefs from various Ute bands sign the first officially recognized peace treaty between the Ute People and the United States at Abiquiu, NM.

1851 - 1853

# Ute History Timeline



The U.S. government establishes Fort Massachusetts near Mount Blanca (San Luis Valley) to protect and control the Ute People. Six years later the post is moved 6 miles and becomes Fort Garland

Jan. 5, 1859 - With the discovery of gold near present-day Denver, the trickle of pioneers becomes a flood. Within two years, as many as 30,000 have overrun much of the Ute People's homeland

February 28, 1861 - The Colorado Territory is established

Oct. 3, 1861 - The Uintah Valley Reservation is established by President Lincoln in UT

Oct. 7, 1863 - the Tabogauche Treaty is signed at the Ute agency in Conejos, CO, giving up claim to one-quarter of Ute lands

1852



American frontiersman, Kit Carson, is appointed as the Indian agent to the Ute People. Carson reports war between Ute People and other Indians along the Arkansas River caused by the scarcity of game. This conflict results in the U.S. government distribution of food rations to the Mouache Ute and the Capote Ute in Northern NM

1853

1859

Beginning in 1859, for the next 20 years, the population of the Ute People falls from 8,000 to 2,000 due to disease and decreased hunting grounds

1859

1861

May 20, 1862 - The Homestead Act is signed opening up the western United States, allowing any American to put in a claim for up to 160 acres of federal land for free

1862

1863

# Ute History Timeline

The 1868 Treaty with the Ute People creates a reservation consisting of approximately the western one-third of CO. Ouray is selected as the chief and diplomat



Jan. 17, 1871 - Denver's Indian Agency is established and maintained for Ute People who continue to hunt buffalo on the plains

August 1, 1876 - Colorado becomes a state

A treaty with the Capote, Mouache, and Weeminuche Ute bands establish the Southern Ute and Ute Mountain Ute Indian Reservations

American journalist and homesteader, Nathan Meeker, named Indian Agent at the White River Ute Indian Reservation

1868

1871

1874

1876

1878

1878

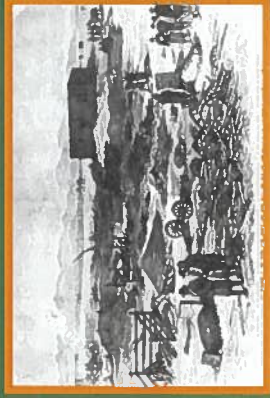
1878



April 24, 1874 - President Grant signs the Brunot Agreement and thousands of acres of Ute lands are taken by the U.S. government. The government grants hunting rights to the Ute People as long as they are at peace with the white people

The first Fort Lewis is established along the San Juan River near Pagosa Springs to protect and control the Southern Utes

# Ute History Timeline



Nathan Meeker's attempt to change the lifestyle of the Ute People fails. Meeker's destruction of the Ute People's valued racetrack and the killing of their horses is the final injustice that spurred an attack on troops

Sept. 29, 1879 ~ Before cavalry troops can arrive from Fort Steele, the Ute People attack the White River Agency and kill Nathan Meeker. Colorado newspapers label the incident the "Meeker Massacre"

As a result of the Meeker Incident, officials force Colorado's Ute People to sign an agreement which removes the Tabeguache Utes to Utah and results in the loss of more acres of

Chief Ouray travels to Washington D.C. for treaty negotiations.  
Aug. 24, 1880 ~ Chief Ouray dies

1879

1879

1879

1879

1880

1880

1881

Sept. 29 - Oct. 5, 1879 ~ The Battle at Milk Creek. En route to the White River Agency, with approximately 200 cavalry troops, Major Thornburgh enters the Ute Reservation. Thirteen cavalry and at least 19 Utes are killed in the battle

Coloradans react to the violence at Milk Creek. Reports of the Milk Creek Battle, calling for "The Utes Must Go!"

The Meeker incident results in cries from the public for the removal of all Ute People from CO

Jan. 21, 1881 - Fort Lewis is moved to the site near Hesperus, CO, on the Southern Ute Indian Reservation

# Ute History Timeline



• The Denver and Rio Grande Railroad passes through Southern Ute lands

• The towns of Grand Junction, Montrose, and Delta are all founded; shortly after, the Ute People are forced to leave these areas

• The Grand Junction Indian School, later named the Teller Institute after U.S. Senator Henry Teller of Colorado, opens  
1886 - The Ignacio Indian School opened but closed in 1890

• Fort Lewis is deactivated as a military post and becomes an Indian school

1881



• During the first 50 years of reservation life, Colorado's Ute population falls from 1,330 to 780

• White River Utes are removed to the Uintah & Ouray Reservation in Utah

1882

• June 19, 1885 - The Beaver Creek Massacre. White cattlemen kill 6 Ute Mountain Utes at a camp on Beaver Creek, about 16 miles north of Dolores. The massacre leads to new restrictions on the movement of the Ute People

1886

• Feb. 8, 1887 - Congress passes the Dawes Act, also known as the General Allotment Act, dividing tribal lands into individual plots

1887

1891



# Ute History Timeline



Aug. 15, 1894 - Congress is presented with the Ute Allotment Act which restores and opens entry to unallotted lands on the Tabeguache Reservation

371 Mouache and Capote adults and minors receive allotments of land totaling 73,000 acres

The Indian Boarding School in Ignacio is re-opened and named the Southern Ute Boarding School

President Teddy Roosevelt designates 1.1 million acres to create the Uinta National Forest

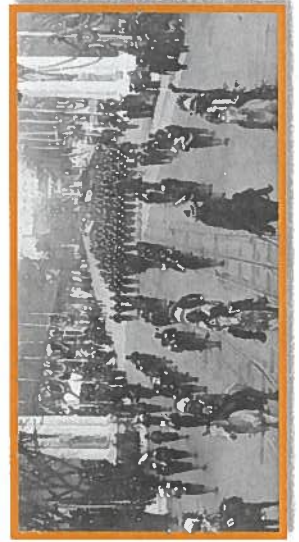
1894

1895

Chief Ignacio, leader of the Weeminuche band, leads a protest against the U.S. government's land allotment policy

1896

Uintah & Ouray reservation land is allotted to non-Ute persons



1898

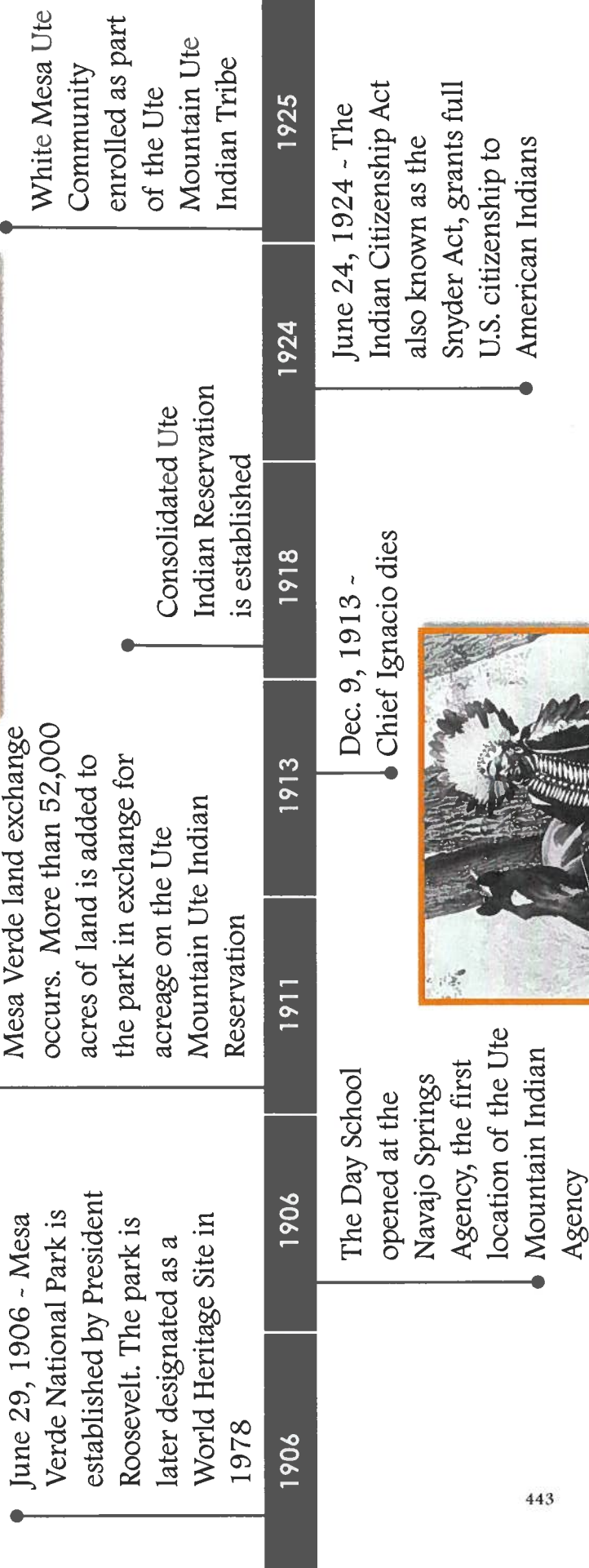
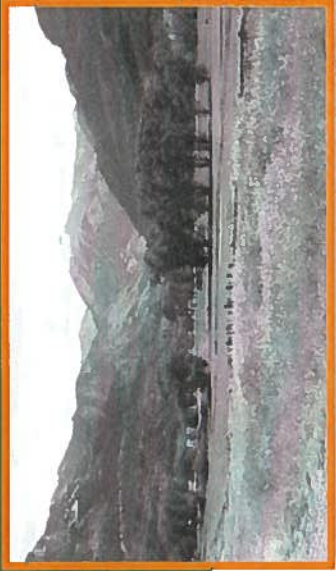
1902

1905

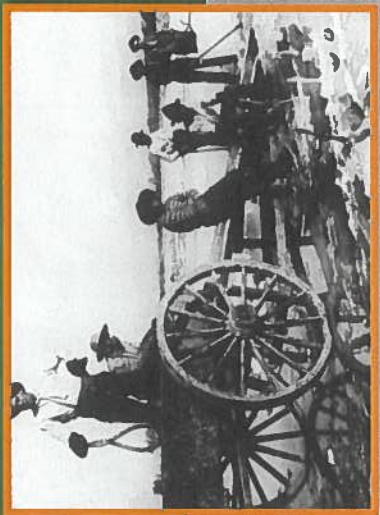
1906

March 4, 1905 - Buckskin Charley and Antonio Buck (son) travel to Washington, DC, to meet with President Roosevelt. Buckskin Charley and five other American Indian leaders participate in Theodore Roosevelt's Inaugural Parade

# Ute History Timeline



# Ute History Timeline



The distribution of food rations from the federal government to the Ute People which had occurred since the mid-1890s is stopped

May 8, 1936 - Buckskin Charley dies at the age of 96. He is succeeded by his son, Antonio Buck

Under the Indian Reorganization Act, the Uintah and Ouray Ute Tribal Business Committee is established

The Restoration Act returns 30,000 acres to the Ute Mountain Ute Indian Tribe

1931

1934

June 18, 1934 - Passage of the Indian Reorganization Act by Congress, commonly called the Wheeler-Howard Act, decreases federal control of American Indian affairs and increases self government and management of land

1936

Nov. 4, 1936 - The Southern Ute Indian Tribal Council, a governing body, is established in accordance with the Indian Reorganization Act of 1934

1937

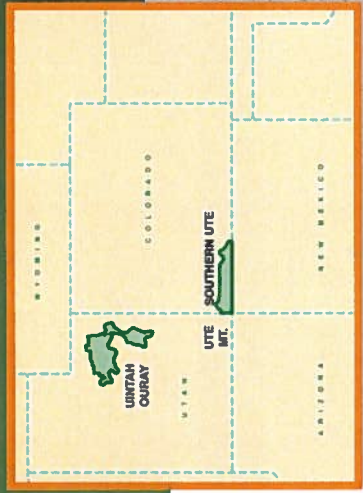
Petitions from the Tribal Council to Washington D.C, leads the return of 222,016 acres to the Southern Ute People

1937

Under the Indian Reorganization Act, the Uintah and Ouray Ute Tribal Business Committee is established

1938

# Ute History Timeline



Confederated Ute Tribes, consisting of the Ute Indian Tribe, Ute Mountain Ute Indian Tribe, and Southern Ute Indian Tribe are awarded \$31,761,206 for lands taken illegally by the U.S. government

The Ute Mountain Ute Indian Tribe adopts a tribal constitution and is federally recognized

1940

1946

Southern Ute Tribal member and rancher Raymond D. Farmer provides land to build the La Plata County Municipal airport

1950

Returning WWII veterans assist in utilizing land claim monies to establish an economic plan for the social welfare of the Southern Ute tribal membership

1950

A settlement with the U.S. government is made for Ute lands

1953

1956

Ute Indian Museum opens in Montrose, CO

1961

Antonio Buck, Sr., the last hereditary chief of the Southern Ute Indian Tribe, dies

# Ute History Timeline



April 11, 1968 - Indian Civil Rights Act, also called the Indian Bill of Rights, is passed by President Johnson

Chief Jack House dies. He is the last traditional chief of the Ute Mountain Ute Indian Tribe

Tribal Council declares education as a top priority of the Southern Ute Indian Tribe

1968

1970

Chimney Rock (located within the Southern Ute reservation) is declared an archaeological area and National Historic Site

1971

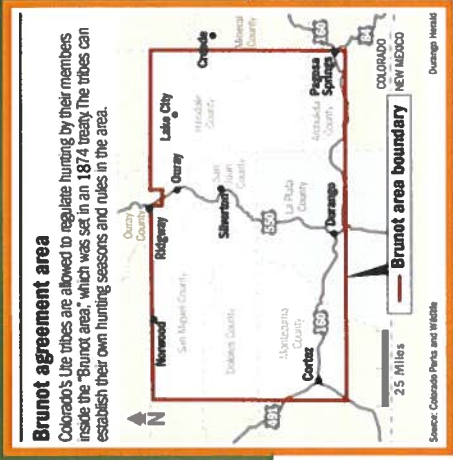
Buckskin Charley stained glass window is dedicated in Denver. The stained glass depiction of Chief Buckskin Charley is displayed in the Capitol building along with other notable figures in Colorado history

1984

The Ute Water Settlement Act solidifies the Ute Water Rights settlement and creates the McPhee Reservoir which is Colorado's 2nd largest reservoir

1988

# Ute History Timeline



In 1988, after 100 years with no water, drinking water is piped to the Ute Mountain Ute Tribal reservation in Towaoc, CO

Nov. 16, 1990 - Native American Graves Protection and Repatriation Act (NAGPRA) creates an inventory of human remains and artifacts so that remains and artifacts can be returned to the Ute people

Southern Ute Alternative Energy is established to manage alternative and renewable energy investments

1988

1990

Oct. 30, 1990 - Native American Language Act - Congress passed a policy to “preserve, protect, and promote the rights and freedom of American Indians to use, practice and develop their languages”

1990

Southern Ute Indian Tribe and Ute Mountain Ute Indian Tribe sign gaming agreements with the State of Colorado to open casinos on tribal reservations

1993

The First Annual Tri-Ute Games is hosted by the Southern Ute Indian Tribe Memorandum of understanding (MOU) of the 1874 Brunot Agreement approves hunting and fishing in the off-reservation Brunot area

2008

2009

# Ute History Timeline

Animas La-Plata Water Project is completed and Lake Nighthorse is established in Durango, CO which was the final step in the Ute Water Rights Settlement

President Barack Obama declares Chimney Rock, the site of ancient Pueblo ruins, as a National Monument.

The National Christmas Tree is harvested from the White River National Forest. Elders from all three Ute Tribes travel to the Nation's capital to witness first-hand Christmas tree dedication

Dec. 28, 2016 - Bears Ears National Monument in Utah is designated by President Obama

2009

2011

New Southern Ute Cultural Center and Museum opens



2012

Ute Mountain Ute Indian Tribe approves hunting and fishing in the off-reservation Brunot Agreement area in the San Juan Mountains to include rare game species

2013

Ute Mountain Ute Indian Tribe approves hunting and fishing in the off-reservation Brunot Agreement area in the San Juan Mountains to include rare game species

2016

Members of the three Ute tribes celebrate the expansion of the Ute Indian Museum in Montrose, CO

2017





# Southern Ute Indian Tribe

Official Seal and Flag



*Tribal flag designed by Ben Watts and Stanley Reed Frost. Interpretation provided by Russell Box, Sr.*

**Mountains and Forest** represents the mountains north and on the reservation which are our ancestral and present homeland.

**River** represents the Piedra, Animas, La Plata, Pine, San Juan, Florida, and the Navajo rivers that cross our reservation.

**Bear/Elk** represents the big game that live on our reservations.

**Sun** represents the spirit that watches over our people.

**Tractor, Cattle, Gas Well, Sheep** represents the ranching, farming and industry that our tribal members and the tribe are involved with to make a living.

**Indian Head** represents the tribe as a person, a very “Colorful Man” with the colors of red, yellow, black and white representing all of the colors of nature. It contains the colors of the rainbow.

**Peace Pipe** represents us as a peaceful people. We try to live in peace with our neighbors and all persons we work live and come in contact with during our day to day business.

**Two Feathers On Pipe** represents our belief in a Great Spirit and the Tribal “Healing Power” as people.

**Leaf/Branch** represents our belief in peace. Lies along side of pipe. Represents the green of the earth and the red willow which is used in the Sundance and sweat ceremonies.

**Colorado State Flag** represents the State of Colorado our historical homeland.

**Circle**, the red and white border of the Tribal Seal represents the “Circle of Life”. Everything within this circle represents our life.







# Some Notable Leaders of the Capote and Mouache Ute Bands

Southern Ute Indian Tribe

Leader	Year	Band
Burrigon	c1752	Chaguaguas
Chiquito	c1752	Mouache
Don Thomas	c1752	Capote
Cuerno Verde	c1779	Comanche
Pinto	c1786	Mouache
Moara	c1786	Mouache
Dientecito	c1809	Mouache
Ancha	c1809	Mouache
Cuerna	c1809	Mouache
Coyote	c1809	Mouache
El Albo	c1809	Mouache
Delgadito	c1809	Mouache
Mano Mocha	c1809	Mouache (Major Chief)
Lechat	c1822	Ute (Mouache?)
Montoya	c1847	Capote/Mexican
Coneache	c1850	Mouache
Aohkasach	c1850	Capote
Quiziachigiate	c1850	Capote
Amparia	c1850	Capote
Cuniache	c1852	Mouache

**Chief Buckskin Charlie, ~ 1880-1900**



Source: Image courtesy of the Denver Public Library.

**Chief Severo, 1894**



Source: Image courtesy of the Denver Public Library.





# Some Notable Leaders of the Capote and Mouache Ute Bands

Southern Ute Indian Tribe

**Chairman Antonio Buck, Sr.**



Source: Used with permission from the Southern Ute Indian Tribe.

**Chairman Leonard C. Burch**



Source: Used with permission from the Southern Ute Indian Tribe.

Leader	Year	Band
Tamucho	c1852	Capote
Tachoaca	c1853	Mouache
Cany Attle (Coniachi?)	c1856	Mouache
Sobata (Sobotar)	c1870	Capote
Kaneache	c1881	Mouache
Severo	c1870s	Capote
Buckskin Charlie	c1880-1930	Mouache
Piah	c1888	Tabeguache, Mouache
Antonio Buck, Sr.	c1930	Southern Ute
Julius N. Cloud	c1940	Southern Ute
Samuel Burch	c1950s	Mouache
John Baker, Sr.	1950s	Southern Ute
Leonard Burch	1960-2000s	Southern Ute





# Southern Ute Indian Tribe of Uintah and Ouray Reservation

Official Seal and Flag



*Tribal flag designed by Ferdanan Manning, Jr. 1980; it was formally adopted by Tribal Council resolution.  
Northern Ute graphic artist Robert Colorow updated in 1991*

On a white background, the flag features a **centered seal** enclosed by a red band with thin black partitions or rays.

A **dark brown eagle** with gold-brown highlights on its outstretched wings dominates the seal. The powerful eagle is the messenger of the Creator in Ute mythology, protective enclosing within its wingspan the Northern Utes.

The **three main Ute bands are represented by upper bodies of three figures** silhouetted in white against the chest of the eagle. The center figure wears a neckerchief, faintly outlined in black; the others wear a feather on the back of the head.

The eagle's wings span a **blue sky and a yellow sun**, edged in black, shining over the Ute lands below, just as Sinawaf, the Creator, placed the Ute high in the mountains to be closer to him.

The yellow legs of the eagle-tipped by black talons with white accents-grasp a **peace pipe with red bowl and stem** and an amber midsection with spice brown oval end-sections.

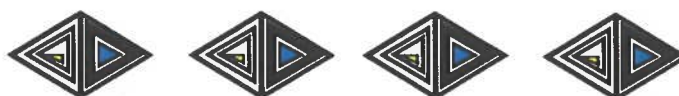
**Above the peace pipe is a typical Ute decorative design:** two black triangles with a black-edged yellow border enclose a blue middle portion.

From a black arc that connects the end-sections hang **twelve feathers**, symbolizing the twelve original Ute bands.

At the top, the feathers are separated by a **five-sided design** composed of an upper rectangular orange section and an irregular yellow pentagonal lower section.

A **dark brown elk-skin tepee**, just inside the eagle's wing on the left, has black framework pole, dark brown ventilation and entrance flaps.

Dominating the white background on either side of the central silhouettes stand **two mountain peaks outlined in brown**, symbolizing the "Peak to Peak to Peak" definition of the original Uintah Valley reservation boundaries.





# Some Notable Leaders of the Uintah and Ouray

Ute Indian Tribe of the Uintah and Ouray Reservation

Leader	Year	Band
Wakara	c1820s-1860s	Tumpanawach
Sowiette (Saweset)	c1820s-1860s	Tumpanawach
Chuwoopah	c1850	Paiute
Wahka	c1850	Timpanogo
Insagrapouyah	c1850	Sevarit
Arapeen	c1850s-1860s	San Pitch
Black Hawk (Autenquer)	c1850s	Tumpanawach
Peteetneet	c1850s	Tumpanawach
Tintic	c1850s-1870	Tumpanawach
John Duncan	c1857-1900s	Uintah
Amoosh	c1860s	Cumumba
Tetich	c1860s	Cumumoo
To-tads (Little Soldier)	c1860s	Cumumoo
Kanosh	c1860s	Pah Vant
Mosquohop	c1860s	Pah Vant
San pitch	c1860s	San Pitch
Tabby-to-kwanah (Tabby)	c1860s	Uintah
Nevava	c1868	Uintah
Red Ant	c1870s	San Pitch
Captain Joe	c1870s	San Pitch
Antero	c1870s	Uintah





# Some Notable Leaders of the White River & Tabeguache Ute Bands

Ute Indian Tribe of the Uintah and Ouray Reservation

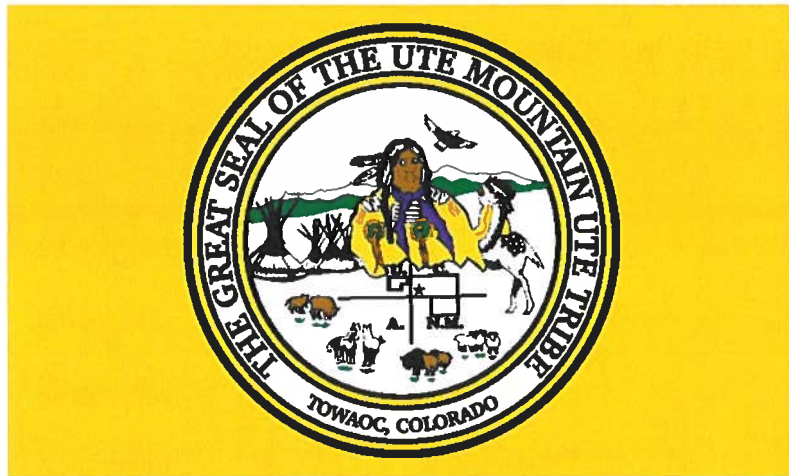
Leader	Year	Band
Augkapowerbran	c1850	Tabeguache
Chief Shavano	c1860	Tabeguache
Correcante	c1860s	Tabeguache
Ouray	c1860s-1880s	Tabeguache
Piah	c1870	Tabeguache and Mouache
Captain Jack (Nicaagat)	c1870-1880s	White River
Johnson x	c1870s	White River
Douglas (Quinkent)	c1870s-1885	White River
Wass (Wash)	c1870s-1880s	Tabeguache
Colorow	c1870s-1880s	White River
McCook	c1870s-1990	Tabeguache
Sapavanaro	c1880s	Tabeguache
Captain Jack	c1885	White River
Red Cap	c1895-1905	White River





# Ute Mountain Ute Indian Tribe

Official Seal and Flag



*The tribal seal was designed in 1965 by the late Henry Joe Jacket Sr. (Gray Bird-Sige Wuchich).*

*The tribal seal flag was adopted by a tribal council resolution in 1975.*

**The Chief** represents the Ute Mountain Ute known as Weenuche Chief.

**The mountain** represents the Sleeping Ute Mountain.

**The buffalo, horses, sheep, and cattle** represent the livestock that grazed the lands.

**The golden eagle** represents the Sundance.

**The tipis** represent the homes of the Ute people.

**The Four Corners** represent the four states where they meet. The Ute Mountain Ute Indian Reservation is located in Colorado, New Mexico, and Utah.





# Some Notable Leaders of the Weenuche Ute Band

Ute Mountain Ute Indian Tribe

Leader	Year	Band
Tobatas	c1869	Paiute or Weenuche
Chiwaten	c1869	Paiute or Weenuche
Ignacio	c1869-1900	Weenuche
Piwood	c1869	Paiute or Weenuche
Sewormicha	c1869	Paiute or Weenuche
Cabegon	c1869	Paiute or Weenuche
Peersichopa (headmen)	c1869	Paiute or Weenuche
Cabeza Blanca	c1870s	Weenuche
Mariano	c1900	Weenuche
John Miller	c1910s	Weenuche
Jack House	c1930s-1970s	Weenuche

Chief Ignacio, 1904



Source: Library of Congress. Retrieved <http://loc.gov/pictures/resource/cph.3c12572/>





# Print, Video, and Web Resources

## Print Books

- Becker, C.S. & Smith, P.D. (2003). *Chipeta: Queen of the Utes*. Ouray, CO.: Western Reflections, Inc.
- Conetah, F. A. (1982). *A History of the Northern Ute People*. Published by the Uintah-Ouray Ute Tribe; Salt Lake City, UT.: University of Utah Printing Service.
- Decker, P.R. (2004). *"The Utes Must Go!" American Expansion and the Removal of a People*. Golden, CO., Fulcrum Publishing.
- Delaney, R.W. (1989). *The Ute Mountain Utes*. Albuquerque, NM.: University of New Mexico Press.
- Erdoes, R. & Ortiz, A. (eds.) (1985). *American Indian Myths and Legends*. New York: Pantheon Books.
- Friggens, M. (2012). *Tales, Trails, and Tommyknockers: Stories from Colorado's Past*. Boulder, CO.: Johnson Publishing.
- Marsh, C.S. (1982). *People of the Shining Mountains*. Boulder, CO.: Pruett Publishing Company.
- Osburn, K.M.B. (1998). *Southern Ute Women: Autonomy and Assimilation on the Reservation, 1887-1934*. Lincoln, NE.: University of Nebraska Press.
- Peterson, E.Z. (1957). *The Spell of the Tabeguache*. Denver, CO.: Sage Publishing.
- Pettit, J. (1990). *Utes: The Mountain People*. Boulder, CO.: Johnson Printing Company.
- Rockwell, W. (1998). *The Utes: A Forgotten People*. Ouray, CO.: Western Reflections, Inc.
- Simmons, V.M. (2000). *The Ute Indians of Utah, Colorado, and New Mexico*. Boulder, CO.: University of Colorado Press.
- Smith, A.M. & Hayes, A. (eds.). (1992). *Ute Tales*. Salt Lake City, UT.: University of Utah Press.
- Smith, P.D. (1990). *Ouray: Chief of the Utes. The Fascinating Story of Colorado's Most Famous and Controversial Indian Chief*. Ridgeway, CO.: Wayfinder Press.
- Trimble, S. (1993). *The People: Indians of the American Southwest*. Santa Fe, NM.: SAR Press.
- Waldman, C. (2009). *Atlas of the North American Indian*. New York: Facts on File.
- Wroth, W. (ed.). (2000). *Ute Indian Arts and Culture: From Prehistory to the New Millennium*. Colorado Springs, CO.: Colorado Springs Fine Arts Center.
- Young, R.K. (1997). *The Ute Indians of Colorado in the Twentieth Century*. Norman, OK.: University of Oklahoma Press.







# Print, Video, and Web Resources

## Museums

History Colorado <http://www.historycolorado.org/>

Ute Indian Museum, Montrose, CO. <http://www.historycolorado.org/museums/ute-indian-museum-0>

Colorado Springs Pioneer Museum, Colorado Springs, CO. <http://www.cspm.org/>

## Websites

The Southern Ute Tribe: <https://www.southernute-nsn.gov/> This is the official site of the Southern Ute.

The Ute Mountain Ute <http://www.utemountainutetribe.com/index.html> This is the official site of the Ute Mountain Ute.

Colorado Encyclopedia: Ute History and the Ute Mountain Ute Tribe  
<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

Colorado Encyclopedia: [Chief Buckskin Charley](#), [Chief Ouray & Chipeta](#), Chief Ignacio

Crow Canyon Archaeological Center: [http://www.crowcanyon.org/educationproducts/peoples\\_mesa\\_verde/historic\\_ute.asp](http://www.crowcanyon.org/educationproducts/peoples_mesa_verde/historic_ute.asp)  
Provides a brief historical overview of the Ute Tribes.

Denver Public Library Digital Photograph Collections <http://digital.denverlibrary.org/cdm/photographs/> Keyword searches of "Ute" and "Ute Indian" will pull up 700-1300 historic and contemporary photographs

History Colorado – Tribal Paths [http://exhibits.historycolorado.org/utes/utes\\_home.html](http://exhibits.historycolorado.org/utes/utes_home.html) An online exhibit

Native Languages of the Americas: Ute Legends, Myths & Stories: <http://www.native-languages.org/ute-legends.htm> This site has basic overviews, legends, and links to other information on the Ute.

Utah Ute Indians: <https://utahindians.org/archives/ute/earlyPeoples.html> Although a Utah site, it contains some basic Ute Background.

## Videos

How the West Was Lost: The Utes Must Go! - Discovery Channel Series (50 min)  
<https://www.youtube.com/watch?v=it34k9EJzFE>

"Spirit of the Nuche" - A Ute History documentary <https://www.youtube.com/watch?v=wPaeDxp5Ti8> (54 min)

The Original Coloradans - The Colorado Experience: Rocky Mountain PBS (26 min)  
<http://www.rmpbs.org/coloradoexperience/early-colorado/original-coloradans/>

Ute Indian Prayer Trees - Fox Run Regional Park, Colorado Springs <https://www.youtube.com/watch?v=3LkYQbcnlkE> (16 min)

We Shall Remain – PBS (KUED) University of Utah (90 min) <http://video.kued.org/video/2365179720/>



