

National Native American Hall of Fame

Curriculum for Grades 8 - 12



For Teachers

This Native American, biography-based curriculum is designed for use by teachers of most grade levels from throughout the nation, as it meets national content standards in the areas of literacy, social studies, health, science, and art. The six lessons in this curriculum are meant to introduce students to noteworthy individuals who have been inducted into the National Native American Hall of Fame.

Students are meant to become inspired to learn more about the National Native American Hall of Fame and the remarkable lives and contributions of contemporary indigenous people overall. The National Native American Hall of Fame seeks to recognize and honor the inspirational achievements of Native Americans in contemporary history, namely from the Civil War to present day.

Shane Doyle, EdD

From the CEO

We at the National Native American Hall of Fame are excited, and proud, to present our “Inspirational Leadership” education curriculum.

Developing educational lesson plans about each of our Hall of Fame inductees is one of our organization’s key objectives. We feel that in order to make Native Americans more visible, we need to start in our schools.

Each of the lesson plans provide educators with great information and resources, while offering inspiration and role models to students.

We are very grateful to our supporters who have funded the work that has made this curriculum possible. These funders include:

Northwest Area Foundation
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Tides Foundation

Chi Miigwech!

James Parker Shield

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INTRODUCTION TO THE NATIVE AMERICAN HALL OF FAME

What is the Native American Hall of Fame and who are the members?

By Shane Doyle, EdD

One 50-minute class period

This lesson is a suitable introduction for all grades 4-12

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS Literacy WHST 10-4

Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCSS Literacy RH 10-5

Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.

GOALS FOR UNDERSTANDING

Students will understand

The purpose of the Native American Hall of Fame

Who merits induction into the Hall of Fame

Why organizers formed the Hall of Fame

What criteria were used to select inductees into the Hall of Fame

The importance of recognizing inspirational Native American people

ESSENTIAL QUESTIONS

What is the purpose and significance of a Native American Hall of Fame?

How do we measure a person's accomplishments?

How can we honor the members of the NNAHOF?

How can we respect the contributions of all members of our community?

STUDENT OBJECTIVES

Students will be able to

Recognize inductees into the Native American Hall of Fame and be able to list some of their accomplishments.

Identify some of the characteristics of inductees into the Native American Hall of Fame.

Identify the tribal affiliations of inductees.

Understand the criteria applied to nominated inductees and be able to apply this criteria to the work and lives of other accomplished people.

Explain why the NNAHOF is an important part of recognizing Native American leaders.

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening by following along during the Hall of Fame website exploration

Class discussion

Culminating Performance Assessment of Learning Outcomes

Written Hall of Fame Nominations

ENTRY QUESTIONS

How many of you are familiar with the concept of a Hall of Fame? Someone tell me, what is the purpose of a Hall of Fame. On 3 I want you to raise your hand if you know a Hall of Fame. I'll give you a marker when your hand is raised. In 30 seconds let's see how many Halls of Fame we can list on the board. Ready? Go!

In looking at our list, did anyone list the Native American Hall of Fame? Teachers should give all students an opportunity to explore the Native American Hall of Fame website. www.nativehalloffame.org

SITUATED PRACTICE

Begin by asking students to navigate to the "About Us" page. Some students may recognize names on the list of directors. Why do you think these people decided to start the Hall of Fame? If you could start a Hall of Fame what types of achievement would you want to recognize?

Next direct the students to go to the "Inductees" page. These are all the people inducted into the Hall of Fame. Do you recognize any of these people?

OVERT INSTRUCTION

Let's find out who they are. (Read the article below from Indian County Today)

National Native American Hall of Fame names first twelve historic inductees

Attendees heard comments of inspiration, hope and more from such history changers as forward-thinking educator Lionel Bordeaux, longtime Native rights activist LaDonna Harris, Native astronaut John Herrington, and gold-medal winning Olympian Billy Mills. Photo: Deb Krol



by **Debra Krol** of Indian Country Today
Oct 22, 2018



Honorees include Native Astronaut John Herrington, LaDonna Harris, Olympian Billy Mills, Eloise Cobell and Lori Piestewa

In an evening filled with emotion, laughter and occasionally tears, 12 Native people known for their distinction in athletics, activism, education, art and even reaching the stars were honored during the inaugural **National Native American Hall of Fame** induction ceremony on Oct. 13 at the Phoenix Indian School Memorial Hall.

Four of the five living recipients were on hand to accept their awards, while Jill Momaday accepted on behalf of her father, daughter of author and poet N. Scott Momaday, who at age 84, uses a wheelchair and finds travel difficult. "My dad extends

his best wishes and deep gratitude,” Momaday said. “His papers and writings center on what it means to be Indian in America.”

Attendees heard comments of inspiration, hope and more from such history changers as forward-thinking educator Lionel Bordeaux, longtime Native rights activist LaDonna Harris, Native astronaut John Herrington, and gold-medal winning Olympian Billy Mills.

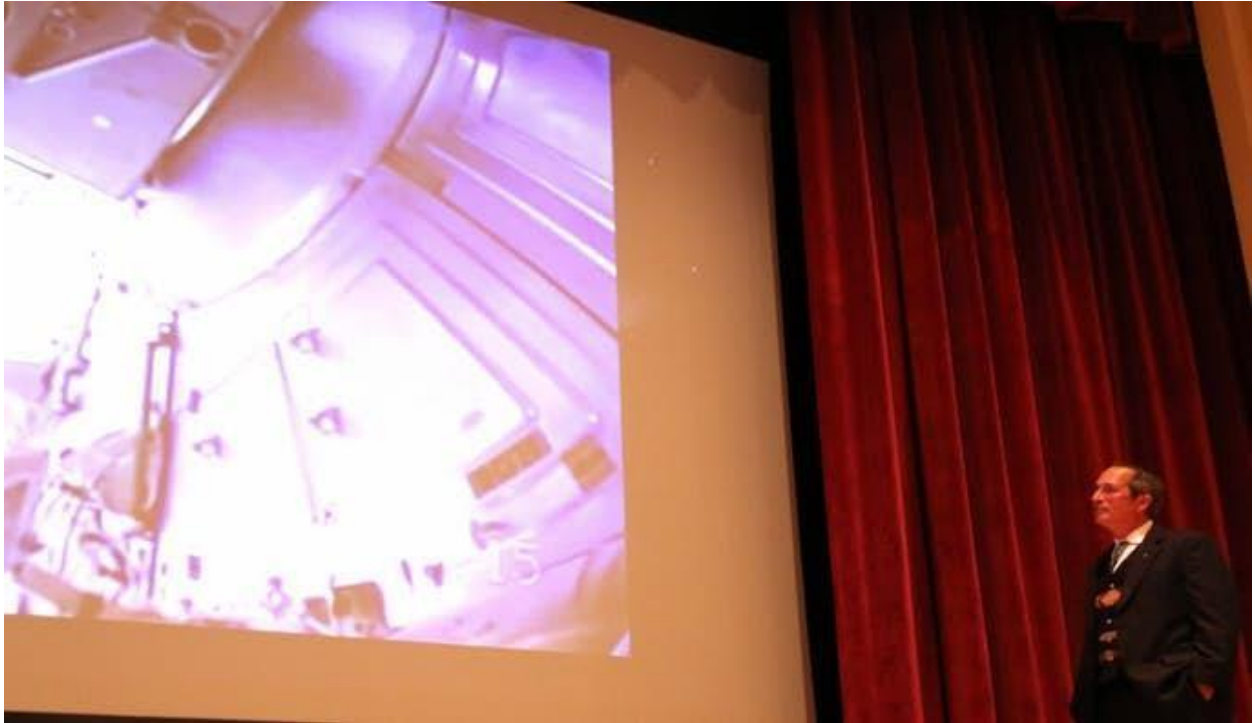
Not even a rainstorm during the day could stop the ceremony, as James Parker Shield, Little Shell Chippewa, the Hall of Fame’s CEO and founder said. “I wanted to ensure that the United States doesn’t forget the contributions of these Native Americans.” The evening’s ceremony was the culmination of that effort, as well as a call to action to continue to grow the Hall of Fame.



James Parker Shield, Little Shell Chippewa, the Hall of Fame’s CEO and founder said. “I wanted to ensure that the United States doesn’t forget the contributions of these Native Americans.” Photo: Deb Krol

The evening was also enhanced by a special performance by Martha Redbone, Cherokee/Choctaw, who sang about the Indian boarding school era, accompanied only by her hand drum.

A brief video about each inductee preceded the award presentation.



Astronaut John Herrington watches his induction video. Photo Deb Krol

People in the audience cheered, or wept, as each speaker or representative accepting the induction award on behalf of that person, gave comments about the singular honor. Every thank-you, every comment was eloquent and heartfelt.



Turk Cobell, son of Eloise Cobell, accepted the award on behalf of his mother. Photo: Deb Krol

Turk Cobell, son of Eloise Cobell, accepted the award on behalf of his mother, the woman who was the key person responsible for the largest monetary federal court settlement in history for Native people. “Being as humble as she was, she didn’t spend years of her life and her resources for recognition. It was the right thing to do.”

The first Native American to hold the rank of Prima ballerina, Maria Tallchief was honored by her daughter, poet Elise Paschen, who read a special poem composed about her mother; Dan Deloria, son of Vine Deloria Jr., known as one of Indian Country’s best literary minds, said that “the work Deloria was doing was what was important; he looked to elders for guidance.”

Emily Haozous, the granddaughter of Allan Houser / Haozous, one of the most renowned Native American painters and sculptors of the 20th century said of him, “He built a real narrative of Native people as beautiful, graceful and peaceful.”

Sac and Fox Tribal Council Treasurer Robert Williamson, who accepted on behalf of Jim Thorpe, named by many as the greatest athlete of the 20th Century, spoke of his

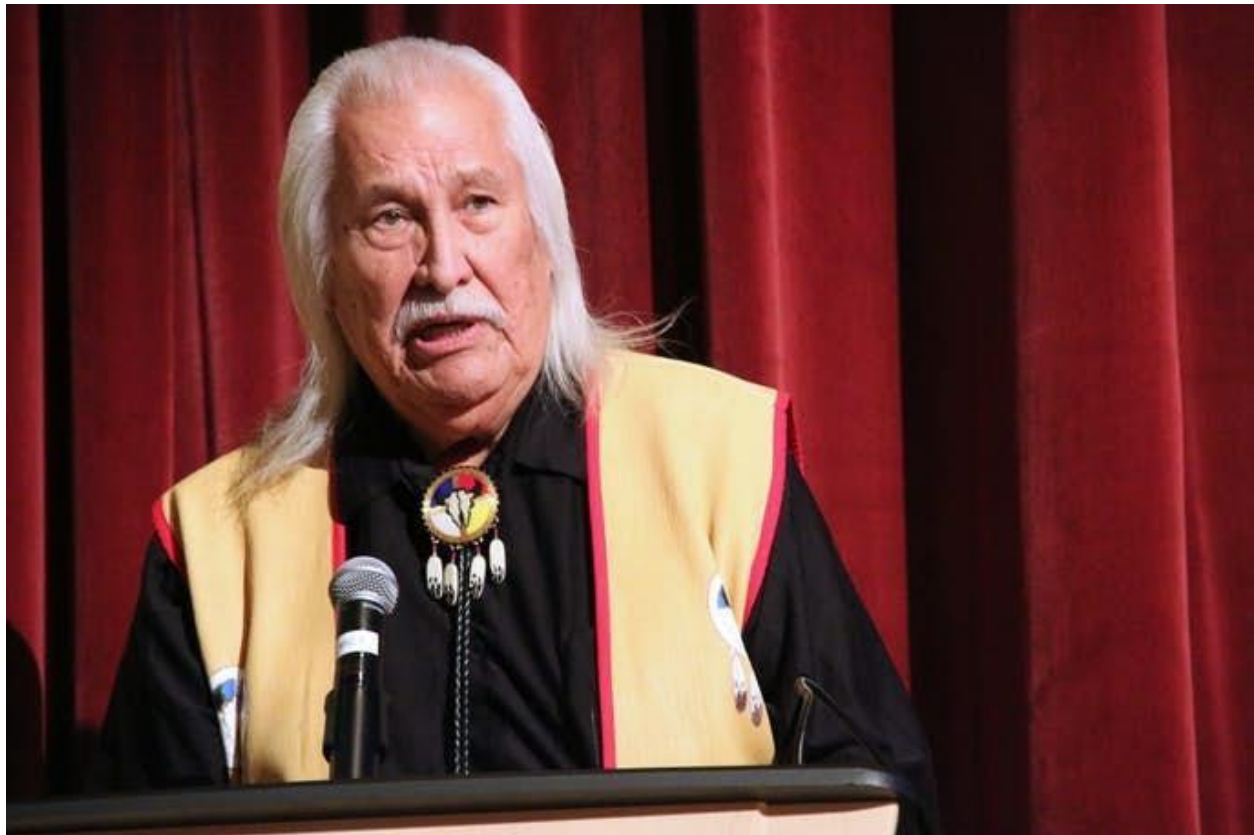
prowess and grace whether Thorpe was competing in football, track, baseball or other sports.

Gina Olaya, daughter of Wilma Mankiller, called her mother “a leader who would go to Washington, D.C. and fight for Native American rights, and then come home, put on an apron and cook for people at ceremonies. Mom dug ditches along with everybody else.”



Gina Olaya, daughter of Wilma Mankiller, called her mother “a leader who would go to Washington, D.C. and fight for Native American rights, and then come home, put on an apron and cook for people at ceremonies. Photo: Deb Krol

LaDonna Harris accepted her honor surrounded by a group of graduates of her Americans for Indian Opportunity ambassador program, including MC Harlan McKosato, Sac and Fox. Harris beamed as she accepted the award.



“My ancestors should also be honored here,” said Hall of Fame inductee Sinte Gliska College President Lionel Bordeaux. Photo: Deb Krol

“My ancestors should also be honored here,” said Hall of Fame inductee Sinte Gliska College President Lionel Bordeaux. “Our ancestors left us a challenge, be who we are instead of what others want us to be.”

Tears flowed as John Herrington delivered a heartfelt speech honoring his wife Margo, who died in April after a two-year battle with cancer. Herrington also honored the people he called “my heroes—LaDonna Harris, Billy Mills.” And, he recounted a time when fellow astronaut Tom Stafford invited Herrington to be part of the Apollo 10 mission anniversary. “There was an empty chair on the stage,” Herrington said. “Tom said to go sit in that chair. But, I said, I don’t belong there! ‘You belong there with those Apollo people,’ Tom told me.”



Former Native American Journalists Association President Patty Talahongva, Hopi, presented Percy Piestewa with her daughter Lori's induction award. "I'm proud you have chosen to honor her," said Piestewa of Lori Piestewa, the first Native American woman to die in combat. Photo: Deb Krol

Tears were also flowing as former Native American Journalists Association President Patty Talahongva, Hopi, presented Percy Piestewa with her daughter Lori's induction award. "I'm proud you have chosen to honor her," said Piestewa of Lori Piestewa, the first Native American woman to die in combat. "We tend to forget that our service members are putting their lives on the line for us."



Billy Mills took the stage. "In a few hours it'll be the anniversary of my Olympic Gold Medal win...Never more has America needed people of color and American Indians." Photo: Deb Krol

Finally, Billy Mills took the stage. "In a few hours it'll be the anniversary of my Olympic Gold Medal win," said Mills. In advice to the audience, he said, "Take our culture, traditions, spirituality and extract those virtues and values. Put them into your daily life." Mills said that he used his tribal values to support him through life, education, the Olympics and his 57-year marriage. "Never more has America needed people of color and American Indians."

James Shield closed out the evening with an invitation for the 2018 inductees to begin planning for the next induction ceremony--and to help with the National Native American Hall of Fame's ultimate goal: to build a permanent home for the institution, including a museum with information and artifacts to educate the public about these history-changing Native people.



2018 Inductees to the National Native American Hall of Fame are:

Lionel Bordeaux, Sicangu Lakota (1940 -) Bordeaux is a distinguished educator and one of the longest-serving college presidents in the United States; he's the president of Sinte Gleska College in South Dakota.

Eloise Cobell/Yellow Bird Woman, Blackfeet (1945-2011) Cobell was the lead plaintiff in the groundbreaking class action lawsuit Cobell v. Salazar, that exposed the U.S.'s mismanagement of trust funds belonging to more than 500,000 Native Americans.

Vine Deloria, Jr., Standing Rock Sioux (1935-2005) Author, theologian, lawyer, historian and activist, Vine Deloria, Jr. is widely known for his book, "Custer Died for Your Sins: An Indian Manifesto" (1969), which helped generate national attention to Native American issues in the same year as the Alcatraz-Red Power Movement.

LaDonna Harris, Comanche Nation (1931-) Harris, a longtime Native activist, has influenced the agendas of civil rights, feminist, environment and world peace movement, and is the founder of president of Americans for Indian Opportunity.

John Herrington, Chickasaw (1958 -) The first enrolled citizen of a Native nation to fly in space, Herrington advocates for getting Native students involved in the sciences, and for promoting what Indigenous knowledge can contribute to modern science and engineering.

Allan Houser / Haozous, Chiricahua Apache (1914-1994) Houser is one of the most renowned Native American painters and sculptors of the 20th century.

Wilma Mankiller, Cherokee Nation (1945-2010) Mankiller was a community organizer and the first woman elected to serve as principal chief of the Cherokee Nation of Oklahoma.

Billy Mills, Oglala Lakota (1938-) Mills was an Olympic Gold Medalist in the 10,000-meter run at the 1964 Olympics, at the time was the only person from the Western Hemisphere to win the Olympic gold in this event. He now supports Native youth with his Running Strong for American Indian Youth.

N. Scott Momaday, Kiowa (1934-) Momaday is a novelist, short story writer, essayist and poet. His novel, "House Made of Dawn" (1969) was awarded a Pulitzer Prize for Fiction.

Lori Piestewa, Hopi (1979-2003) United States Army soldier Lori Piestewa as the first Native American woman in history to die in combat while serving in the U.S. military and the first woman killed in the Iraq War. Piestewa Peak in Arizona is named in her honor.

Maria Tallchief, Osage (1925-2013) Tallchief was an American ballerina and was considered America's first prima ballerina, the first Native American to hold that rank. She became the first star of the New York City Ballet, co-founded in 1946 by legendary choreographer George Balanchine.

Jim Thorpe, Sac and Fox (1887–1953) The first Native American to win Olympic gold medals for the United States, Thorpe is considered one of the most versatile athletes of modern sports. He won Olympic gold medals in the 1912 pentathlon and decathlon, and played American football (collegiate and professional), professional baseball and basketball.

For more information visit the National Native American Hall of Fame website:

www.nativehalloffame.org

For increased NAHOF familiarity younger students may do the following word puzzles:

National Native American Hall of Fame

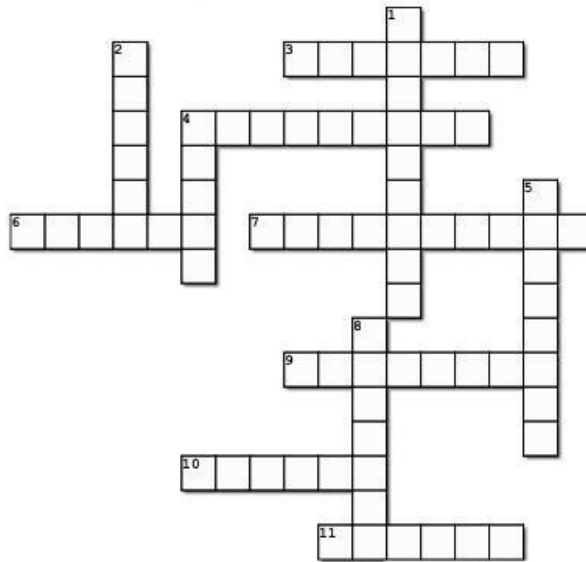
Y	E	H	L	T	A	L	L	C	H	I	E	F	H
H	R	L	H	B	H	S	R	U	A	R	R	A	S
E	Y	A	D	A	M	O	M	E	N	P	R	T	A
R	M	I	E	W	A	S	T	P	I	R	I	E	D
R	U	A	S	L	L	A	I	H	I	Y	C	H	A
I	D	B	N	C	L	E	T	S	O	E	H	O	I
N	I	E	L	K	S	E	H	L	I	R	A	U	X
G	C	A	L	T	I	O	D	L	O	E	P	U	E
T	I	O	E	O	U	L	B	I	G	O	A	E	C
O	E	W	B	S	R	O	L	M	E	E	B	R	O
N	A	H	E	E	Y	I	H	E	D	S	H	C	L
R	A	R	L	M	L	E	A	R	R	N	E	P	L
I	E	E	A	Y	M	L	O	E	E	O	R	C	E
H	A	D	H	O	N	B	S	A	U	Y	R	A	A

MANKILLER
MILLS
BORDEAUX
HOUSER
MOMADAY
HERRINGTON
HARRIS
COBELL
TALLCHIEF
DELORIA
THORPE
PIESTEWA

Play this puzzle online at : <https://thewordsearch.com/puzzle/555389/>

Name: _____

Complete the crossword below



Created using the Crossword Maker on TheTeachersCorner.net

Cross

- 3. Writer
- 4. Political Leader
- 6. Advocate
- 7. Astronaut
- 9. Soldier
- 10. Artist
- 11. Activist

Down

- 1. Ballerina
- 2. Olympic Athlete
- 4. Olympic Runner
- 5. College President
- 8. Scholar

CRITICAL FRAMING

The Native American Hall of Fame has several criteria for evaluating nominated inductees. Besides being Native American or Alaska Native, the inductees must show the following qualities:

Leadership—Tribal Leader or leader of an effort that earned respect and regard for their accomplishments.

Sacrifice—Sacrificed themselves or their own personal interests for the greater good.

Contributions to Indian Country—Their work or efforts benefited Indian country or benefited understanding to those outside of Indian Country.

Mentorship—Contributed to youth, fellow professionals, elders or other tribal members due to their work for the betterment of Indian Country and serving as a role model.

Legacy—Their work or efforts benefited policy, public regard, tribal relationships or other national regard in a way that bettered Indian country for generations that followed or will follow.

Accomplishments—They made a nationally recognized or well-warranted accomplishment that brought Indian country into a national or international positive spotlight. They could have been the first in their field or profession.

We are going to go into depth with several of these inductees, but as of right now, based on what we know so far, who can suggest an inductee that showed leadership and then explain how they demonstrated leadership? (Continue this pattern for each of the qualities listed above.)

TRANSFORMED PRACTICE

We've learned about some very remarkable people today. Your assignment for today is to write a 250-word nomination to a Hall of Fame for someone you feel embodies the six qualities we talked about: Leadership, Sacrifice, Contributions, Mentorship, Legacy, Accomplishments. Your nomination should explain what Hall of Fame you are nominating the person to (it can be a Hall of Fame that exists or one that you

think should exist) and explain with clear examples their accomplishments in each of the six areas.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Struggling learners may need to have a printed copy of all articles and have more time to read and locate important points using a highlighter. Struggling learners may join a partner at the computer for the initial web investigation. They may also be paired with a student who can help them to craft a nomination. They may also choose to voice their nomination in non-written formats such as a video or audio recording or by making a bulleted list. Advanced learners could research the breadth of Halls of Fame and do a comparison of the eligibility requirements for nominees looking for common traits of excellence that are recognized in our culture. They might also consider initiating an in-school or on-line Hall of Fame to recognize specific accomplishments of peers or community members.

National Native American Hall of Fame
2019 Inductee

LIONEL BORDEAUX
ROSEBUD LAKOTA SIOUX



EDUCATION
ACADEMIC AND CULTURAL LEADER

1 50-minute class period

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Lionel Bordeaux is a respected leader in Indian Country for his advocacy and leadership in the Tribal College movement
- Lionel overcame many challenges to achieve his status as President of the Sinte Gleska College, named for the Brulé Lakota chief Siŋté Glešká

(pronounced *gleh-shka*), on the Rosebud Lakota Sioux Reservation in South Dakota

- Lionel Bordeaux is an enrolled member of the Rosebud Lakota Sioux Nation
- Lionel is the longest serving Tribal College President in history, having served 47 years in the year 2020

ESSENTIAL QUESTIONS

What career achievements made Lionel Bordeaux a role model in his community?

How did Lionel Bordeaux's career impact his home community?

What are some of the challenges that people like Lionel Bordeaux face when they return home to become leaders?

How can we learn from Lionel Bordeaux's legacy and career achievements and apply them to our own lives?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Lionel Bordeaux?

Why is he noteworthy enough to be in the National Native American Hall of Fame?

What qualities, talents and skills allowed Lionel Bordeaux to become a leading educator in Indian Country and become the longest serving Native American Tribal University President in history?

MATERIALS

Computer and internet access for the videos linked below.

6-minute interview with Lionel Bordeaux, reflecting on his understanding of Native art and the role native artists have played in community life.

<https://www.bing.com/videos/search?q=lionel+bordeaux+video&view=detail&mid=26D0364F2BE7A3D359BE26D0364F2BE7A3D359BE&FORM=VIRE>

28-minute with Lionel Bordeaux

<https://www.bing.com/videos/search?q=lionel+bordeaux+video&&view=detail&mid=1B9533BAB9B4523F22E11B9533BAB9B4523F22E1&&FORM=VDRVRV>

10-minute video of Lionel Bordeaux introducing the Haskell Symposium

<https://www.bing.com/videos/search?q=lionel+bordeaux+video&&view=detail&mid=D9EC98DC9F3610275F32D9EC98DC9F3610275F32&&FORM=VRDGAR&ru=%2Fvideos%2Fsearch%3Fq%3Dlionel%2Bbordeaux%2Bvideo%26go%3DSearch%26qs%3Dds%26form%3DQBVDMH>

LEARNING MODALITIES

Audio/Visual: Students will watch videos of Lionel Bordeaux. Lionel's spiritual values and ceremonial approach to his work will become evident to students as they hear his words. In this way students can be affected by Lionel's words and actions.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Vine makes during his interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will begin the lesson by creating a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned" chart on the white board for the students contribute their voices in a classroom exercise.

- 2) The instructor will ask the class to read the short biography of Lionel Bordeaux and follow that up with a 5-minute discussion in setting up the K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart. A biography of Lionel is attached as an addendum to this lesson.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually.
- 4) After the reading, students will then watch the videos of Lionel to hear his words and see him interact with friends, colleagues and peers.
- 5) Following the video, students will spend 15 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. What types of challenges did Lionel Bordeaux overcome to achieve his status as an elder educational leader in his home community?
 - b. Lionel Bordeaux has been a tribal college president for 47 years. What does a tribal college president do?
 - c. How does Lionel Bordeaux reflect the values of his community, and what is his legacy for generations to come?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart.
- 7) The instructor will open up the discussion to include any final thoughts, questions or insights about Lionel Bordeaux and his legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Lionel Bordeaux can focus on the following questions: How did Lionel set a higher standard for Tribal College Presidents? How did Lionel's connection to his Rosebud Sioux community help him in his career? What type of qualities did Lionel possess to maintain a high level of excellence for 47 years?

- 2) Excerpts from the Dee Brown book, *Bury My Heart at Wounded Knee*, could be selected to provide context and background for students who are unfamiliar with the traumatic history of the colonization of South Dakota.

CRITICAL FRAMING

Instructors can provide context to Lionel Bordeaux's life and career by examining the traumatic history of the establishment of the Rosebud Sioux Reservation. Passages from the book *Bury my Heart at Wounded Knee*, and even clips from the videos (included in the *Materials* section) can be shown to the class to give a basic understanding of the death and destruction that occurred during the 19th century colonization of the Northern Plains, including the Black Hills of South Dakota. Some of the most poverty-stricken counties in the nation exist within the geographic confines of the Rosebud, Pine Ridge, and Lower Brule Reservations. These impoverished communities are often without many basic resources that most Americans take for granted, and this makes life challenging for many reasons. This is the background that Lionel Bordeaux came from and where he has continued to provide leadership for the past 47 years.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Educator Lionel R. Bordeaux was born on the Rosebud Reservation in South Dakota. He was educated at St. Francis Indian Mission School and received a B.S. in history and social science from Black Hills State University in 1964. He worked for the Bureau of Indian Affairs (BIA) from 1964 through 1972. During his tenure with the BIA he served as an education specialist, vocational counselor, management intern and teacher-counselor. He worked in New Mexico, Texas, Washington, DC, and on the Pine Ridge Reservation in South Dakota. He earned his master's degree from the University of South Dakota.

While working on his doctoral dissertation in educational administration at the University of Minnesota in 1973 he was named the first president of Sinte Gleska College on the Rosebud Reservation. Much of his effort during his first years at the college was to represent the new college in various ways on the national level. These efforts included working to generate funding for tribal colleges and working with the American Indian Higher Education Consortium staff to create legislation funding for the tribal colleges. Sinte Gleska College was awarded accreditation in 1977 and later received university status.

Bordeaux has served in the Rosebud Sioux tribal government as a council member and

as chair for the tribal education committee and education board. He has been a board member of the South Dakota State Education and Planning Commission and a regent of Haskell Indian Junior College in Lawrence, Kansas. He has served as president of the American Indian Higher Education Consortium and the National Indian Education Association.

His years as an Indian educator have brought Bordeaux much deserved recognition for his accomplishments. He co-chaired the 1992 White House Conference on Indian Education. He was selected as an outstanding educator of the year by the South Dakota Indian Education Association. Augustana College in Sioux Falls, South Dakota presented him with a doctorate of Humane Letters in 1989 and he is a member of the South Dakota Hall of Fame.

National Native American Hall of Fame
2019 Inductee

LUCY COVINGTON
COLVILLE NATION



ADVOCACY
ACTIVIST FIGHTING TERMINATION POLICY

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Lucy Covington was a great leader for the Colville Nation during an era when the Tribe was nearly terminated.
- Lucy Covington was a passionate advocate for Native American people and Native Nations.
- Lucy Covington won debates in her own community, as many tribal leaders wanted to terminate their status as Native Americans.

ESSENTIAL QUESTIONS

What two major groups did Lucy Covington have to negotiate with to achieve her goal of keeping her tribes' nation status intact?

Why was Lucy Covington's success such a remarkable breakthrough?

What is Lucy Covington's legacy and how can contemporary Native people honor it?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Lucy Covington?

What type of achievements did Lucy Covington accumulate during her career to be inducted into the National Native American Hall of Fame?

Of which Native American Nation was Lucy Covington a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at the end of this lesson.

6-minute video about Lucy Covington's life achievements, contributions and legacy
https://www.youtube.com/watch?time_continue=28&v=uKkeV3uzO6A&feature=emb_logo

23-minute Hall of Fame "Inspirational Leadership" interview with Grand Niece, Yvette Joseph <https://vimeo.com/465499169> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Students will watch the 6-minute video about the legacy of Lucy Covington. This will give learners an opportunity to hear Lucy's voice and see interviews with people who knew Lucy and can speak to the legacy she left behind.

Writing/Recording: Students will take notes while observing the films, identifying key concepts and other issues that can be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor divides the class into groups of four and asks each person and each group to begin making a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned" The teacher can introduce Lucy Covington by playing the video which is linked here: https://www.youtube.com/watch?time_continue=28&v=uKkeV3uzO6A&feature=emb_logo
- 2) After showing the *Legacy of Lucy Covington*, the instructor will ask the class to read the biographies provided in the addendum. Using the information in the bios, the students will begin completing their learning graphic organizer charts.
- 3) Students will spend about 25 – 30 minutes reading and gathering information from the written materials to complete the group K/W/H/L chart and answer the following questions.

Questions

- a. How did Lucy Covington distinguish herself as a Native American, as a woman and as a citizen of the Colville Nation?

- b. What did Lucy Covington achieve as a leader for her nation and for Native Americans throughout the country?
- c. Why is Lucy Covington considered to be a legendary leader?
- d. What types of challenges did Lucy Covington overcome on her path to saving her nation from termination?

4) Following the small group discussions, each group will report out on their answers, and the answers will be included into a class K/W/H/L chart organized by the instructor on a smartboard or projector.

5) The instructor will open the discussion to include any final thoughts, questions or insights about Lucy Covington and her career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

Students who wish to continue their research on Lucy Covington can research her on the web for other articles and research publications that speak to her legacy. Then they can write an essay that attempts to answer the following questions:

What are the unique qualities and background that gave Lucy Covington the foundation to achieve great things?

Lucy Covington attended Indian boarding school, which was designed to strip children of their language and culture, do you think that experience motivated her as an adult?

Is Lucy Covington part of the “Red Power” movement? Why or why not?

CRITICAL FRAMING

Lucy Covington was born into what is known by many as “America’s Greatest Generation” (those that were born between the years 1901 – 1924). She was forced into Indian boarding schools as a child and became an adult just as the Great Depression began. She saw hard times and understood that injustice must be challenged head on, through legal means and social change. Her legacy is large today, as she achieved her goal of keeping her beloved Colville Nation alive, as well as many other nations who chose to fight against termination. Although she was not young when the cultural revolution of the 1960’s occurred, her leadership was indispensable in the fight for tribal survival in the 20th century.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Lucy Covington Long Biography

By Laurie Arnold, PhD Posted 7/28/17

Lucy Friedlander Covington (1910-1982) was born in Nespelem on the Colville Indian Reservation and was a lifelong advocate for Colville tribal rights and land, becoming well-known and nationally respected for her fight against the federal policy of termination. The Colville Tribes are a confederation of twelve distinct bands of Indians; Lucy was descended from five of those bands as well as from a German Jewish merchant. After attending school in Nespelem she transferred to the Haskell Institute in Kansas, where she graduated from high school. Lucy returned to Washington and in 1933, during the Great Depression, went to work as a cook in a Civilian Conservation Corps Indian Division forestry camp on the Colville Reservation. There she met John Covington (1913-1958), and the two married in 1936. In the 1940s they moved to Portland to work in shipbuilding, and after the war returned to the reservation and bought a ranch. By 1954 Lucy had replaced her ailing brother George (1904-1977) on the Colville Business Council. Lucy's legacy reaches across time and place; in 2015 Eastern Washington University posthumously conferred an honorary doctorate on her and announced the creation of a tribal research and student center in her name.

Deep Tribal Roots

Lucy Friedlander Covington was a member of the Colville Confederated Tribes and a leader, both culturally and as an elected official on the Colville Tribal Business Council, where she was the first woman to hold the position of chair. After a dynamic life fostering tribal people and protecting tribal sovereignty, she passed away on September 20, 1982, on her family's ranch, very near where she had arrived into the world on November 24, 1910, an infant with deep roots in the tribal community.

In the following genealogy the tribal affiliations of the named persons are in brackets. Lucy's father, Louis T. Friedlander, Sr. [Nez Perce/Okanagan] also had German Jewish ancestry. Louis's father, Hermann, married Skn-wheulks [Entiat], who was baptized as Elizabeth by Father Urban Grassi, a Jesuit priest. Lucy's mother was Nellie Moses, a granddaughter of Chief Moses (1829-1899) [Columbia/Sinkiuse] and a granddaughter-in-law of Chief Kamiakin (1800?-1877) [Yakama/Palus]. Nellie was named Sinsinq't, for a sister of Chief Moses who had died in an accident on the Columbia River near the mouth of Moses Coulee. Nellie's mother also carried the name Sinsinq't and the name would be passed down to Lucy as well, as is common with family names among Columbia Plateau tribes.

Chief Moses, Lucy's great-grandfather, had five wives in his lifetime, a common practice among prominent Columbia Plateau tribal families. By cultural custom, children of Moses, regardless of their birth mother, considered all of his wives as their mothers, and his grandchildren considered all of his wives their grandmothers. Mary Owhi (d. 1937), daughter of Chief Owhi (d. 1858) [Yakama], married Chief Moses, but had no children who lived into adulthood. Lucy recalled that when she was small, Mary Moses asked that Lucy come and live with her, and Nellie

"turned [me] over to Mary Moses to be her companion" (Encyclopedia Britannica video). Mary, who was effectively Lucy's great-grandmother, became her primary caretaker and teacher. Through that relationship Lucy learned about her heritage and her history, and why the land and traditions were so important for their people.

Lucy later attended reservation schools in Nespelem before enrolling in the Haskell Institute (now Haskell Indian Nations University) in Lawrence, Kansas. She graduated from there in 1931 and returned home to Washington state, where she enrolled in classes at Kinman Business University in Spokane.

The Great Depression and War

As the Great Depression deepened, the federal government in 1933 created the Civilian Conservation Corps (CCC), and an Indian Division within it. Lucy was hired as a cook for an Indian CCC forestry camp on the Colville Reservation. While serving meals to the workers she met John Covington, a Colville tribal member of San Poil/Columbia heritage, working in the camp. They married three years later, in 1936.

In the early 1940s the Covingtons moved to Portland, Oregon, where they worked in the Kaiser Shipyards as welders. The Portland-area shipyards produced Liberty Ships, troop transports, and tank-landing ships, 455 vessels in all. Lucy Covington was used to hard work from her time harvesting foods in the ancestral tradition and from working in the CCC-Indian Division, and she was also used to seeing women in her community divide labor equally with men. As a result, she may not have been as surprised as other women shipyard workers to learn that they comprised 30 percent of the workforce and earned equal pay.

Once the U.S. entered the war, John Covington joined the newly established Navy Seabees, a battalion dedicated to construction of all kinds, from military bases to airstrips to roadways. Covington's experience operating heavy machinery in the CCC's Indian Division camp and welding in the shipyards made him a natural candidate for the Seabees, but when World War II ended he elected not to reenlist.

John and Lucy returned to Nespelem after the war and started a cattle ranch, which would be operated by the family into the 1980s. Lucy was happy to be back home, where her fondest childhood memories were of feeling safe and secure on her family's land. She noted that they used to say to themselves, "Aren't we happy? Aren't we glad? Aren't we proud we're Indian? God was good to us. He made us Indians" (Encyclopedia Britannica video).

The Threat of Termination

Lucy's brother George Friedlander was serving on the Colville Business Council in the 1950s when the federal Indian policy of termination was introduced. Congress passed House Concurrent Resolution 108, also called the termination bill, in 1953. The legislation provided the foundation for ending, or "terminating," federal recognition of tribes, a policy which had devastating cultural, political, and economic impacts on the tribes that were terminated (67 Stat. B132).

George Friedlander and other tribal members grew increasingly concerned as the business council and other independent groups on the Colville Reservation began to view termination as a

desirable option. The Colville Confederated Tribes had land and natural-resource assets, but the income produced was uneven, as is common with extractive industries. The Colville Reservation consistently experienced seasonal periods of high unemployment, and the prospect of termination -- which included a calculation of assets and then an equal division of them among all tribal members -- appealed to many tribal members who were in difficult financial straits.

Friedlander recognized the inherent dangers inherent of the policy, and he felt that the tribe must hold on to its land at all costs. However, he was in poor health due to a heart condition, and his doctor suggested he step down from the business council. He asked Lucy to run for his council position to continue the fight. She initially resisted because operating the cattle ranch was labor intensive, but she relented when Friedlander offered to help John Covington with the ranch.

Lucy Leads the Fight

Lucy ran for George's council seat for the Nespelem district and was elected in 1954, a victory that initiated one of the most significant chapters of her life and of Colville tribal history. More than 10 years later, in 1965, she testified in a Congressional hearing on termination. She wanted to communicate to members of Congress the importance of the reservation land base and tribal members' commitments to the United States, saying, "During WW II, Nespelem was deserted. Many were quickly trained and held jobs, and after the war those same people found themselves unemployed and back on their homeland, where they feel at ease" (Arnold, 88). It was important for people to have a place to return to, for security, for restoration, for matters of heritage.

Lucy Covington emerged as one of the strongest and most consistent anti-terminationists on the business council, a stance which left her in the minority until she gathered enough momentum among Colville tribal members to organize a slate of anti-terminationist candidates for the 1968 election. Scholar Charles Wilkinson observed, "Covington's slate swept the 1968 Colville tribal election, and the vote, resounding throughout Indian country and on Capitol Hill, dealt a death blow to termination" (Wilkinson, 182).

Frequently during her years on the council, Covington spent her own money as she worked to end termination. Drawing upon the resources of the family ranch, selling a cow from time to time, as well as "precious bloodline horses descending from Chief Moses" (Colville Business Council Resolution 2015-719) to fund her trips to Washington, D.C., Covington gained the respect of members of Congress for her determination and her commitment to Colville lands and people. In 1969 the Affiliated Tribes of Northwest Indians passed a resolution honoring Covington's work against termination, noting that "she fought an uphill battle against the incumbent terminationists. They had control of the tribal organization with its newspaper and means of communication. She had to work the roads, the streets, and the fields, searching out and talking to tribal members" (Fahey, 195).

In arguing against termination, Lucy Covington emphasized new government programs designed to educate tribes on economic planning and resource development, and she argued that it would be a shame to end federal supervision before utilizing these programs to the fullest extent. She also noted that the tribe had been making great strides toward higher education for tribal members, that it and the government had allocated more money for education, and that many tribal members embraced the opportunity to go to school. Covington considered it a waste if improvements that forecast a brighter future resulted in nothing.

Spreading the Word

In addition to traveling to Washington and working the fields, Covington also founded a newspaper, *Our Heritage*, as an alternative to the tribally owned and operated *Tribal Tribune*. She worked with the nascent American Indian Press Association after she heard its founder, Charles Trimble [Oglala Lakota], speak at the National Congress of American Indians meeting in 1970. Of Lucy, Trimble observed, "She wanted a newspaper that would tell what a tribe means to its people, and its true worth to them in terms of land, natural resources, and most of all their cultural heritage. She ... even described the logo she wanted for the masthead. It would be a pair of hands holding together the shape of the Colville Reservation. The logo would signify that the future of their reservation, indeed their nation, was in the hands of the people, not in the U.S. Government or the State of Washington, or anyone else" ("Unsung Heroes: Lucy Covington ...")

Lucy Covington sought to impress upon her fellow tribal members the importance of their land and their ancestry. "Termination is something no Indian should ever dream about ... It's giving up all your Indian heritage ... It's giving your eagle feather away" (Encyclopedia Britannica video). By 1971, she was elected a regional vice president for the National Congress of American Indians (NCAI), an organization that had joined the fight against Colville termination. This was particularly significant because the business council had withdrawn the tribe from membership in NCAI and the Affiliated Tribes of Northwest Indians (ATNI) because both organizations opposed termination. Covington's election by NCAI regional member tribes also reinforced Indian Country support for her and, even if the business council did not view it as such, support for the Colville Tribe as a whole.

Lucy Covington mentored several young Colville tribal members, including Mel Tonasket (b. 1940), guiding them to listen and learn in political settings, and always reminding them of their responsibilities to the tribe. Tonasket recalled how on their trips to Washington, D.C., it wasn't only members of Congress and their aides who respected Lucy. She was such a frequent flyer that one day she and Tonasket arrived at the Spokane International Airport a few minutes late for their flight. The pilots and airline crew were so used to seeing her that the pilots turned the plane around to pick up Lucy and Tonasket for their trip.

Winning the Termination Battle

The decisive 1968 anti-termination election was solidified in subsequent elections, and in 1971 an anti-termination majority won the business council. Before the end of the year, Lucy Covington would oversee the passage of a council resolution nullifying further consideration of termination. She had fought termination since the beginning, and she remained determined to protect the tribe from any further attempts after she left office. By this time, Congress had reversed its position on termination, focusing instead on self-determination through passage of the Indian Self-Determination and Education Assistance Act in 1975.

Covington's legacy on the business council extended beyond termination to include economic development, land use and planning, education, and inter-tribal cooperation -- including restoration of the Colville Tribe's memberships in NCAI and ATNI. She served 22 years on the council, including one term as chair, the first woman to do so.

Although she had no plans to stop serving the tribe as an elected official, her health began to deteriorate in 1980 and she lost her reelection bid that year. She was diagnosed with pulmonary

fibrosis, hospitalized for a time, but returned to her ranch in Nespelem -- where she had been happiest as a child and where her family had observed that God had been good to them because he made them Indians -- before her passing on September 20, 1982. Her husband, John Covington, had predeceased her nearly 25 years earlier, in 1958. Lucy never remarried and the pair did not have children; instead, they cared for friends and family members as their own.

Remembering Lucy Covington

Lucy's niece Barb Aripa (b. 1932) noted that Lucy did not do her work only for her own family, but for everyone. "She had no children, and all these [Colville] people were her children. She loved them" ("Lucy Covington Legacy" video). Hundreds of mourners attended her services (both a Catholic service and an ancestral Seven Drum service), including tribal, state, and national officials, as well as people who knew they could depend on Grandma Lucy or Auntie Lucy when they needed help.

Covington's legacy pervades the Colville Reservation and the region. Colville business council member Mel Tonasket observed, "Without Lucy, we'd be done. She influenced a lot of other young leaders" (Camden). In 2015, by a unanimous vote, the business council named its new government center in her honor. The previous government center had been lost in a fire, and Lucy would have celebrated the opportunity to build in its place a new modern structure, designed to echo Columbia Plateau basketry. The center embodies values of the past -- home, community, serving Colville people -- while illustrating how far the Colville Tribe has come and how it works to define new directions for the future.

The Lucy Covington Center

In 2015, Eastern Washington University recognized Lucy Covington's impact with the posthumous award of an honorary doctorate of humane letters. As a tangible acknowledgement of her contributions, EWU opened the Lucy Covington Center to create a place of education for the next generation of Native American leaders, provide a community of scholars and tribal leaders, and serve as a gathering place for Native students, faculty, and communities. Jo Ann Kaufman, former EWU Board of Trustees chairperson observed, "Her work happened in such a humble way, and yet, when you walk around Eastern Washington ... you say 'here is the legacy of this woman'" (Caudell).

EWU noted that the initiative to create the Lucy Covington Center further demonstrates the university's commitment to Native American communities in the Pacific Northwest and across the nation. With the center, the university aims to enhance its practices to recruit, nurture, and retain Native American students, and to prepare Native American students for careers and for leadership. "The Lucy Covington Center will be instrumental in shaping the next generation of tribal leaders who will continue, in the spirit of Lucy Covington, to protect and enhance the welfare of their tribes" ("About Eastern Washington University").

Lucy Friedlander Covington was raised by two generations of parents, and her commitment to family, community, and homeland will inform generations of Native American students and leaders who can continue Lucy's work to preserve and protect tribal rights and tribal lives. She was proud to be Indian, and those who fulfill her legacy would make her proud, too.



Lucy Covington (right) with fellow Colville Confederated Tribes members Shirley Palmer and Mel Tonasket.

Courtesy Mel Tonasket



Outline map, Colville Confederated Tribes reservation boundaries

Courtesy Confederated Tribes of the Colville Reservations



Map, aboriginal range of 12 Colville Confederated Tribes

Courtesy U.S. Bureau of Indian Affairs

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Lucy Covington Short Bio

EWU to name campus center for Native American activist

By Jim Camden-review, Associated Press | Posted - Nov. 26, 2015 at 8:10 a.m.

SPOKANE, Wash. (AP) — Without Lucy Covington, there would probably be no Colville Confederated Tribes today, and no Eastern Washington reservation for the 12 bands that make up the confederation. Some other reservations in the United States might be gone, too, and their tribal members scattered.

Covington, whose name will be on a new center for Native American students at Eastern Washington University, rose from a reluctant candidate for the Colville Tribal Business Council to a nationally recognized leader for Indian rights and sovereignty and an advocate who had the ear of powerful congressmen. Along the way she encouraged young Native American men and women to stay in school to get the kind of education they'd need to be future leaders.

She led the fight against a federal policy called termination, which offered members of Native American tribes cash payments in exchange for their reservation lands. And she won.

"Without Lucy, we'd be done," said Mel Tonasket, a former Colville tribal chairman and longtime council member. "She not only saved us, she influenced a lot of other young leaders."

Among those young leaders was Tonasket himself, who tried to decline when Covington asked him to run for tribal council, saying he was no politician and had even been too shy to speak up in class as a boy. She recruited him anyway. He won that race in 1970, and would go on to be tribal chief, learn to lobby state and national officials and head the National Congress of American Indians.

Born Lucy Friedlander in Nespelem in 1910, she grew up on the reservation, attending the local school and learning from her parents to harvest the bounty of the area's berries, roots, fish and game. She remained home when an older brother and sister attended a school for Native American children in Tacoma, but later went to the Haskell Institute in Lawrence, Kansas. In the early 1930s, she hired on as a cook for Civilian Conservation Corps crews building roads on the reservation, her niece Barbara Aripa said.

She was serving meals to workers at a big table in a CCC camp when she met John Covington, another tribal member who was being taught to operate heavy equipment by her brother, George Friedlander. Lucy and John were married in 1936, and settled in Nespelem until World War II started, when they moved to the Portland area to work as welders in the shipyards. John eventually joined the Seabees, but after the war they returned to the reservation and started a ranch.

George Friedlander was a member of the tribal business council in the 1950s when Congress was pushing the termination concept. If a majority of the members of a recognized tribe would agree to give up their reservation and programs from the Bureau of Indian Affairs and the Indian Health Service, the federal government would give each member a cash payment. With unemployment running high on the reservation, many Colville members talked of taking the payment, including a majority of the tribal council; Friedlander and some of the elders argued against it.

But George Friedlander had a bad heart, said his daughter Aripa, and the doctor said he should step away from the council. Friedlander asked his sister Lucy to take his place. At first, she said no, there was too much work on the ranch. After Friedlander promised to help with the ranch, Lucy Covington agreed to run. She won and continued to argue against termination.

In the beginning, she was in the minority. When the council was invited to testify before Congress, pro-terminators went at tribal expense, but they wouldn't pay for Covington. She sold cows from the ranch to pay her own way.

In 1969, she recruited Tonasket and some other anti-terminators to run for council, and they won, too. The 14-member council was split 7-7 on termination, and Covington told Tonasket they would nominate one of the pro-terminators as chairman. Why would we do that? he asked.

Because the chairman only votes in case of a tie, so the anti-terminators would have a 7-6 majority on those matters, she explained. They staved off termination until Congress did away with the policy in 1975.

"Our land is like our body," Tonasket remembers her saying. It provides sustenance and healing. "Why would we give that up for money?"

After a year on the council, Covington convinced Tonasket to run for chairman, and when he won, had him spend time in Olympia learning about state government and making contacts with legislators. Later, she took him to Washington, D.C., with orders to bring a

notebook and pencil. She had him take notes as they met with congressmen and federal officials. At the end of each day, she'd go over the notes with him and point out things he had missed.

"She said, 'You sit, you listen, you learn. Some day your people will have to depend on it,'" Tonasket recalled.

They followed that pattern for two years during trips to the nation's capital. He recalls at one point they arrived late for a hearing being chaired by Warren Magnuson, then the powerful senior senator from Washington. Maggie interrupted the speaker to welcome Covington to the room, and the two bantered for a while, almost flirting, before the hearing resumed.

On the third year she told Tonasket to put his notebook away because he was ready and "I'm not always going to be here."

Covington was a force in the regional tribal alliance and active in the National Congress of American Indians. She never served as president, but she was a commanding presence at the meetings.

One year, a group from the more radical American Indian Movement came to the national meeting, went to the stage and seized the microphone. They talked for about 10 minutes before Covington walked to the stage and took the microphone, telling them "OK, you've had your talk. We've got to get to business," Tonasket recalled. They said thank you and left.

"Even AIM respected Lucy's battles," he said.

On the reservation, Covington served a stint as tribal chairman, the first woman to hold that post. A board member for the National American Indian Scholarship Committee, Covington worked with young people, urging them to stay in school, get the training for the jobs the tribes would need. She had a big heart, and young people with sad stories would often stop by the ranch asking "Mama Lucy" for a handout, Aripa said. She'd give them money even when she knew they weren't likely to pay her back or return for the promised work.

"She could be so gentle and kind to people," recalled Aripa, who served as her secretary for years. "But if she needed, she could put them in their place."

Her lungs, however, began to give out. In 1980, her breathing was labored and she sometimes struggled to speak. She lost her re-election to her council seat, and was later hospitalized. Tribal leaders brought her home to Nespelem, where she died in 1982.

Aripa and Tonasket think Covington would be proud that EWU is honoring her legacy by naming its center for Native American students after her.

"Not very many people like this come around in your lifetime," Tonasket said.

National Native American Hall of Fame
2018 Inductee

VINE DELORIA, JR
STANDING ROCK SIOUX



WRITING
SCHOLAR & AUTHOR

1 or 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Vine Deloria, Jr., was an important Native American scholar and author.
- His books, *Custer Died for your Sins: An Indian Manifesto*, *We Talk, You Listen*, and *God is Red*, helped usher in a new era of de-colonization for Native Americans in the United States.

- Deloria wrote on many topics and was influential in establishing a modern understanding of sacred sites, and how to best approach their management from a collaborative perspective with Native Americans.
- His writing inspired many people throughout the world and nation, including many writers who have sought to follow in his footsteps as a Native intellectual.

ESSENTIAL QUESTIONS

What was the Red Power movement, and what role did Vine Deloria play in this movement?

Why was Vine considered to be an very influential Native American writer and scholar in the 21st century?

How can we honor Vine Deloria, Jr.'s legacy in the 21st century and beyond?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

Students may produce a final product in the form of a written essay, or on a verbal recording. The culminating assessment will answer the essential questions outlined; i.e., Why is Vine Deloria Jr.'s lifework so important and how can we honor his legacy?

ENTRY QUESTIONS

Who was Vine Delora, Jr?

Why is he noteworthy enough to be in the National Native American Hall of Fame?

What can we learn about Vine Deloria's life that can inspire us to strive to be better at what we do?

MATERIALS

Computer and internet access are necessary to watch the videos. Additional written materials located at the end of this lesson can be printed for students.

5-minute video interview with Vine Deloria Jr. - "Time of Its Own"

<https://www.bing.com/videos/search?q=Vine+Deloria+God+Is+Red&ru=%2fvideos%2fsearch%3fq%3dVine%2bDeloria%2bGod%2bls%2bRed%26FORM%3dVDMHRS&view=detail&mid=057F6DA7CE2BDD67E057F6DA7CE2BDD67E&&FORM=VDRVRV>

5-minute video about Vine Deloria's perspective on Native American spirituality when compared to Western religious traditions.

https://www.youtube.com/watch?v=l-nVoQ4cZBE&feature=emb_logo

3-minute video about Vine Deloria's thoughts about the spiritual yearning in the West.

https://www.youtube.com/watch?time_continue=9&v=aH2tKUusg9g&feature=emb_logo

5-minute video about Vine Deloria's thoughts on sacred sites and time they deserve

https://www.youtube.com/watch?time_continue=4&v=syLkAQfBg&feature=emb_logo

LEARNING MODALITIES

Audio/Visual: Students will watch videos of Vine Deloria, Jr., talking about key concepts of Native American ceremonial philosophy. These videos will enlighten students to ideas and concepts about Native American culture that they were likely unaware of.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Vine makes during his interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will begin the lesson by creating a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned" chart on the white board for the students contribute their voices in a classroom exercise.

- 2) The instructor will ask the class to read the short biography of Vine Deloria, Jr., and follow that up with a 5-minute discussion in setting up the K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart. Two biographies about Vine Deloria are attached as an addendum to this lesson.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually. Some of the words may be unfamiliar to students and searching for definitions may be a necessary part of this process.
- 4) After the reading, students will then watch the videos of Vine Deloria to hear him speak to the ideas introduced in the written biographies.
- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. What contradictions does Deloria see between a Western and Native American view of the natural world?
 - b. How does Deloria describe the relationship between scientific thought and anti-Native American racism?
 - c. In what ways is the concept and practice of education different in Native American and Western communities?
 - d. How are Deloria's writings related to the "Red Power Movement" or the "American Indian Movement" of the 1960s-70s?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart.
- 7) The instructor will open up the discussion to include any final thoughts, questions or insights about Vine Deloria, Jr., and his legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises: Part 2

- 1) Students who wish to continue their research on Vine Deloria, Jr., can utilize time in class to write a short essay and focus on the following questions: What does Vine's work mean to both Native and non-Native Americans? How can we use Vine's research to inform our own lives? What aspects of Vine's writings do you find most insightful?

- 2) How is the 'Red Power Movement' considered in the context of the Self-Determination Era? How did one thing lead to another?

CRITICAL FRAMING

Instructors should remind students of the history of Native American colonization, and how Vine Deloria, Jr., was writing during a time when Native American communities were beginning to transform themselves into more sovereign and contemporary nations. Despite the federal policies during the era of **Termination** (1949 – 1972), in which 109 tribes were terminated, the modern era of **Self-Determination** (1972 - present) is still progressing in 2020, and Vine Deloria's role in this epic transition was essential. He was the smart and capable spokesperson that Native Americans needed during the Red Power Movement.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Many students may have difficulty in understanding Vine Deloria Jr.'s writing, especially his cultural references and historical context. Assistance should be expected for most students, including the difference between cultural appropriation and cultural appreciation.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

<https://globalsocialtheory.org/thinkers/vine-deloria-jr/>

<https://www.infoplease.com/people/vine-deloria-jr>

Custer Died for Your Sins, Vine Deloria, Jr., 1969

Vine Deloria, Jr.

Leading Standing Rock Sioux scholar, writer and activist

Born: March 26, 1933

Birthplace: Martin, S.D

Deloria, of Standing Rock Sioux origin, was born in South Dakota near the Pine Ridge Oglala Sioux Indian Reservation. He was educated at reservation schools, graduated from Iowa State University in 1958, received a master's degree in theology in 1963 from the Lutheran School of Theology in Illinois, and a law degree at the University of Colorado in 1970.

He began his career as an eloquent, and often highly provocative spokesperson for Indian identity and social change while working as the Director of the National Congress of American Indians in Washington from 1964 to 1967. In 1969 he published the first of more than 20 books, *Custer Died for Your Sins: An Indian Manifesto*. In this, his most famous book, Deloria shattered Indian stereotypes and challenged white audiences to take a hard look at brutal history of American expansionism across the West. His prose and ideas were charged with biting wit ("When asked by an anthropologist what the Indians called America before the white man came, an Indian said simply, 'Ours.' ") and incendiary statements meant to shock audiences out of their complacency (Custer, he said, was "the Adolf Eichmann of the Plains.")

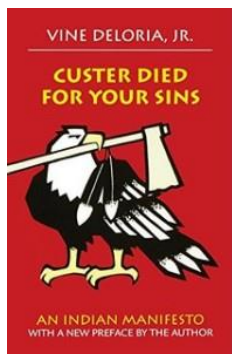
Among his other books are *We Talk, You Listen* (1970), *Behind the Trail of Broken Treaties: An Indian Declaration of Independence* (1974), *God Is Red: A Native View of Religion* (1994), and a variety of works on history, theology, and contemporary Indian life.

He taught at the University of Arizona from 1978 to 1990, and then at the University of Colorado at Boulder. He retired in 2000 but continued to write and lecture until his death.

Died: Nov. 13, 2005

Vine Deloria, Jr.: A Giant Thinker & Writer

A member of the Standing Rock Sioux (Lakota) nation, Vine Deloria, Jr., is one of the most important intellectual and cultural voices in American and Native American philosophy and politics from the second half of the 20th century. An amazingly eclectic thinker and scholar, Deloria was trained in both Christian theology and American law, and wrote on subjects ranging from the political history of the United States, to the uses of media and cultural narratives by American Indians in the 1960s-1980s, to critiques of scientific theory and academic power. The son of an Episcopal deacon, Deloria served in the US Marines in the 1950s before earning a degree in Theology in 1963 and a Law degree in 1970. Known for his acerbic wit, defiance of categorization, and arguments in favour of the intellectual validity of Native American knowledge, Deloria was a key public intellectual from the emergence of the Red Power movements in the 1960s through to his death in 2005.



Deloria is possibly most well-known for his landmark book, *Custer Died for Your Sins: An Indian Manifesto*, which articulated the historical and intellectual basis for American Indian protest movements that were already mobilizing across the United States and Canada in the late 1960s and early 1970s. Through his familiarity with both Judeo-Christian cultural narratives and American legal and political structures, Deloria was able to express the centuries of colonial frustration, Native American pride, and economic desperation that informed American Indian resistance but which were all but invisible to mainstream Americans. He took a more philosophical bent with his twin volumes *God Is Red: A Native View of Religion*, and *For This Land: Writings on Religion in America*, in which Deloria argued that debates over 'Indian rights' were fundamentally rooted in conflicting spiritual relationships to the land that inherently divided native and newcomer peoples.

Deloria firmly believed that Native American knowledge systems, far from their portrayal as ‘superstition’ or ‘myth,’ contained vast stores of wisdom regarding ecology and sustainability, human history and anthropology, political and economic equality, and spiritual well-being. He was among the first and most vigorous voices to speak up against the ‘Bering Strait Theory’ – which posited that peoples arrived in the Americas by walking across an ice age land bridge from Siberia approximately 10,000 years ago – which for centuries was used as justification for ignoring Native American peoples’ rights to land and self-determination, and which has since been largely disproven. He was often labelled as ‘anti-scientific’ because of his critiques of academic and scientific authority on matters relating to Native American people, including in his books *God is Red* and *Evolution, Creationism and Other Modern Myths*. In reality, Deloria had a great appreciation for diverse scientific theories. His preference was rather for complexity, and for seeing Native American knowledges – including spiritual practices, oral histories, and place-knowledge – as constituting separate streams of knowledge, equally rigorous if not more so than scholarly knowledge, and deserving of equal respect and authority as Western science. Deloria was especially critical of the discipline of anthropology and its paternalistic approach to Native culture and society, critiques that were later echoed during the ‘postcolonial turn’ in anthropological studies.

Deloria was well known for his public engagement. He sat on the founding board of the Smithsonian National Museum of the American Indian (NMAI), and the NMAI library is named in his honour. He frequently pushed the NMAI and other museums to demystify their portrayals of Native American peoples, and helped to shape a public discourse that accepted Native American nations and cultures as complex and advanced societies in contrast to the superstition and savagery that marked most representations of Native Americans at the time. He also helped to establish the first graduate program in American Indian Studies in the United States, at the University of Arizona, and was also a long-time faculty member at the University of Colorado – Boulder. He appeared on numerous documentaries and television programs, and frequently accepted speaking engagement across the United States, Canada, and the world, especially when he would be speaking to Native audiences. Deloria was named by *Time Magazine* as one of the ten most influential religious thinkers of the 20th century, and he is often regarded as the intellectual lodestone of late-20th century Native American politics.

Essential Reading

Deloria, V. Jr. (1969). *Custer Died for Your Sins: An Indian Manifesto*. Norman, OK: University of Oklahoma Press.

Deloria, V. Jr., Deloria, B., Fohner, K., eds. (1999). *Spirit and Reason: The Vine Deloria Jr. Reader*. Golden, CO: Fulcrum Publishing.

Deloria, V. Jr. (2003). *God Is Red: A Native View of Religion, 30th Anniversary Edition*. Golden, CO: Fulcrum Publishing.

Deloria, V. Jr. (2006). 2006. *The World We Used to Live In: Remembering the Powers of the Medicine Men*. Golden, CO: Fulcrum Publishing.

Further Reading

Deloria, V. Jr. (1979). *The Metaphysics of Modern Existence*. Golden, CO: Fulcrum Publishing.

Deloria, V. Jr. (1995). *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. Golden, CO: Fulcrum Publishing.

Deloria, V., Jr. (1999). *For This Land: Writing on Religion in America*. New York: Routledge.

Video Clip of Red Power Movement

<https://www.bing.com/videos/search?q=red+power+movement+1960s&ru=%2fvideos%2fsearch%3fq%3dred%2520power%2520movement%25201960s%26qs%3dWebSearch%26form%3dQBVRMH%26sp%3d2%26pq%3dred%2520power%2520movement%26sc%3d8-18%26cvid%3dDFB1464156224B25BDD597C2E143B8C3&view=detail&mid=5C78FF50541EFA78B16D5C78FF50541EFA78B16D&&FORM=VDRVRV>

Civil Rights

The Civil Rights movement in the United States began in the 1950s. It originated among Blacks who experienced oppression under Jim Crow laws and violence in the South. However, other groups, who felt marginalized in a society they felt was too dominated by White men, began to organize and march. Women's and gay rights came into focus; Mexican Americans marched for the rights of farm workers, education and better treatment by law enforcement. All of these groups saw that change was needed in the US and that people were ready for that change as they recognized the right of every person to equal treatment under the law.

Another group saw that it was time for them to speak for their rights. Native Americans first banded together in 1944 as the **National Congress of American Indians (NCAI)**, which was a group attempting to influence national politics. From that group came the **National Indian Youth Council (NIYC)**, young people who disliked the slow pace of change under the NCAI and organized into local bands. Members of the NIYC were the first to use the words "Red Power." However, a newer generation of

Native Americans realized that change would not occur until the media got involved. Thus, they started staging elaborate protests the entire country would see from their living rooms.

History of the Red Power Movement

The history of the **Red Power movement** began in 1944 when the NCAI was founded and began to lobby for Native American rights in the US. This group built its membership during the 1940s and 1950s and worked within all levels of government. In 1961, they met to determine a platform that could be presented to the newly elected John F. Kennedy administration.

Unfortunately, there were disagreements within the NCAI due to the pace of change. The NCAI had become a national group who worked slowly to effect lasting change. Some young people in the organization did not see it that way. They formed the NIYC in 1961 to enact local change that impacted lives in a more rapid fashion. They had three goals:

- Self-determination
- Tribal sovereignty
- Improved Native American living conditions

These goals would continue to be the main thrust of red power, but how that was to be achieved changed.

In 1968, a new group of young Native Americans met in Minneapolis intent on enacting a new type of protest. Seeing how well media involvement had worked for Blacks and women, the **American Indian Movement (AIM)** planned protests in prominent places that would garner media attention. The AIM had a three-prong plan to realize their media goals:



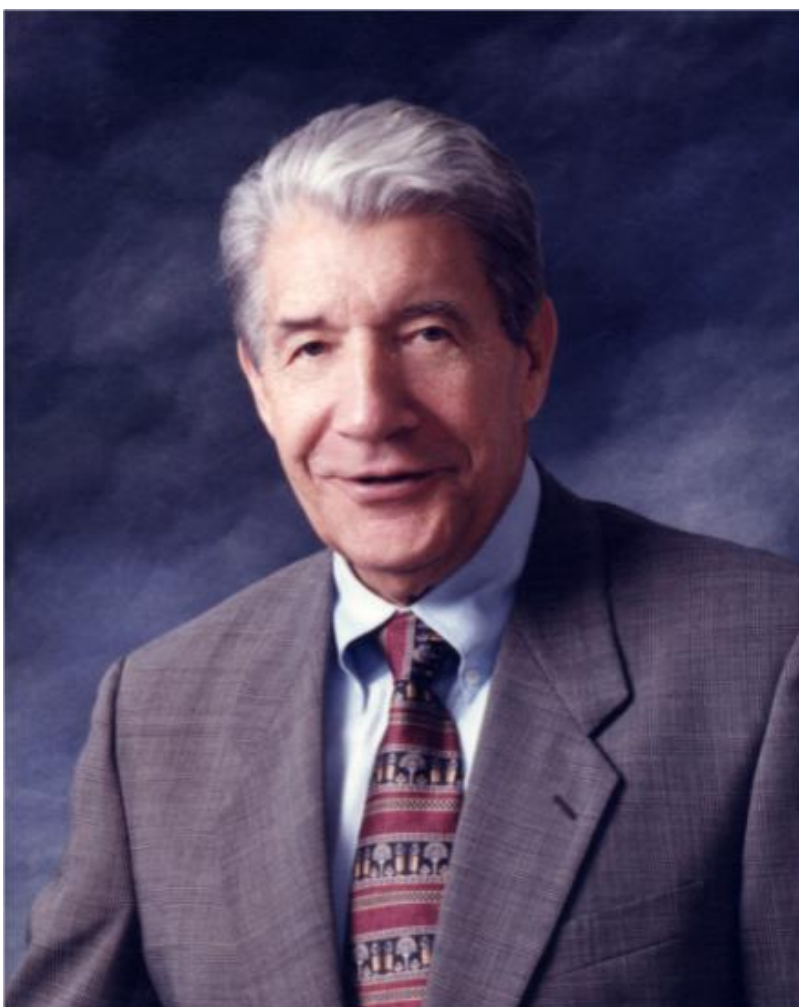
The AIM Flag

- Occupy unused federal facilities in accordance with an 1868 treaty with the Lakota Sioux.
- Occupy federal sites significant to the governance of Native American affairs.
- Protest at Indian affairs sites and lands.

The AIM conducted protests at various sites around the US to advertise the plight of Native Americans nationwide.

National Native American Hall of Fame
2019 Inductee

FORREST GERARD
BLACKFEET NATION



GOVERNMENT
ARCHITECT OF SELF DETERMINATION

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Forrest Gerard was a great leader at the highest levels of the US Government during a time when the nation needed new direction away from the Era of Termination.
- Forrest Gerard lived a remarkable life and leaves behind a tremendous legacy
- Forrest Gerard served his country in many ways, as a pilot in WWII and as a visionary governmental official.

ESSENTIAL QUESTIONS

What cultural movement did Forrest Gerard bring to US Government fruition during the 1970's?

Why was the work that Forrest Gerard led so important to Native Americans, the United States, and the world in the 21st century?

Where did Forrest Gerard come from and how did he come to represent so many different Native American nations?

What can we learn from Forrest Gerard's remarkable ability to succeed and apply it to our own endeavors?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Forrest Gerard?

What did Forrest Gerard achieve during his career to warrant induction into the National Native American Hall of Fame?

Of which Native American Nation was Forrest Gerard a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at end of this lesson.

44-minute video on the Living History – A Conversation About American Indian Policy featuring Forrest Gerard and others

<https://www.youtube.com/watch?v=T6Z3-NAOtE>

5-minute video of the occupation of Alcatraz Island; The end of the Termination Period and beginning of the Self-Determination Era

<https://www.youtube.com/watch?v=U9sBk8Stms4>

25-minute video of Indian Policies leading up to the occupation of Alcatraz Island and subsequent legislation supporting Self-Determination

https://www.youtube.com/watch?time_continue=46&v=gEmae2PsWJI&feature=emb_logo

24-minute Hall of Fame “Inspirational Leadership” interview with daughter, Pat Gerard

<https://vimeo.com/465237813> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Through watching the videos whose links are listed above, students will learn about the details of Federal Policy Eras and why it is so important to Native American communities. This audio and visual information will provide students with the necessary context to understand the significance of his role as a Native leader who worked with many lawmakers in Congress and in the Executive branch of Government.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, incidents and people. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor divides the class into groups of four and asks each person and each group to begin making a “K/W/H/L” Chart, which stands roughly for “What they Know/What they Want to Know/How to Research this topic/What they Learned”
- 2) The teacher can introduce Forrest Gerard by asking the students to read a hard copy of the short biography.
- 3) Using the information in the bio, the students will begin completing their learning graphic organizer charts.
- 4) After about 5 – 10 minutes of discussion and chart work, the teacher will show the class one of the longer videos pasted above. The Montana Mosaic video will provide more context for the students to learn about the groundbreaking leadership of Forrest Gerard.
- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. How did Forrest Gerard distinguish himself throughout his career and as the Assistant Secretary of the US Interior Department?
 - b. What did Forrest Gerard achieve as a leader for Native Americans throughout the United States?
 - c. What types of challenges did Forrest Gerard overcome on his path to becoming the first ever Assistant Secretary of Indian Affairs?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into a class K/W/H/L chart organized by the instructor on a smartboard or projector.
 - 7) The instructor will open the discussion to include any final thoughts, questions or insights about Forrest Gerard and his career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Forrest Gerard and the federal policy of Self-determination can read the biographical book that reflects on Gerard’s time as Assistant Secretary of the Interior, entitled *The Last Great Battle of the Indian Wars: Henry M. Jackson, Forrest J. Gerard and the*

campaign for the self-determination of America's Indian tribes, and write an essay focused on answering the following questions:

- a. How was the Era of Self-Determination much like the last battle of a war?
- b. Why is Forrest Gerard's legacy a testimony to indigenous people around the world?
- c. What factors in American culture provided Forrest Gerard with the historical context to successfully advocate for a new era of self-determination for Native American Tribal Governments?

CRITICAL FRAMING

Teachers have an opportunity to connect many of the Native American Hall of Fame inductees to the Era of Self-Determination. Vine Deloria, Richard Oaks, Forrest Gerard, Ada Deer and even West Studi, had roles in advocating for a new Era of Self-Determination. Each lesson will bolster students understanding of that crucial era in federal Indian policy, and provide them with a mental framework to see how all of these people affected change in their own way and that they were all needed and necessary leaders during the shift in federal policy.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Forrest Gerard's career offers students an opportunity to delve deeply into federal Indian policy, and to consider his remarkable career as a pilot in WWII, and his overall path of success in his life. Advanced learners can read the 1975 American Indian Self-Determination and Education Act, and write a reflection on that legislation and how it has remained US policy to the present day in 2020.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

FORREST GERARD, BLACKFEET, ARCHITECT OF INDIAN SELF-DETERMINATION HAS WALKED ON

BY [NATIVE NEWS ONLINE STAFF](#) / [CURRENTS](#) / 30 DEC 2013



Forrest Gerard (1925 – 2013)

ALBUQUERQUE, NEW MEXICO — Forrest Gerard, who provided the blueprint for Indian Self-Determination that led to today's current federal policy towards American Indian and Alaska Natives has walked on. He died in Albuquerque, New Mexico on Saturday, December 28, 2013. He was 88.

Gerard was a tribal citizen of the Blackfeet Tribe of Montana.

Gerard joined the staff of Senator Henry "Scoop" Jackson D-WA in 1971. He was one of the primary architects of the Indian Self Determination and Education Assistance Act of 1975. He was appointed the first Assistant Secretary for Indian Affairs by President Jimmy Carter in 1977.

The legislation was introduced the Act by Senator Jackson in 1973. The Act, which passed Congress in 1974 and was signed by President Gerald Ford in 1975, reversed a policy of termination and assimilation, and launched the era of self-governance and self-determination, which continues to guide federal Indian policy today.

In July, Gerard was recognized on the United States Senate floor by U.S. Senator Marie Cantwell, D – Washington and chair of the US Senate Committee on Indian Affairs, who read:

“Today we recognize Forrest Gerard for his dedication, intelligence, and persistence, which paved the way for the political achievements that transformed the landscape of Indian affairs. Tribes now have greater autonomy in managing their resources, preserving their cultures, and utilizing their land base,”

stated Senator Cantwell as she applauded Gerard for his commitment to Tribal sovereignty.

Cantwell emphasized Gerard’s role in strengthening the government to government relationship between the United States and Indian Tribes. Gerard helped promote a shared goal of Tribal self-determination and self-governance. Today, Cantwell said, that relationship is a mature one.

“I think we are long overdue in commending Forrest for his pioneering, industrious career as a voice for Indian Country,”

Senator Cantwell said.

“Today we celebrate his leadership in charting a new path for American Indians, a path that won the support of Congress, Tribal governments, and the nation.”

Gerard’s service began with the US Army Air Corps as a member of a bomber crew in World War II. After flying 35 combat missions over Nazi occupied Europe, he became the first member of his family to attend college, receiving a bachelor’s degree from University of Montana in 1949.

Over the next two decades, Gerard worked for the state of Montana, the newly formed Indian Health Service, the Bureau of Indian Affairs as a legislative liaison officer, and the Director of the Office for Indian Progress in the Department of Health, Education and Welfare.

Gerard spent the last 30 years advising Indian people on how to effectively participate in developing policy with government leaders and how to be part of the political process.

STORY OF FORREST GERARD IS A ‘MUST’ FOR THE CANON OF INDIAN COUNTRY

BY [MARK TRAHANT](#) / [OPINION](#) / 31 DEC 2013

What is “The Canon of Indian Country?”

Those stories that are recited in schools, the ones most young people know by heart, tales of valor, excellence and an optimistic future. We do have great modern stories to tell.

How leaders like [Joe Garry](#) or [Lucy Covington](#) out maneuvered Congress and put an end to the nonsense called [termination](#). Or how Taos leaders patiently pressed the United States for the return of the [sacred Blue Lake](#), even though that effort that took nearly seven decades. Or how a [summer program in New Mexico](#) helped create an entire generation of American Indian and Alaska Native lawyers.

But there is no canon. So important stories drift about in individual memory, forgotten far too easily, instead of being told again and again.

The story of Forrest Joseph Gerard is one that ought to be required in any Indian Country canon. He died on December 28, 2013, in Albuquerque.

Forrest Gerard was born on Montana's Blackfeet Reservation on January 15, 1925, on a ranch near the Middle Fork of the Milk River. He told me that his "childhood I had there would have been the envy of any young boy in the United States. We had a horse of our own. We could walk maybe 15 or 20 yards have some of the best trout fishing in northern Montana. We had loving parents. We had love, support and discipline. And this was my universe, this was a world I knew."

That world he knew changed many times in his early life. During the Great Depression his family moved into the "city" of Browning so his father could take a job. After his high school graduation, Gerard was eager to join the military and enter World War II. He was only 19 on his first bombing mission on a B-24 with the 15th Air Force. "We were forced to face life and death, bravery and fear at a relatively young age. That instilled a little bit of maturity into us that we might not under normal circumstances," Gerard recalled. The military also opened up access to the [G.I. Bill of Rights](#) and a college education, the first in his family to have that opportunity.

After college, Gerard worked at jobs that built his personal portfolio at agencies in Montana and Wyoming until moving to Washington, D.C., in 1957 to work for the newly-created Indian Health Service. Over the next decade or so Gerard took a variety of posts, including a coveted Congressional Fellowship, a post at the Bureau of Indian Affairs and Health and Human Services.

But our story picks up in 1971 when Gerard is hired by Senator Henry Jackson, chairman of the Interior and Insular Affairs, as a professional staff member for Indian affairs. Jackson had long been an advocate for termination and his staff assistant, James Gamble, had carried out that policy with a sense of mission. By hiring Gerard, Jackson was reversing course. (He did not fire Gamble, but moved him on other legislative issues, such as parks.)

To send a signal to Indian Country. Jackson issued a statement calling for a Senate resolution reversing House Concurrent Resolution 108 — the termination proclamation — and the message was delivered to Yakama Chairman Robert Jim while he was on the Hill. "He rushed out of the building, jumped in a cab, went over to where the NTCA was meeting, burst into the room, interrupted whoever was speaking, and told them Jackson was introducing legislation to reverse House Con. 108," Gerard said. "In that one fell swoop; we did more to reverse Jackson's image in Indian Country."

The next step was more substantial. Turning Richard Nixon's July [1970 message into legislation](#). That next step was the Indian Self-Determination and Education Assistance Act, eventually signed into law on April 3, 1974.

But the legislative train was running. The self-determination act was followed by the Menominee Restoration Act, the Indian Finance Act, and, what Gerard considered his legislative capstone, the Indian Health Care Improvement Act.

It's hard, even today, to imagine a string of legislative victories such as what happened during the partnership of Gerard and Jackson. The record speaks for itself.

After leaving the Senate, Gerard worked on Capitol Hill representing tribes until President Jimmy Carter nominated him as the first Assistant Secretary for Indian Affairs in the Interior Department. In that post, he set the standard for the job itself, making certain that policy included voices from Indian Country.

Gerard wrapped up his career in the private sector, again representing tribes in Washington.

So why should Forrest Gerard's story be in The Canon? Simply this: He traveled from the Blackfeet Reservation in Montana and built a professional career. He was prepared for that moment in time where he was offered a job with enormous potential, shepherding legislation that not only ended termination as a policy but promoted tribal self-determination as an alternative. Sure, there had been other American Indians working on Capitol Hill, probably just two or three before Gerard, but none were given the authority to act in the name of a full committee chairman and craft law. This was new — and huge.

After he left the committee, Sen. Jackson asked Gerard if he thought the self-determination process would happen all at once, if tribes would contract for the BIA and IHS? "No," Gerard answered. "There would be steady progress."

Nearly forty years later that progress continues. Today more money is spent on tribally-operated health care than on Indian Health Service operations. It's the same at the Bureau of Indian Affairs.

Steady progress by tribal governments. And a story to add to The Canon.

Mark Trahant is the 20th Atwood Chair at the University of Alaska Anchorage. He is a journalist, speaker and Twitter poet and is a member of The Shoshone-Bannock Tribes. The story of Forrest Gerard is told in the book, [The Last Great Battle of the Indian Wars](#).

Forrest Gerard's legacy is self-determination for tribes

BY KEVIN K. WASHBURN / ASSISTANT SECRETARY, INDIAN AFFAIRS, U.S. DEPT. OF THE INTERIOR
Monday, January 6th, 2014 at 12:05am

The passing of Albuquerque resident and former Assistant Secretary of Indian Affairs, Forrest J. Gerard, on Dec. 28 provides an opportunity to take stock of the important federal Indian policies he championed and his contributions to Native Americans across the country deserve to be celebrated.

Gerard was born on the Blackfeet Reservation in Browning, Montana, flew on bombing missions in Europe in World War II, and served in the Bureau of Indian Affairs and the Indian Health Service. His military and public service was important, but his most important legacy is the Indian self-determination policies he drafted as a Congressional staffer and, later, implemented as Interior's first Assistant Secretary for Indian Affairs.

The federal government has a special government-to-government relationship, called the "trust responsibility," with Indian tribes. This relationship stems from federal laws and treaties, as well as history. Willingly, and too often unwillingly, tribal nations gave up all or parts of their lands and resources, relocated to less desirable lands and made other concessions in exchange for promises from the federal government to provide for Indian people.

As every child learns in school, these treaty promises frequently went unfulfilled and the federal government's performance sometimes fell short. In the mid-twentieth century, Congress considered terminating the special relationship to tribes and, for a few tribes, actually succeeded. The goal was to force assimilation into mainstream American culture and put an end to the federal government's continuing obligations.

The termination policy had a catastrophic effect on tribes, leading to the loss of countless acres of land from tribal hands, crises for tribal economies, and negative health and education outcomes for Indian people who had relied on federally provided health care and education.

Forrest Gerard joined the staff of the Senate Interior and Insular Affairs Committee in 1971 at a time when the failures of the termination policy were becoming obvious. Although his boss, Senator Henry 'Scoop' Jackson, had been an advocate for termination, Jackson allowed Gerard to spearhead the transition to a new policy.

With Gerard's behind-the-scenes leadership, Jackson helped to restore Blue Lake to Taos Pueblo. He also introduced a resolution disavowing termination policy and later succeeded in passing the Indian Self-Determination and Education Assistance Act of 1975.

The genius behind the Indian self-determination law was that it allowed tribes who are unhappy with the provision of promised federal services to obtain federal funding to provide those services themselves.

In other words, instead of obtaining BIA or IHS employees, tribes obtained federal contracts, producing a fundamental transformation of federal services to Indian people.

This new approach has succeeded for two reasons.

First, it emphasizes accountability. Rather than federal officials, who are protected by civil services laws and are accountable only to officials in Washington, it is now tribal leaders who have the power – and responsibility – to provide governmental services to Indian people. If the tribal leader fails, tribal citizens can vote him or her out of office in the next election.

Second, it has increased tribal governmental capacities. Tribes are now run by professionals who can make tribal government work in a culturally appropriate way. Tribal governments can often provide federal services more efficiently and more cheaply than the federal government can, bringing more services to Indian people out of the same level of appropriations.

Gerard provided much of the genius needed to make all of this happen, both on Capitol Hill and at the BIA. As a staffer, Gerard shepherded the law through Congress. When Congress elevated the position of Commissioner of the BIA to Assistant Secretary at the Department of the Interior, President Jimmy Carter chose Gerard as the first person to hold this office.

At Interior, we continue to work through implementation of the self-determination program. Indeed, it has required a fundamental change in the role and identity of the BIA.

But it is hands down the most successful federal Indian policy in American history. The late Forrest Gerard deserves much of the credit.

National Native American Hall of Fame
2018 Inductee

JOHN HERRINGTON
CHICKASAW NATION



SCIENCE
FIRST NATIVE AMERICAN ASTRONAUT

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- John Herrington made history as the first Native American astronaut to go into space
- Despite John Herrington's background of frequent moves, he endeavored to persevere as a pilot

- Captain John Herrington is a member of the Chickasaw Nation
- John Herrington overcame many odds to become the first Native American astronaut

ESSENTIAL QUESTIONS

What career achievements made John Herrington a legendary astronaut?

How did John Herrington honor his Chickasaw nation and all Native American nations when he traveled into space?

What types of challenges and obstacles did Captain Herrington overcome on his path to becoming the first Native American in space?

What can we learn from John Herrington's attitude and life achievements that can influence our own lives?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Captain John Herrington?

Why is John Herrington noteworthy enough to be in the National Native American Hall of Fame?

Of which Native American Nation is Captain Herrington a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at the end of this lesson.

5-minute video of Captain Herrington speaking at Vancouver Community College
https://www.youtube.com/watch?v=lZfR_solKc4

8-minute video of Captain John Herrington speaking about his career
https://www.youtube.com/watch?time_continue=3&v=k651SZ0m6Ow&feature=emb_logo

60-minute video of Captain Herrington giving a presentation and interview
https://www.youtube.com/watch?time_continue=34&v=LkDJu68c9Kk&feature=emb_logo

115-minute video The Trail of Tears: Cherokee Legacy by Rich-Heape Films, Inc.
<https://www.amazon.com/Trail-Tears-Cherokee-Legacy-Rich-Heape/dp/B01GWCL5CG>

LEARNING MODALITIES

Audio/Visual: Students will watch videos of John Herrington to hear him describe his life growing up and how he became an outstanding student in order to achieve his dreams. These videos will provide students with the background to appreciate Captain Herrington's journey to becoming not just an astronaut, but an inspirational and visionary leader.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that John makes during his interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will begin the lesson by creating a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned" chart on the white board for the students to contribute their voices in a classroom exercise.

- 2) The instructor will ask the class to read the short biography of Captain John Herrington and follow that up with a brief discussion to begin the class K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually. Some of the words may be unfamiliar to students and searching for definitions may be a necessary part of this process.
- 4) After the reading, students will then watch the first two videos of Captain Herrington to hear his words and learn about his amazing life.
- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. How did John Herrington's childhood help prepare him for the resilience he needed to become an astronaut?
 - b. John Herrington is the first Native American astronaut. What is an astronaut and how long has America had them?
 - c. During his career as an astronaut, how did John represent his Chickasaw community?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart.
 - 7) The instructor will open up the discussion to include any final thoughts, questions or insights about Captain John Herrington and his legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Captain John Herrington can watch the 60-minute video of his talk and interview and then write an essay that focuses on the following questions: How did John Herrington set a higher standard for Native American pilots? What type of qualities did John Herrington possess in order to achieve such a high level of excellence as a pilot and astronaut? What achievements and statements from John impressed you or impacted you the most?

CRITICAL FRAMING

Instructors can provide context to John Herrington's life story by describing the historical circumstances that John inherited. As a member of a tribal nation that had to endure the Trail of Tears, John Herrington's heritage was one of resilience and honor. Considered to be one of the 5 Civilized Tribes, the Chickasaw were a resilient and strong nation, adopting much of western society, structuring their communities much like their white neighbors. Sadly, they were forcibly removed from their historical homelands and relocated to Oklahoma Indian Country, where the resources were scarce, and the nation sunk into poverty. John's family inherited this historic trauma, so the odds were stacked against John being successful, considering the horrific dispossession his ancestors experienced.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

John Herrington's story is universally compelling to all age levels and learning abilities. Utilizing both the written descriptions and the videos of him speaking allows for a multi-sensory approach for students to assimilate the information.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

NASA astronaut and Navy Commander, John Herrington was born in Wetumka, Oklahoma. A member of the Chickasaw tribe, John and his family moved around a great deal when he was a child. By the time he was a senior in high school John had moved fourteen times and had lived in Colorado, Wyoming and Texas. After an unsuccessful attempt at college, John worked on a survey team in the mountains of Colorado. There he found that he had an aptitude for math and for solving real-life problems. He returned to college at the University of Colorado at Colorado Springs and received his degree in Applied Math in 1983.

Having always wanted to be a pilot, Herrington joined the Navy and received his commission from Aviation Officer Candidate School in March of 1984 and was designated a Naval Aviator in 1985. He has logged over 3,300 flight hours in over 30 different types of aircraft. In 1995 Herrington received a master's degree in aeronautical engineering from the U.S. Naval Postgraduate School.

NASA selected Herrington in 1996 as an astronaut and he reported to the Johnson Space Center in August of that year. He has served as a member of the Astronaut

Support Personnel team responsible for Shuttle launch preparations and post-landing operations. Herrington was a member of the sixteenth Shuttle mission to visit the International Space Station (November 23-December 7, 2002). He was the first Native American to walk in space. Herrington honored his Native American heritage during that walk by carrying six eagle feathers, a braid of sweet grass, two arrowheads and the Chickasaw nation's flag.

Commander Herrington is a life member of the Association of Naval Aviation, University of Colorado at Colorado Springs Alumni Association, a Sequoyah Fellow and a member of the American Indian Science and Engineering Society.

National Native American Hall of Fame
2019 Inductee

HATTIE KAUFFMAN
NEZ PERCE



JOURNALISM
GROUNDBREAKING JOURNALIST

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Hattie Kauffman was a groundbreaking journalist who blazed a trail of success for other Native Americans who sought to succeed in journalism
- Hattie Kauffman is an inspirational success story
- Hattie Kauffman is a member of the Nez Perce, or Nimiipuu Nation of Idaho
- Hattie Kauffman's success is tied to her hard work and vibrant, upbeat attitude

ESSENTIAL QUESTIONS

What made Hattie Kauffman's career standout?

Why is Hattie Kauffman such an important role model for young people?

What is Hattie Kauffman's background and what types of challenges did she overcome to achieve success?

How can we learn from Hattie Kauffman's life story, told in her memoir *Falling Into Place*, and her path to becoming a national broadcast journalist?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts using Hattie Kauffman's website if they have access to internet in their small groups. Otherwise the written biographies can be printed and disseminated to students in their small groups
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Hattie Kauffman?

What did Hattie Kauffman achieve to become a member of the Hall of Fame?

Of which Native American Nation was Hattie Kauffman a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at the end of this lesson.

Hattie Kauffman's website will provide students with links to watch interviews and other media of Hattie. Students can visit the website and choose two or three videos to watch and learn from. Here is a link to the website that has the videos posted:

www.hattiekauffman.com/falling.html

17-minute Hall of Fame "Inspirational Leadership" interview with Hattie Kauffman <https://vimeo.com/465240703> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Students will watch videos of Hattie Kauffman and the historic events that she covered as a broadcast journalist for a major news network. These videos will demonstrate the important role that Hattie Kauffman played in society; she was entrusted with providing the nation with the news.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Hattie makes during her many interviews. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will introduce the lesson by creating a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned" chart on the white board for the students contribute their voices in a classroom exercise.
- 2) The instructor will ask the class to read the short biography of Hattie Kauffman and follow that up with a brief discussion to begin the class K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually. Some of the words may be unfamiliar to students and searching for definitions may be a necessary part of this process.
- 4) After the reading, students will then watch the first two videos of Hattie Kauffman to hear her words and learn about her amazing life.

- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. What personal characteristics did Hattie Kauffman display to become a success as a broadcast journalist?
 - b. Why is Hattie Kauffman's career success so remarkable?
 - c. What personal story does Hattie Kauffman share in her memoir?
 - d. What lessons can we learn from listening to Hattie Kauffman's story and seeing her unprecedented success?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart. What did we know about Hattie, how did we discover more about Hattie and what did we learn in our research? This is the purpose of the chart.
- 7) The instructor will open the discussion to include any final thoughts, questions or insights about Hattie Kauffman and her career legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Hattie and/or American Indian journalism can read her memoir, *Falling Into Place*, and write a personal reflection about the book and Hattie's remarkable journey.

CRITICAL FRAMING

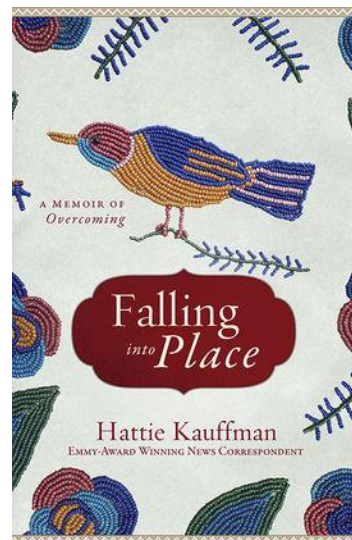
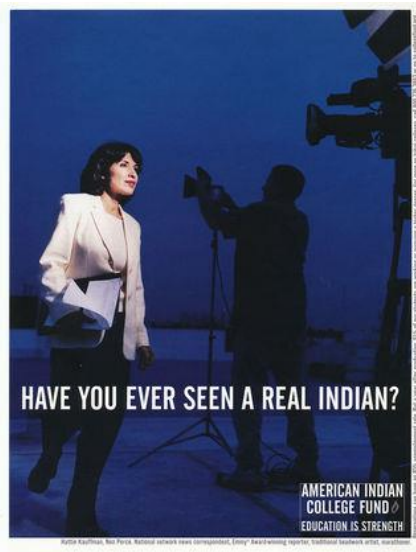
Hattie Kaufman's presence on national television must be considered in the context of culture and history. As a first in her field, she broke barriers of American culture that still continue to resonate.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Hattie's memoir is written at a level that is best suited for advanced learners. Higher level students may choose to read the memoir and then provide an insightful review. Advanced learners can address the question of why it is important to include diverse voices in the field of journalism. Why is Hattie Kauffman's background as a Native American important to her perspective as a journalist?

Hattie Kauffman's 23-year career as a broadcast journalist has provided many interviews and news segments available for viewing online, which is a powerful means to provide multi-sensory learning to emerging learners. Students may provide oral responses to Hattie's news segments. What did they learn from Hattie's reporting?

BIBLIOGRAPHY AND ADDITIONAL RESOURCES





Indian Country profile: Journalist Hattie Kauffman impacts media world

by [Beverly Bidney](#) - August 1, 2014

Hattie Kauffman has the distinction of being the first Native American television reporter to file a story on a national evening news broadcast, but she hopes she won't be the last.

"Our culture is vibrant with storytelling; that's what reporting is," said Kauffman, a four-time Emmy Award winning journalist and member of the Nez Perce Tribe. "I often talk to Native American kids and encourage them to go into the news business. That's our culture; we are storytellers."

The story by Kauffman in 1989 that turned out to be historically significant reported on an airliner whose fuselage peeled back after taking off from Hawaii. It aired on ABC's evening newscast. Unknown to Kauffman, she had broken a barrier for Native American journalists, and the story was later featured in a display of firsts at the Newseum in Washington, D.C.

Falling into Place

A television newswoman finally finds peace

By Jim Uttley



CBS This Morning

Hattie Kauffman became the first Native American on-camera correspondent on a national TV network. She went on to report for CBS' This Morning, ABC News Tonight and Good Morning America.

National Native American Hall of Fame
2019 Inductee

ELIZABETH PERATROVICH
TLINGIT



ADVOCACY
NATIVE RIGHTS ADVOCATE

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Elizabeth Peratrovich was a remarkable leader who led a movement and succeeded in passing the first ever non-discrimination law in the United States
- Elizabeth Peratrovich was a forerunner for racial equality and inspired many generations of positive change
- Elizabeth Peratrovich was a member of the Tlingit Nation

- Elizabeth Peratrovich was a smart, savvy and capable leader who blazed a trail for future American Civil Rights leaders, like Martin Luther King, Jr.

ESSENTIAL QUESTIONS

What important law did Elizabeth work to establish in 1945?

Why was Elizabeth Peratrovich considered to be a great leader?

Where did Elizabeth Peratrovich come from and how did she come to represent the Native people of Alaska?

What can we learn from Elizabeth Peratrovich's leadership abilities and qualities to help us understand our own leadership talents?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Elizabeth Peratrovich?

What did Elizabeth Peratrovich achieve to be inducted into the National Native American Hall of Fame?

Of which Native American Nation was Elizabeth Peratrovich a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at the end of this lesson.

5-minute video about Elizabeth Peratrovich

<https://www.youtube.com/watch?v=IDCIV94m0d4>

4-minute video describing Elizabeth Peratrovich's history and achievements

https://www.youtube.com/watch?time_continue=22&v=oDqPEA4tWN0&feature=emb_logo

2-minute video about Elizabeth Peratrovich and the challenges she faced

<https://www.youtube.com/watch?v= 3T6dSfEGZU>

11-minute Hall of Fame "Inspirational Leadership" interview with grandson, Mike Peratrovich <https://vimeo.com/465242785> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Students will watch videos of Elizabeth Peratrovich and Alaska in the 1940's. These videos will provide compelling stories to allow students to gain a greater insight into the history of a critically important woman in time.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Elizabeth makes during her interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor divides the class into groups of four and asks each person and each group to begin making a "K/W/H/L" Chart, which stands roughly for "What they Know/What they Want to Know/How to Research this topic/What they Learned"
- 2) The teacher can introduce Elizabeth Peratrovich by showing the introductory 2-minute video <https://www.youtube.com/watch?v= 3T6dSfEGZU>

- 3) Following the short video, students will read the *New York Times* obituary of Elizabeth and use the information in the bio to begin completing their K/W/H/L learning charts. What do we know, what do we want to know about Elizabeth Peratrovich, how can we find out, and what did we learn?
- 4) After about 5 – 10 minutes of discussion and chart work, the teacher will show the class one of the 4- or 5-minute videos of Elizabeth and begin a class discussion about Elizabeth Peratrovich, focusing on three questions:

Questions

- a. How did Elizabeth Peratrovich help to change the laws of Alaska?
 - b. What did Elizabeth Peratrovich achieve as a leader for Native Americans throughout the United States?
 - c. What types of challenges did Elizabeth Peratrovich overcome on her path to becoming a great leader and passing the Nation's first anti-discrimination law?
- 5) Following the small group discussions, each group will report out on their answers, and the answers will be included into a class K/W/H/L chart organized by the instructor on a smartboard or projector. The instructor doesn't have to list all of the small group responses but can focus on themes that become apparent in the class charts.
 - 6) The instructor will open the discussion to include any final thoughts, questions or insights about Elizabeth Peratrovich and her career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Elizabeth Peratrovich and national civil rights and global human rights can follow up by researching the United Nations Declaration of Human Rights. <https://www.un.org/en/universal-declaration-human-rights/index.html> This declaration came 3 years after Elizabeth Peratrovich's great victory for human rights in Alaska, and 16 years before the landmark 1964 American Civil Rights Act. Students can write an essay or an action paper about contemporary civil and human rights, and how the laws have strengthened those rights over time, and what issues still remains? Is Climate Change an issue that affects civil and human rights? How can we address modern problems through the lens of civil and human rights?

CRITICAL FRAMING

Instructors have an opportunity to enlighten students on the struggle for civil rights and human rights around the world and in the history of the United States. Elizabeth Peratrovich's success was stunning from a historical lens, but also from a cultural perspective. There are many ways to highlight the role of leadership in the long journey towards equal rights for all citizens. The words in the US Constitution are words to live by and words to live up to, and this is one of the great challenges that all Americans must meet.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Advanced learners can continue their study of Elizabeth Peratrovich and her legacy by reviewing the progress that their state and the nation have made during each decade, to strengthen civil and human rights. The 1964 Civil Rights Act was a landmark but there are other laws that address civil and human rights, and these laws should be given consideration and attention as well. Emerging readers can participate in discussions with their peers about what civil rights are, and why they are important. This discussion should be informed by written resources so that students can refer to them and form opinions about their validity and importance.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES





**Elizabeth
Peratrovich**

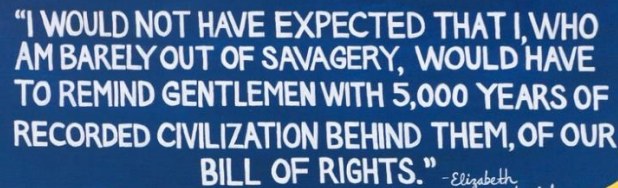
SPECIAL EVENT

Speaker Barbara Cadiente-Nelson, a board member of Sealaska and of the Douglas Indian Association as well as a member of the Alaska Native Sisterhood Camp 2.

For the Rights of All
Finding Jim Crow in Alaska

Production of the film was made possible in part by Media America Public Telecommunications, the Corporation for Public Broadcasting and the Rasmuson Foundation.

Winter Hours: Tues.- Sat. 10 to 4, Closed Sun. & Mon. • Free Entry on First Fridays 4 to 7





Overlooked No More: Elizabeth Peratrovich, Rights Advocate for Alaska Natives

Peratrovich and her husband rallied Natives to ensure the passage of the 1945 Anti-Discrimination Act, the first anti-discrimination law in the United States.



Credit...Alaska State Archives
March 20, 2019

By Carson Vaughan

It was hardly the first affront. They had grown up in a segregated Alaska: separate schools, hospitals, theaters, restaurants and cemeteries. But for Elizabeth Peratrovich and her husband, Roy, Tlingit natives, the sign they spotted one day in late 1941 in Douglas, just across the channel from downtown Juneau, was the final straw.

“No Natives Allowed” read the notice on a hotel door.

“The proprietor of Douglas Inn does not seem to realize that our Native boys are just as willing as the white boys to lay down their lives to protect the freedom that he enjoys,” [they wrote in a letter to Ernest Gruening](#), the territory’s [governor](#), signaling the start of their campaign to fight discrimination in Alaska.

Calling such open bias “an outrage,” the couple continued, “We will still be here to guard our beloved country while hordes of uninterested whites will be fleeing South.”

Gruening agreed with the Peratroviches, and they joined forces. In 1943, they attempted to usher an antidiscrimination bill through Alaska's two-branch Territorial Legislature. It failed, with a tie vote of 8-8 in the House.

In the two years that followed, the Peratroviches redoubled their efforts, urging Native Alaskans to campaign for seats in the Legislature and taking their cause on the road to gain support. They even left their children in the care of an orphanage for a summer so that they could travel across the state more freely.

By the time the new bill reached the Senate floor, on Feb. 5, 1945, Congress had increased the size of the territory's Legislature, two Natives had been elected to it, and Alaska's House had already approved the bill. Though the odds of passage were high, the bill set off hours of passionate debate and drew so many onlookers that the crowd spilled out of the gallery doors.

Senator Allen Shattuck argued that the measure would "aggravate rather than allay" racial tensions.

"Who are these people, barely out of savagery, who want to associate with us whites with 5,000 years of recorded civilization behind us?" he was quoted as saying in Gruening's 1973 [autobiography](#), "Many Battles."

When the floor was opened to public comments, Peratrovich set down her knitting needles and rose from her seat in the back.

Taking the podium, she said: "I would not have expected that I, who am barely out of savagery, would have to remind the gentlemen with 5,000 years of recorded civilization behind them of our Bill of Rights."

She gave examples of the injustices that she and her family had faced because of their background and called on the lawmakers to act. "You as legislators," she said, "can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination."

Her testimony, The Daily Alaska Empire wrote, shamed the opposition into a "defensive whisper."

The gallery broke out in a "wild burst of applause," Gruening wrote. The 1945 Anti-Discrimination Act was passed, 11-5.



Peratrovich and others on Feb. 16, 1945, with Ernest Gruening, Alaska's governor, as he signed legislation that entitled all Alaskans to "full and equal enjoyment" of public establishments. Feb. 16 is now celebrated in Alaska as Elizabeth Peratrovich Day. Credit...Alaska State Library, Alaska Territorial Governors Collection

Gruening signed the bill into law on Feb. 16 — a date now celebrated by the state each year. The legislation entitled all Alaskans to "full and equal enjoyment" of public establishments, setting a misdemeanor penalty for violators. It also banned discriminatory signage based on race.

It was the first antidiscrimination act in the United States. It would be nearly 20 years before the federal Civil Rights Act would be passed, in 1964, and 14 years before Alaska would become a state.

In 2020, the United States Mint commemorated Peratrovich on a \$1 coin. A gallery of the Alaska House of Representatives has been named in her honor, and a bronze bust sculpted by her son Roy Jr. adorns the lobby of the State Capitol.

And yet, aside from her lauded speech, "most people know very little about her," said Annie Boochever, whose biography, *Fighter in Velvet Gloves*, written with Roy Peratrovich Jr., was published this year.

“My mother was determined to stand her ground, but she would always do it with grace and dignity,” Roy Jr. wrote in the introduction.

She was born on July 4, 1911, in Petersburg, in what was then the District of Alaska, the daughter of a Native woman and her mother’s Irish brother-in-law. The two left her in the care of the Salvation Army, and she was adopted by Andrew Wanamaker, a Presbyterian minister, and his wife, Jean, a basket weaver. Wanamaker was a charter member of the Alaska Native Brotherhood, a nonprofit organization formed to address racism.

Elizabeth grew up speaking Tlingit and English and living at a subsistence level with her parents in Sitka, a coastal city in the archipelago of southeast Alaska. When she was 10, the family moved more than 100 miles further southeast to Klawock, a Native village on Prince of Wales Island. There she met her future husband, the son of a fisherman from the Balkans, and a Tlingit woman. Though they had attended separate boarding schools, they both graduated from the public high school in Ketchikan, about 70 miles east of Klawock. The school had been integrated after a Tlingit leader successfully sued the school board.

They married in 1931 and returned to Klawock, where Roy Peratrovich worked as a policeman, a chief clerk and a postmaster. He then served as the village mayor for four terms. He was also a member and grand president of the Alaska Native Brotherhood.

Elizabeth raised their children, Roy Jr., Frank Allen and Loretta Marie. She loved to dance and enjoyed watching wrestling on television; she knew all of Gorgeous George’s moves and often yelled at the screen as she watched.

“Dad just looked at me and said, ‘That’s your mother,’ ” Roy Jr. said in an interview. “We laughed.”

In 1941, the Peratrovich’s moved hundreds of miles north to bustling Juneau, the capital of what was by then the Alaska Territory, to play a larger role in regional politics. By the time Elizabeth was elected grand president of the Alaska Native Sisterhood, a counterpart to the Brotherhood, in 1944, Roy was leading the Brotherhood.

Together they would lay a civil rights framework for future generations, said Paulette Moreno, the Sisterhood’s current grand president.

She likened their efforts to “house posts,” the often beautifully carved structures upon which a traditional Tlingit house stands. Yet, she said, “The shelter is not solid or complete because we witness discrimination and harassment in our communities today. But Elizabeth and Roy have given us role models.”

In 1954, Roy Peratrovich accepted a position with the federal Bureau of Indian Affairs and moved the family to Oklahoma. But when Elizabeth learned in 1956 that she had breast cancer, they returned to Juneau. Once her illness worsened, she entered a Christian Science care center in Seattle, where Roy Jr. was attending college.

She died on Dec. 1, 1958, at 47. She was buried in the shade of a Sitka spruce in Juneau's Evergreen Cemetery, beside a plot reserved for her husband, who died in 1989. Every year, a groundskeeper opens the bollards that block street access to the grave for one day, on Feb. 16 — Elizabeth Peratrovich Day.

Alaska Native leader Peratrovich commemorated on \$1 coin

By **Alex Demarban** AP Member
Sat., Oct. 12, 2019 timer 3 min. read

ANCHORAGE, Alaska - A young Alaska Native woman left an impression on Alaska's territorial Senate in 1945, delivering a speech that led to the passage of the nation's first anti-discrimination law.

Now, the late Elizabeth Peratrovich is leaving her impression on a \$1 coin.

The U.S. Mint unveiled the design of the coin Oct. 5 at the Alaska Native Brotherhood and Alaska Native Sisterhood convention in Anchorage. The 2020 Native American coin will go on sale early next year.

The coin will feature a portrait of the late civil rights leader — composed and graceful, her hair in tight rolls — above words that highlight her legacy: “Anti-discrimination Law of 1945.” An image of a raven, depicting her Tlingit lineage, soars near her.

“The coin will be a lasting tribute to Elizabeth Peratrovich and her relentless efforts to tear down the wall of discrimination against Alaska Natives,” said Patrick Hernandez, acting deputy director of the U.S. Mint. “Perhaps Elizabeth was like the raven, crying out until the darkness of discrimination was dispelled.”

The coin will teach the world about Peratrovich's brave acts and “what Alaska was like” and wants to be in the future, said Gov. Mike Dunleavy, speaking after the coin's unveiling.

“This is history in the making,” said Dunleavy, who on Saturday also signed a bill that establishes November as Alaska Native Heritage Month. “There will be people not just in Alaska, not just in this country, but in this world that will understand what this courageous woman did for all of humanity.”

Peratrovich and her husband, Roy Peratrovich, championed the Alaska Anti-Discrimination Act depicted on the coin.

During the World War II years in Juneau, they were appalled by the “White Trade Only” signs they saw outside public establishments, said Jackie Pata, a Tlingit and former executive director of National Congress of American Indians.

Leaders of the Native Brotherhood and Sisterhood, the Peratrovich couple travelled to Alaska communities, building support against discrimination, Pata said. They sought help from territorial Gov. Ernest Gruening, who signed the bill into law on Feb. 16, now Elizabeth Peratrovich day.

At the age of 33, Peratrovich uttered her memorable testimony after a territorial senator suggested that people “barely out of savagery” shouldn’t associate with “whites with 5,000 years of recorded civilization.”

“I would not have expected that I, who am barely out of savagery, would have to remind the gentlemen with 5,000 years of recorded civilization behind them of our Bill of Rights,” she answered.

Elizabeth’s passionate testimony changed the vote, Pata said Saturday. The bill guaranteed equal access in restaurants, hotels and other places nearly 20 years before Congress approved the Civil Rights Act of 1964.

“That small woman who stood there in that Legislature, had more power than those she stood amongst,” Pata said.

Later, Elizabeth fought for health care and educational rights, and for Alaska Natives to become part of the National Congress of American Indians, Pata said.

The Native American coin program, the result of an act passed by Congress in 1997, honours a Native American person or tribe each year. One side always features Sacagawea, the Lemhi Shoshone woman who assisted the Lewis and Clark expedition.

The Mint worked with Alaska Natives to help design the Elizabeth Peratrovich coin, officials with the agency said.

It can be spent or collected and will be produced at the U.S. Mints in Denver and Philadelphia, said Michael White, a spokesman with the U.S. Mint.

A roll of 25 will cost \$32.95, a bag of 100 will cost \$111.95 and boxes of 250 will cost \$275.95, White said.

Peratrovich died in 1958, at age 47.

“Even at this moment, she is still speaking,” said Paulette Moreno, grand president of the Alaska Native Sisterhood.

Diane Benson takes her final bow as Tlingit civil rights heroine Elizabeth Peratrovich

SUNDAY, MARCH 29, 2009 AT 10:51PM



There was a reason that I drove to Anchorage yesterday and got myself caught in falling ash – to see Diane Benson act in her final performance of the one woman play, "When My Spirit Raised It's Hands." Here, at the end of the play, she takes her final bow as Tlingit civil rights heroine Elizabeth Peratrovich.

Diane first put the play together over a decade ago to create a simple but effective device to teach Alaska schoolchildren something about how Alaska's Natives had to fight racism and prejudice to secure their rightful place in their own homeland.

Afterward, she explained that she feels it is time for a younger Native actress to step up and take the play over. "I don't want to be the grandmother forever playing a woman in her thirties," Diane explained.



In 1941, Elizabeth Peratrovich moved from the tiny Tlingit village of Klawock to Juneau with her husband Roy. There, she was surprised and deeply hurt to find signs, such as this one depicted outside "Mel's Diner," that banned Natives from certain establishments. These are the actual words that Elizabeth found herself confronted with – and such signs were common in Alaska cities, from Juneau to Fairbanks to Nome.



Elizabeth was the Grand President of the Alaska Native Sisterhood and Roy the Grand President of the Alaska Native Brotherhood. They teamed up to lead the fight for civil rights for Alaska Natives in Juneau, the territorial capital. The US entered World War II and a higher per-capita percentage of Alaska Natives and American Indians entered the military to fight the Axis than did any other racial group.

To make a statement, Elizabeth the "No Native or Dogs" moved the sign from in front of the diner to the recruitment office.



Elizabeth and Roy allied themselves with Governor Ernest Gruening, who expressed revulsion when they showed him what kind of discrimination Alaska Natives had to face. Along with allies in the Territorial Legislature, they helped draft an anti-discrimination bill. The effort took years, but finally Alaska's Anti-Discrimination Act came before the legislature in February, 1945.

The Act passed in the House, but ran into stiff opposition in the Senate.

"Who are these people, barely out of savagery, who want to associate with us whites, with 5,000 years of recorded civilization?" mocked Juneau Senator Allen Shattuck.

Another Senator proclaimed that he should not be forced to sit in a theatre alongside an Eskimo, because the Eskimo smelled.

It was after that, in the moment depicted above, that the spirit of Elizabeth Peratrovich raised its hand. Her right to speak was honored. She stepped before the Senate.



Standing between the American and Alaska flags and the traditional clan blanket that Identified Elizabeth as a Lukaax.adi clan of the Raven moiety, Diane recites the speech that the ANS Grand Camp president delivered that day.

"I would not have expected that I, who am barely out of savagery, would have to remind gentleman with 5,000 years of recorded civilization behind them of our Bill of Rights. When my husband and I came to Juneau and sought a home in a nice neighborhood where our children could play happily with our neighbors' children, we found such a house and arranged to lease it. When the owners learned that we were Indians, they said 'no.' Would we be compelled to live in the slums?...

"There are three kinds of persons who practice discrimination. First, the politician who wants to maintain an inferior minority group so that he can always promise them something. Second, the Mr. and Mrs. Jones

who aren't quite sure of their social position and who are nice to you on one occasion, and can't see you on others depending on who they are with. Third, the great superman who believes in the superiority of the white race..."

Shattuck challenged her. He asked if the act of passing the bill would actually end discrimination.

"Do your laws against larceny and even murder prevent those crimes? No law will eliminate crimes but at least you as legislators can assert to the world that you recognize the evil of the present situation and speak your intent to help us overcome discrimination."

Peratrovich finished to silence – and then loud applause. The Act passed, 11– 5: 19 years before the US Civil Rights Act was enacted in 1964.



After the play, Diane sat down to take questions, but was interrupted by Tony Vita, who presented her with a plaque from Roy Peratrovich, Jr. Her emotion showed.

Unfortunately, Elizabeth Peratrovich died before Alaska became a state in 1959. Diane came along too late to meet her, but as a youth she did get to know Roy. Diane had led a tough life, had been in many foster homes and had experienced abuse, both physical and sexual.

Roy firmly told her not to drop out, but to finish school and make something of her life. She agreed that she would.

Just as Elizabeth predicted, there were those who still discriminated against Natives, despite the act. As a girl, Diane once went into a restaurant in Ketchikan where a waiter refused to serve her.

Her father complained. The waiter was fired. That might not have happened, had no such act been in place. After the play, Diane stressed that racism is still strong in Alaska, and urged all present to continue to fight against it.

Diane is the mother of Latseen Benson, an Army veteran who lost his legs fighting in Iraq. As a past candidate for Congress and before that, for Governor, Benson has strongly stood for the rights of veterans.

In this, she also echoes Elizabeth Peratrovich, who, as ANS President, organized fundraisers and drives to help World War II soldiers of all races, including prisoners of war.

When her son went to war, Diane was helped through the turmoil of all that happened by her cat, Romeo. The story is right here, on the [No Cats Allowed Kracker Cat Blog](#).

National Native American Hall of Fame
2018 Inductee

LORI PIESTEWA
HOPI



**MILITARY
AMERICAN HERO**

1 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Lori Piestewa was an American hero for her ultimate sacrifice in Iraq in 2003
- Lori Piestewa served in the military because she believed in serving her country and her family had a long history of military service
- Lori enlisted in the army during war time, showing her commitment and courage

- Lori left behind two young children and an amazing legacy of love, pride and recognition

ESSENTIAL QUESTIONS

Why is Lori Piestewa considered to be an American hero?

How did Lori become a soldier in the US military?

What type of military role models did Lori have in her own family?

How can we best honor Lori Piestewa in our own lives?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who was Lori Piestewa?

Why is she noteworthy enough to be in the National Native American Hall of Fame?

How did Lori Piestewa's sacrifice make a difference to her community and to the nation?

MATERIALS

Computer and internet access is required to view the following videos and printed copies of the biographies are available at the end of this lesson.

6-minute video tribute to the heroic life and career of Lori Piestewa.

<https://www.dailymotion.com/video/x2yy79u>

2-minute video about the legacy of Lori Piestewa

https://www.youtube.com/watch?time_continue=35&v=yYE92uMz8pY&feature=emb_logo

35-minute video of traditional Hopi ceremony performed to honor Lori Piestewa

https://www.youtube.com/watch?time_continue=575&v=rn6o27BezJM&feature=emb_logo

3-minute video of Native American code talkers

https://www.youtube.com/watch?v=yFLu73qKA8k&feature=emb_logo

LEARNING MODALITIES

Audio/Visual: Students will watch videos of tributes to Lori Piestewa and begin to understand the positive impact that she made within her community, state and nation.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Vine makes during his interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will begin the lesson by creating a “K/W/H/L” Chart, which stands roughly for “What they Know/What they Want to Know/How to Research this topic/What they Learned” chart on the white board for the students contribute their voices in a classroom exercise.
- 2) The instructor will ask the class to read the short biography of Lori Piestewa and follow that up with a 5-minute discussion in setting up the K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually. Some of the words may be unfamiliar to students and searching for definitions may be a necessary part of this process.
- 4) After the reading, students will then watch the video dedications to Lori to see the outpouring of love and support for her family.

- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. How did Lori Piestewa become an American hero?
 - b. What made Lori Piestewa's death so tragic?
 - c. How did Lori Piestewa's family set an example of patriotism for the United States?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart.
- 7) The instructor will open up the discussion to include any final thoughts, questions or insights about Lori Piestewa, her legacy, and the legacy of Native Americans serving in the U.S. military.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Lori Piestewa and on the role that Native Americans have played in the U.S. military can write an essay in class and focus on the following questions: What role have Native Americans served in the U.S. military? Why would Native people serve in an army that had forcibly removed their ancestors from their homelands and left their culture devastated?
- 2) Excerpts from the film Code Talkers, or portions of writings about the Native Code Talkers can be utilized for this extension exercise.

https://www.youtube.com/watch?v=yFLu73qKA8k&feature=emb_logo

CRITICAL FRAMING

Instructors can provide context to Lori Piestewa's life experience and historic background by describing the enormous contribution that Native Americans have made to the United States military. Going as far back as the Revolutionary War, Native Americans have always served for the United States military in some capacity, despite

the conflicts over their own tribal brethren. Navajo Code Talkers were made famous after World War 2, but there were many other Native American code talkers who provided critical services to the U.S. Army, Navy, Air Force, and Marines.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Lori Piestewa's tragic yet heroic life story is universally compelling to all age levels and learning abilities. Utilizing both the written descriptions and the videos of her amazing ceremonial honoring will allow for a multi-sensory approach for students to assimilate the information.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

https://newsmaven.io/indiancountrytoday/archive/remembering-lori-ann-piestewa-hopi-woman-warrior-NgdChhPV1UG1_spYcHFhag

Indian Country Today Article by Patti Jo King Apr 13, 2011

It was a crisp, March Arizona morning when Percy Piestewa heard from her daughter Lori Piestewa for the very last time.

"We're going in," Lori wrote in an e-mail, "Take care of the babies, and I'll see you when I get back."

Lori, a member of the 507th Army Maintenance Company, was traveling with her crew in a convoy in the early days of the Iraq War when the caravan ran headlong into an ambush near Nasiriyah on March 23, 2003.

Lori, driving one of the group's Humvees, was initially able to avoid incoming fire, but in the end her vehicle was disabled by a rocket-propelled grenade. The blast slammed the Humvee into a tractor-trailer, killing three passengers and leaving Lori with severe head wounds. Taken prisoner with others of her company, she died at an Iraqi civilian hospital.

The first woman killed in the Iraq War, and the first American Indian woman to die in combat in the U.S. armed forces, Lori was 23 years old, and a Hopi warrior.

The youngest of four children, Lori Ann Piestewa was born in 1980 in Tuba City, Arizona, a border town between the Hopi and Navajo reservations. Her Hopi name, Köcha-Hon-Mana, means “White Bear Girl. Her parents, Terry Piestewa and Priscilla (Percy) Baca-Piestewa, raised their children in a modest, but loving home with respect for family and cultural values. An energetic student and tough competitor, Lori pitched and played second base on the Tuba City High School softball team. She was also active in ROTC.

In 1997, she married her high school sweetheart, Bill Whiterock, a Navajo, and moved with him to Fort Bragg, North Carolina where Bill served in the U.S. Army. The marriage produced two children, Brandon Terry, born in 1998, and Carla Lynn in 1999. Unfortunately the marriage did not last, so Lori set her sights on a military career.

After her death, Lori was returned home and now rests on the Hopi reservation near Tuba City. Her two young children, Brandon and Carla, were entrusted to the care of her parents.

In retrospect, Lori’s brief life was not much different than that of most native kids growing up in reservation communities. As is the case in many Indian homes, both her grandfather who served in World War II, and her father, who served in Vietnam, embraced the warrior tradition, a pride they instilled in their children. After her death, PFC Lori Piestewa, was awarded the Purple Heart, the Prisoner of War Medal, and posthumously promoted from the rank of Private First Class to the rank of Specialist.

Although almost everyone in a tribal community knows everyone else, the chances of notoriety outside the reservation are slim. Lori Piestewa, however, was an exception. Her heart, spirit, and undaunted courage made her an icon for Indians and non-Indians alike.

Her tragic passing became a catalyst for beneficial awards and community projects. Within weeks after her death, a grassroots movement among Indians from tribal nations across North America created a clamor to change the name of Arizona’s “Squaw Peak” to “Piestewa Peak.” The tremendous outpouring of native support for the name change prompted then-governor Janet Napolitano to push the Arizona State Board on Geographic and Historic Names to abandon the usual five-year waiting period and make the change immediately. It was a controversial move, but the U.S. Board on Geographic Names finally sanctioned the change April 10, 2008. Most Native Americans saw it as a huge victory.

Piestewa has been memorialized at the Mount Soledad Veteran’s Memorial in California; at White Sands Missile Range in New Mexico where a tree was planted in her honor; and at Fort Bliss, Texas. She was also featured in an exhibit at the Women in Military Service for America Memorial, at Arlington National Cemetery. In 2003, the National Indian Gaming Association received over \$85,000 in pledges for the Lori Piestewa Memorial Fund, a fund to benefit her children.

Finally, in 2003, Grand Canyon State Games announced its inaugural Lori Piestewa National Native American Games, stating, “Lori’s passion for sports will be emblematic of the energy, enthusiasm, and commitment the participants will put forth in this competition.” According to the Arizona Sports Council, the Games are affiliated with 47 other state games throughout the United States, and are sanctioned by the U.S. Olympic Committee through the National Congress of State Games. In 2010, over 30,000 Arizonans participated, making it the largest Native American athletic gathering in the nation.

This past March 23, friends and fellow veterans gathered at Piestewa Peak to honor Lori’s memory and the sacrifices of all fallen soldiers at an 8th Annual Sunrise Ceremony. In an interview posted on the Jessica Lynch Forum, Lori’s brother Wayland expressed awe over his sister’s notoriety. “My parents have been visiting tribes all over the nation since Lori’s death and Piestewa Peak is a symbol of honor and pride among all Indian peoples.”

In 2007, Lori’s father, told the Arizona Republic, “The Hopi believe that once you go on your journey, you don’t look back.” Still, there can be no denying that Lori Piestewa left an indelible mark on the world she left behind.

Native American Code Talkers

A **code talker** was a person employed by the military during wartime to utilize a little-known language as a means of secret communication. The term is now usually associated with United States service members during the world wars who used their knowledge of Native American languages as a basis to transmit coded messages. In particular, there were approximately 400 to 500 Native Americans in the United States Marine Corps whose primary job was to transmit secret tactical messages. Code talkers transmitted messages over military telephone or radio communications nets using formally or informally developed codes built upon their native languages. The code talkers improved the speed of encryption and decryption of communications in front line operations during World War II.

There were two code types used during World War II. Type one codes were formally developed based on the languages of the Comanche, Hopi, Meskwaki, and Navajo peoples. They used words from their languages for each letter of the English alphabet. Messages could be encoded and decoded by using a simple substitution cipher where the ciphertext was the native language word. Type two code was informal and directly translated from English into the native language. If there was no word in the native language to describe a military word, code talkers used descriptive words. For example, the Navajo did not have a word for *submarine* so they translated it to *iron fish*.

The name *code talkers* is strongly associated with bilingual Navajo speakers specially recruited during World War II by the US Marine Corps to serve in their standard communications units of the Pacific theater. Code talking, however, was pioneered by the Cherokee and Choctaw peoples during World War I.

Other Native American code talkers were deployed by the United States Army during World War II, including Lakota, Meskwaki, Mohawk, Comanche, Tlingit, Hopi, Cree and Crow soldiers; they served in the Pacific, North African, and European theaters.

National Native American Hall of Fame
2019 Inductee

PASCAL POOLAW
KIOWA



**MILITARY
MOST DECORATED
NATIVE AMERICAN SOLDIER**

1 - 2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- Pascal Poolaw was a legendary soldier who served the US military in three different war zones: World War II, Korea, and Vietnam
- Pascal Poolaw is the most decorated Native American soldier in history, with 3 Purple Hearts and 42 combined medals
- Pascal Poolaw served in the Vietnam Conflict after his oldest son served and lost his leg

ESSENTIAL QUESTIONS

In what wars did Pascal Poolaw serve his country?

Why did Pascal Poolaw serve in three consecutive wars?

How did Pascal Poolaw become legendary for his military service?

How does Pascal Poolaw's legacy continue to inspire every successive generation of American soldiers?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who is Pascal Poolaw?

What accomplishments did Pascal Poolaw achieve to deserve induction into the National Native American Hall of Fame?

Of which Native American Nation was Pascal Poolaw a member?

MATERIALS

Computer and internet access for the following videos is required. Additional written materials for printing is at the end of this lesson.

2-minute video describing the military career of Pascal Poolaw

https://www.youtube.com/watch?time_continue=2&v=fSNtPkCkAM4&feature=emb_logo

15-minute Hall of Fame “Inspirational Leadership” interview with brother, Ralph Poolaw <https://vimeo.com/465248350> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Students will watch recorded interviews with Pascal Poolaw’s son Ralph, and also a short video that recounts Pascal’s incredible military career.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, statements that Ralph makes during his interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor divides the class into groups of four and asks each person and each group to begin making a “K/W/H/L” Chart, which stands roughly for “What they Know/What they Want to Know/How to Research this topic/What they Learned”
- 2) The teacher can introduce Pascal Poolaw by playing the short video, which is linked here:
https://www.youtube.com/watch?time_continue=2&v=fSNtPkCkAM4&feature=emb_logo
- 3) After showing the short video, the instructor will ask the class to peruse the military record that is included in the addendum. Using the information in the bio, the students will begin completing their K/W/H/L learning graphic organizer charts.
- 4) After about 15 minutes of discussion and chart work, the teacher will show the class the 15-minute interview of Ralph Poolaw.
- 5) Following the video interview, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with

one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- d. How did Pascal Poolaw become a legendary soldier?
 - e. Why did Pascal Poolaw choose to serve in 3 wars?
 - f. What type of legacy did Pascal Poolaw leave behind?
 - g. Is Pascal Poolaw unique as an American Indian soldier? Why and why not?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into a class K/W/H/L chart organized by the instructor on a smartboard or projector.
- 7) The instructor will open the discussion to include any final thoughts, questions or insights about Pascal Poolaw and his career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

Students who wish to continue their research on Pascal Poolaw and Native American military service can read the book *FROM WARRIORS TO SOLDIERS: The History of Native American Service in the United States Military*, by Gary Robinson. This book chronicles the remarkable achievements and service of Native Americans throughout the 19th, 20th, and 21st centuries. Students can write an essay that addresses the following questions:

Why have so many Native Americans chosen to serve in the United States military?

What distinguishes Native American soldiers, and in particular Pascal Poolaw?

What other famous contributions have Native American soldiers made during wartime?

CRITICAL FRAMING

Pascal Poolaw's astonishing military career occurred during a time when Native American Nations were being terminated by the United States government. Yet despite all of the challenges to their survival as nations, American Indians enlisted in the military at record rates. Code Talkers were invaluable to American forces in the Pacific and European theatres of World War II, among others. The questions abound, but one of the most interesting is, why would Native Americans be so dedicated to a nation that sought to eliminate them?

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

United States Military Hall of Fame



First Name: Pascal

Middle Name: Cleatus

Last Name: Poolaw

Birthplace: Apache, OK, USA

Date of Birth: 29 January 1922

Gender: Male

Date of Death: 07 November 1967

Branch: U.S. Army

Rank: Staff Sergeant

Years Served: 1942 - 1967

Home of Record: Apache, OK

Pascal Cleatus Poolaw, Sr.

Engagements:

- World War II (1941 - 1945)
- Korean War (1950 - 1953)
- Vietnam War (1960 - 1973)

Biography:

Pascal Cleatus Poolaw, Sr.

Staff Sergeant, U.S. Army

Pascal Cleatus Poolaw, a full-blood Kiowa Indian from Anadarko, OK, joined the U.S. Army on 27 August 1942 during World War II.

World War II

On 8 September 1944, then-Staff Sergeant Pascal Cleatus Poolaw was serving with Company M (Heavy Weapons), 3rd Battalion, 8th Infantry Regiment, 4th Infantry Division, U.S. Army in the European Theater of Operations.

On that day, SSG Poolaw's unit was in action against German forces near Recogne, Belgium, during the Siegfried Line Campaign. While attacking in support of a rifle company, SSG Poolaw displaced his machine gun squad forward, across an open field, under heavy mortar and small arms fire. The squad was positioned in such a manner as to minimize the casualties in his squad. After reaching the new position, SSG Poolaw saw the enemy advancing in a strong counterattack. Standing in the face of withering machine gun fire, unflinchingly, for 5 minutes, SSG Poolaw hurled hand grenades until the German force had sustained numerous casualties and dispersed. Due to SSG Poolaw's actions, the lives of many of his men were saved and M Company was able to continue the attack and capture strongly defended German positions. SSG Poolaw's courageous actions that day earned him the U.S. Army's third highest award for valor, the Silver Star Medal.

Korean War

On 19 September 1950, then-Sergeant First Class Poolaw was serving with Company C, 1st Battalion, 27th Infantry Regiment, 25th Infantry Division, U.S. Army, in Korea.

On that day, SFC Poolaw's Company C was in action against enemy forces when the company attack on an enemy position was halted by stiff resistance. SFC Poolaw volunteered to lead his squad in an assault and then courageously led his men in a charge up the slope to penetrate the enemy perimeter and engage the numerically-superior enemy in fierce hand-to-hand combat. SFC Poolaw's bold action inspired his men to hold their position until the rest of C Company could seize the objective. SFC Poolaw's outstanding leadership and courageous actions that day earned him a Bronze Oak Leaf Cluster in lieu of a Second Award of the Silver Star Medal.

On 4 April 1951, near Chongong-ni, Korea, while Company C was attacking strong hostile positions, one squad of then-Master Sergeant Poolaw's platoon was immobilized by a devastating barrage of automatic weapons and mortars. Exposing himself to the deadly fire, MSG Poolaw slowly advanced across open terrain, firing his rifle as he progressed. By deliberately diverting the attention of the enemy upon himself, MSG Poolaw enabled his men to maneuver to more advantageous positions. MSG Poolaw's valorous actions were instrumental in the fulfillment of the unit mission and earned him a Second Bronze Oak Leaf Cluster in lieu of a Third Award of the Silver Star Medal.

Poolaw's military career with its 4 years of combined combat experience in World War II (1943-45) and Korea (1950-52) was impressive. Although he received a battlefield commission to Second Lieutenant

during the Korean War and later promoted to First Lieutenant, he later relinquished it. He retired from the Army in 1962.

Vietnam War

Poolaw's son, Pascal Jr., had joined the Army and was serving in the Vietnam War. In February 1967, he was wounded in both legs by a landmine and had to have his right leg amputated below the knee. Poolaw's youngest son, Lindy, was also drafted and had received orders to deploy to Vietnam shortly. Upon learning about the orders for deployment, Poolaw came out of retirement and volunteered for the combat zone with the hope of serving there in place of his son; sparing him the horrors of war. *[Poolaw even gave up his rank as a First Lieutenant, a promotion he earned during the Korean War, so that he could serve in the field in combat.]* Regulations prohibit 2 members of the same family from serving in combat at the same time without their consent. When Poolaw finally reached the port of departure on the West Coast, he discovered Lindy had left for Vietnam the day before. Having the father and son of the family serving in combat at the same time was nothing new to Poolaw. He had served in World War II with his dad, Ralph Poolaw Sr., and his two brothers. He decided to follow his son to Vietnam and was deployed on 31 May 1967, as the First Sergeant of Company C, 26th Infantry Regiment, 1st Infantry Division.

On 7 November 1967, First Sergeant Poolaw was serving with Company C, 26th Infantry Regiment, 1st Infantry Division in Vietnam. On this date, during Operation Shenandoah II, 1SG Poolaw was accompanying his unit on a 2-company search and destroy mission near Loc Ninh. As the patrol was moving through a rubber plantation, they were subjected to sniper fire. Within minutes, the area was raked with intensive Claymore mine, rocket, small arms, and automatic weapons fire from a numerically-superior Viet Cong force. 1SG Poolaw ran to the lead squad, which was receiving the brunt of the enemy fire. Ignoring his personal safety, 1SG Poolaw exposed himself while deploying the men and establishing an effective base of fire. Although wounded, 1SG Poolaw continued to move about the area encouraging his men and pulling casualties to cover. 1SG Poolaw was assisting a wounded man to safety when he was mortally wounded by Viet Cong fire. His dynamic leadership and exemplary courage contributed significantly to the successful deployment of the lead squad and undoubtedly saved the lives of many of his fellow soldiers. 1SG Poolaw's selfless actions earned him a Third Bronze Oak Leaf Cluster in lieu of a Fourth Award of the Silver Star Medal.

To this day, First Lieutenant Pascal Cleatus Poolaw, Sr. is considered the most decorated Indian soldier in U.S. military history. *In a letter he wrote just before his death, Poolaw said he rated his job as being more important than his life.*

Medals, Awards and Badges

Silver Star Medal with 3 Bronze Oak Leaf Clusters

Bronze Star Medal with Valor Device and 4 Bronze Oak Leaf Clusters

Purple Heart with 2 Bronze Oak Leaf Clusters

Air Medal

Army Commendation Medal with Valor Device and 2 Bronze Oak Leaf Clusters

Army Good Conduct Medal with 3 Silver Knots

American Campaign Medal

European-African-Middle Eastern Campaign Medal with Arrowhead Pin and Silver Star

World War II Victory Medal

Army of Occupation Medal (Germany)

National Defense Service Medal with Bronze Star

Korean Service Medal with Silver and 3 Bronze Stars

Armed Forces Expeditionary Medal

Vietnam Service Medal with 2 Bronze Stars

Korea Defense Service Medal

United Nations Service Medal

Vietnam Service Medal

Republic of Korea War Service Medal

Presidential Unit Citation

Army Meritorious Service Medal

Republic of Korea Presidential Unit Citation Medal

Republic of Vietnam Presidential Unit Citation

Vietnam Gallantry Cross Unit Citation Medal

Combat Infantryman Badge with 2 Silver Stars (3rd Award)

Silver Star Medal Citation (1st of 4 Awards)

The President of the United States of America, authorized by Act of Congress July 9, 1918, takes pleasure in presenting the Silver Star to Staff Sergeant Pascal Cleatus Poolaw (ASN: 18131087), United States Army, for gallantry in action against the enemy while serving with Company M, 8th Infantry Regiment, 4th Infantry Division, near Recogne, Belgium, on 8 September 1944. While attacking in support of a rifle company, Sergeant Poolaw displaced his machine gun squad forward across an open field under heavy mortar and small arms fire in such a manner as to effect a minimum number of casualties among his squad. After reaching his new position, Sergeant Poolaw saw the enemy advance in a strong counterattack. Standing unflinchingly in the face of withering machine gun fire for five

minutes, he hurled hand grenades until the enemy force sustained numerous casualties and was dispersed. Due to Sergeant Poolaw's actions, many of his comrades' lives were saved and the company was able to continue the attack and capture strongly defended enemy positions. Sergeant Poolaw's display of courage, aggressive spirit and complete disregard for personal safety are in keeping with the highest traditions of the military service.

Headquarters, 4th Infantry Division, General Orders No. 6 (1946)

Silver Star Medal Citation (2nd of 4 Awards)

The President of the United States of America, authorized by Act of Congress, July 9, 1918, takes pleasure in presenting a Bronze Oak Leaf Cluster in lieu of a Second Award of the Silver Star to Sergeant First Class Pascal Cleatus Poolaw (ASN: 18131087), United States Army, for conspicuous gallantry and intrepidity in action while serving with Company C, 27th Infantry Regiment, 25th Infantry Division. On 19 September 1950 when the company attack on an enemy position was halted by stiff enemy resistance, Sergeant First Class Poolaw volunteered to lead his squad in an assault. Courageously leading his men in a charge up the slope to penetrate the enemy perimeter and engage the numerically superior enemy in fierce hand-to-hand combat, Sergeant First Class Poolaw inspired his men to hold their position until the remainder of the company was able to seize the objective. Sergeant First Class Poolaw's outstanding leadership reflects great credit upon himself and is in keeping with the highest traditions of the American Soldier.

Headquarters, 25th Infantry Division, General Orders No. 413 (November 25, 1950)

Silver Star Medal Citation (3rd of 4 Awards)

The President of the United States of America, authorized by Act of Congress, July 9, 1918, takes pleasure in presenting a Second Bronze Oak Leaf Cluster in lieu of a Third Award of the Silver Star to Master Sergeant Pascal Cleatus Poolaw (ASN: 18131087), United States Army, for conspicuous gallantry and intrepidity in action while serving with Company C, 27th Infantry Regiment, 25th Infantry Division. On 4 April 1951 near Chongong-ni, Korea, while attacking strong hostile positions, one squad of Master Sergeant Poolaw's platoon was immobilized by a devastating automatic weapons and mortar barrage. Exposing himself to the deadly fire, he slowly advanced across open terrain, firing his rifle as he progressed. By deliberately diverting the attention of the foe to himself, he enabled his men to maneuver to more advantageous positions. Master Sergeant Poolaw's valorous actions were instrumental in the fulfillment of the unit mission and are in keeping with the highest traditions of the American Soldier.

Headquarters, 25th Infantry Division, General Orders No. 306 (May 29, 1951)

Silver Star Medal Citation (4th of 4 Awards)

The President of the United States of America, authorized by Act of Congress, July 8, 1918 (amended by act of July 25, 1963), takes pride in presenting a Third Bronze Oak Leaf Cluster in lieu of a Fourth Award of the Silver Star (Posthumously) to First Sergeant Pascal Cleatus Poolaw (ASN: 18131087), United States Army, for gallantry in action against a hostile force in the Republic of Vietnam on 7 November 1967, while serving with Company C, 26th Infantry Regiment, 1st Infantry Division. On this date, during Operation SHENANDOAH II, First Sergeant Poolaw was accompanying his unit on a two-company search and destroy mission near Loc Ninh. As the patrol was moving through a rubber plantation, they were subjected to sniper fire. Within minutes, the area was raked with intensive claymore mine, rocket, small arms, and automatic weapons fire from a numerically superior Viet Cong force. First Sergeant Poolaw unhesitatingly ran to the lead squad which was receiving the brunt of the enemy fire. With complete disregard for his personal safety, he exposed himself to assist in deploying the men and establishing an effective base of fire. Although wounded, he continued to move about the area encouraging his men and pulling casualties to cover. He was assisting a wounded man to safety when he was mortally wounded by Viet Cong fire. His dynamic leadership and exemplary courage contributed significantly to the successful deployment of the lead squad and undoubtedly saved the lives of many of his fellow soldiers. First Sergeant Poolaw's unquestionable valor in close combat against numerically superior hostile forces is in keeping with the finest traditions of the military service and reflects great credit upon himself, the 1st Infantry Division, and the United States Army.

Headquarters, 1st Infantry Division, General Orders No. 8380 (November 20, 1967)

Honors

- A building at Fort Sill Army Base in Lawton, OK, where he was stationed prior to his deployment to Vietnam, is named '*Poolaw Hall*' in his honor and contains an exhibit dedicated to this full-blooded Kiowa soldier.
- Poolaw was also inducted into the Hall of Fame of Famous American Indians in Anadarko, OK.

Burial

First Lieutenant Pascal Cleatus Poolaw, Sr. is buried at the Fort Sill Post Cemetery in Fort Sill, Comanche County, OK, in Section III, Site 2302.

<https://www.findagrave.com/memorial/21687835/pascal-cleatus-poolaw>

1st Sgt. Pascal Cleatus Poolaw Sr Served in Three Wars



1st Sgt. Pascal Cleatus Poolaw Sr

The man you're looking at is 1st Sgt. Pascal Cleatus Poolaw Sr, a full-blood Kiowa from Anadarko, Oklahoma, who joined the U.S. Army in 1942.

His military career and combat experience is beyond remarkable, fighting in WW2 with the 8th infantry in the ETO (43-45), then in Korea (50-52) and Vietnam (67).

His actions earned him 42 awards to include 3 Purple Hearts (one for each conflict), 4 Silver Stars, 5 Bronze Stars, CIB with 2 Stars, and a Distinguished Service Cross; making him the most decorated Native American Indian in US history. He even received a battlefield commission but refused it. He then retired in 1962.

In 1967, his son Lindy, received orders for Vietnam. Having the father and son of the family serving in combat at the same time was nothing new to Poolaw. He had served in World War II with his dad, Ralph Poolaw Sr., and his two brothers. But upon learning about the letter, Poolaw came out of his retirement and volunteered for the combat zone with the hope of serving there in place of his son; sparing him the horrors of war. Regulations prohibit two members of the same family from serving in combat at the same time without their consent.

When Poolaw finally reached the port of departure on the West Coast, he discovered Lindy had left for Vietnam the day before. He decided to follow his son.

Only 4 months after arriving in country, on 7 November 1967, while serving with Co. C, 26th IR, 1st Inf Div.. First Sergeant Poolaw was accompanying his unit on a two-company search and destroy mission near Loc Ninh. As the patrol was moving through a rubber plantation, they were subjected to sniper fire. Within minutes, the area was raked with intensive claymore mine, rocket, small arms, and automatic weapons fire from a numerically superior Viet Cong force. First Sergeant Poolaw unhesitatingly ran to the lead squad which was receiving the brunt of the enemy fire. With complete disregard for his personal safety, he exposed himself to assist in deploying the men and establishing an effective base of fire. Although wounded, he continued to move about the area encouraging his men and pulling casualties to cover. He was dragging a wounded man to safety when he was mortally wounded.

In a letter he wrote just before his death, Poolaw said he rated his job as being more important than his life.

During his eulogy, wife Irene said: "He has followed the trail of the great chiefs. His people hold him in honor and highest esteem. He has given his life for the people and the country he loved so much.

National Native American Hall of Fame
2018 Inductee

MARIA TALLCHIEF
OSAGE



ARTS
FIRST AMERICAN PRIMA BALLERINA

2 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS

CCSS Literacy SL 10-1

Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others' ideas and expressing their own clearly and persuasively.

CCSS Literacy SL 10-1d

Respond thoughtfully to diverse perspectives, summarize points of agreement and disagreement, and, when warranted, qualify or justify their own views and understanding and make new connections in light of the evidence and reasoning presented.

CCSS.ELA-Literacy.RH.9-10.1

Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-Literacy.RH.9-10.2

Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-Literacy.RH.9-10.3

Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

GOALS FOR UNDERSTANDING

Students will understand

- During her dancing career, Maria Tallchief was the greatest ballerina in American history
- Because of her father's wealth and support, Maria Tallchief had opportunities that most Native American young people do not have
- Maria Tallchief was an enrolled member of the Osage Nation of Oklahoma

- Maria lived a long and active life and left behind a legacy of excellence at the highest level of artistic achievement

ESSENTIAL QUESTIONS

What career achievements made Maria Tallchief a legendary ballerina?

What opportunities did Maria have as a child that most Native American children did not?

What types of challenges and obstacles did Maria overcome on her path to becoming America's first Prima Ballerina?

How can we utilize Maria Tallchief's legacy to inform our own lives?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Small group discussion

Class discussion

Culminating Performance Assessment of Learning Outcomes

- Students will finish their own small group K/W/H/L charts
- Participate in a small group discussion
- Answer the essential questions when reporting out as a group to the class

ENTRY QUESTIONS

Who was Maria Tallchief?

Why is she noteworthy enough to be in the National Native American Hall of Fame?

What qualities, talents and advantages allowed Maria, during her time dancing, to become the greatest ballerina in American history?

MATERIALS

Computer and internet access are required to watch the videos below. Printed materials for students is available at the end of this lesson.

4-minute interview with Maria Tallchief, reflecting on her career experience as a Prima Ballerina.

https://www.youtube.com/watch?time_continue=1&v=1B1U325Nkf0&feature=emb_logo

2-minute video about Maria Tallchief's history and accomplishments

https://www.youtube.com/watch?time_continue=2&v=69tk1lKOevE&feature=emb_logo

3-minute video tribute to Maria's dancing performances

https://www.youtube.com/watch?time_continue=2&v=oUi8H69P2OQ&feature=emb_logo

42-minute Hall of Fame "Inspirational Leadership" interview with son, Russ Tallchief

<https://vimeo.com/465250963> The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Audio/Visual: Students will watch videos of Maria Tallchief to get a sense of who she was and what she achieved as a legendary Prima Ballerina. Maria will describe and demonstrate the remarkable skills and techniques that dancing at the highest level requires. These videos will enlighten students to historic nature of Maria's achievements, not just as a Native American, but as an American citizen in the 20th century.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Maria makes during her interview. These notes will be used to complete the K/W/H/L chart in the small groups.

OVERT INSTRUCTION

- 1) The instructor will begin the lesson by creating a “K/W/H/L” Chart, which stands roughly for “What they Know/What they Want to Know/How to Research this topic/What they Learned” chart on the white board for the students contribute their voices in a classroom exercise.
- 2) The instructor will ask the class to read the short biography of Maria Tallchief and follow that up with a 5-minute discussion in setting up the K/W/H/L chart. Using the information in the bio, the students will help the instructor begin completing the chart. Two biographies about Maria Tallchief are attached as an addendum to this lesson.
- 3) The teacher will divide the class into groups of 4, with each person reading the longer biography article individually. Some of the words may be unfamiliar to students and searching for definitions may be a necessary part of this process.
- 4) After the reading, students will then watch the videos of Maria to hear her words and see her historic performances.
- 5) Following the video, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. How was Maria Tallchief's early childhood different from most Native American children?
 - b. Maria Tallchief was America's first Prima Ballerina. What does it mean to be a Prima Ballerina?
 - c. In what ways did Maria either represent or not represent her Osage community? Why and why not?
- 6) Following the small group discussions, each group will report out on their answers, and the answers will be included into the K/W/H/L chart.
 - 7) The instructor will open up the discussion to include any final thoughts, questions or insights about Maria Tallchief and her legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Maria Tallchief can use class time to write an essay and focus on the following questions: How did Maria set a

higher standard for American ballerinas? How did Maria's Native American heritage help her in her career? What type of qualities did Maria possess in order to achieve such a high level of excellence as a ballerina?

- 2) Excerpts from the book, *Killers of the Flower Moon* can read to students or provided to those who wish to follow up on the background of Maria Tallchief.

<http://knopfdoubleday.com/guide/9780307742483/killers-of-the-flower-moon/>

CRITICAL FRAMING

Instructors can provide context to Maria Tallchief's story by describing the historical circumstances that Maria was born into. Her father's nation, the Osage, had been removed to Oklahoma along with many other tribal nations. Like most tribal communities during this era, they were poor and faced many cultural barriers, such as racism, to achieve economic success and social wellness. This was the legacy of American colonialism, where tribal nations were forcibly removed from their lands and displaced from their traditional homelands. The Osage people were one of the only groups to benefit economically from their move to Oklahoma, as oil was discovered on their land and they were able to benefit from this wealth. Maria Tallchief benefited greatly from this resource, as it allowed her family to move to Los Angeles and give Maria access to the best ballet schools.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Maria's story is universally compelling to all age levels and learning abilities. Utilizing both the written descriptions and the videos of her dancing allows for a multi-sensory approach for students to assimilate the information.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Elizabeth Marie "Betty" Tallchief Osage family name: *Ki He Kah Stah Tsa*; January 24, 1925 – April 11, 2013, was an American ballerina. She was considered America's first major prima ballerina, a breakthrough performer during a time when ballet was dominated by European performers and producers.

Almost from birth, Tallchief was involved in dance, starting formal lessons at age three. When she was eight, her family relocated from her birth home of Fairfax, Oklahoma, to Los Angeles, California, to advance the careers of her and her younger sister, Marjorie.

At age 17, she moved to New York City in search of a spot with a major ballet company, and, at the urging of her superiors, took the name Maria Tallchief. She spent the next five years with the Ballet Russe de Monte Carlo, where she met legendary choreographer George Balanchine. When Balanchine co-founded what would become the New York City Ballet in 1946, Tallchief became the company's first star.

The combination of Balanchine's difficult choreography and Tallchief's passionate dancing revolutionized the ballet. Her 1949 role in *The Firebird* catapulted Tallchief to the top of the ballet world, establishing her as a prima ballerina. Her role as the Sugarplum Fairy in *The Nutcracker* transformed the ballet from obscure to America's most popular.

She traveled the world, becoming the first American to perform in Moscow's Bolshoi Theater. She made regular appearances on American TV before she retired in 1966. After retiring from dance, Tallchief was active in promoting ballet in Chicago. She served as director of ballet for the Lyric Opera of Chicago for most of the 1970s, and debuted the Chicago City Ballet in 1981.

Tallchief was honored by the people of Oklahoma with multiple statues and an honorific day. She was inducted in the National Women's Hall of Fame and received a National Medal of Arts. In 1996, Tallchief received a Kennedy Center Honor for lifetime achievements. Her life has been the subject of multiple documentaries and biographies.