



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

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/ybvf78s7>

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

Hirschfelder, A., Fairbanks Molin, P. & Wakim, Y. (1999). *American Indian Stereotypes in the World of Children: A Reader and Bibliography*. Lanham, MD: Scarecrow Press

Mihesuah, D.A. (2015). *American Indians: Stereotypes and Realities*. Atlanta: Clarity Press.

Fiction

Fradin, J.B & Fradin, D.B. (2002). *Who was Sacagawea?* Toronto, ON: Penguin Workshop.



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?



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

Honor or Insult?



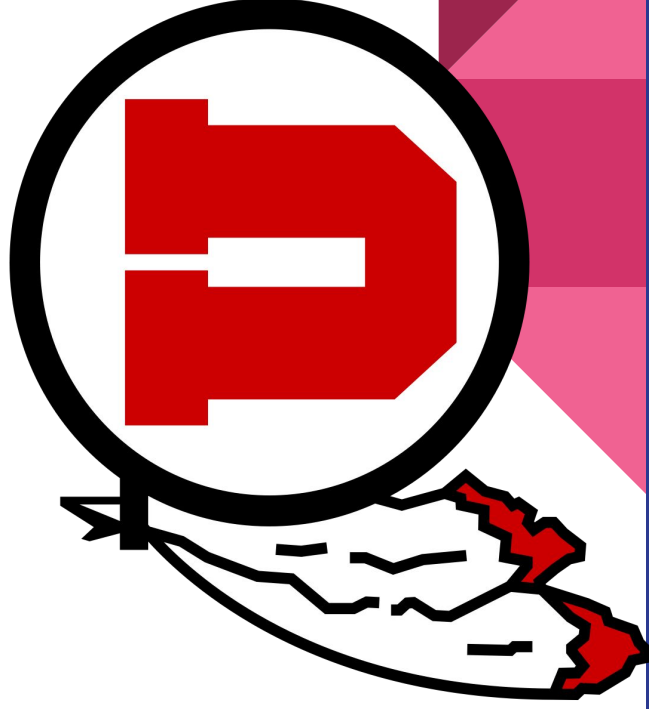
LALO
ALCARAZ
 ©2002
 DISTRIBUTED BY
 UNIVERSAL PRESS
 SYNDICATE

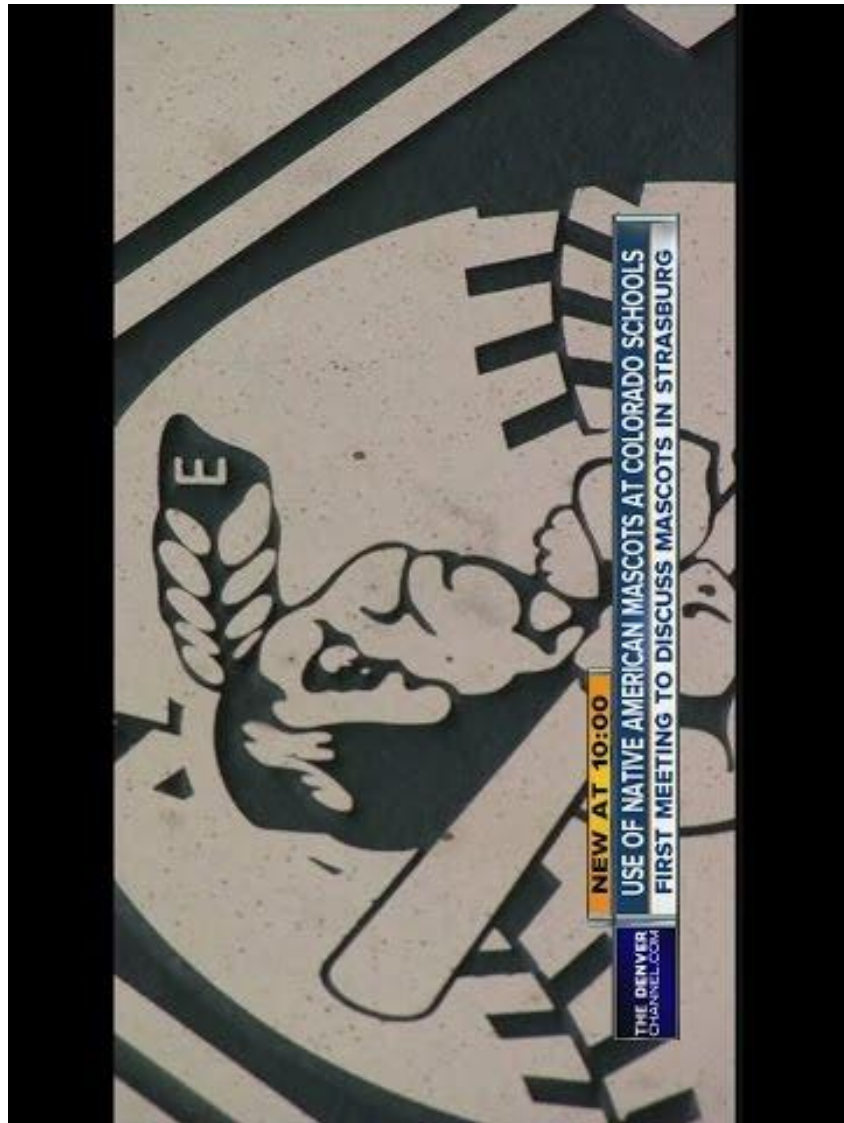


Darius L. Smith. Director Denver Anti-Discrimination Office. Adapted from American Indians as Mascots: Unintended Consequences and the Power of Negative Imagery Presentation

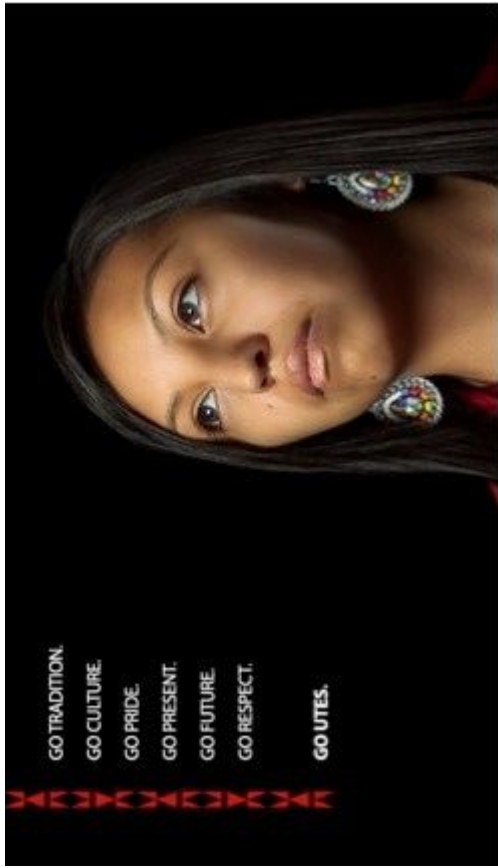
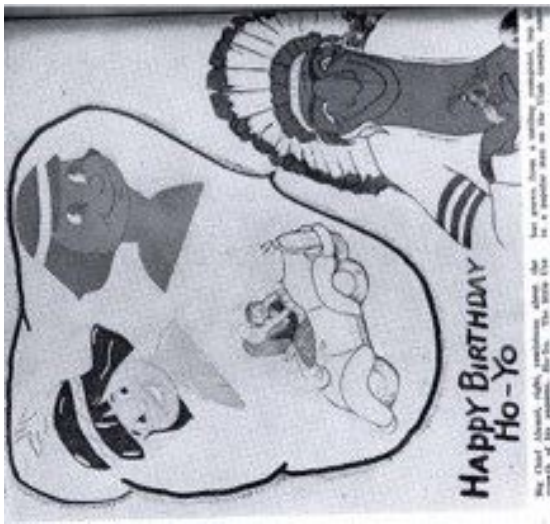
Are There Honorable Mascots?

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





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

Environment: Understanding the Natural World

The ability to live in harmony with the natural world begins 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 enabled 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

The National Museum of the American Indian (NMAI). Thanksgiving Address - *Harvest Ceremony - Beyond the Thanksgiving Myth*. Retrieved

https://nmai.si.edu/sites/1/files/pdf/education/NMAI_Harvest_Study_Guide.pdf





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

Used with permission from the Equity Alliance <http://www.equityallianceatasu.org/>





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.

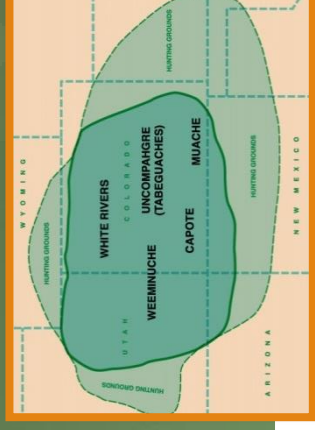
Sources:

Tharp, R. G. Tharp, R. G., Estrada, P., Dalton, S., & Yamauchi, L. A. (2000). *Teaching transformed: Achieving excellence, fairness, inclusion, and harmony*. Boulder, CO: Westview.

Yamauchi, L. A., Im, S., & Schonleber, N. (2012). *Adapting strategies of effective instruction for culturally diverse preschoolers*. *Journal of Early Childhood Teacher Education*, 33, 54—72.



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

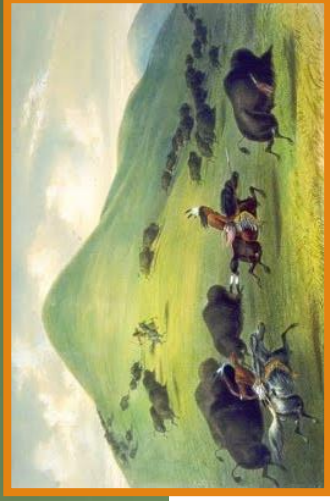
1670

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

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

1789

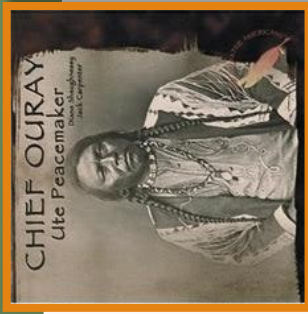
1805

- 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



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

1829

1833

1843

1848

1849

1851 - 1853

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

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

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.

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

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

1861

1862

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

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

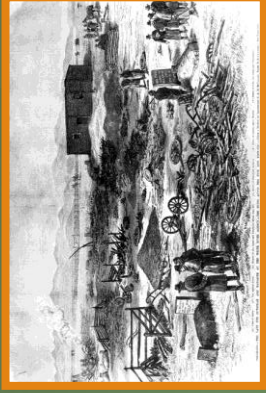
1878

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

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

1887

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

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

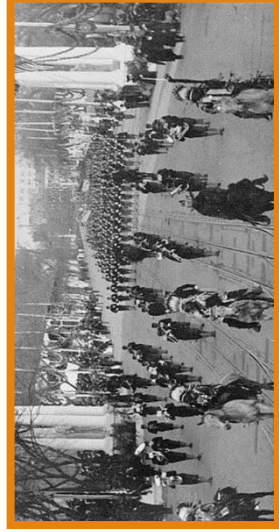
1898

1902

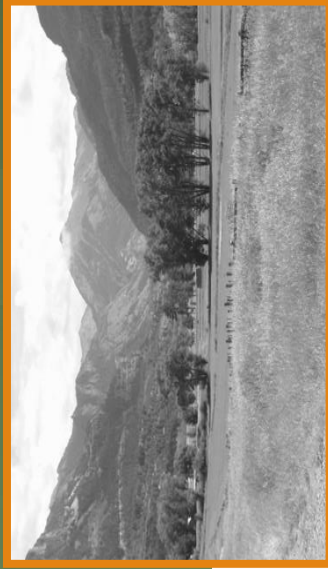
March 4, 1905 ~ Buckskin Charley and Antonio Buck (son) travel to Washington, DC, to meet with President Roosevelt. Buckskin Charley and five other American Indian leaders participate in Theodore Roosevelt's Inaugural Parade

1905

1906



Ute History Timeline



- June 29, 1906 ~ Mesa Verde National Park is established by President Roosevelt. The park is later designated as a World Heritage Site in 1978
- The Ute Mountain Ute Mesa Verde land exchange occurs. More than 52,000 acres of land is added to the park in exchange for acreage on the Ute Mountain Ute Indian Reservation

White Mesa Ute Community enrolled as part of the Ute Mountain Ute Indian Tribe

Consolidated Ute Indian Reservation is established

1906

1906

1911

1913

1918

1924

1925

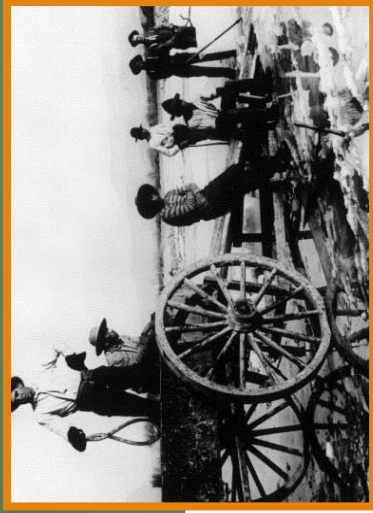
- The Day School opened at the Navajo Springs Agency, the first location of the Ute Mountain Indian Agency

- Dec. 9, 1913 ~ Chief Ignacio dies

- June 24, 1924 ~ The Indian Citizenship Act also known as the Snyder Act, grants full U.S. citizenship to American Indians



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

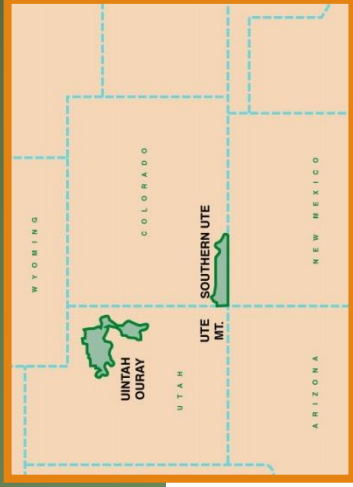
1937

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

1937

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

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

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

1940

1946

1950

1950

1953

1956

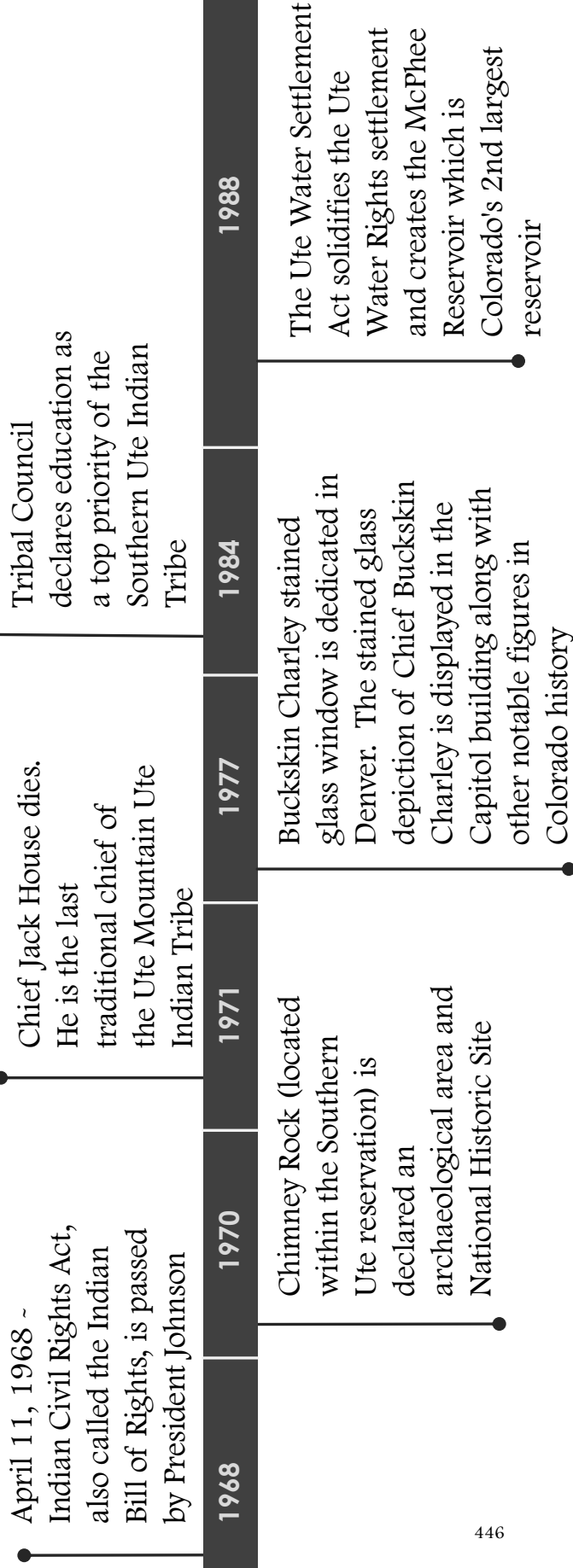
1961

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

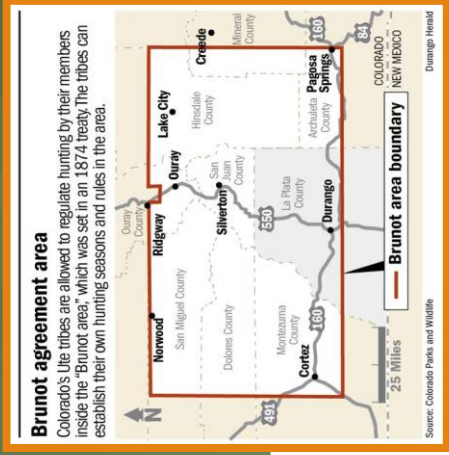
Returning WWII veterans assist in utilizing land claim monies to establish an economic plan for the social welfare of the Southern Ute tribal membership

Ute Indian Museum opens in Montrose, CO

Ute History Timeline



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

2008

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

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.

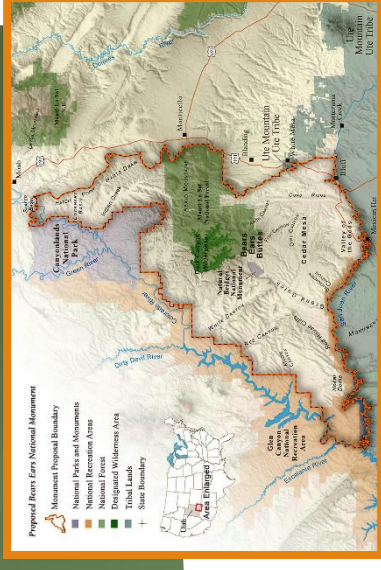
The National Christmas Tree is harvested from the White River National Forest. Elders from all three Ute Tribes travel to the Nation's capital to witness first-hand Christmas tree dedication

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

New Southern Ute Cultural Center and Museum opens

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

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



2009

2011

2012

2013

2016

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
Tamuche	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

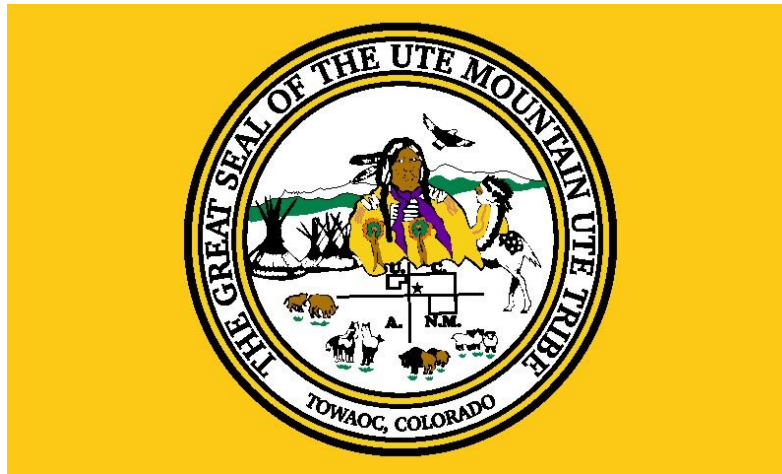
Leader	Year	Band
Augkapowerbran	c1850	Tabeguache
Chief Shavano	c1860	Tabeguache
Correcante	c1860s	Tabeguache
Ouray	c1860s-1880s	Tabeguache
Piah	c1870	Tabeguache and Mouache
Captain Jack (Nicaagat)	c1870-1880s	White River
Johnson x	c1870s	White River
Douglas (Quinkent)	c1870s-1885	White River
Wass (Wash)	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
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 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/>





Nuu-ciu Strong

Colorado Fourth Grade Resource Guide
Lessons on the Ute People

A young dancer performs at the Ute Indian Museum in 2006.



Source: Used with permission from History Colorado.

