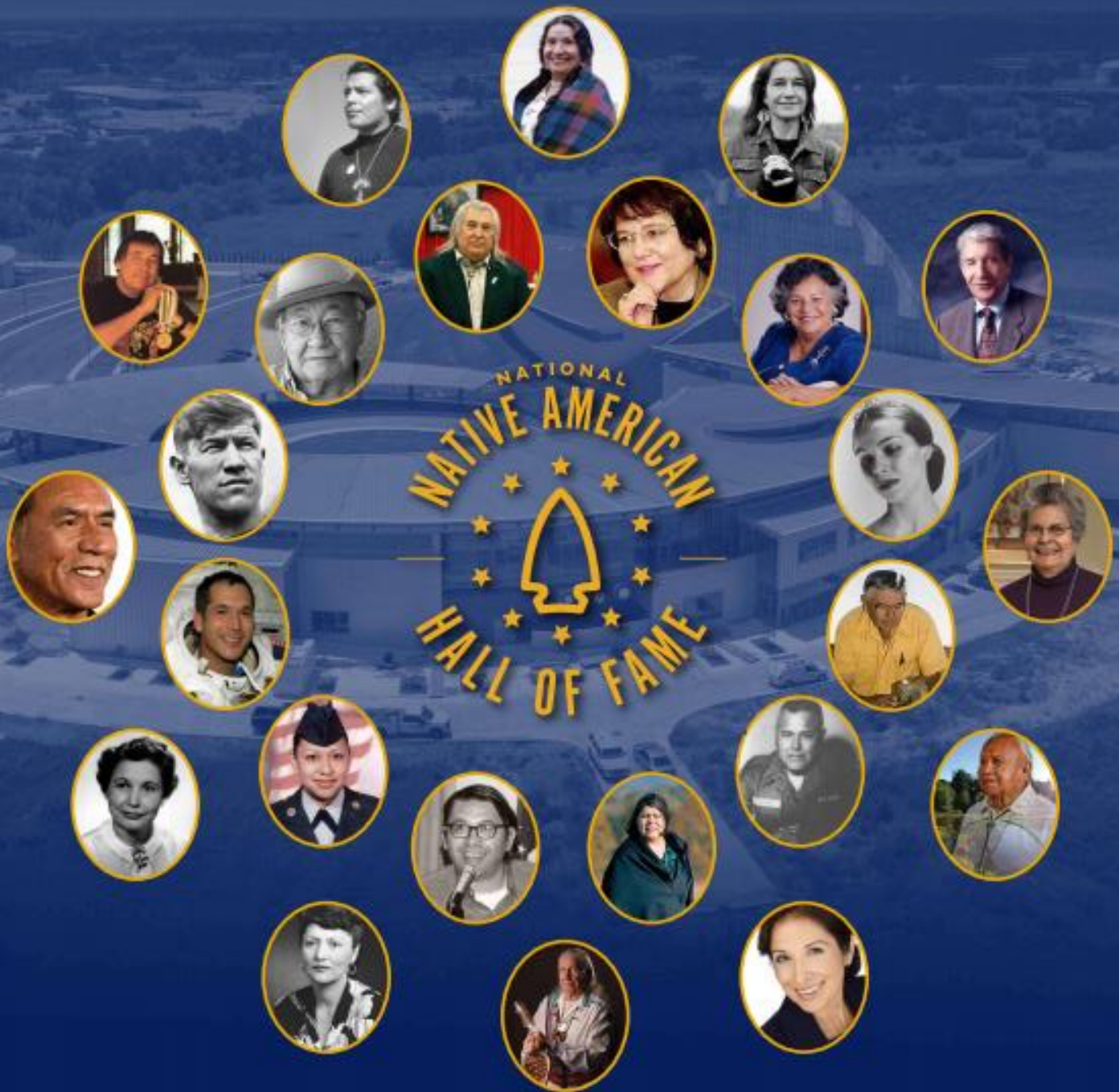


NATIONAL
**NATIVE AMERICAN
HALL OF FAME**



INSPIRATIONAL LEADERSHIP CURRICULUM
FOR GRADES 8 – 12

The National Native American Hall of Fame recognizes and honors the inspirational achievements of Native Americans in contemporary history

For Teachers

This Native American biography-based curriculum is designed for use by teachers of grade levels 8-12 throughout the nation, as it meets national content standards in the areas of literacy, social studies, health, science, and art. The 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 its inductees.

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
First Interstate Bank Foundation
NoVo Foundation
Dennis and Phyllis Washington Foundation
Foundation for Community Vitality
O.P. and W.E. Edwards Foundation
Tides Foundation
Humanities Montana
National Endowment for the Humanities

Chi Miigwech!

James Parker Shield



Watch our 11-minute introduction to the National Native American Hall of Fame “Inspirational Leadership Curriculum” featuring Shane Doyle and James Parker Shield at <https://vimeo.com/474797515>
The interview is also accessible by scanning the Quick Response (QR) code with a smartphone or QR Reader.

National Native American Hall of Fame

Inspirational Leadership Curriculum



nationalhalloffame.org

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Introduction

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 8 - 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 National 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 individuals

ESSENTIAL QUESTIONS

What is the purpose and significance of a National 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 National Native American Hall of Fame and be able to list some of their accomplishments.

Identify some of the characteristics of inductees into the 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 inspirational Native American individuals.

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 Board 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 regarding the first twelve historic inductees in 2018.)

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.

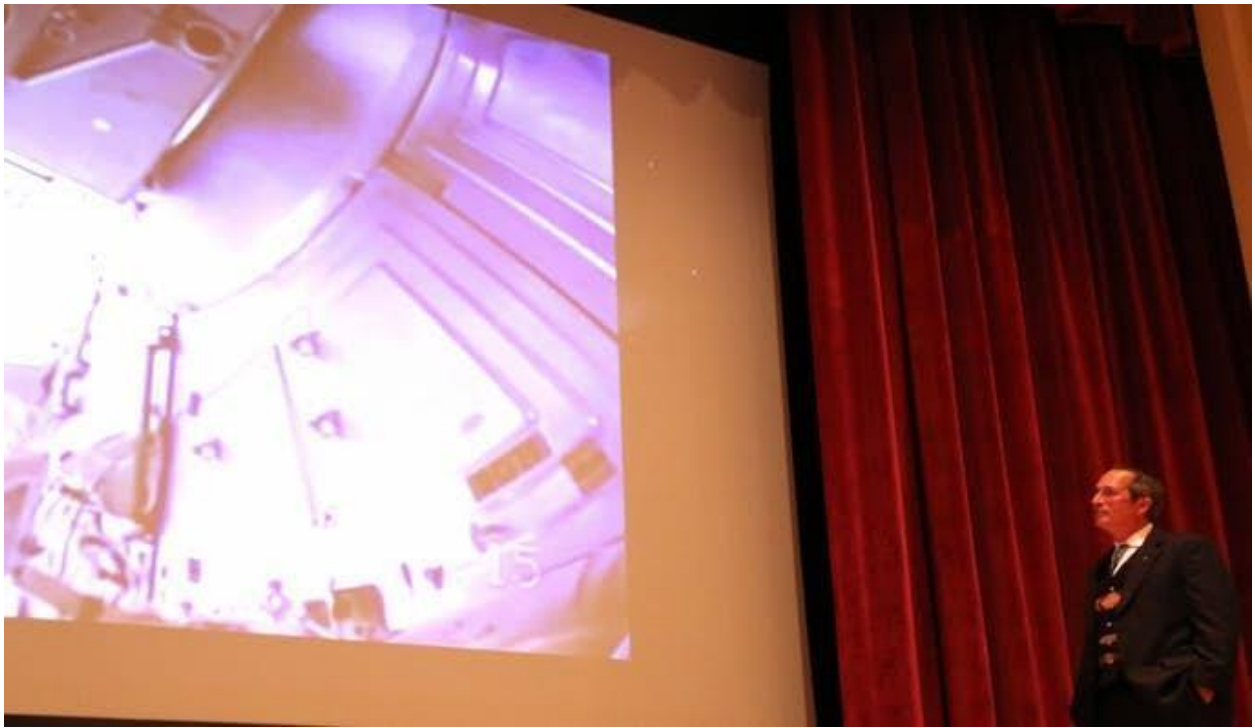
Not even a rainstorm during the day could stop the ceremony, as James Parker Shield, Little Shell Chippewa, the Hall of Fame’s CEO and founder said. “I wanted to ensure that the United States doesn’t forget the contributions of these Native Americans.” The evening’s ceremony was the culmination of that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

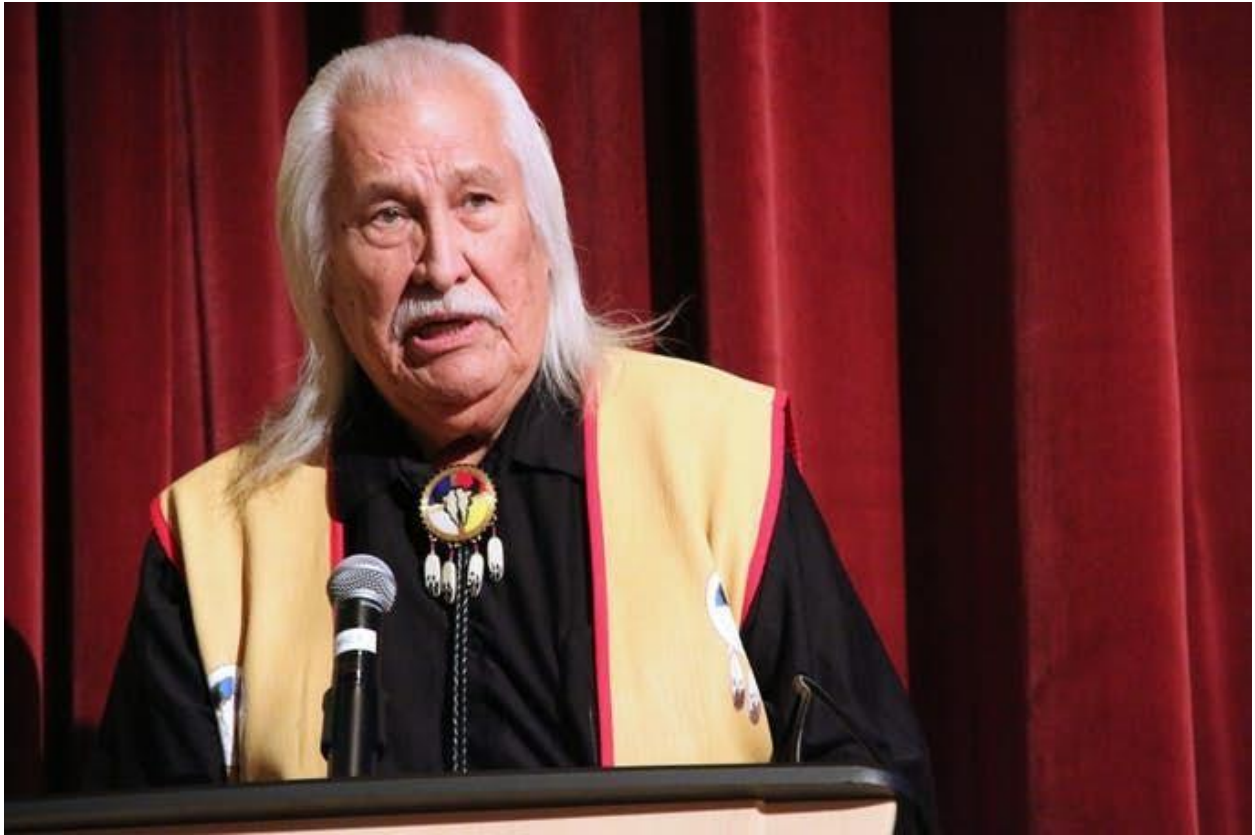
prowess and grace whether Thorpe was competing in football, track, baseball or other sports.

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 is 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" 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, feminism, the environment and world peace movement. She is the founder 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 Native American 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. Momaday was awarded the Pulitzer Prize for Fiction in 1969 for his novel, "House Made of Dawn."

Lori Piestewa, Hopi (1979-2003)

United States Army soldier Lori Piestewa was the first Native American woman in history to die in combat while serving in the U.S. military. She was also the first female soldier 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



2019 Inductees to the National Native American Hall of Fame are:

Lucy Covington, Colville Tribes (1910-1982)

Lucy Covington was a prominent tribal leader and political activist during the Termination Era in the 1950's when the Colville Tribes were threatened with a termination bill and a certain loss of tribal land. Lucy repeatedly travelled to Washington, D.C., to lobby against the bill.

Ada Deer, Menominee (1935-)

Ada Deer is one of the most prominent Native political activists of our time. She was an outspoken opponent of tribal termination in the 1970's and continues through the present day in her work as a scholar and an advocate for Native rights. From 1993-1997, she was the first Native woman to serve as the Assistant Secretary for Indian Affairs at the U.S. Bureau of Indian Affairs, Department of the Interior.

Louise Erdrich, Turtle Mountain Chippewa (1954-)

Louise Erdrich is one of the most celebrated and beloved authors of novels, poetry and children's books of what is called the second wave of the Native American Renaissance. "Love Medicine," published in 1984, won the National Book Critics Circle Award in 1984. Her novel, "The Plague of Doves" was a Pulitzer Prize Finalist in Fiction in 2009. In 2012, she received the National Book Award for Fiction for "Round House."

Billy Frank, Jr., Nisqually Tribe (1931-2014)

Billy Frank, Jr. was an environmental leader and treaty rights activist known for his grassroots campaign for fishing rights on the Nisqually River in Washington State in the

1960's and 1970's. The Native nations in western Washington reserved the right to fish at all usual and accustomed places, and to hunt and gather shellfish in treaties with the U.S. government negotiated in the mid 1950's. Billy was arrested more than 50 times in the Fish Wars of the 1960's and 1970's because of his incredible dedication to tribal fishing rights. In 1974, the Boldt Decision ruled in favor of the tribes, re-affirming tribal rights. In November of 2015, President Barack Obama announced that Billy would receive a posthumous Presidential Medal of Freedom.

Forrest Gerard, Blackfeet Nation (1925-2013)

Forrest was a key architect of the self-determination policy that has defined Native American Affairs for more than 40 years. In 1971, he joined the staff of U.S Senator Henry "Scoop" Jackson (D-WA). The Indian Self Determination and Education Assistance Act legislation was introduced 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. This began the era of self-governance and self-determination for tribes, which continues to guide federal Indian policy today. In 1977 Forrest was appointed the first Assistant Secretary for Indian Affairs at the U.S. Department of Interior.

Hattie Kauffman, Nez Perce Tribe (1955-)

In 1987, ABC's *Good Morning America* whisked Hattie to New York City where she served as a Special Correspondent and frequent substitute anchor. In 1990, Hattie moved to CBS News as a correspondent and substitute anchor on CBS *This Morning*. In her two decades with the network, Hattie also reported for *48 Hours*, *Street Stories*, *Sunday Morning*, *CBS Radio*, *CBS Special Reports*, *the Early Show*, and *CBS Evening News*.

Oren Lyons, Onondaga Nation (1930-)

In the 1970's Lyons took a leadership role in Native Rights Events, including the "Trail of Broken Treaties." In 1982, he helped establish the United Nations Working Group on indigenous Populations. For more than four decades, Chief Lyons has been an activist and has taken a leadership role in international Indigenous and environmental justice events and activities and continues to work with communities across the globe.

Richard Oakes, Mohawk Nation (1942-1972)

Richard Oakes is most well known as a leader of the 19- month occupation of Alcatraz Island, located in San Francisco Bay. The 1969-1971 Alcatraz Occupation, which protested abusive government policies against tribes, such as termination, and breaking treaties, is credited for unifying Native Americans in the struggle for their human rights.

Elizabeth Peratrovich, Tlingit Nation (1911-1958)

Elizabeth Peratrovich was a civil rights activist in Alaska. In the 1940's, she was credited with advocacy that gained the passage of the 1945 Alaska territory Anti-Discrimination Act. The Act was the first anti-discrimination law in the United States, signed well before the federal Civil Rights Act was passed in 1964 and 14 years before Alaska became the 49th state.

Pascal Poolaw, Kiowa Tribe (1922-1967)

Recognized as America's most decorated Native American Soldiers, Pascal Poolaw served with the United States Army in three wars: World War II, the Korean War, and the Vietnam War. Among his 42 medals and citations are four Silver Stars and five Bronze Stars.

Mary Ross, Cherokee Nation (1908-2008)

Mary Golda Ross was the first known Native American female engineer and the first female engineer in the history of Lockheed Aircraft Corporation. She is best remembered for her work on aerospace design.

Wes Studi, Cherokee Nation (1947-)

Wes has moved audiences with unforgettable performances in films, including "Dances with Wolves", "The Last of the Mohicans", "Geronimo: An American Legend", and "Heat", as well as James Cameron's "Avatar", Paul Weitz's "Being Flynn" and Scott Cooper's "Hostiles". In 2019, Wes received the Academy of Motion Picture Arts and Sciences' Governors Award, an honorary Oscar statuette, given to honor extraordinary distinction in lifetime achievement.



For more information visit the National Native American Hall of Fame website: www.nativehalloffame.org



For increased *National Native American Hall of Fame* familiarity, students may enjoy completing some word puzzles.

Directions: This puzzle utilizes the sur-names of the 2018 inaugural group of inductees into the National Native American Hall of Fame. Words may appear diagonally, and reversed words can appear in the grid in reverse order, either Right ->Left or Bottom ->Top.

National Native American Hall of Fame 2018 Inductees

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

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

You can also play this Hall of Fame word puzzle online. Enter the link below into your browser or scan the Quick Response (QR) code with a smartphone or QR Reader.



<https://thewordsearch.com/puzzle/555389/national-native-american-hall-of-fame/>



For increased *National Native American Hall of Fame* familiarity, students may enjoy completing some word puzzles.

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National Native American Hall of Fame 2019 Inductees

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

PERATROVICH
ERDRICH
COVINGTON
DEER
OAKES
KAUFFMAN
GERARD
ROSS
LYONS
FRANK JR
STUDI
POOLAW

You can also play this Hall of Fame word puzzle online. Enter the link below into your browser or scan the Quick Response (QR) code with a smartphone or QR Reader.



<https://thewordsearch.com/puzzle/2006930/2019-inductees/>

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.)

AWARD CATAGORIES

Additionally, the Native American Hall of Fame has (17) distinct award categories for evaluating nominated inductees. These categories include:

- Advocacy
- Arts

- Athletics
- Business
- Culture
- Education
- Entertainment
- Environment
- Government
- Journalism
- Law
- Medicine
- Military
- Publishing
- Science
- Spiritual
- Writing

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
2018 Inductee

LIONEL BORDEAUX
ROSEBUD 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.

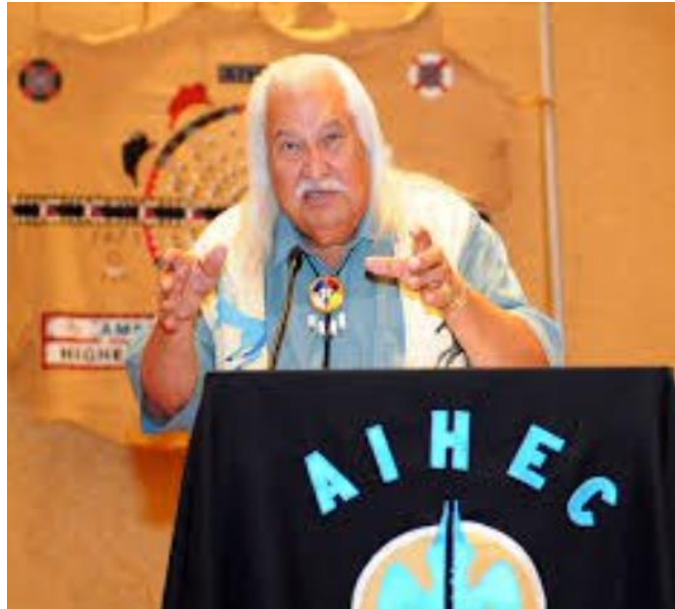
GOALS FOR UNDERSTANDING

Students will understand

- Dr. 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 Sinte 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



Lionel Bordeaux speaking at the American Indian Higher Education Consortium

ESSENTIAL QUESTIONS

What career achievements made Dr. 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?



"Bordeaux Hall" located at Black Hills State University

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%3DQBVDMMH>

LEARNING MODALITIES

Audio/Visual: Students will watch videos of Dr. 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



Sinte Gleska University is a private tribal land-grant university in Mission, South Dakota, on the Rosebud Indian Reservation

Extension Exercises

- 1) Students who wish to continue their research on Dr. 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.



SGU royalty Simone Crow Good Voice and Megan Garcia stand with former United States President Bill Clinton and SGU president Lionel Bordeaux

National Native American Hall of Fame
2018 Inductee

ELOUISE COBELL
BLACKFEET NATION



ADVOCACY
INDIAN TRUST FUND REFORMER

Photo by Kelly Gorham

Three 50-minute class periods

This lesson is best suited to grades 8-12 but can be applied to grades 4-8 in simplified form.

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

English, Writing, Literacy, Sociology, Government, History

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

Who is Elouise Cobell.

The impact Elouise Cobell had on the assertion of Native American rights.

The significance of the *Cobell v. Salazar* case?

The process of taking a lawsuit through the American judicial system.

How to engage towards positive social action and justice.



President Barack Obama meets with Elouise Cobell in the Oval Office who was awarded with 1 of 21 Presidential Medals of Freedom, Dec. 8, 2010. (Official White House Photo by Pete Souza)

ESSENTIAL QUESTIONS

Who is Elouise Cobell?

How did her life experiences lead her to a sense of purpose and vision for her life's work?

What life experiences have you had that have made you feel passionate about something?

Do we have an obligation to work toward change when we are unhappy with the things happening around us?

Do you see yourself as an advocate? Who benefits from your advocacy?

Do you have the capacity for positive social action?

What traits from the list of Hall of Fame eligibility criteria did you recognize in Elouise Cobell? Can you provide examples of where, or how these traits were demonstrated?

STUDENT OBJECTIVES

Students will be able to

Identify some of the key events in Elouise Cobell's work.

Understand the life events that influenced Elouise Cobell's vision and work.

Examine events in their own lives that have inspired passion or vision for a cause.

Identify important actions they can take as an advocate.

Create a plan to act on behalf of things that should "never happen again".

Understand the basic premise of **trust lands**.

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking/ word web

Class discussion

Culminating Performance Assessment of Learning Outcomes

Never again action plans

LEARNING MAP

ENTRY QUESTIONS

Is anyone familiar with Elouise Cobell?

Visit <https://www.youtube.com/watch?v=fKbDZQGfDqo> to view the ten-minute video “Truth to Power”.

Elouise Cobell is known for her success with the Cobell Case, but she had a very distinguished life in other ways too. Let’s do some small group reading about her life.

MATERIALS

Computer and internet access, or printed copies of the materials listed below.

LEARNING MODALITIES

Auditory

Visual

SITUATED PRACTICE

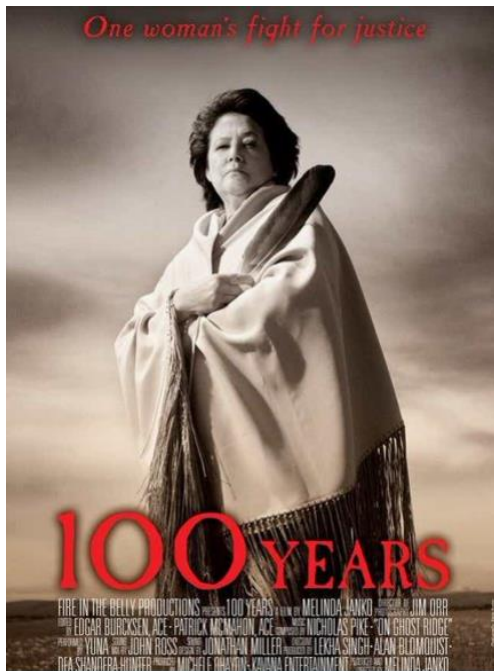
Introduce the students to the Blackfeet activist, rancher, and banker Elouise Cobell. Allow students to gather in small groups to read the following paper written about Elouise’s life.

Elouise Cobell by Bethany Berger

https://cobellscholar.org/wpcontent/uploads/2015/11/cobell_chapter.pdf

While a peer is reading, students should take notes using the word web (included at the end of this lesson) to demonstrate connections between key experiences in Elouise Cobell’s life that eventually led to winning the largest class action lawsuit against the US government ever. (If teachers prefer to integrate more technology, there are several free websites where students can construct word webs online.)

OVERT INSTRUCTION



To gain more context for Elouise Cobell's work and our coming discussion, the class should watch the PBS documentary "100 Years: One Woman's Fight for Justice". The film is available on Netflix.

Following the screening of this film, examine the concept of justice. Assist students in understanding the trust relationship tribes have with the Bureau of Indian Affairs by explaining the following:

The federal Indian trust responsibility is a legal obligation under which the United States "has charged itself with moral obligations of the highest responsibility and trust toward Indian tribes (Seminole Nation v. United States, 1942). This obligation was first discussed by Chief Justice John Marshall in Cherokee Nation v. Georgia (1831). Over the years, the trust doctrine has been at the center of numerous other Supreme Court cases, thus making it one of the most important principles in federal Indian law.

The federal Indian trust responsibility is also a legally enforceable fiduciary obligation on the part of the United States to protect tribal treaty rights, lands, assets, and resources, as well as a duty to carry out the mandates of federal law with respect to American Indian and Alaska Native tribes and villages. In several cases discussing the trust responsibility, the Supreme Court has used language suggesting that it entails legal duties, moral obligations, and the fulfillment of understandings and expectations that have arisen over the entire course of the relationship between the United States and the federally recognized tribes. "The BIA's mission is to enhance the quality of life, to promote economic opportunity, and to carry out the responsibility to

protect and improve the trust assets of American Indians, Indian tribes and Alaska Natives. We will accomplish this through the delivery of quality services, maintaining government to-government relationships within the spirit of self-determination." (US Department of the Interior Indian Affairs)

To say this an easier way, you can think of the BIA like a bank except they hold land instead of money in accounts belonging to Native American people. Banks have to keep careful records of the financial transactions people make every day so that the money they are holding in accounts like checking and savings accounts is accurate for each person. Elouise Cobell saw that people's land accounts were not being carefully recorded and many records were being lost, misplaced, or mishandled. She knew this was wrong. Think of it like this: Imagine that you have been saving money in your piggy bank for years. Finally, your bank is too full to hold any more money, so you take your money to the bank and put it in an account under your name. A few months later you decide you want to buy a really cool new bike. You go to the bank to withdraw your money, but the teller says, "I'm sorry, it appears you have no money in your account."

Is there something wrong about this situation? What makes things right or wrong. Are there things that are or should be universally right or wrong. When you look at the world around you do you see things that are wrong? What are some of these things? (List student suggestions on the board.)

If there were no money in your bank account, you'd probably say, "What?!!! I walked in here with my piggy bank and I gave you all my money and you promised to hold on to it for me in my account until I needed it and now you're telling me you don't have my money? You better do some digging and find out where my money went and figure out how you're going to get it back to me!" This is what Elouise Cobell expected the BIA to do.

How did you observe Elouise Cobell using her capacity to act? What was the effect of her actions? What is our responsibility as members of a society to take actions to address an injustice?

CRITICAL FRAMING

Write this quote on the board: “We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people.” – Martin Luther King Jr. What would have happened if Elouise Cobell had just sat down and quieted herself when she first started asking questions of things that didn’t seem right and the BIA made fun of her for it?

After Elouise Cobell’s death, a small piece of paper remained taped to her office computer. It read:

First they ignore you,
Then they laugh at you,
Then they fight you,
Then you win.

In small groups pose the following questions for discussion: anything in your world right now you feel is worth fighting for even if you have to hang tough for a long time, maybe even 15 years?

Is there anything in your community right now that you believe is wrong and should be righted? Is there anything that has happened in your community that makes you say, “I will never let that happen again.”?

TRANSFORMED PRACTICE

Check out this wiki link on How to Create an Action Plan:

<https://www.wikihow.com/Create-an-Effective-Action-Plan> Review part 1 steps 1-11 and use them as a guide for our coming work. In small groups or as individual students should choose a wrong from their community that they would like to make right. Once a wrong has been chosen, students should follow the creating-an-action-plan steps to create a plan for bringing change to this wrong, so that it never happens again. For inspiration students can explore the work of these teens and others:

<https://www.sadd.org/>

<https://www.facebook.com/TADDORG>

https://d3n8a8pro7vhmx.cloudfront.net/honorearth/pages/2283/attachments/original/1477960687/factsheet_DAPL.pdf?1477960687

<https://www.nativewomenswilderness.org/mmiw>

Students should be given adequate time to complete their action plans in class or as homework. The plans should be actionable in real time. Upon completion of the plans, students should present their plans to the class. If desired, students could choose one or two plans to carry out as a class.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND RGING 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 compose shorter word webs (filling in one or two circles instead of 3). They may also be paired with a student who can allow them to follow along as they talk through the contents of the word web together. Students may identify a wrong, and create an action plan either as an audio, or video submission. If writing is a challenge a student can use an audio recording of their thoughts and ideas, supported by their verbal notes. Advanced learners could research the work of other young people and present this work to the class; in order to inform their peers of important work of which they can become involved. They could also lead or be responsible for keeping class justice projects moving forward and communicating among groups.



Cobell v. Salazar Case and Settlement

Excerpt from: The Indian Trust Fund Litigation: An Overview of Cobell v. Salazar

August 20, 2008 – November 30, 2012

Background

First filed in 1996, *Cobell v. Salazar* involved the Department of the Interior's (DOI's) management of several money accounts. These money accounts, known as IIMs (an abbreviation for Individual Indian Monies) are monies which the federal government holds for the benefit of individual Indians rather than property held for the benefit of an Indian tribe.¹ The conflict in the case emanated from the federal government's trust responsibility with respect to American Indians. One of the earliest formulations of the concept of the federal government as trustee for Indian tribes came from the U.S. Supreme Court in 1831, likening the relationship to that of "a ward to its guardian."² In

the capacity of trustee, the United States holds title to much of Indian tribal land and land allotted to individual Indians. Receipts from leases, timber sales, or mineral royalties are paid to the federal government for disbursement to the appropriate Indian property owners. The United States has fiduciary responsibilities to manage Indian monies and assets which have been derived from these lands and are held in trust.³

The case was premised on statutory duties imposed upon the federal agencies handling Indian monies as well as on the existence of property rights in funds and assets held in trust for Indians. The courts have recognized broad powers of Congress with respect to Indian affairs legislation and Indian property, but have also recognized that Indian property may not be taken for a public purpose without just compensation.⁴ This case was not a claim for just compensation; it was a claim for an accounting by the trustee (i.e., the United States) for receipts and disbursements representing the trust corpus held for the benefit of individual Indians.

The *Cobell* litigation sprang out of the federal government's trust responsibility with respect to three groups of money accounts held in trust for individual Indian beneficiaries. These accounts are commonly referred to as the Individual Indian Money (IIM) accounts. They include (1) Land-based Accounts—established to receive revenues derived from the approximately 11 million acres held in trust by the U.S. for individual Indians;⁵ (2) Special Deposit Accounts (SDAs)—intended to be temporary accounts to hold funds that could not be immediately credited to the proper IIM account holder; and (3) Judgment and Per Capita Accounts—established to receive funds from tribal distributions of litigation settlements and tribal revenues.⁶ Congress has delegated to the Secretary of the Interior and the Secretary of the Treasury its responsibilities as trustee with regard to the IIM accounts.⁷ The Bureau of Indian Affairs (BIA) has general responsibility for trust land management and income collection.⁸

The BIA, Office of Trust Funds Management, and the Office of the Special Trustee all have trust obligations relating to IIM accounts. Most transactions involving IIM accounts require BIA approval.⁹ Therefore, one of BIA's most important duties is managing IIM funds derived from income-producing activities on allotment land, including grazing leases, timber leases, timber sales, oil and gas production, mineral production, and rights-of-way. The Office of Trust Fund Management (OTFM) is responsible for BIA's fiduciary duty to keep accurate financial records of these activities. OTFM also shares the banking aspect of DOI's trust responsibility with the Treasury Department. OTFM and BIA officers collect payments and deposit them into local banks where there is a Treasury General Account.¹⁰ The Treasury Department maintains a single "IIM account" for all IIM funds, rather than individual accounts, while OTFM is responsible for maintaining accounting records for the individual funds.¹¹ Treasury also invests the funds at the direction of DOI.¹² Finally the Office of the Special Trustee for American Indians is responsible for "trust reform efforts" as established under the Trust Fund Management Reform Act.¹³

The federal government—as holder of these accounts in trust for the Indian beneficiaries—has fiduciary obligations to administer the trust lands and funds arising from them for the benefit of the beneficiaries. The federal government has stipulated, however, that it does not know the exact number of IIM trust accounts that it is supposed to administer; nor does DOI know the correct balances for each IIM account.¹⁴ DOI has conceded that it is unable to provide an accurate accounting for a majority of IIM trust beneficiaries.¹⁵ The Treasury Department also has problems with trust fund management procedures. First, the Treasury Department has permitted the destruction of documents over six years and seven months old, and made no effort to ensure that documents related to accounting for IIM accounts are preserved.¹⁶ In addition, there can be a time lapse between the deposit of funds with the Treasury Department and the investment of those funds.¹⁷ There can also be a time lapse between the issuance of a check and when the payee presents the check, resulting in lost interest.¹⁸

Congressional oversight committees became concerned with IIM mismanagement in the late 1980s and began holding oversight hearings regarding the IIM accounts in 1988. Four years later, the House Committee on Government Operations produced a report highly critical of the Interior Department.¹⁹ In 1994, Congress enacted the Indian Trust Fund Management Reform Act (the Reform Act),²⁰ recognizing the federal government's pre-existing trust responsibilities and further identifying some of the Interior Secretary's trust fund responsibilities, such as providing adequate accounting for trust fund balances; providing adequate controls over receipts and disbursements; providing accurate and timely reconciliations; preparing and supplying periodic statements of account performance and balances to account holders; and establishing consistent, written policies and procedures for trust fund management.²¹ Significantly, the original House bill ([H.R. 1846](#)) would have made the accounting duty prospective only. When another similar bill was introduced to replace [H.R. 1846](#), that provision was left out. This new bill became the Reform Act, and the courts interpreting it in the *Cobell* litigation have determined that DOI owes a historical accounting duty going back to June 24, 1938.²² As the U.S. Court of Appeals for the D.C. Circuit (D.C. Circuit) stated, "the 1994 Act identified a portion of the government's specific obligations and created additional means to ensure that the obligations would be carried out."²³

December 7, 2009, Settlement

On December 7, 2009, the Secretaries of the Interior and Treasury reached a settlement agreement with the plaintiffs' class. However, under its own terms, the settlement would not be effective until authorized by Congress.⁶³ The settlement agreement originally called for Congress to authorize it legislatively by December 31, 2009.⁶⁴ The deadline, however, was extended eight times to February 28, 2010, April 16, May 25, June 15, July 9, August 6, October 15, and finally to January 7, 2011.⁶⁵ After a number of failed attempts to approve the settlement,⁶⁶ Congress finally authorized the settlement

through the Claims Resolution Act of 2010 (CRA), which was signed by President Obama on December 8, 2010.⁶⁷

The settlement agreement addressed the claims of two separate classes. One class, the "Historical Accounting Class," is defined as those Indian beneficiaries who had an open IIM account between October 25, 1994, and September 30, 2009, in which there was at least one cash transaction credited to it.⁶⁸ The "Trust Administration Class" is defined as those individual Indian beneficiaries alive as of September 30, 2009, who have or had IIM accounts between roughly 1985 to the present (the time period when IIM accounts were kept in electronic databases) and individual Indians who, as of September 30, 2009, had recorded or other demonstrable ownership interest in land held in trust or restricted status, regardless of the existence of an IIM account or proceeds generated from the land.

The settlement agreement released the federal government from claims related to the mismanagement of the IIM accounts of both the Historical Accounting Class and the Trust Administration Class. However, the settlement also specifically excluded from the release (1) claims related to the payment of the account balances of existing IIM accounts; (2) claims related to the payment of existing amounts in special deposits accounts, tribal accounts, or judgment fund accounts; (3) claims related to the breaching of trust or alleged wrongs after September 30, 2009; (4) claims for damages to the environment other than those claims expressly identified as Land Administration Claims; (5) claims for trespass; (6) claims against tribes, contractors, and other third parties; (7) equitable, injunctive, or non-monetary claims for boundary correction and appraisal errors; (8) money damages arising from boundary or appraisal errors that occur after September 30, 2009; (9) claims arising out of leases, easements, rights-of-way, and similar encumbrances existing as of September 30, 2009; (10) claims related to failure to assert water rights and quantification; and (11) health and mortality claims. The settlement also stated that no further monetary obligations shall attach to the federal government after the funds agreed upon in the settlement are dispensed.

In return for this release of liability, the settlement established two funds. The first fund would receive \$1.412 billion from the Judgment Fund and will be called the "Accounting/Trust Administration Fund." From this fund, each member of the Historical Accounting Class shall receive \$1,000. After this payment is made, the next stage involves establishing the identities of the members of the Trust Administration Class and paying each member a pro rata amount. This amount involves a \$500 base payment. In addition, each member of the class will receive a pro rata amount of the remaining monies in the Accounting/Trust Administration Fund. Any money remaining in this fund will be used to finance a program called "Funds for Indian Education Scholarships," which provides for the cost of post-secondary education for Indian students.

The second fund, called the "Trust Land Consolidation Fund," would receive \$2 billion. This fund, which will terminate in 10 years, will be used to acquire fractional interests in trust or restricted land pursuant to 25 U.S.C. §2201 et seq., which authorizes the Land Consolidation program. This program is the principal vehicle by which the federal government consolidates fractionated trust and restricted lands. Monies from this account will also be made available for the "Funds for Indian Education Scholarships."

The CRA excludes amounts received by individual Indians pursuant to the settlement from inclusion as gross income for federal tax purposes. The settlement and CRA also left for the district court's consideration the amount of attorneys' fees and the amount of the incentive award for the named plaintiffs of the class.

The district court approved the settlement on July 27, 2012. A few members of the class appealed the settlement to the U.S. Court of Appeals for the D.C. Circuit, which upheld the fairness of the settlement. After the Supreme Court denied a petition for *certiorari* and the appeal period expired, the settlement became final on November 24, 2012.



Elouise Cobell shakes hands with U.S. Secretary of the Interior Ken Salazar

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

https://cobellscholar.org/wpcontent/uploads/2015/11/cobell_chapter.pdf

The Indian Trust Fund Litigation: An Overview of Cobell v. Salazar - EveryCRSReport.com

Elouise Cobell, 65, Dies; Sued U.S. Over Indian Trust Funds - The New York Times (nytimes.com)

Elouise Cobell - Keynote Address - YouTube

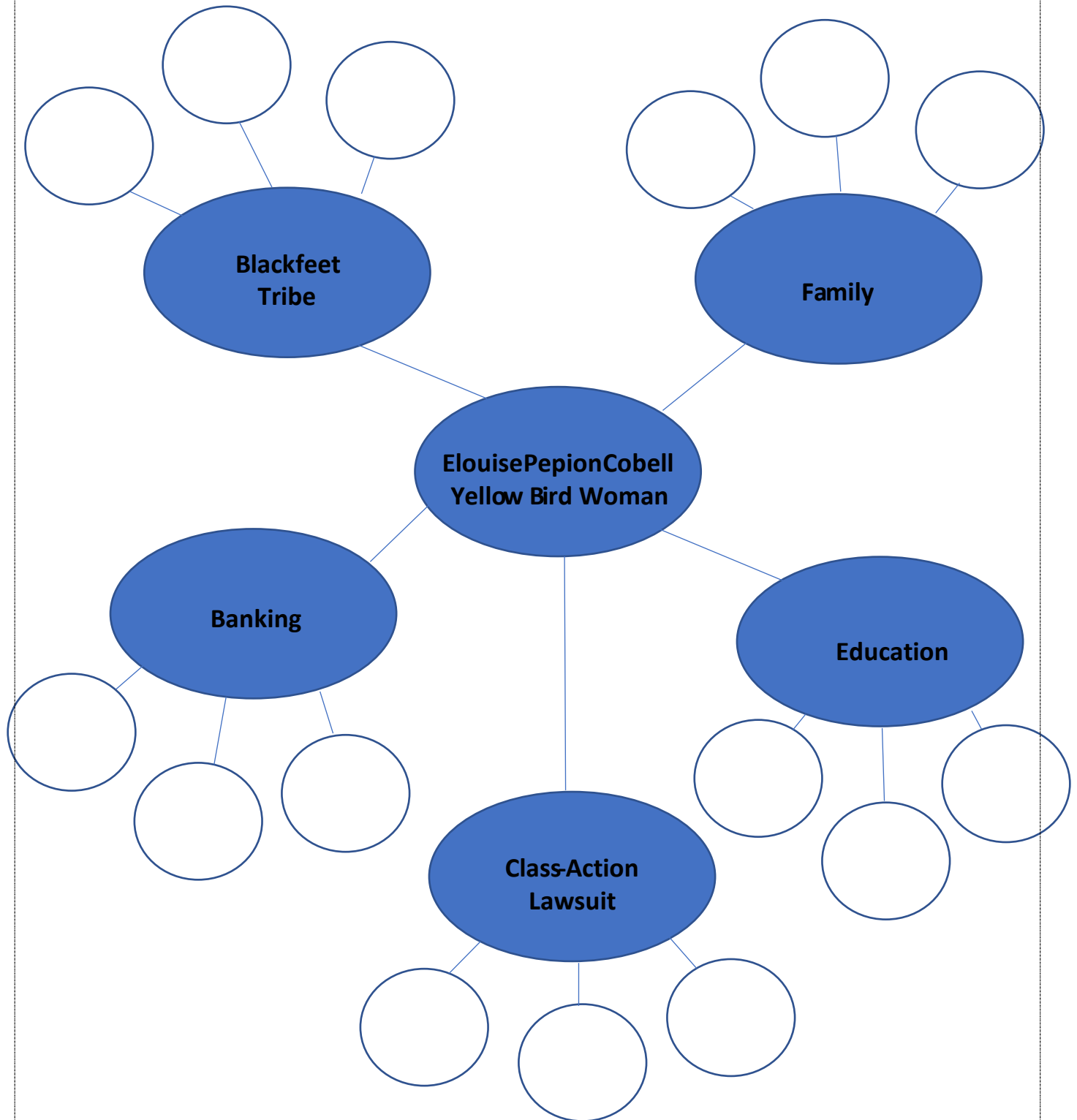
Elouise Cobell, 65, Walks On (indiancountrytoday.com)

Wikipedia [Elouise P. Cobell - Wikipedia](#)

Elouise Cobell by Bethany Berger [cobell_chapter.pdf \(cobellscholar.org\)](#)

Elouise Pepion Cobell: Banker-Warrior | Women's History Matters (montanawomenshistory.org)

Elouise Cobell Research Word Web



A *word web* is a graphic organizer that illustrates connections between ideas using words or short phrases. This word web will show connections within your research about Elouise Cobell.

National Native American Hall of Fame
2019 Inductee

LUCY COVINGTON
COLVILLE TRIBES



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 are 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 National Native American 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

LUCY COVINGTON'S FIGHT AGAINST TERMINATION OF COLVILLE RESERVATION

- ✖ B. 1910 Colville Indian Tribe, Washington
 - ✖ Confederated tribe – Included Salish-speaking tribes like Nespelem, Sanpoil, Wenatchi and Chief Joseph's band of Nez Perce
- ✖ Sold cattle to fight termination
 - ✖ Pay for lawyers and airline tickets to Washington D.C.
- ✖ Ran in 1968 tribal election on an anti-termination slate → won
- ✖ Covington held referendum for or against termination
 - ✖ Reservation residents to vote against it
- ✖ Stopped the Colville Indian Reservation termination bill in 1971
- ✖ Significance: movement toward Self-Determination
- ✖ Died – 1982



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.



Lucy F. Covington Government Center located in Nespelem, Washington

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

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.

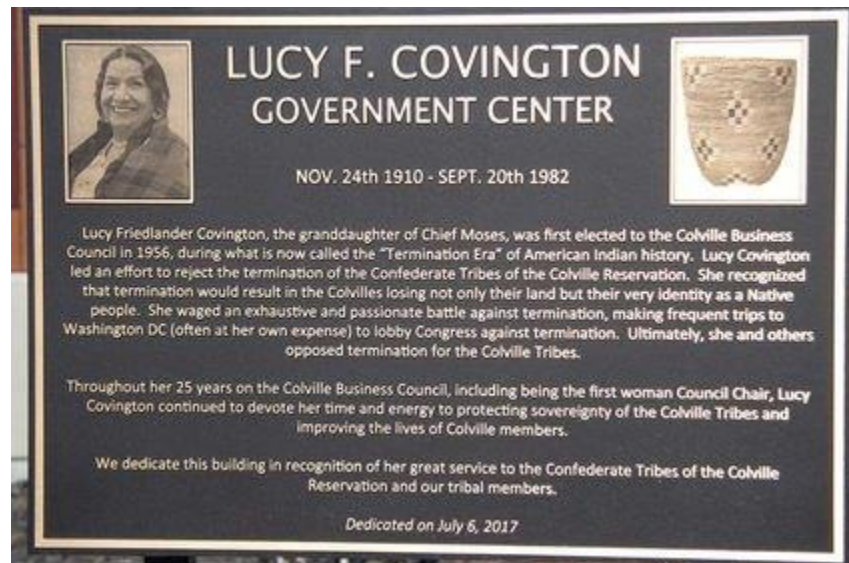
Winning the Termination Battle

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.



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

Sources:

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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 tribe's 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. Someday 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
2019 Inductee

ADA DEER
MENOMINEE



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

- Ada Deer was a guiding force for Native Americans during the transition from the Termination era to the era of Self-Determination
- Ada Deer's legacy as a leader for her tribal nation and as a trailblazer for all Native people is strong.
- Ada Deer is a member of the Menominee Nation

ESSENTIAL QUESTIONS

What US Governmental Agency did Ada become the director of in 1993?

Why was Ada Deer's appointment to her position a breakthrough for and Native women?

How did Ada Deer become legendary among the Menominee Nation?

What role did Ada Deer play during the nation's transition from the Era of Termination to the Era of Self-Determination?

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 Ada Deer?

What achievements did Ada Deer accumulate during her career to be inducted into the National Native American Hall of Fame?

Of which Native American Nation is Ada Deer a member, and once served as President of?

MATERIALS

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

4-minute video of Ada Deer's speech September 22nd, 2016 on the site of a proposed sulfide mining project on the Menominee River

https://www.youtube.com/watch?time_continue=9&v=O56tTi15Ey0&feature=emb_logo

20-minute video with Dartmouth's Montgomery Fellow, Ada Deer, interviewed by Professor Bruce Duthu

https://www.youtube.com/watch?v=4y97LijZKgg&feature=emb_logo

49-minute Hall of Fame "Inspirational Leadership" interview with Ada Deer

[Ada Deer \(Menominee\) on Vimeo](#) 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 Ada Deer and hear about her remarkable career and legacy. Ada's commitment to Native people, her charisma and joy of storytelling all come through in her interviews

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Ada makes during her interviews. 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” The teacher can introduce Ada Deer by playing her speech to the class, which is linked here:
https://www.youtube.com/watch?time_continue=9&v=O56tTi15Ey0&feature=emb_logo which can be accessed through streaming services on the internet.
- 2) After showing Ada’s speech, the instructor will ask the class to read the short biography. Using the information in the bio, the students will begin completing their learning graphic organizer charts.
- 3) After about 15-minutes of discussion and chart work, the teacher will have two options: A. Watch the longer 49-minute Hall of Fame interview with Ada Deer: [Ada Deer \(Menominee\) on Vimeo](#) and continue work on the lesson during the next class period; or B. show students one of the shorter videos and continue with lesson with step 4.
- 4) 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

- a. How did Ada Deer distinguish herself as a Native American, as a woman and as a citizen of the Menominee Nation?
 - b. What did Ada Deer achieve as a leader for her nation and for Native Americans throughout the country?
 - c. Why is Ada Deer considered to be a legendary leader?
 - d. What types of challenges did Ada Deer overcome on her path to becoming the first woman Assistant Secretary of the Interior, and how did she succeed?
- 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.
 - 6) The instructor will open the discussion to include any final thoughts, questions or insights about Ada Deer and her career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

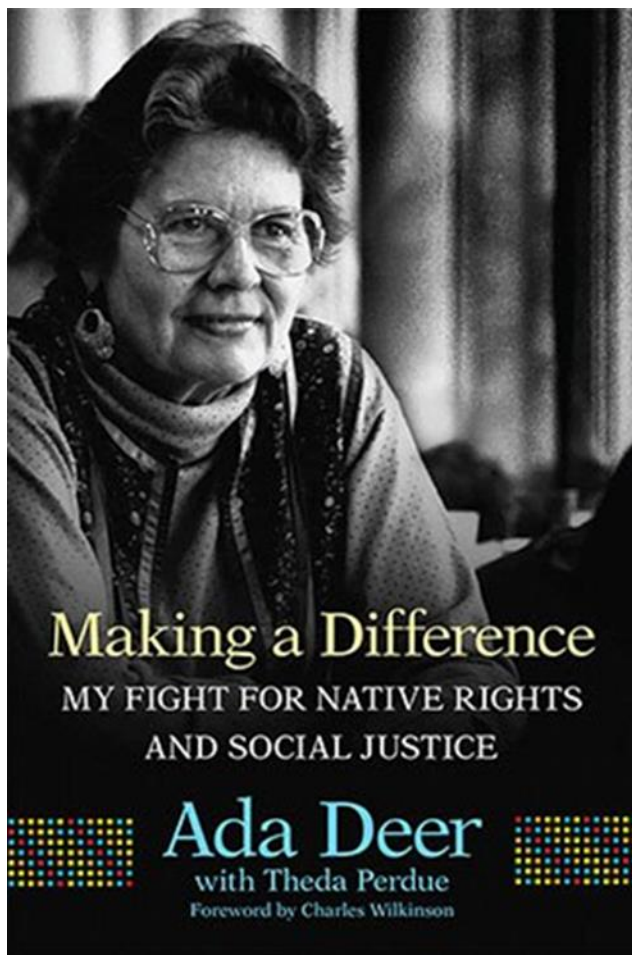
Students who wish to continue their research on Ada Deer can read her memoir, *Making a Difference, My Fight for Native Rights and Social Justice* and write an essay where they attempt to answer the following questions:

What are the unique qualities and background that gave Ada Deer the foundation to achieve great things?

What did Ada Deer achieve as a leader, and what remains to be accomplished for Native rights in the United States?

Is Ada Deer part of the Red Power movement? Why, or why not?

CRITICAL FRAMING



Ada Deer's life and career took place during a time of great social justice change in the USA. As a young lady she was witness to the Civil Rights Era, and the turbulent 1960's, people of color began raising their voices and asserting their presence in American society. Her time as Assistant Secretary of the Interior came on the heels of her accomplishments in fighting against the policy of Termination; she not only helped end Termination, she was a leader in the Era of Self-determination.

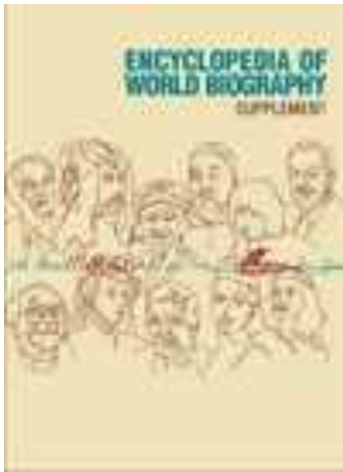
DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Ada Deer's life story and remarkable sense of joy make her a personality that all levels of learners can appreciate and be enriched by. For advanced students who wish to continue

their study of Ada Deer and her accomplishments, reading her memoir is an opportunity to explore more in depth the world she lived in and how she helped to change it to one more open for Native people to achieve success. For students who are emerging learners, they can review the Eras of Federal Indian Policy, this will help them to contextualize Ada Deer's life and times.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Ada E. Deer Facts



Ada E. Deer (born 1935) was the first woman to head the U.S. Bureau of Indian Affairs (BIA).

Life-long advocate for social justice, Ada E. Deer was the first woman to head the U.S. Bureau of Indian Affairs (BIA). As Assistant Secretary for Indian Affairs in the Interior Department, she was "turning the BIA upside down and shaking it," as she told hundreds of Navajos in Arizona a month after taking office in late July of 1993. For Deer, an activist for the rights of American Indians, youth, and women, turning things upside down was nothing new. Her career as a social worker, leader in numerous community and political organizations, and her successful fight to restore federal recognition to the Menominee Tribe all attest to her actions on behalf of human rights and her belief in coalition building. She told members of the Alaska Federation of Natives in August of 1993, as quoted in the *Tundra Times*, "I want to emphasize (that) my administration will be based on the Indian values of caring, sharing, and respect. ... These values have been missing too long in the halls of government."

Deer was born in Keshena on the Menominee Indian Reservation in northeastern Wisconsin on August 7, 1935. She is the eldest of five children (her siblings are Joseph Deer, Jr., Robert Deer, Ferial Skye, and Connie Deer); four other children died in infancy. Her mother, Constance Stockton (Wood) Deer, is an Anglo-American from Philadelphia and a former BIA nurse. Her father was Joseph Deer, a nearly full-blood Menominee Indian who was a former employee of the Menominee Indian Mills; he died at the age of 85 on January 10, 1994. For the first 18 years

of Deer's life, her family lived in a log cabin near the Wolf River with no running water or electricity. Deer told the Senate Committee on Indian Affairs at the hearing to confirm her as head of the BIA that "while all the statistics said we were poor, I never felt poor in spirit. My mother ... was the single greatest influence on my life. She instilled in me rich values which have shaped my lifetime commitment to service."

This service began with a solid education in the Shawano and Milwaukee public schools. An outstanding student, Deer graduated in the top ten of her high school class before attending the University of Wisconsin-Madison on a tribal scholarship. She was one of two Native Americans out of 19,000 students and became the first Menominee to graduate from the university. She received her B.A. in social work in 1957; and in 1961, she went on to become the first Native American to receive a M.S.W. from Columbia University.

From the time she was a graduate student and over the next ten years, Deer held several professional positions. She was employed as a social worker in New York City and Minneapolis Public Schools. She also worked with the Peace Corps in Puerto Rico. It was between the years of 1964 and 1967 that Deer had her first job with the BIA in Minnesota as Community Service Coordinator. From 1967 to 1968, she served as Coordinator of Indian Affairs in the University of Minnesota's Training Center for Community Programs. During the same time, Deer served on the Joint Commission on Mental Health of Children, Inc., and in 1969 she became a member of the national board of Girl Scouts of the U.S.A., a post she held until 1975. During the summer of 1971, Deer studied at the American Indian Law Program at the University of New Mexico and then briefly attended the University of Wisconsin-Madison Law School. She left after one semester to work on an urgent tribal matter that was to become her major focus over the next several years.

Fights to Regain Menominee Tribe Recognition

As part of the U.S. government's 1950s termination policy—an attempt to assimilate Indians forcibly—the U.S. Congress passed in 1954 the Menominee Termination Act. Fully implemented by 1961, it meant the loss of federal recognition of the Menominee Tribe and along with it, the closing of membership rolls, a loss of benefits such as health and educational services, and an imposition of state jurisdiction. The Menominee's were taxed and had to sell off ancestral lands to pay the bills. As Deer testified in her confirmation hearing, the Menominee's "literally went from being prosperous to being Wisconsin's newest, smallest and poorest county."

Deer left law school and returned to what was now Menominee County to help gather together tribal leaders to regain control of tribal interests from a group of Menominee elites, and to attempt to reverse termination. There, in 1970, Deer and many others created a new political organization known as Determination of Rights and Unity for Menominee Shareholders (DRUMS). With assistance from the Native American Rights Fund and local legal aid organizations, Deer and other leaders of DRUMS fought to regain federal recognition for the Menominee's. Their tactics included a 220-mile "march for justice" from Menominee County to the capital in Madison. As a vital part of the restoration effort, in 1972 and 1973 Deer served as vice president and lobbyist in Washington, D.C., for the National Committee to Save the Menominee People and Forest, Inc.

Author Nicholas C. Peroff stated in *Menominee Drums* that Deer's positive attitude concerning restoration was evident in her comment to a Washington Post reporter in 1973: "Mainly I want to show people who say nothing can be done in this society that it just isn't so. You don't have to collapse just because there's federal law in your way. Change it!" The efforts of Deer and the members of DRUMS resulted in national publicity for the issue of termination and finally the introduction of a bill in Congress to reverse this policy for the Menominee's. On December 22, 1973, President Nixon signed the Menominee Restoration Act into law.



*Secretary of the Interior Rogers Morton signing the Menominee Restoration bill.
Watching the ceremony are Senator Gaylord Nelson (behind Morton),
and Ada Deer, head of the interim Menominee Restoration Committee (standing right).*

From 1974 to 1976, Deer chaired the Menominee Tribe and headed the Menominee Restoration Committee. After its work was completed, she resigned. In 1977, she became a Senior Lecturer in the School of Social Work and in the American Indian Studies Program at the University of Wisconsin-Madison, where she taught until 1993. Deer also moved into the democratic political arena more fully at this time, serving as legislative liaison to the Native American Rights Fund from 1979 to 1981. In 1982, Deer was a candidate for Wisconsin secretary of state. In 1984, she was delegate-at-large at the Democratic National Convention and vice-chair of the National Mondale-Ferraro Presidential Campaign. In 1992, Deer almost became the first Native American woman in Congress; after a strong showing in the Second Congressional District of Wisconsin, she lost in the general election to Republican Scot Klug. May of 1993, however, brought a nomination by President Clinton from a field of four candidates (including Navajo tribal chairman Peterson Zah) to head the BIA. Congress, with overwhelming support from its members and from tribal leaders, confirmed her nomination in July of 1993.

Turning the BIA Around

With the BIA, Deer inherited an agency that is infamous for its bureaucracy and historically poor relations with tribes. Deer has had to contend with, among many issues, budget reductions for her agency; conflicts between tribes and localities over land management, water resources, and mineral rights; tribal recognition; education; and religious freedom. Deer is a strong proponent of Indian self-determination; this coincides with the BIA's planned reorganization which will shift more power to tribes. Her approach since being in office has been to visit individual Indian tribes, bringing them together with businesses, organizations, and government entities to find ways to work cooperatively, with the ultimate goal of helping tribes gain economic self-sufficiency. Deer, in her confirmation hearing, maintained: "I want to help the BIA be a full partner in the effort to fulfill the Indian agenda developed in Indian country. The best way we can do this is for the tribes to decide what needs to be done and for the tribes to do it on their own terms, with our enthusiastic support."

Deer's motto in life is "one person can make a difference." For the difference she has made in her many spheres of activity, she has received numerous awards over her lifetime. Deer was one of the Outstanding Young Women of America in 1966. In 1974, she received the White Buffalo Council Achievement Award, along with honorary doctorates from the University of Wisconsin-Madison and Northland College. Other honors include the Woman of the Year Award from Girl Scouts of America (1982), the Wonder Woman Award (1982), the Indian Council Fire Achievement Award (1984), and the National Distinguished Achievement Award from the American Indian Resources Institute (1991).

There have been many achievements during Deer's tenure as Assistant Secretary. Some examples are: the recognition of over 220 Alaska Native villages, the increasing number of self-governance tribes and tribes who contract for programs previously administered by the federal government, and the reorganization of the Bureau. Deer is also active in many initiatives undertaken by the Clinton administration. She is a member of the President's Inter-Agency Council on Women which is charged with the implementation of the Platform for Action agreed upon at the UN's Fourth Conference on Women. In addition, she has testified before the UN Human Rights Committee and is the lead for the domestic activities in conjunction with the Decade of the World's Indigenous Peoples working closely with the State Department.

Further Reading on Ada E. Deer

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Hardy, Gayle J., American Women Civil Rights Activists: Bio-bibliographies of 68 Leaders, 1825-1992, Jefferson, North Carolina, McFarland, 1993; 128-134.

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Native North American Almanac, edited by Duane Champagne, Detroit, Gale Research, 1994; 1041.

Peroff, Nicholas C., Menominee Drums: Tribal Termination and Restoration, 1954-1974, Norman, University of Oklahoma Press, 1982.

Reference Encyclopedia of the American Indian, sixth edition, edited by Barry T. Klein, West Nyack, New York, Todd Publications, 1993; 504-505.

Cohen, Karen J., "Ada Deer Tries to Start Fire Under Bureaucracy," Wisconsin State Journal, March 20, 1994; B1.

"Female BIA Chief 'Shaking Agency Up,'" Denver Post, September 2, 1993; B2.

Richardson, Jeff, "Ada Deer: Native Values for BIA Management," Tundra Times, September 8, 1993; 1.

Worthington, Rogers, "Woman Picked to Lead Indian Bureau," Chicago Tribune, May 20, 1993; A1. Nomination of Ada Deer: Hearing before the Committee on Indian Affairs, United States Senate, One Hundred Third Congress, First Session, on the Nomination of Ada Deer to be Assistant Secretary for Indian Affairs, July 15, 1993, Washington, D.C., Washington, D.C., U.S. Government Printing Office, 1993.

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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.

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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

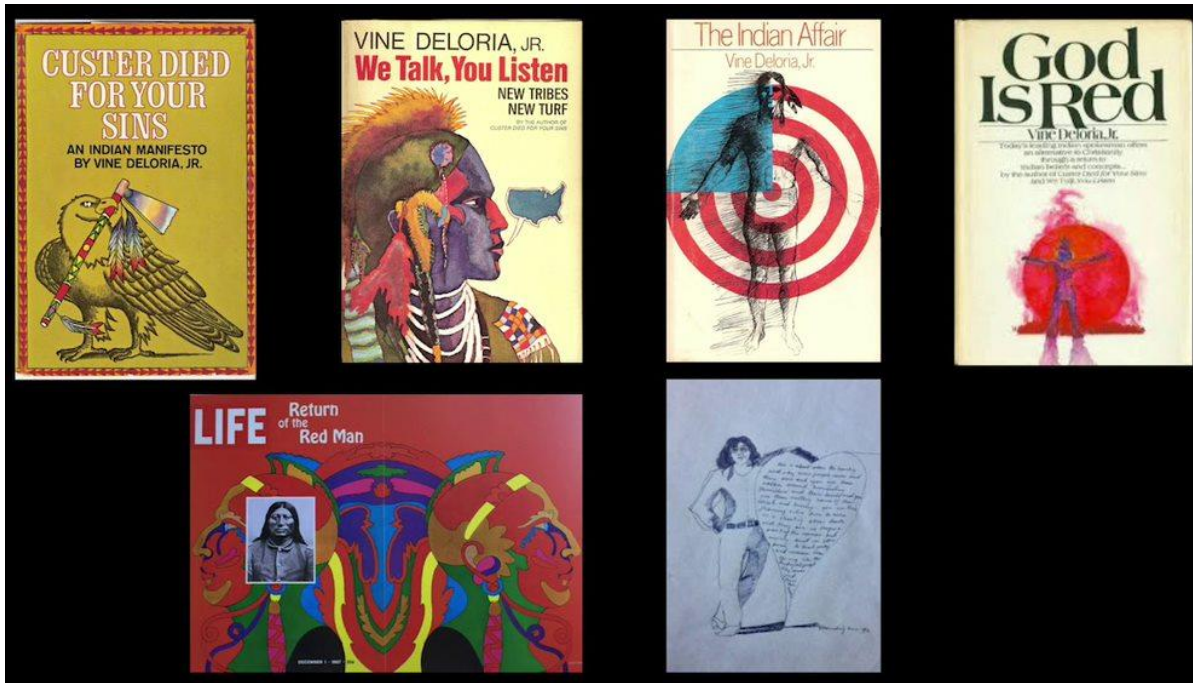
Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.

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, Jr. play in this movement?

Why was Vine considered to be a 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%2bIs%2bRed%26FORM%3dVDMHRS&view=detail&mid=057F6DA7CE2BDDbfd67E057F6DA7CE2BDDbfd67E&&FORM=VDRV RV>

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=syfLkkAQfBg&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, Jr. 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, Jr. 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

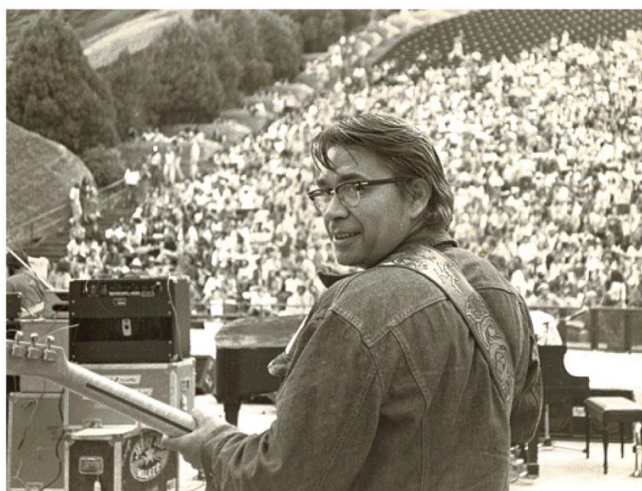
Many students may have difficulty in understanding Vine Deloria, Jr.'s writing, especially his cultural references and historical context. Assistance should be expected for most students, including the difference between cultural appropriation and cultural appreciation.

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. at Red Rocks Amphitheater, Golden, Colorado, 1976
Photograph by Gary P. Nunn. Author's collection

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.")

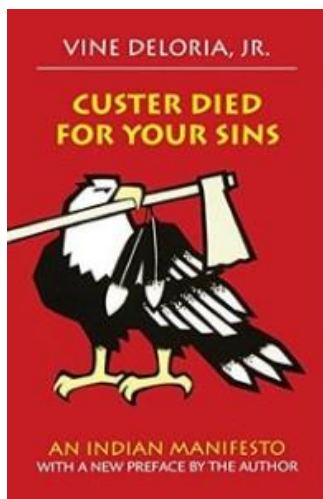
Among his other books are *We Talk, You Listen* (1970), *Behind the Trail of Broken Treaties: An Indian Declaration of Independence* (1974), *God Is Red: A Native View of Religion* (1994), and a variety of works on history, theology, and contemporary Indian life.

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., Foehner, 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

LOUISE ERDRICH
TURTLE MOUNTAIN CHIPPEWA



WRITING
AWARD WINNING AUTHOR

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

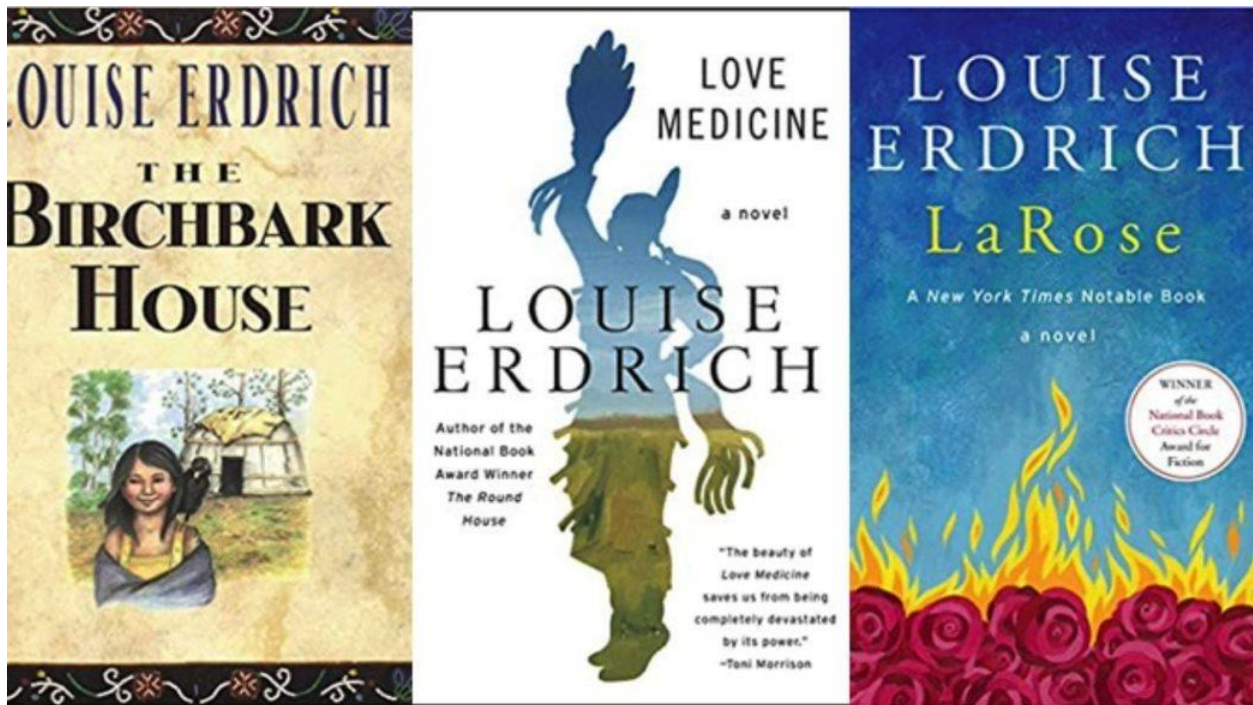
- Louise Erdrich is an award-winning writer of poems, short stories, and novels
- Louise Erdrich is a successful writer and mother of 6 children
- Louise Erdrich is a member of the Turtle Mountain Chippewa Nation

ESSENTIAL QUESTIONS

How does Louise Erdrich express her Native culture in her writing?

How did Louise Erdrich become a successful writer?

What types of emotions does Louise Erdrich's writing bring forth in you?



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 Louise Erdrich?

What achievements did Louise Erdrich accumulate during her career to be inducted into the National Native American Hall of Fame?

Of which Native American Nation is Louise Erdrich a member?

MATERIALS

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

4-minute video interview by Bill Moyers

https://www.youtube.com/watch?time_continue=1&v=HaedpQmh8Go&feature=emb_logo

8-minute PBS Newshour video: Conversation with Louise Erdrich about her novel *The Roundhouse*

<https://www.youtube.com/watch?v=sDL5QqH511s>

26-minute video: Read North Dakota Presents; A Conversation with Louise Erdrich (2012)

https://www.youtube.com/watch?time_continue=68&v=yWI32GHB4so&feature=emb_logo

LEARNING MODALITIES

Audio/Visual: Students will watch recorded interviews with Louise Erdrich and hear about her remarkable career and literary legacy. Watching and listening to Louise read her prose and speak about her lifelong influences will engage students in ways that reading can't.

Writing/Recording: Students will take notes during their listening and viewing, which they will use 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” . These K/W/H/L charts are part of the note-taking process for students throughout the National Native American Hall of Fame *Inspirational Leadership* curriculum. This strategic content organizer helps keep learners focused on the fundamental aspects of learning about a historic figure.
The teacher can introduce Louise Erdrich by showing a short interview to the class, which is linked here:
https://www.youtube.com/watch?time_continue=1&v=HaedpQmh8Go&feature=emb_logo which can be accessed through streaming services on the internet.
- 2) After viewing Louise’s speech, the instructor asks the class to read the short biography, which is attached as an addendum at the end of this lesson. Using the information in the bio, the students begin completing their learning graphic organizer charts.
- 3) After about 15 minutes of discussion and chart work, the instructor will distribute hard copies of the three poems attached at the end of this lesson. The students will take time to read each poem, passing them among themselves.
- 4) Following the video interviews and reading of poems, students will spend 20 minutes answering the following questions in their small groups. Every team member will contribute, with one person recording highlights of the information on a separate sheet. This information can also be utilized for the group K/W/H/L chart.

Questions

- a. How did Louise Erdrich’s poems reflect her Native American background?

- b. Which one of the poems did you like the best, and why?
 - c. What type of imagery did Louise Erdrich use in her poems?
 - d. What types of emotions are brought up by Louise Erdrich's poems? Why?
- 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.
- 6) The instructor will open the discussion to include any final thoughts, questions or insights about Louise Erdrich and her writing and role in society.

This concludes the first 50 minutes of the lesson

Extension Exercises

Students who wish to continue their research on Louise Erdrich can visit her website and read more of her poetry and novels. Upon further research and review, students can write an essay where they attempt to answer the following questions:

What are the unique qualities and background that gave Louise Erdrich the foundation to achieve great things as a writer?

What major themes does Louise Erdrich explore most commonly in her writing?



Erdrich inside Birchbark Books. (Ackerman + Gruber)

CRITICAL FRAMING



Louise Erdrich is a trailblazing writer and intellectual, who provided important leadership as an artist and academic at Dartmouth in the 1980's. Coming of age on the heels of the Red Power Movement, Louise Erdrich's generation became adults in the era of Self-Determination. Her brilliant writing bridges the generational gap between 20th and 21st centuries and provides fearless insight into the historical legacy of colonial America and its impact on Native Americans.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Louise Erdrich's world-class talent and remarkable journey through life make her an inspiration and role model for Native American people and women around the world. For advanced students who wish to continue their study of Louise and her accomplishments, reading one of her novels is an opportunity to explore more in depth her amazing sense of the human condition as well as her creative brilliance. Emerging learners can also be inspired by Louise's writings, although novels may be too long of a read. Her short stories and poetry are perfect for reflection and skill building.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

In Louise Erdrich's 'Night Watchman,' tribal and personal history converge

By Laurie Hertzell
Minneapolis Star Tribune |
Mar 10, 2020

In her latest novel, "The Night Watchman," Louise Erdrich explores the U.S. government's efforts during the 1950s to terminate protections granted Native Americans in treaties -- and her grandfather's efforts to stop it from doing so. (Ulf Andersen/Getty Images)

MINNEAPOLIS — Toward the end of Louise Erdrich's new novel, a character named Thomas Wazhashk heads to Washington, D.C., to testify against a bill. If it passes, its policies would eliminate all federal services to Indians, move families off their reservations and almost certainly destroy the Turtle Mountain Band of Chippewa.

And yet before heading home, Thomas stops at the office of the bill's author to thank him for listening to his testimony. The senator was stunned. Nobody had ever done this before.

"This really happened," says Erdrich. "My grandfather" — Aunishenaubay Patrick Gourneau, on whom the character of Thomas is closely based — "was the most kind person. He had the sort of quality that you don't really run into in politics very often, that sort of gentility. And he had incredibly good manners."

"The Night Watchman" is set in Turtle Mountain in the 1950s, a time when the U.S. government planned to "emancipate" Indians, band by band and tribe by tribe, from their Indianness. Terminate their protected status guaranteed in treaties, end their government health care and education, abolish tribes, relocate them from reservations to cities, stop any kind of aid or payments for taking their land.



Two dozen of the 113 tribes this happened to became extinct, Erdrich notes. The Turtle Mountain Band, thanks to the incredible efforts of her grandfather and others, did not.

Those good manners, that gentility, Erdrich said, "I think really won the day for them."

Erdrich tells this story from a comfortable easy chair in the downstairs of her shop, Birchbark Books and Native Arts in Minneapolis. Outside, it is 5 degrees; inside, a cozy electric fire glows at her side as she sips Earl Grey tea.

She has a thick, woolen scarf wrapped around her neck and sturdy, fierce black boots on her feet. A person could do just about anything in those boots. ("Aren't they great?" she says, holding out one foot. "They're my favorite thing.")

"We Are One Bond," a print by Chholing Taha (Cree First Nations), is an example of the expanded offerings available at Louise Erdrich's Birchbark Books and Native Arts, in Minneapolis. (Chholing Taha / HANDOUT)

A few feet away, dozens of cardboard cartons labeled "signed" are stacked neatly against the wall, and hundreds more copies of "The Night Watchman" await her signature, slotted onto tall shelves and stacked on a table. On the walls hang paintings by Frank Big Bear, Dyani White Hawk and other Native artists.

Erdrich is not an absent landlord; this store, which she has owned since 2001, is a big part of her life. The basement is where she is launching a new online shop to sell Native art.

"We've always had family working at the bookstore. My daughters have all worked there, my nephews and nieces worked there, and young Native people, young people have always worked there," she said.

She considers Birchbark Books her biggest work of art. "You put emotion and dedication and love and money into art, and this is my art."

The problem of real people

Erdrich, 65, grew up knowing that her grandfather had been involved in preventing termination, but for a long time she didn't have a strong understanding of what that meant.

Then Patrick Gourneau was inducted posthumously into the North Dakota Native American Hall of Honor, and she began to realize more fully the role he had played in saving the band. “I thought, this is extraordinary,” she said. “I couldn't stop thinking about what he had done.”

For years, she had read and reread her grandfather's beautiful letters — handwritten to her parents in elegant boarding school script, packed with news and stories and laced with great humor. But after the Hall of Honor ceremony in 2018, she put the letters in chronological order against the timeline of the termination attempt, and suddenly the magnitude of what the government had planned to do, and what her grandfather had done to stop them, became clear.

Erdrich had been struggling to write another novel, reaching that familiar stage where she was pretty sure that she had no more books in her. But as she looked at her grandfather's letters, “All of a sudden it was: Ah, I'd been working on this book all along.”

Brenda J. Child, a historian for the University of Minnesota and a Red Lake Ojibwe, said she was thrilled that Erdrich was writing about the termination era. “She has such a wonderful sense of history in her work,” Child said. “She makes termination into a wonderful, human story so you can see what stakes Native people had — what they were trying to protect.”

Even more remarkable, Child said, is the family connection to the history. “Her grandfather was a fantastic letter writer. To have family documentation of these experiences is quite a rare thing.”

Still, writing about real people — let alone a beloved family member — was difficult, Erdrich said. While the character of Thomas is based on her grandfather (a factory watchman himself), he is not her grandfather. “I tried as much as possible to fictionalize him. It's a hard edge for me to stand on, having a real person that I was basing a character on. I never do that if I can help it.”

Several other real people, including Arthur V. Watkins, the Utah senator behind the termination bills, appear in the book, though briefly.

“I don't know how people write about real people,” Erdrich said. “If you can't find a direct quote of them saying what you want them to say, how do you put words in their mouth?”

Almost all of Watkins' quotes in her novel are verbatim, taken from the Congressional Record. And lest this make the book sound dry or scholarly (it is neither), just take a look at page 397 where Erdrich announces the upcoming congressional hearing. In addition to Thomas, she writes, speakers will include “a ghost, a PhD candidate, and a stenographer.”

Wait, what — a ghost?

Fact plus fiction plus magic

As in previous Erdrich books, the past and the present and the dead and the living all swim together. Early in the novel, as Thomas tries not to fall asleep on his overnight watch, he sees what appears to be a young boy sitting on top of a band saw.

This detail came from one of her grandfather's letters. Gourneau worked all night at the factory, and he worked all day on tribal business. He slept, Erdrich said, only about 12 hours a week.

In one letter, “He says that he got very exhausted one night and his head dropped and he dropped his sandwich on the floor and he thought he saw a little boy. That's how exhausted he was,” she said. “And I

kept going with the little boy. Imagined who he was.” He became a character, the ghost of a child she named Roderick who follows Thomas to Washington.

For years, Erdrich has researched Native history, driving down to Kansas City, Missouri, in the summers with Brenda Child to pore through tribal documents at the National Archives there. “I love doing research,” Erdrich said. “It’s my candy — it really is. I feel guilty because I’m not actually writing, I’m just taking notes.”

Those archives produced a wealth of material, including her grandfather’s boarding school files and dozens of his letters.



○

‘Original Fire’

A Poem by Louise Erdrich

From *Freeman’s Literary Hub*

May 10, 2019 By [Louise Erdrich](#)

for Aza

I watch my daughter build a fire
not from a match or cigarette lighter
but from the original elements,
two sticks, a length of sinew, friction.
She has formed a cup of juniper shreds,
and when she spins out a black ember
and breathes it to life
she transfers the radiant pebble
into the nest and breathes again.
Sparks fly from her lips.
A dove of flame bursts from between her hands.
She speaks to the spark
until the words catch and burn
and I think, here is my daughter
who is innocent of all things
yet from whose lips
the terrible and merciful
flame flies out, the truth, the fire.

Indian Boarding School: The Runaways
By Louise Erdrich

Home's the place we head for in our sleep.
Boxcars stumbling north in dreams
don't wait for us. We catch them on the run.
The rails, old lacerations that we love,
shoot parallel across the face and break
just under Turtle Mountains. Riding scars
you can't get lost. Home is the place they cross.

The lame guard strikes a match and makes the dark
less tolerant. We watch through cracks in boards
as the land starts rolling, rolling till it hurts
to be here, cold in regulation clothes.
We know the sheriff's waiting at midrun
to take us back. His car is dumb and warm.
The highway doesn't rock, it only hums
like a wing of long insults. The worn-down welts
of ancient punishments lead back and forth.

All runaways wear dresses, long green ones,
the color you would think shame was. We scrub
the sidewalks down because it's shameful work.
Our brushes cut the stone in watered arcs
and in the soak frail outlines shiver clear
a moment, things us kids pressed on the dark
face before it hardened, pale, remembering
delicate old injuries, the spines of names and leaves.



Louise Erdrich, "Indian Boarding School: The Runaways" from *Original Fire: Selected and New Poems*. Copyright © 2003 by Louise Erdrich. Reprinted with the permission of HarperCollins Publishers, Inc.

I Was Sleeping Where the Black Oaks Move
By Louise Erdrich

We watched from the house
as the river grew, helpless
and terrible in its unfamiliar body.
Wrestling everything into it,
the water wrapped around trees
until their life-hold was broken.
They went down, one by one,
and the river dragged off their covering.

Nests of the herons, roots washed to bones,
snags of soaked bark on the shoreline:
a whole forest pulled through the teeth
of the spillway. Trees surfacing
singly, where the river poured off
into arteries for fields below the reservation.

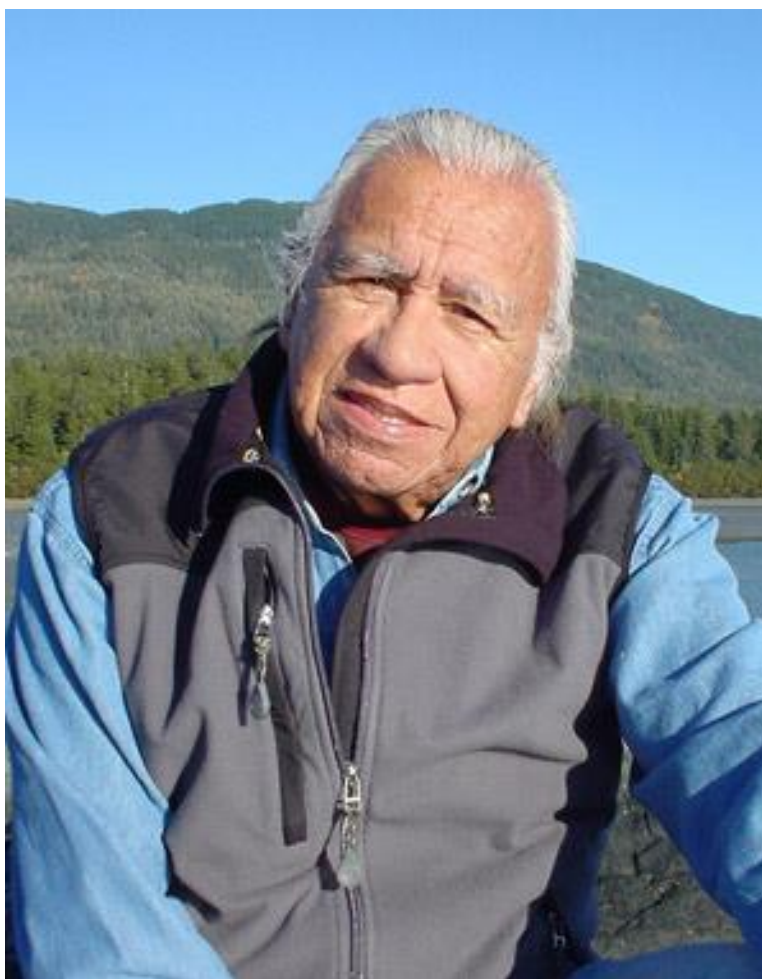
When at last it was over, the long removal,
they had all become the same dry wood.
We walked among them, the branches
whitening in the raw sun.
Above us drifted herons,
alone, hoarse-voiced, broken,
settling their beaks among the hollows.
Grandpa said, *These are the ghosts of the tree people
moving among us, unable to take their rest.*

Sometimes now, we dream our way back to the heron dance.
Their long wings are bending the air
into circles through which they fall.
They rise again in shifting wheels.
How long must we live in the broken figures
their necks make, narrowing the sky.

Louise Erdrich, "I Was Sleeping Where the Black Oaks Move" from *Original Fire: Selected and New Poems*. Copyright © 2003 by Louise Erdrich. Reprinted with the permission of HarperCollins Publishers, Inc.

National Native American Hall of Fame
2019 Inductee

BILLY FRANK, JR.
NISQUALLY TRIBE



**ADVOCACY
NATIVE RIGHTS AND
ENVIRONMENTAL LEADER**

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

- Billy Frank, Jr. was a great leader for Native people in his region and throughout the nation
- Billy Frank, Jr. was a grassroots Native rights leader who challenged the law that restricted the fishing rights of the Nisqually Tribe along the Nisqually River.

- Billy Frank, Jr. was a member of the Nisqually Tribe and is memorialized by his tribe with a memorial Health and Fitness Center.



*Mr. Frank, left, fishing on the Nisqually River in the 1960s in January
Credit: Northwest Indian Fisheries Commission, via Associated Press*

ESSENTIAL QUESTIONS

What type of civil rights did Billy Frank, Jr. champion?

How did Billy Frank, Jr. affect change despite not being an elected or government official?

Why did Billy Frank, Jr. receive the Presidential Medal of Freedom?

What personal characteristics did Billy Frank, Jr. display throughout his life that allowed him to become the successful

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 Billy Frank, Jr.?

Why is Billy Frank, Jr., well known, and what types of achievements qualified him for induction into the National Native American Hall of Fame?

Of which Native American Tribe is Billy Frank, Jr., a member?

MATERIALS

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

5-minute animated video with Billy Frank, Jr. narrating

https://www.youtube.com/watch?time_continue=158&v=D15itTjuY-g&feature=emb_logo

5-minute video of Billy Frank, Jr. and Nisqually Fish War

https://www.youtube.com/watch?time_continue=127&v=utj1W6yfWCw&feature=emb_logo

4-minute history of Billy Frank, Jr.

https://www.youtube.com/watch?time_continue=189&v=54TZ8_xTFFo&feature=emb_logo

53-minute video with Billy Frank, Jr.

<https://www.youtube.com/watch?v=-Re2qdAh6dg>

22-minute Hall of Fame “Inspirational Leadership” interview with son, Willie Frank, III [Willie Frank, III \(Nisqually\) on Vimeo](#) 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 3 of the short videos that describe the history of the “Fish Wars” during the 20th century and the remarkable leadership, career and legacy of Billy Frank, Jr. Billy’s dedication to the treaty rights of his community is highlighted in dramatic archival footage which will provide key insight for students into the Billy Frank, Jr. story.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Ada makes during her interviews. 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” The teacher can introduce Billy Frank, Jr., to the class by playing the 5-minute animated feature entitled “Salmon”, which includes Billy’s voice and is linked here: https://www.youtube.com/watch?time_continue=158&v=D15itTjuY-g&feature=emb which can be accessed through streaming services on the internet.
- 2) After showing the animated short, the instructor will ask the class to read the short biography. Using the information in the bio, the students will begin completing their learning graphic organizer charts.
- 3) After about 5 – 10 minutes of discussion and chart work, the teacher will show the class the two other videos that document Billy Frank’s remarkable story:
https://www.youtube.com/watch?time_continue=127&v=utj1W6yfWCw&feature=emb_logo
https://www.youtube.com/watch?time_continue=189&v=54TZ8_xTFFo&feature=emb_logo
- 4) Following the videos, 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 Billy Frank, Jr., distinguish himself as a Nisqually tribal member and as a representative of the Northwest Coast First Nations?
 - b. What did Billy Frank, Jr., help to achieve as a leader for his tribe and for Native Americans throughout the country?
 - c. Why is Billy Frank, Jr., considered to be a legendary Native rights leader?
 - d. What types of challenges did Billy Frank, Jr., face in his quest for legal respect of the Nisqually Tribe and for the treaty rights of other salmon harvesting tribes?
- 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.
 - 6) The instructor will open the discussion to include any final thoughts, questions or insights about Billy Frank, Jr., and his career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

Students who wish to continue their research on Billy Frank, Jr., can read his book *Tell the Truth* and write an essay where they attempt to answer the following questions:

What are the unique qualities and background that provided Billy with the guidance and foundation to achieve great things?

What did Billy Frank, Jr., achieve as a leader and what remains to be accomplished for Native hunting and fishing rights in the United States?

Is Billy Frank, Jr., part of the Red Power movement? Why or why not?

CRITICAL FRAMING

Billy Frank, Jr.'s life and career took place during a time of great social justice unrest and cultural revolution in the USA. The turbulent 1960's and the cultural shifts that occurred during that time were reflected in Billy Frank, Jr.'s ultimate social, cultural and legal success. His leadership in his community's efforts to assert their treaty rights were pivotal in the overall Red Power movement of the era, and his achievements are legendary.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

The life and legacy of Billy Frank, Jr.

[From Billyfrankjr.org](http://Billyfrankjr.org)



“I don’t believe in magic. I believe in the sun and the stars, the water, the tides, the floods, the owls, the hawks flying, the river running, the wind talking. They’re measurements. They tell us how healthy things are. How healthy we are. Because we and they are the same. That’s what I believe in.”

- Billy Frank, Jr

In November 2015, Billy Frank, Jr. was awarded the Presidential Medal of Freedom, the nation’s highest civilian honor:

Billy Frank, Jr. was a tireless advocate for Indian treaty rights and environmental stewardship, whose activism paved the way for the “Boldt decision,” which reaffirmed tribal co-management of salmon resources in the state of Washington. Frank led effective “fish-ins,” which were modeled after sit-ins of the civil rights movement, during the tribal “fish wars” of the 1960s and 1970s. His magnetic personality and tireless advocacy over more than five decades made him a revered figure both domestically and abroad. Frank was the recipient of many awards, including the Martin Luther King, Jr. Distinguished Service Award for Humanitarian Achievement. Frank left in his wake an Indian Country strengthened by greater sovereignty and a nation fortified by his example of service to one’s community, his humility, and his dedication to the principles of human rights and environmental sustainability.

From *Where the Salmon Run*:

Billy Frank, Jr. took his first breath on March 9, 1931, six days after President Herbert Hoover signed “The Star-Spangled Banner” into law as the national anthem. One day, Billy would defend his country; then he’d spend a lifetime challenging the nation to rise to its ideals.

...

One day in the winter of 1945, as the temperature hovered in the mid-forties, Billy Frank, Jr. became a fighter. Along the Nisqually River, Billy pulled thrashing and squirming steelhead and dog salmon from his fifty-foot net. To avoid the keen eyes of game wardens, he’d set his net in the river the night before. The downed branches of a fallen maple covered his canoe perfectly. But in the stillness of those early-morning hours, as he diligently butchered the chum, a yell pierced the silence. For Billy, life would never be the same.

“You’re under arrest!” state agents shouted with flashlights in hand.

“Leave me alone, goddamn it. I fish here. I live here!” Billy fired back.

Billy Frank Jr. at the dedication of the NWIFC's fish health lab:

[Adapted from Historylink:](#)

Beginning with his first arrest as a teenager in 1945 for “illegal” fishing on his beloved Nisqually River, he became a leader of a civil disobedience movement that insisted on the treaty rights (the right to fish in “usual and accustomed places”) guaranteed to Washington tribes more than a century before. The “fish-ins” and demonstrations Frank helped organize in the 1960s and 1970s, along with accompanying lawsuits, led to the Boldt decision of 1974, which restored to the federally recognized tribes the legal right to fish as they always had.

For years, the state of Washington regarded the 1854 Treaty of Medicine Creek as an irrelevant nuisance. The state insisted that it could impose its fishing regulations on the tribes, notwithstanding the treaty. It tried to do so forcefully, destroying property and making hundreds of arrests. But the traditions and training passed on to Billy Frank Jr. by his father – which in turn were taught to him by Billy’s grandfather, and on into the past – were ingrained. The tribes had given ground and shed blood over the years, but they were determined to fight for what was rightfully theirs.

Billy Frank was first arrested in December 1945, when he was just 14. More than 50 arrests would follow over the years, as they would for many other tribe members. Billy’s formal education ended when he finished 9th grade at a junior high in nearby Olympia but continued in the company of his fellow fishermen. He worked construction by day, mostly highways and sewers – and fished by night, suffering occasional rough treatment, arrest, and confiscation of his precious gear.

In 1952, at age 21, Frank fulfilled a dream and joined the Marines. He was proud of his two years in the corps, but in 1954 he returned to his roots – fishing and the six acres of trust property along the river that his father had acquired in 1919.

With arrests and strife between tribal fishermen and state fish and game officials continuing in Washington, on September 18, 1970, the Justice Department filed suit in *United States v. Washington*. The suit asked for declaratory relief for treaties covering areas west of the Cascade Mountains and north of the Columbia River drainage area, including the Puget Sound and Olympic Peninsula watersheds.

The case was assigned to Judge George Hugo Boldt (1903-1984), a tough law-and order jurist. The trial began on August 27, 1973. Judge Boldt held court six days a week including on the Labor Day holiday.

Forty-nine experts and tribal members testified, among them Billy Frank Jr. and his then-95-year-old father.

The decision in *United States v. Washington*, 384 F.Supp. 312 (1974), issued by Judge Boldt on February 12, 1974, was a thunderous victory for the tribes. The treaties were declared the supreme law of the land and trumped state law. Judge Boldt held that the government’s promise to secure the fisheries for the tribes was central to the treaty-making process and that the tribes had an original right to the fish, which the treaty extended to white settlers.

It was not for the state to tell the tribes how to manage something that had always belonged to them. The tribes' right to fish at "all usual and accustomed grounds and stations" included off-reservations sites, as well as their diminished lands. The right to fish extended not just to the tribes but to each tribal member.

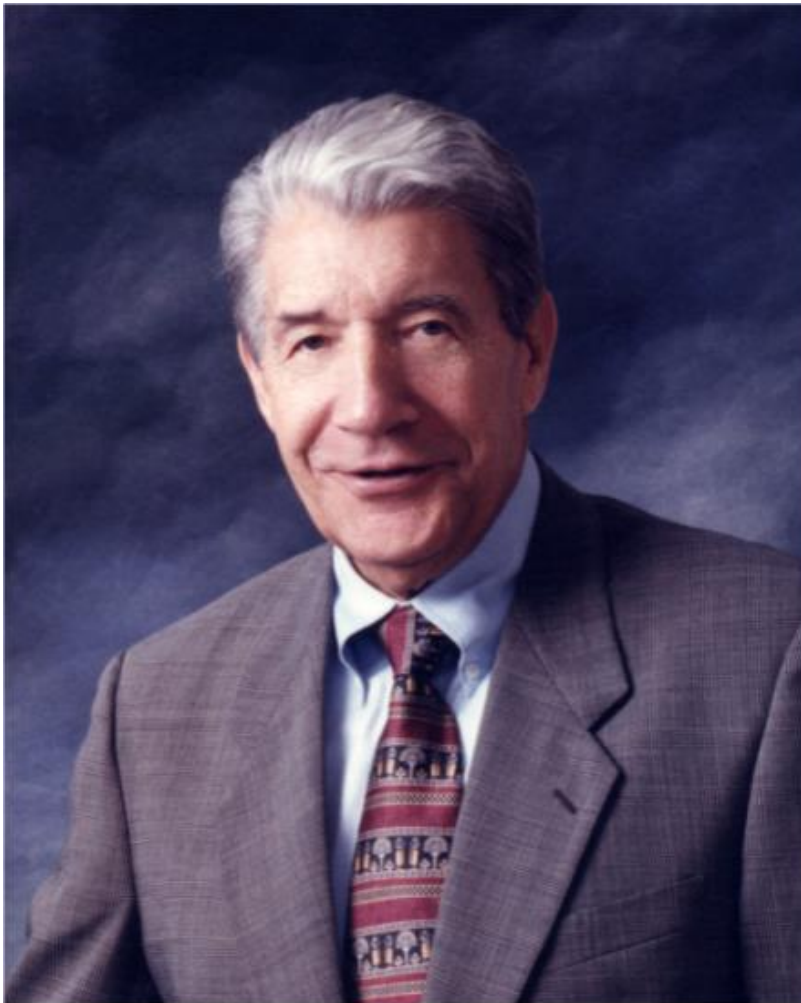
Following the Supreme Court's upholding of the Boldt decision in 1979, the NWIFC and the state had to determine how they were going to co-manage the fisheries they shared jurisdiction over. A long process of creating co-management guidelines and establishing trust between the tribes and state officials began with the development (of the) Puget Sound Salmon Management Plan in the early 1980s. With Frank at the helm, the NWIFC established working relationships with state agencies and other non-Indian groups to manage fisheries, restore and protect habitat, and protect Indian treaty rights.

Billy Frank was honored with countless awards for his decades-long fight for justice and environmental preservation. They include the Presidential Medal of Freedom, the Common Cause Award for Human Rights Efforts, the Albert Schweitzer Prize for Humanitarianism, the American Indian Distinguished Service Award, the 2006 Wallace Stegner Award, and the Washington State Environmental Excellence Award,



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.



July 1977: Jimmy Carter, 39th President of the United States, nominates Forrest Gerard as Assistant Secretary of the Interior for Indian Affairs

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



*September 1977:
Forrest Gerard, congratulated by
Chief Earl Old Person, following
Gerard's Swearing in Ceremony
as Assistant Secretary of the
Interior for Indian Affairs*

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 are 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.



*July 1978: Forrest Gerard, meets with participants at
The Longest Walk outside of Washington, DC*

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”
The teacher can introduce Forrest Gerard by asking the students to read a hard copy of the short biography.
- 2) Using the information in the bio, the students will begin completing their learning graphic organizer charts.
- 3) After about 5 – 10 minutes of discussion and chart work, the teacher will show the class one of the longer videos pasted above.
- 4) 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?
- 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.
 - 6) 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?



Forrest Gerard during White Mountain Apache visit with longtime White Mountain Apache Tribe Chairman Ronnie Lupe

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.

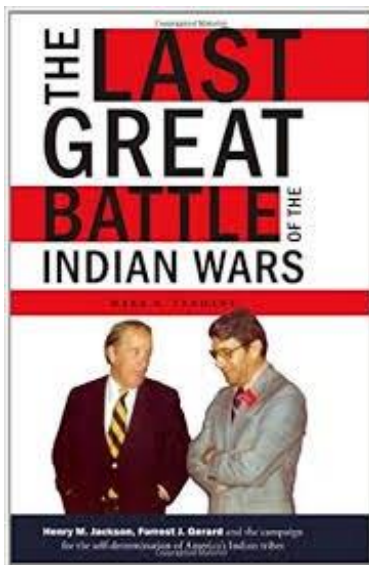
Gerard wrapped up his career in the private sector, again representing tribes in Washington.

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.



1980: Forrest Gerard meeting with Lucy Covington and others

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

LADONNA HARRIS
COMANCHE NATION



ADVOCACY
WOMAN OF INFLUENCE

Two 50-minute class periods

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

History, Government, Literacy

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

LaDonna Harris has made a significant contribution throughout her career as a political and social activist.

LaDonna Harris's achievements for Native people are numerous, and her influence among the halls of power in Washington D.C. reached all the way to the White House in the 1960's and 70's.

LaDonna's combination of intelligence, charisma, passion, optimism and wisdom represented Native women and Native communities in the best and most honest way.



Fred and LaDonna Harris sit in the front row as President Nixon signs a bill returning Taos Blue Lake to Taos Pueblo. (Nixon Library)

ESSENTIAL QUESTIONS

Who is LaDonna Harris and what did she achieve to be inducted into the National Native American Hall of Fame?

Why is LaDonna Harris considered a “trail-blazer”?

What era of federal Indian policy did LaDonna influence?

What can we learn from LaDonna Harris to inspire us in our own lives?

STUDENT OBJECTIVES

Students will be able to

Appreciate the achievements of LaDonna Harris.

Identify at least 3 eras of Federal Indian Policy.

Discuss amongst themselves the achievements and legacy of LaDonna Harris.

ASSESSMENT EVIDENCE

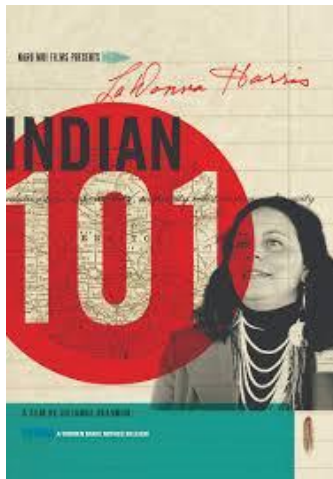
Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Class discussion

Culminating Performance Assessment of Learning Outcomes

Students will write a one-page reflection on the career of LaDonna Harris and her influence on the eras of Federal Indian Policy.



Indian 101 is a biographical documentary shining a spotlight on the leadership role Comanche LaDonna Harris has had in Native and American and international civil rights since the 1960s

ENTRY QUESTIONS

What role did LaDonna Harris play in influencing Federal Indian Policy?

What abilities did LaDonna Harris possess that propelled her through her career as Native American advocate?

Why is LaDonna's legacy significant today?

What work remains to be done on behalf of Tribal Nations?

MATERIALS

Computer and internet access to watch “LaDonna Harris: Indians 101” \$4.00 rental

Copy of the Federal Indian Policy Eras handout included below the overt instruction section.

LEARNING MODALITIES

Visual

Auditory

SITUATED PRACTICE



The instructor encourages the class to speak freely and openly about the issues and topics related to historic, as well as modern day politics. Students should feel empowered during the K/W/H/L portion of the lesson to share their opinions and beliefs. However, the instructor should also encourage students to withhold judgement on issues of which they may be under-informed. Having strong opinions without a solid basis in facts is not the academic model that is valued by scholars.

LaDonna Harris as the cover of Time Magazine

OVERT INSTRUCTION

15 - minute introduction: The teacher begins the lesson by distributing printed copies of the eras of Federal Indian Policy. The class will read together silently. Following the reading, the instructor will initiate a classroom discussion about the policy eras. Some discussion prompts from the teacher could be some probing questions, such as,

“Why is it important to know and understand these eras of Federal Indian Policy?”

“What do the changing policy eras say about the U.S. relationship with Tribal Nations?”

“What era are we currently living in?”

Eras of Federal Indian Policy

Federal Indian policy establishes the relationship between the United States Government and the First Nations within the U.S. borders. The Constitution gives the federal government primary responsibility for dealing with tribal nations. Some scholars divide the federal policy toward Indians in six phases: coexistence (1789–1828), removal and reservations (1829–1886), assimilation (1887–1932), reorganization (1932–1945), termination (1946–1968), and self-determination (1968– present day).

Treaties

A treaty is an agreement between two sovereign nations. Since the federal government was the primary negotiator with tribal nations, and the procedure was to use the treaty making power of the president and the Senate to make formal arrangements. Over 200 treaties were agreed upon by 1840. Because they are agreed upon by all branches of government, the treaties are the highest law of the land.

Although all of the treaties have been violated by the federal government, nearly all of them remain in effect today and are of special importance regarding federal recognition of tribal status, hunting and fishing rights, rights to protection of sacred properties, rights to water and minerals, and land claims. The federal courts have a long, continuous history of litigation on these issues. The Supreme Court endorsed the procedure, with over 300 decisions referencing Indian treaties after 1799.

Allotment and assimilation era (1887–1943)

In 1887, the United States Congress passed the General Allotment Act, which is considered one of the earliest attempts aimed toward assimilation of Native tribes, or forcing the tribes to lose their cultural identity and live like the dominant society. This period of allotment over tribal lands became known as the "allotment and assimilation era", because the main goal of allotting tribal land and sending native children to far away boarding schools was to destroy tribal communities and push native peoples into mainstream society. Tribal culture, language, song, dance, spiritual practices and other customs were forbidden to be practiced with the threat of imprisonment. Thus, assimilation became the epitome of federal Indian policy.

The BIA was used during this time to keep a commanding hold of all aspects of Native life, thus upholding the goal of "civilizing" natives.

The Allotment era resulted in the loss of over two thirds of tribally entrusted lands from 138 million acres (558,000 km²) in 1871 to 48 million acres (190,000 km²) in 1934. This was mainly due to leasing, and eventually selling, tribal lands to white settlers.

Termination and relocation (1945–1960)

Between the end of the Franklin D. Roosevelt era and the beginning of the John F. Kennedy administration, the federal government enacted laws to terminate the government's trusteeship of Indian lands and relocate Indians to the nation's cities. This policy was designed to fractionate tribal communities and eliminate Indian reservations permanently.

Tribal self-determination era

We are currently in the era of self-determination, which began with legislation in 1968. It was then that the Indian Civil Rights Act of 1968 was passed. It recognized the Indian tribes as sovereign nations with the federal government. It also put an end to the policy of termination and relocation, with tribal governments being given more power to maintain their cultural heritage.

In the 1970s, laws began to change to help reverse decades of failed federal Indian policy. The Indian Self-Determination and Education Assistance Act of 1975 allowed tribes to have more tribal control over federally subsidized programs for Indians, and the American Indian Religious Freedom Act in 1978, as well as the Indian Child Welfare Act that same year. The 1990's saw more significant laws passed to support tribal self-determination, including the Indian Gaming and Regulatory Act, and the Native American Graves Protection and Repatriation Act of 1990.

CRITICAL FRAMING

Class watches *Indian 101: LaDonna Harris*. After 30 minutes, the teacher begins the K/W/H/L chart of Mrs. Harris. Questions and prompts are useful at this stage.



“What did we just learn about LaDonna Harris?”
“What else would we like to learn about Mrs. Harris?” “How can we answer those questions about her?” “How are the Federal Indian policies and eras related to LaDonna Harris?” “What can we assume about LaDonna Harris’s influence on the era of self-determination?”

30 – min: The class finishes the video on LaDonna Harris.

10 – min: Following the film, the teacher returns to the K/W/H/L chart and prompts the class to help complete the chart as a group. Again, questions and prompts from the instructor will help the class to fill the chart full of relevant information that was gleaned from the video.

10 – min: Students are given 10 minutes to write reflectively about the legacy of LaDonna Harris and the era of self-determination that we are currently in. Some writing prompts for students could be: “What were the talents and values that LaDonna

Harris brought to Washington D.C. when her husband was elected to Congress?” “Why was LaDonna so beloved by her peers and so influential as an advocate?” “Do you think this is the last era of Federal Indian Policy, or will the U.S. return again to the policy of terminating tribes?” “How did LaDonna Harris’s story inspire you?” Students turn in reflections to the teacher at the end of the period.



LaDonna working the phones during husband, Fred Harris' Senatorial Campaign

TRANSFORMED PRACTICE

The “*LaDonna Harris: Indians 101*” video provides students with an opportunity to form opinions about many different topics, including the power of personal connection, race relations, Federal Indian Policy, the history of U.S./Tribal relations, and the future of U.S. Tribal relations. All students should be encouraged to think independently about the information provided in this lesson.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Students who struggle with higher level literacy may find the explanation of Federal Indian Policy difficult to grasp, therefore they should be provided with assistance with vocabulary and concept issues.

Students who demonstrate the skills and abilities to explore higher level knowledge should be provided more sophisticated written synopsis of the history of Federal Indian Policy.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

LaDonna Harris: Indians 101 video

American Indian Law Resource Center, Helena, MT

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 are 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.

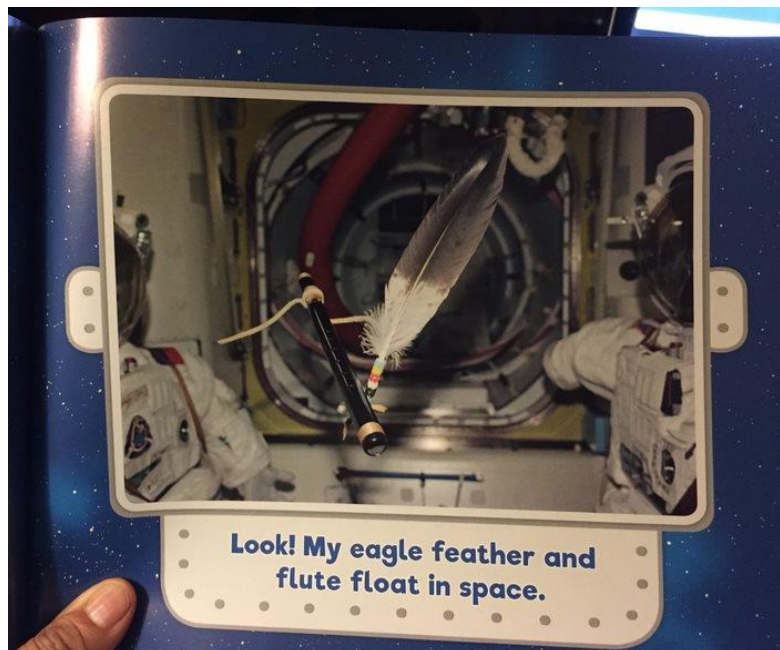
Questions

- 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.



John Herrington Space Team Patch

National Native American Hall of Fame
2018 Inductee

ALLAN HOUSER / HAOZOUS
CHIRICAHUA APACHE



ARTS
WORLD FAMOUS SCULPTOR

Two 50-minute class periods

This lesson is best suited to grades 8-12 but can be applied to grades 4-8 in simplified form.

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

Writing, Literacy, History, Art

CCSS Literacy SL 10-1

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

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.

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

Who is Allan Houser/ Haozous?

The mediums and subject matter of Houser's/ Haozous's art.

Some ways in which people are drawn to Houser's/ Haozous's work.

The significance of Apache culture in his work.

The purpose of an artist's statement.

The reality and mythology of Southwest Indian iconography.



Allan Houser/ Haozous working on his sculpture "Anasazi"

ESSENTIAL QUESTIONS

Who Allan Houser/ Haozous?

How does the Apache culture impact his art?

In what ways are Apache names important to him and his work?

Why does Allan have two last names?

What is important to you in your work?

How do we come to know each other?

What impact does knowing each other have on our classroom community?

In what ways does the artist use iconographic Southwest Indian images to communicate his message?

What traits from the list of Hall of Fame eligibility criteria did you recognize in Allan Houser/ Haozous? Can you provide examples of where or how these traits were demonstrated?

STUDENT OBJECTIVES

Students will be able to

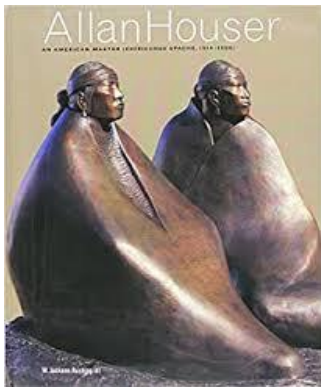
Identify some of the characteristics/iconography of Allan Houser's/ Haozous's work.

Understand some of the factors that influence Allan Houser's/ Haozous's work.

Make connections between Apache worldview and Houser's/ Haozous's work.

Identify important components of their lives and their influence on the work they do and the things they create.

Craft a concise and impactful artist statement.



(L to R) *Allan Houser/Haozous: An American Master*; 1994 "Unconquered" Sculpture at the Oklahoma History Museum; 1994 "Spirit of the Mountains" at the Allan Houser Compound, Santa Fe, NM

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Class discussion

Culminating Performance Assessment of Learning Outcomes

Twenty-five things list

Personal artist's statement



(L to R) Allan working on the plaster for bronze casting of “As Long as the Waters Flow.” circa 1988. The monument was commissioned for the Oklahoma State Capitol Bldg. Houser family archive; “As Long as the Waters Flow” refers to President Andrew Jackson's vow to Native Americans that they shall possess their land "as long as the grass grows and the rivers run."

LEARNING MAP

ENTRY QUESTIONS

Is anyone familiar with Allan Houser/ Haozous?

Visit <https://allanhouser.com>

What perspective seems to be presented in the work?

What does the artist seem to know about, as represented by what he paints and how he paints it?

How might the concept of Southwest Indian iconography be related to this work?

MATERIALS

Computer and internet access or printed copies of the materials listed below.

24-minute Hall of Fame “Inspirational Leadership” interview with son, Bob Haozous [Bob Haozous \(Chiricahua Apache\) on Vimeo](#) The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



32-minute Hall of Fame “Inspirational Leadership” interview with David Rettig, Curator of Corporate Collections at the Allan Houser Studio in Santa Fe, NM. [David Rettig - on behalf of Allan Houser on Vimeo](#) The interview is also accessible by scanning the Quick Response (QR) code below with a smartphone or QR Reader.



LEARNING MODALITIES

Auditory

Visual

SITUATED PRACTICE

Introduce the students to the Apache artist, Allan Houser/ Haozous. Allow students to view the videos below and read the article about him.

<https://allanhouser.com/the-man>

<https://allanhouser.com/collecting/books-videos-posters>

Before students begin reading the article, ask students to take notes. “As you read listen for the ways in which Southwest Indian culture has been significant to Allan Houser/ Haozous and his work. Write these ways down as you hear them.” What does knowing his culture do for Allan Houser/ Haozous and his art? (Reminds him of who he is in a centering way, causes him to look into the history of his tribe and know them better, and inspires what he wants to paint, draw, sculpt, write about.)

OVERT INSTRUCTION

The students will begin their study of Allan Houser/ Haozous with the instructor initiating a class discussion of a K/W/H/L chart on the dry erase board. What does the class know about Allan Houser/ Haozous? What would they like to know? How can they research their questions? What did they learn from their research study? This K/W/H/L chart will be saved and referred to during the two 50-minute class periods that it will require to complete the lesson. The chart is useful in tracking the research process, from beginning to end.



Mr. Houser at work in his design studio at Haozous Place in 1991. Here he is sculpting a clay maquette in preparation for a large work

Following the initiation of the learning chart, students will review the Allan Houser/ Haozous website.

The teacher will then play the following video of Allan Houser/Haozous:

<https://www.bing.com/videos/search?q=allan+houser+unconquered+utube&view=det ail&mid=6435AF6B461EAF2F1B3D6435AF6B461EAF2F1B3D&FORM=VIRE>

Many artists create what are known as artist's statements. "An artist's statement is an artist's written description of their work. The brief verbal representation is about and in support of, his or her own work to give the viewer understanding. As such it aims to inform, connect with an art context, and present the basis for the work; it is therefore didactic, descriptive, or reflective in nature."

http://en.wikipedia.org/wiki/Artist_statement

To say it simply, an artist's statement attempts to explain why they do what they do. Most artists have a 50-100 word statement and a 500-1000 word statement and most will revisit and revise these many times over the course of their careers.

CRITICAL FRAMING

Kevin Red Star, an Apsaalooke (Crow) artist made this statement about his work, "Indian culture has in the past been ignored to a great extent. It is for me, as well as for many other Indian artists, a rich source of creative expression. An intertwining of my Indian culture with contemporary art expression has given me a greater insight concerning my art." This is [Kevin Red Star's statement](#). It is 49 words long. After reviewing some of Allan Houser's/ Haozous's work on his website, how well do you think you can capture why he does what he does? In 50 words do your best to draft an artist's statement for Allan Houser/ Haozous that you feel best represents what you know about him and the art he has created.

Now think about yourself as an artist. Some of you may see yourselves as artists, while others of you may not. You may think, "I hate art, I can't even draw a stick person." But if you think a little deeper you will notice that in our lives we all create things and we create them for a reason. Even if you create computer programs, if you make them as a way to express your own ideas, you are an artist. Think about what it is that you make in life. What is it that you are passionate about creating? Once you have thought of this, again try to think about yourself as an artist. What is it about what you do that is important? Why do you create what you create?

TRANSFORMED PRACTICE

Read the article ["Twenty-five random things about you."](#)

Think about the article you read, the videos you watched, and the artwork you viewed. Can you list 25 things you know about Allan Houser/ Haozous? Maybe not 25, but the information that you have had access to has allowed you to know him better as a person and that provides you with a connection with his art. The author Luann Udell talks about how the Facebook generation uses 25-Things lists to get a sense of knowing others more intimately and maybe even giving us a reflective glimpse of ourselves we rarely take time to look at. At the end of the article the author gives the reader an assignment – to make a “25 things” list as an artist. How about it?

Think about what is important to you, what makes you feel passionate, why you like the things you like, and where you got the foundation that you have? Then write a list of 25 things about yourself that essentialize these things. Find someone in the class who you feel you do not know as well as you would like, maybe someone you hardly know at all. Exchange lists with this person. Once you have read each other's list, talk about the kind of art you each see yourself creating. Then, together draft a 50-word artist statement that explains, “This is why I do what I do.” A 50-word statement must be very clear and very precise because it is so short. Sometimes the best approach to writing one is to say what you want to say and then work to carve this down to 50 words. Having a partner who can help you decide what is needed/not needed, what could be said in a more direct/shorter way can be very valuable. After crafting your statements, type them into a Word document. Use any font, but use size 20-24 letters, and make sure your 50 words can fit on one half sheet of 8.5 x 11” paper. Mount each half-sheet statement on a piece of construction paper. On the back of the paper, write your name. Post the statements around the room and number each statement. Allow students to travel around the room reading the statements. They should take a piece of notebook paper around with them. The paper should be numbered and for each corresponding statement the students should list to whom they think the statement belongs. After all of the students have listed their guesses, the correct authors should be revealed. Students should then post their 25-Things lists below their artist statement. Students should note which statements they guessed incorrectly, and they should read the 25-Things lists corresponding to those statements. This will allow students to better know those they may not know well enough and help to build the classroom community. Closing question: What impact has today's exercise had on our classroom community?

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 compose shorter lists. They may also be paired with a student who can help them to craft an artist statement. There are also artist statement generators on-line where students can fill in the blanks with their information and the program will

generate a statement for them. Advanced learners could research the artist's statements of other artists in other genres whose work interests them. They could also write, or make audio or video journals about how these statements provide insight into particular works of art.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

http://en.wikipedia.org/wiki/Artist_statement – Definition of an artist statement

<http://luannudell.wordpress.com/2009/02/21/25-random-things-about-you-how-to-write-a-better-artist-statement/> – Twenty-five random things about you article



(L to R) *The “Sacred Rain Arrow,”* monumental statue by Allan Houser/ Haozous located at the Allan Houser Sculpture Park and Gallery at Haozous Place in Santa Fe, New Mexico; the image was deemed the best license plate in the nation in 2009 by the American License Plate Collectors Association.

National Native American Hall of Fame
2019 Inductee

HATTIE KAUFFMAN
NEZ PERCE TRIBE



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?



Hattie Kauffman accepting HOF award in Tulsa, Oklahoma in 2019

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 are 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 National Native American 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

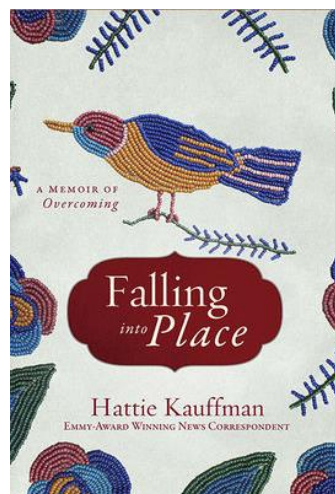
Hattie Kaufman's presence on national television must be considered in the context of culture and history. As a first in her field, she broke barriers of American culture that still continue to resonate.

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.



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

OREN LYONS
ONONDAGA NATION



**SPIRITUAL
SPIRITUAL LEADER**

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

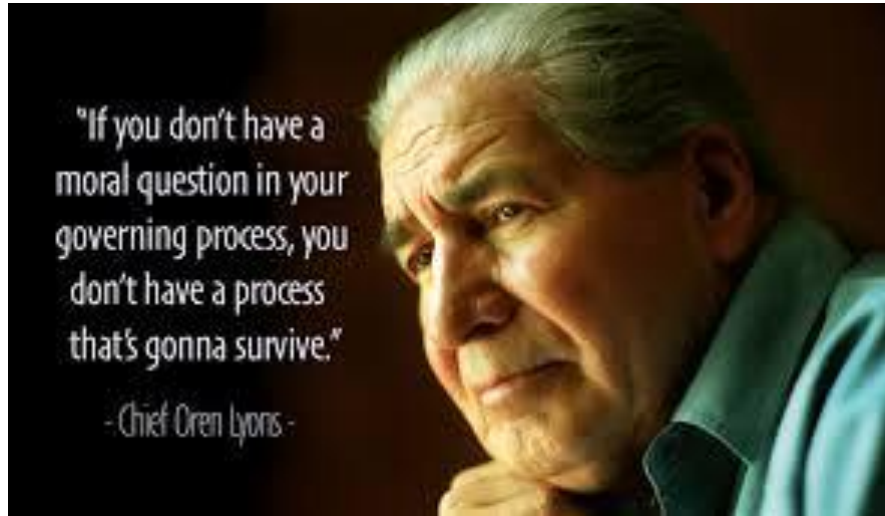
Students will understand

Oren Lyons is a great leader during a critically important time for the planet, the age of climate change.

Oren Lyons has lived a long life in upstate New York on Seneca and Onondaga Nation territories.

Oren Lyons is a member of the Onondaga Nation.

Oren Lyons is a visionary leader with the courage to challenge environmental crises our nation and world faces.



ESSENTIAL QUESTIONS

What positions of authority does Oren Lyons occupy in his tribal nation and throughout the world?

Why is Oren Lyons such a well-known voice for the Earth?

How did Oren Lyons become legendary as a leader?

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 Oren Lyons?

What achievements did Oren Lyons accumulate during his life to be inducted into the National Native American Hall of Fame?

Of which Native American Nation is Oren Lyons a recognized clan leader and member?

MATERIALS

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

7-minute talk by Oren Lyons

https://www.youtube.com/watch?time_continue=1&v=bSwmqZ272As&feature=emb_logo

23-minute Bioneers speech by Oren Lyons

<https://www.youtube.com/watch?v=GsoEK1z9xhc>

10-minute history of the Iroquois Confederacy by Oren Lyons

<https://www.youtube.com/watch?v=9iVziGHPvVw>

41-minute Hall of Fame “Inspirational Leadership” interview with Oren Lyons

[Oren Lyons \(Onondaga Nation\) on Vimeo](#) 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 Oren Lyons and learn about his historic life and career. Oren’s wit, wisdom and insight are on full display in the videos.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Oren makes during his interviews. 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”
The teacher can introduce Oren Lyons by playing a 7-minute interview to the class, which is linked here:
https://www.youtube.com/watch?time_continue=1&v=bSwmqZ272As&feature=emb_logo
- 2) After showing Oren’s video, the instructor will ask the class to read the short biography. Using the information in the bio, the students will begin completing their learning graphic organizer charts.
- 3) After about 15 minutes of discussion and chart work, the teacher will show the class one of the longer video interviews that have been pasted above.
- 4) 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

- a. How did Oren Lyons distinguish himself as an Onondaga Nation member?
 - b. What did Oren Lyons achieve as a leader for his tribal nation, and for environmental advocates around the world?
 - c. Why is Oren Lyons considered to be a legendary leader?
 - d. What types of challenges did Oren Lyons overcome on his path to becoming a world-renowned human rights and environmental advocate?
- 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.
 - 6) The instructor will open the discussion to include any final thoughts, questions or insights about Oren Lyons and his career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

Students who wish to continue their research on Oren Lyons can read his book with John Mohawk, “Exiled in the Land of the Free: Democracy, Indian Nations and the U.S. Constitution,” and write an essay where they attempt to answer the following questions:

What are the themes that Oren Lyons focuses on in his work and public speaking?

How has the United State Government been influenced by the Iroquois Confederacy?

Is Oren Lyons part of the Red Power movement? Why or why not?



On 11/22/1993, Indigenous leaders gathered for the United Nations Cry of the Earth Conference in New York City.

The Haudenosaunee was represented by Tadodaho Leo Shenandoah, Clan Mother Audrey Shenandoah, Chief Jake Swamp, and Faithkeeper Oren Lyons.

CRITICAL FRAMING

Oren Lyons has lived through many crises in his life, as he celebrated his 90th birthday in the winter of 2020. His influence is felt far and wide as an advocate for justice, and his living legacy continues to thrive from the time it was passed down many generations, and hundreds of years ago. As the Iroquois Confederacy taught the American colonists the natural practice of consensus and self-rule through democratic institutions that balance power, Oren Lyons continues to speak to these themes as a contemporary traditionalist. Like a modern-day Peacemaker, Oren Lyons speaks truth to power as he seeks to balance the forces that are currently usurping our planet and our communities. His role as a leader has never been more relevant in these times of increasing uncertainty and environmental degradation.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Oren Lyons Biography

Oren R. Lyons is a traditional Faithkeeper of the Turtle Clan, a member of the Onondaga Nation, and *Council of Chiefs* of the Six Nation's of the Iroquois Confederacy, (the Haudenosaunee or "People of the Longhouse").

As a professor, author, publisher, advocate of Indigenous and environmental justice, Lyons works with communities across the globe. As Faithkeeper, he upholds the history and traditions of the Turtle Clan of the Onondaga Nation. Oren often addresses modern-day conflicts by sharing traditional views on the law of nature. When he says, "You can't negotiate with a beetle", he implies that nature will respond to climate change whether humans do or not.

Lyons was given the name Joagquisho, "Bright Sun with a Strong Wind" at birth and grew up on Seneca and Onondaga Nation territories where he was raised with Iroquois traditional ways of thinking, being, and knowing. In 8th grade, he dropped out of school and later became a talented amateur boxer. In 1950, at age 20 he was drafted into the US Army where he continued to excel in boxing. He returned to the reservation in 1953 where he was recruited by the coach of the Syracuse University lacrosse team.

At Syracuse, he was an All-American athlete in lacrosse, a sport he continued playing with club teams for many years after graduating. Oren's athletic career had a jumpstart in his childhood games-- lacrosse is a traditional sport played by the Haudenosaunee, who are originators of the game.



His post-college lacrosse activities helped get him elected to the National Lacrosse Hall of Fame in the US and Canada. He was named 'Man of the Year in Lacrosse' by the NCAA in 1989. Lyons maintains his close connections to lacrosse and continues to be an inspiring role model to both Native and non-Native lacrosse athletes as honorary chairman of the Iroquois Nationals Lacrosse team.

Oren Lyons holding a traditional lacrosse stick used by the Iroquois at an Iroquois Nationals event.

Lyons graduated from Syracuse in 1958 with a degree in Fine Arts and then lived and worked as a commercial artist in New York City where he found much success.

In the 1960s, Oren joined what has been dubbed the "Red Power Movement", a group of Native American activists who came together across tribal lines to draw attention to indigenous rights and struggles. Upon reaching his forties, he returned to the land of his birth in upstate New York, and to the cultural heritage of the Onondaga.

In 1970, Lyons returned to his ancestral homeland in upstate New York and to the cultural heritage of his nation. He was later chosen as Faithkeeper of the Onondaga Nation. In this capacity, he is entrusted with keeping alive his people's traditions, values and history. This is when he also began his advocacy work on Indigenous and environmental issues. In addition to his duties as Faithkeeper, Lyons was a professor at SUNY - Buffalo where he directed the Native American Studies program within the department of American Studies. Lyons also co-founded *Daybreak*, a national Indian newspaper, with John Mohawk, a Seneca teacher and journalist.

As a scholar, he has published many books and articles, including children's books. He edited *Exiled in the Land of the Free*, a 1992 book which made the case for the influence of the ideas and values of the Iroquois Confederacy on American democracy and the designing of the U.S Constitution. He is also the subject of a PBS documentary by Bill Moyers and recently appeared in *Eleventh Hour*, a documentary on the state of the natural world and climate change, produced by Leonardo DiCaprio. He is the author of several books, including "Exiled in the Land of the Free", co-authored with John Mohawk, and has illustrated several children's books.

Now retired from teaching, Oren continues to inspire generations through his leadership in the *Traditional Circle of Indian Elders* and his public speaking. In 2001, Oren addressed the US Department of Energy Tribal Summit with the following words:

"We now observe that life upon this earth is experiencing a serious imbalance with systemic changes that imperil our lives, the lives of our children, and future generations. The issue of energy is a global problem, and therefore it requires global solutions. We must keep in mind that to meet these issues, we must think beyond our national borders and self-interests. We must bear in mind that the United States is responsible for one quarter of the carbon output that impacts the world. We make a big footprint."

Oren Lyons actively participates in many national and international forums including the Human Rights Commission of the United Nations. Lyons has received many awards and honors, including an honorary law degree from Syracuse University, the Ellis Island Congressional Medal of Honor, the National Audubon Society's Audubon Medal for service to the cause of conservation, and the first International Earth Day Award from the United Nations. In 1992, Lyons became the first Indigenous individual to address the U.N. General Assembly. Lyons served on the board of the Harvard Project on American Indian Economic Development and has been a Native American representative to the Corporation for Public Broadcasting since 1974.

Throughout the 1970s, Oren took a leadership role in Native American rights events, including the "Trail of Broken Treaties", a caravan that traveled to Washington, DC to confront the Bureau of Indian Affairs. Increasingly focused on traditional practices and native culture, Oren helped convene "The Traditional Circle of Indian Elders", which still meets annually.

Oren's activist work connected him with other indigenous groups around the globe, including the Maori in New Zealand. He helped establish the United Nations working group on indigenous peoples in 1982. In remarks to the UN General Assembly in 1992, Oren highlighted the indigenous peoples' struggle in an era of unrestrained growth. In the speech, he addressed key areas for improvement: the degradation of the environment, US and Canadian treaty violations, and the misuse of Native spiritual sites



ONONDAGA NATION Faithkeeper Oren Lyons addresses a gathering of more than 600 protesters demonstrating against hydrofracking in Albany, NY

Oren's dedication to the cause of Native and environmental rights has garnered him many accolades, including an honorary degree from his alma mater, Syracuse University. Institutions including the Rosa Parks Institute for Human Rights, the National Audubon Society, and the Ellis Island Medal of Honor have also recognized Oren's work. Oren Lyons was inducted into the National Native American Hall of Fame in 2019.

Sources

<http://www.worldwisdom.com/public/authors/Oren-Lyons.aspx>

<https://www.allamericanspeakers.com/celebritytalentbios/Oren+Lyons/397641>

<https://www.americanswhotellthetruth.org/portraits/oren-lyons>

National Native American Hall of Fame
2018 Inductee

WILMA MANKILLER
CHEROKEE NATION



**GOVERNMENT
TRIBAL CHIEF**

Two 50-minute class periods

This lesson is best suited to grades 8-12 but can be applied to grades 4-8 in simplified form.

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

English, Writing, Literacy, Sociology, Government, History

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

Who is Wilma Mankiller?

The impact Wilma Mankiller had on tribal leadership by women.

The significance of Mankiller's lifework.

What is leadership?

How to evaluate examples of leadership.

How to practice leadership.



Wilma Mankiller reads to young students Image Courtesy Wilma Mankiller Foundation

ESSENTIAL QUESTIONS

Who is Wilma Mankiller?

How did her life experiences lead her to a sense of purpose and vision for her life's work?

What life experiences have you had that have made you passionately about something?

Do we have an obligation to work toward change when we are unhappy with the things happening around us?

Do you see yourself as an advocate? Who benefits from your advocacy?

Do you have agency and the capacity for leadership?

What traits from the list of Hall of Fame eligibility criteria did you recognize in Wilma Mankiller? Can you provide examples of where or how these traits were demonstrated?



*(L to R) Wilma Mankiller sworn in as Chief of the Cherokee Nation on December 14, 1985;
Wilma Mankiller with Cherokee Tribal Seal in background*

STUDENT OBJECTIVES

Students will be able to

Identify some of the key events in Wilma Mankiller's work.

Understand the life events that influenced Wilma Mankiller's vision and work.

Examine events in their own lives that have inspired passion or vision to lead others.

Identify important actions they can take as a leader.

Define an area where they can practice leadership and evaluate their leadership capabilities and growth as a leader.

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Class discussion

Culminating Performance Assessment of Learning Outcomes

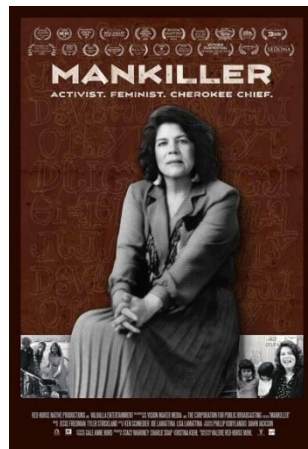
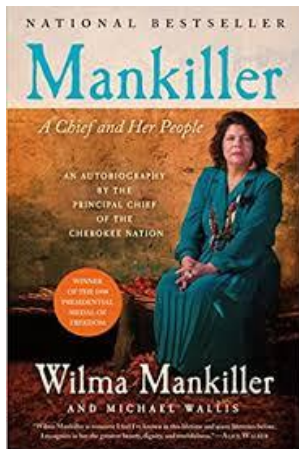
Leadership practice and personal reflection

LEARNING MAP

ENTRY QUESTIONS

Is anyone familiar with Wilma Mankiller?

MATERIALS Computer and internet access or printed copies of the materials listed below.



(L to R) Wilma Mankiller autobiography
"Chief of Her People"

Wilma Mankiller documentary "Mankiller"

LEARNING MODALITIES

Auditory

Visual

SITUATED PRACTICE

Introduce the students to the Cherokee activist, social worker, community builder, and Chief, Wilma Mankiller. Allow students to gather in small groups to read the following interview with Valerie Red-Horse Mohl, producer of the documentary film, *Mankiller*.

<https://www.womenshistory.org/articles/mankiller-activist-feminist-choerokee-chief>

OVERT INSTRUCTION

To gain more context for Wilma Mankiller's work and our coming discussion, the class should watch the PBS documentary segments below (or watch the full documentary if a copy is available to the teacher):

<https://www.pbs.org/video/official-trailer-2upa36/>

<https://www.pbs.org/video/young-wilma-san-francisco-05bmmr/>

<https://www.pbs.org/video/across-aisle-b5ab05/> <https://www.pbs.org/video/bell-water-project-u3ln8z/>

Wilma Mankiller was known and respected by many as a great leader. Following the screening of this film, examine the concept of “servant leadership.” What makes them different?

A good leader is one who:

- **Values diverse opinions.**

A good leader values everyone's contributions and regularly seeks out opinions. If you must parrot back the leader's opinion, you are not in a servant-led organization.

- **Cultivates a culture of trust.**

People do not meet at the water cooler to gossip. Pocket vetoes are rejected.

- **Develops other leaders.**

The replication factor is so important. It means teaching others to lead, providing opportunities for growth and demonstrating by example. That means the leader is not always leading, but instead giving up power and deputizing others to lead.

- **Helps people with life issues** (not just work issues).

It is important to offer opportunities for personal development beyond the job. Let's say you run a company program to lose weight, or lower personal debt, or a class on etiquette. None of these may help an immediate corporate need, but each may be important.

- **Encourages.**

The hallmark of a good leader is encouragement. And a true leader says, "Let's go do it," not, "You go do it."

- **Sells instead of tells.**

A true leader is the opposite of a dictator. It's a style all about persuading, not commanding.

- **Thinks "you," not "me."**

Traditionally, there's a selfless quality about Native American leaders. Someone who is thinking only, "How does this benefit me?" is disqualified.

- **A Leader Thinks long-term.**

A true leader is thinking about the next generation, the next leader, the next opportunity. That means a tradeoff between what's important today versus tomorrow and making choices to benefit the future.

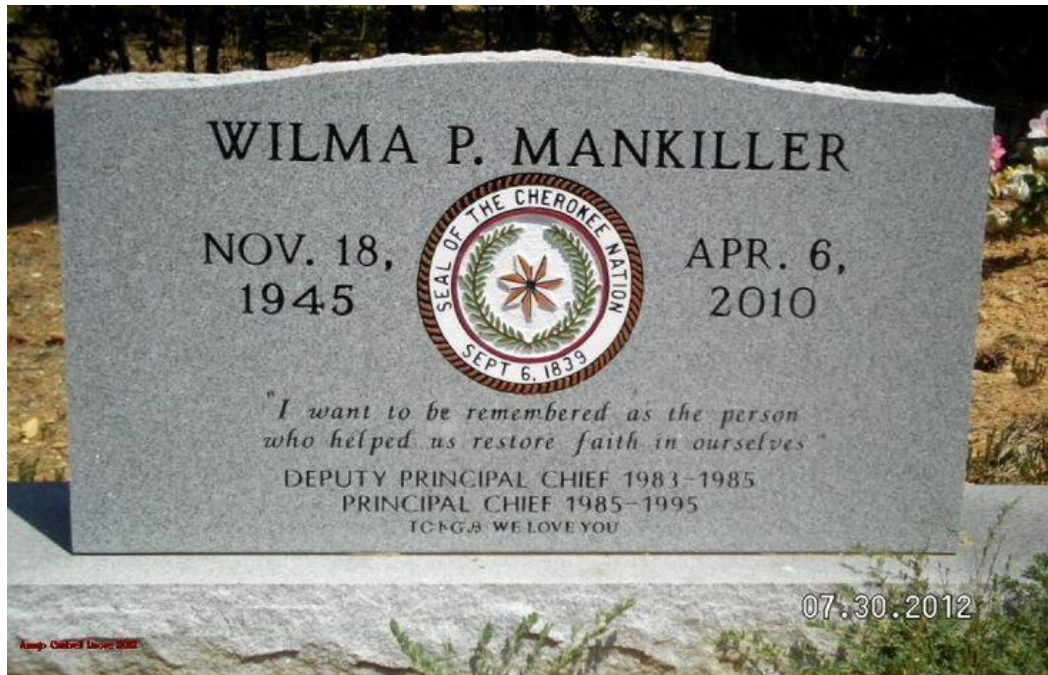
- **Acts with humility.**

The leader doesn't wear a title as a way to show who's in charge, doesn't think he or she is better than everyone else, and acts in a way to care for others. She/ he may, in fact, pick up the trash, or clean up a table. Setting an example of service, the leader understands that it is not about the leader, but about others.

In small groups allow students to discuss the following: I think _____ is a good example of leadership in our school... because....

TRANSFORMED PRACTICE

Wilma Mankiller said, “I want to be remembered as the person who helped us restore faith in ourselves.” She got there by being a great leader. This is the legacy she left behind.



Considering the nine qualities of leaders, your assignment today is to look for opportunities to be a leader (this is possible even in small ways). Find at least 3 opportunities to demonstrate leadership. When we return to class tomorrow each of you will use your journals to write a reflection about your experience.

During class the next day ask students to record the following in their journals and write a reflection on their experiences.

1. What were the leadership actions you took?
2. Which qualities of native leaders did you demonstrate?
3. What was the outcome of practicing leadership? How did others respond? How did taking these actions make you feel? What were you able to accomplish?
4. What plans do you have for future leadership? What opportunities do you see in your daily life where you could exercise more leadership?

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Struggling learners may need to select fewer key questions to answer in their reflection.. Students may also submit their leadership reflection as an audio or video submission if writing is a challenge or move from an audio recording of their thoughts and ideas into a written document supported by their verbal notes. Advanced learners could research the work of other Native leaders and present this work to the class as a means of informing their peers of inspiring examples to emulate. They could also adopt long-term leadership goals and evaluate their personal demonstration of the key qualities as they track their growth as a leader.



National Native American Hall of Fame
2018 Inductee

BILLY MILLS
OGLALA LAKOTA SIOUX



ATHLETICS
OLYMPIC GOLD MEDALIST

Three 50-minute class periods

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

History, Health Enhancement, Literacy

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

Billy Mills is an American hero and the only American to win an Olympic Gold Medal in the 10,000-meter run (a little over 6 miles).

Billy Mills came from the Pine Ridge Indian Reservation and is an enrolled member of the Oglala Lakota nation.

Billy Mills overcame many challenges to become an Olympic champion and social leader.

Billy Mills has dedicated his life to Native people, and is the spokesperson for *Running Strong*, a foundation that supports Native youth throughout the nation.

Tribal communities have a tradition of giving back when successful, and that's what Billy Mills has done by helping to start the *Running Strong Foundation*.

ESSENTIAL QUESTIONS



What type of challenges did Billy Mills have to persevere through as an athlete and as a person to become a champion?

How does Billy Mills' life reflect the values of the Oglala Lakota community?

What was Billy's inspiration and motivation to become an Olympic champion?

What is the most common and powerful prayer of the Lakota people?

Oct. 14, 1964, U.S. Marine Lt. Billy Mills pulls off a stunning upset by winning the 10,000 meters Olympic race in Tokyo. Mills set an Olympic record of 28:24:4, and was the only American ever to win the event.

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Class discussion

Culminating Performance Assessment of Learning Outcomes

Values and goals reflection

Thank you letter

LEARNING MAP

ENTRY QUESTIONS

Who was Billy Mills?

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

What can we learn about Billy Mill's example that can inspire us to strive to be better at what we do?

What types of programs does Billy's foundation support and run?



Billy Mills (right) joined forces with Eugene Krizek 1986 to help found Running Strong for American Indian Youth® in 1986

MATERIALS

Computer and internet access and printed copies of the articles linked and listed below.

<https://www.bing.com/videos/search?q=billy+mills+movie&view=detail&mid=F2FD107E43CF3AFF936FF2FD107E43CF3AFF936F&FORM=VIRE>

<http://indianyouth.org/billy-mills>

LEARNING MODALITIES

Audio

Visual

SITUATED PRACTICE

The instructor will begin the lesson by creating a K/W/H/L chart on the white board for the students contribute their voices in a classroom exercise.

Students should contribute to the teacher's chart by suggesting things they know about Billy Mills (K), things they want to know (W), how they will learn what they want to know (H). The teacher will return to this chart over the course of the lesson to add information students have learned (L).



OVERT INSTRUCTION

Following a 5-minute discussion in setting up the K/W/H/L chart, the instructor will begin showing the film *Running Brave*. The film is free online at this link:
<https://www.bing.com/videos/search?q=billy+mills+movie&view=detail&mid=F2FD107E43CF3AFF936FF2FD107E43CF3AFF936F&FORM=VIRE>

Watching the entire film is up to the discretion of the instructor. It is 1:45 minutes, so it would take at least 3 class periods to complete the lesson if the entire film is watched.

Finish the film with at least 15 minutes left in the class period so that students will have time to discuss the storyline and the Hollywood portrayal of the characters. After the first viewing, the class is divided up into small groups of 4 to discuss these questions while one person records the answers for the group:

Question #1: What stereotypes did Billy Mills face in his quest to run competitively at the University of Kansas?

Question #2: What would you do if you were faced with a similar problem?

Question #3: How did Billy's family and community support him on his path towards greatness?

Question #4: Do the same stereotypes that Billy Mills faced in the film still exist today?

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.

This concludes the first 50 minutes of the Lesson

Part 2

The instructor reconvenes the class into their groups of 4 and begins to complete the K/W/H/L chart that was started on day one.

The class will now finish watching the 1983 film *Running Brave*. Following the video, the class will attempt to complete their K/W/H/L charts in their small groups for 5 minutes. Each group will then report out to the teacher to complete the classroom chart on the whiteboard. The class may then have an all-group discussion about the different perspectives and common threads in the K/W/H/L chart.

This concludes Part 2

Part 3

During the third session, students will explore the *Running Strong Foundation's* website, reviewing the information about the Foundation and its spokesperson, Billy Mills. The instructor will refer to the K/W/H/L chart before beginning the classroom exploration into the *Running Strong* website.

Dividing into groups of 4, each group member will explore the website to answer one of two questions:

Question 1: What kinds of programs does the *Running Strong Foundation* offer, and how do they help Native children?

Question 2: What does Billy Mills say inspired him and led him to his Gold Medal?

The small groups will continue to fill out their chart for 20 minutes, then reconvene as a class and report out to the teacher, who will insert the information into the classroom K/W/H/L chart.

CRITICAL FRAMING

Billy Mills had an understanding of the Lakota prayer, Mitakuye Oyasin (all my relations), integrated into his life philosophy and understood that his purpose in life was related to everyone around him. He lived according to this prayer and to the Lakota values. Ask students to read this article about Lakota values and talk about the ways these values are exemplified in Billy Mill's life: [Seven Values of Lakota Life - SGU Virtual Center for Teaching Excellence \(google.com\)](#) After a 15-minute discussion and reporting out, the teacher will ask the students to reflect on their own dreams and inspirations and to think about how these aspirations are connected to their own values. The teacher asks how we can support one another in our pursuit of those goals. What are the best ways to show our love and respect for one another as friends and colleagues, and ultimately, as relatives?

TRANSFORMED PRACTICE

To close this lesson, each student will be given a 15-minute block of time to brainstorm 7 of their own values that are important to them. Next they will be asked to write about the connection between these values and their hopes, dreams, and goals for the future. Finally, ask students to write a letter of thank you or support to someone they know who has inspired them and or made them want to be a better person. This is a way of recognizing our relations and the role they play in our successes.

The final assessment will be contingent upon the student's participation in the discussions, their own personal K/W/H/L chart, and their values and goals reflection and their letter of inspiration and/or thank you.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Struggling learners may report the new information they learn verbally and have the teacher add their thoughts to the chart. During the values exercise the teacher may modify the number of values the student needs to work with to adjust the writing and time burden so that students can still do quality work and meet the set expectations. Students might also be allowed to audio or video-record their thoughts

and deliver their thank you personally through spoken word and snap a picture to record the moment. Advanced learners may want more time with their values exercise and may wish to record their goals and aspirations in more developed or creative ways such as an art project to display their important values and goals as a consistent guide in life or they may want to create a podcast to talk with other students about their values and goals and publish this online for the class.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Billy Mills has written two books: *Lessons of a Lakota* and *Wokini*



U.S. President Barack Obama presents Running Strong for American Indian Youth founder and Olympian Billy Mills with a 2012 Citizens Medal on Feb. 15, 2013

National Native American Hall of Fame
2018 Inductee

N. SCOTT MOMADAY
KIOWA TRIBE



WRITING
PULITZER PRIZE-WINNING AUTHOR

Two 50-minute class periods plus time to read the novel (optional)

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

Writing, Literature, History

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

N. Scott Momaday is a Kiowa author who has won many awards and honors as a writer, poet, and artist.

How to evaluate the plot, themes, characters, etc. of a work of literature.

How Momaday's background and Kiowa culture influence all aspects of his writing.

The impact of the oral tradition on the writing style of N. Scott Momaday.

ESSENTIAL QUESTIONS

How did N. Scott Momaday's upbringing influence his writing?

What did his life as an author look like?

What elements make an excellent story? Do these elements change based on whether the story is written or told orally?

What is an oral tradition?



"N. Scott Momaday:
Words From a Bear"

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active and critical listening

Class discussion

Culminating Performance Assessment of Learning Outcomes

Text evaluation

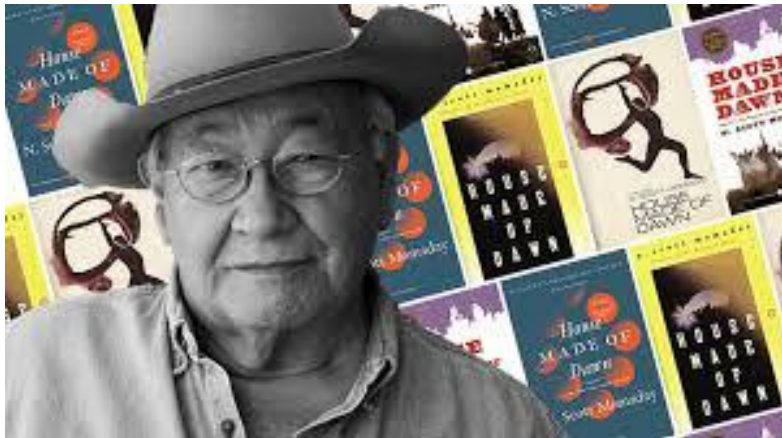
LEARNING MAP

ENTRY QUESTIONS

Who was N. Scott Momaday?

What is the oral tradition?

What are the literary characteristics and influences of N. Scott Momaday's work?



MATERIALS

Computer and internet access and printed copies of the articles linked and listed below.

Younger children may read Momaday's "*Circle of Wonder*"

<https://www.fictiondb.com/author/n-scott-momaday~circle-of-wonder-a-nativeamerican-christmas-story~429400~b.htm>

Provide the class with copies of the novel, "*The Way to Rainy Mountain*" (Teachers also have the option to use the prologue of this book if the class is unable to read the full book. The link to this PDF is listed below. There is also a documentary film, "Return to Rainy Mountain" that students can view if it is purchased through PBS.)

How to do a literary analysis of Momaday's "*The Way to Rainy Mountain*"

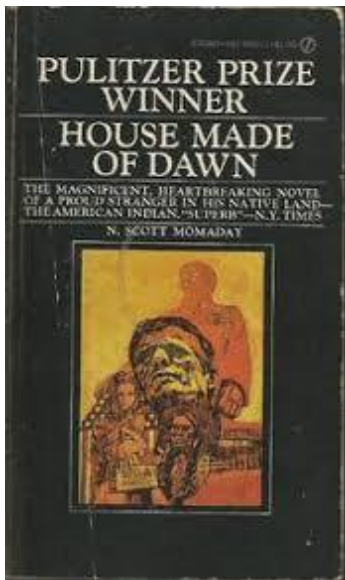
<https://www.litcharts.com/lit/the-way-to-rainy-mountain/introduction>

N. Scott Momaday's prologue to "*The Way to Rainy Mountain*"

<http://www.b-g.k12.ky.us/userfiles/1049/The%20Way%20to%20Rainy%20Mountain.pdf>

What It Takes: Wallace Stegner and N. Scott Momaday – podcast from the Academy of Achievement (discipline, train, and direct your talent - 13 minutes in, Momaday begins speaking – 4 characteristics of a Kiowa warrior: bravery, fortitude, generosity, virtue/appropriate behavior - the comparisons between the two authors are interesting to study, but if time is limited teachers can focus only on Momaday)
<https://itunes.apple.com/us/podcast/what-it-takes/id1025864075?mt=2>

N. Scott Momaday – his literary awards <https://www.poets.org/poetsorg/poet/n-scott-momaday> http://www.returntorainymountain.com/N_Scott_Momaday.html



*N. Scott Momaday Pulitzer Prize winning book
"House Made of Dawn"*

LEARNING MODALITIES

Auditory

Visual

OVERT INSTRUCTION

Familiarize students with N. Scott Momaday by directing them to these links or by allowing students 10-15 minutes to find out as much as they can about the author. Working in teams students might see which team can collect the greatest number of facts in 10 minutes.

<https://www.poets.org/poetsorg/poet/n-scott-momaday>

http://www.returntorainymountain.com/N_Scott_Momaday.html

SITUATED PRACTICE

Begin by reading the Momaday's prologue aloud or listening to it here:

<https://www.youtube.com/watch?v=2pLXPP39pm4> (For younger children read *Circle of Wonder* aloud.)

How is listening to a story different than reading one? In listening to this prologue (or story) name one mental image that really stood out to you.

N. Scott Momaday, like Wallace Stegner, was famous for his portrayal of the western landscape. Both authors gained their unique perspective on the world from their experiences growing up in the west. Listen to the podcast featuring both authors: <https://itunes.apple.com/us/podcast/what-it-takes/id1025864075?mt=2>

CRITICAL FRAMING

The depth of imagery, concept, and character in Momaday's writings make his work interesting to deconstruct and critically examine. As you grow in your sophistication in understanding literature, you can become a better writer and reader by evaluating the works of great writers.

If students are reading the novel "*The Way to Rainy Mountain*", allow time and provide a reading schedule for the book's completion. The teacher can still proceed with this lesson without assigning the full book to students by only using the prologue. Walking students through the novel evaluation below will give them a comprehensive understanding of the novel, while also allowing them to recognize key elements of Momaday's literary form in the prologue.

Allow students to view the textual analysis of "*The Way to Rainy Mountain*" here: <https://www.litcharts.com/lit/the-way-to-rainy-mountain> While displaying this webpage for the class, walk students through each tab demonstrating how to go about a thorough text evaluation. Allow students to appreciate the complexity and depth of Momaday's writing by picking out key literary tools he uses in his writing.



President Bush, right, presents the 2007 National Medal of Arts to author N. Scott Momaday of Oklahoma City, Nov. 15, 2007, during a ceremony in the East Room of the White House in Washington. (AP Photo/Gerald Herbert)

TRANSFORMED PRACTICE

Use this text evaluation example as a jumping off point for your class to read another of Momaday's novels. Older students will likely be assigned a novel, while younger children can read a shorter book. Based on the age of your students scale the complexity of the text evaluation from challenging, like the one shown for Momaday's work, to more simplistic, asking students to identify more basic story parts such as plot, setting, characters, and themes. Students may perform this literary analysis as an individual assignment, or the teacher may talk through the analysis in parts as the students move through their assigned reading. The overall goal of this analysis is to help students look for literary devices and begin to see how they can employ them in their own writing, and appreciate how a deeper reading of a text brings a greater reward.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

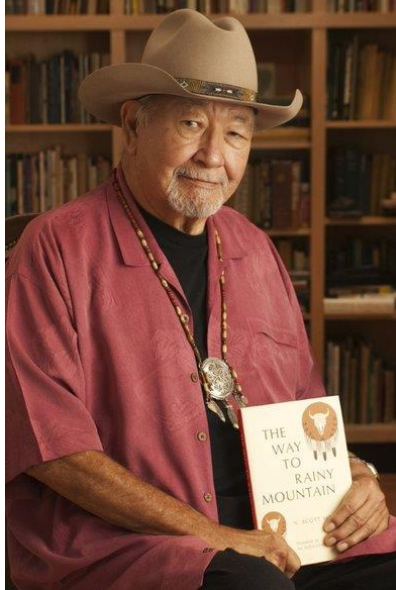
This is the audio file reading of the prologue used above:

<https://www.youtube.com/watch?v=2pLXPP39pm4> Providing this link along with the written document to follow along with may help improve comprehension for struggling students. Space should be made for struggling learners to have a voice in small group discussions. This can be achieved by implementing rotations or games that cause each student to need to respond. The reflection assignment provides a low-stakes way for struggling students to practice written expression and becomes a private place where they can receive encouragement from the teacher.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

The Journey of Tai-me (1967), folklore

House Made of Dawn (1968), novel



The Way to Rainy Mountain (1969) (illustrated by his father, Alfred Momaday), folklore

Angle of Geese (1974), poetry chapbook

The Gourd Dancer (1976), poetry

The Names: A Memoir (1976), memoir

The Ancient Child (1989), novel

In the Presence of the Sun (1992), stories and poetry

The Native Americans: Indian Country (1993)

The Indolent Boys (Play) Premiered on the Syracuse Stage during the 1993-94 season

Circle of Wonder: A Native American Christmas Story (1994), children's book

The Man Made of Words: Essays, Stories, Passages (1997), stories and essays

In the Bear's House (1999), mixed media

Four Arrows & Magpie: A Kiowa Story (2006), children's book

Three Plays: The Indolent Boys, Children of the Sun, and The Moon in Two Windows (2007), plays

Again the Far Morning: New and Selected Poems (2011), poetry

National Native American Hall of Fame
2019 Inductee

RICHARD OAKES
MOHAWK NATION



ADVOCACY
OCCUPATION OF ALCATRAZ

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.



*Photo/Ilka Hartmann Occupation organizer
Richard Oakes (Mohawk) meets with U.S. Attorney
Cecil Poole in December 1969 on Alcatraz Island.
John Hart and Dennis Turner, look on*

GOALS FOR UNDERSTANDING

Students will understand

- Richard Oakes was a great leader during a critically important time for Native Americans
- Richard Oakes lived a short life but left behind a legacy in the form of Native American self-determination
- Richard Oakes was a member of the Mohawk Nation
- Richard Oakes was a visionary leader with the courage to challenge the nation to live up to the promises that were guaranteed in treaties

ESSENTIAL QUESTIONS

What movement did Richard Oakes become the leader of in 1968?

Why was the movement that Richard Oakes led so important to the nation and especially to Native Americans in the 20th century?

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

What can we learn from Richard Oakes leadership abilities and qualities to help us understand our own leadership talents?



Native American activist Richard Oakes, one of the leaders of the Alcatraz occupation, at a press conference to map strategy with other leaders, Earl Livermore and Al Miller, December 24, 1969 United Press International photo/ United Press International

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 Richard Oakes?

What did Richard Oakes do to be inducted into the National Native American Hall of Fame?

Of which Native American Nation was Richard Oakes a member?



Native activists at Alcatraz occupation that began in 1969

MATERIALS

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

7-minute video of Richard Oakes speaking to reporters and delivering a proclamation on Alcatraz Island

https://www.youtube.com/watch?time_continue=402&v=7QNfUE7hBUc&feature=emb_logo

5-minute video of Richard Oakes background and involvement with the Red Power Movement

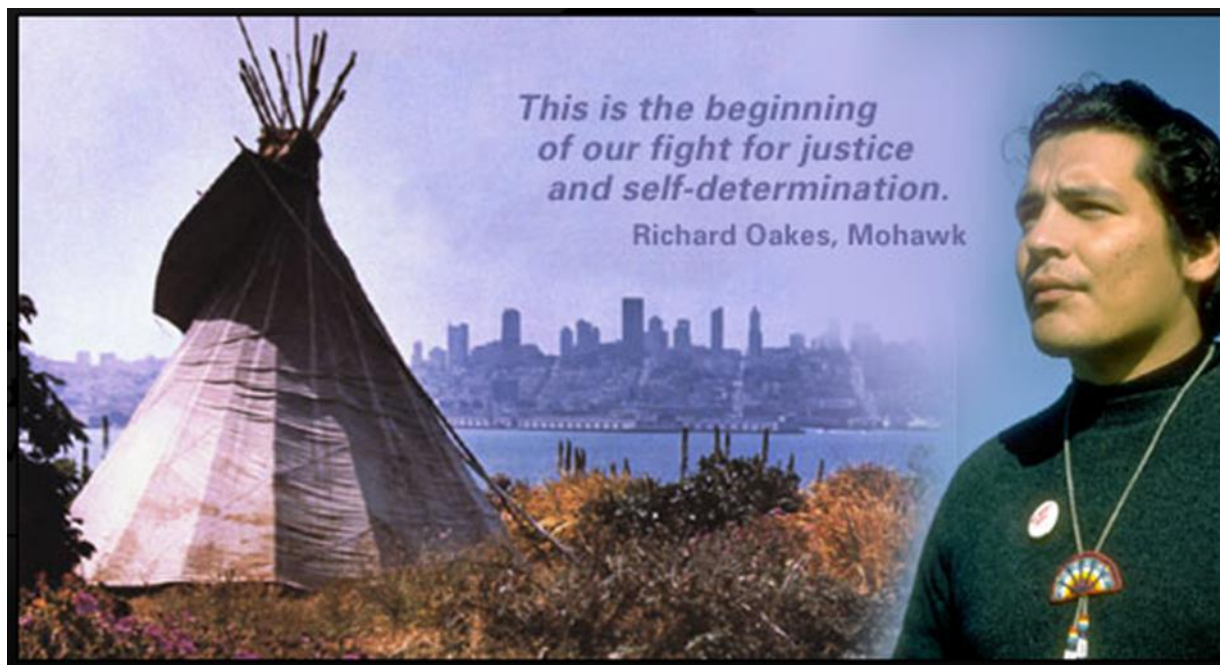
https://www.youtube.com/watch?time_continue=6&v=O9fw4KRRafg&feature=emb_logo

5-minute video of Alcatraz Occupation

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

25-minute video of the end of the Termination Period and beginning of the Self-Determination Era

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



LEARNING MODALITIES

Audio/Visual: Students will watch videos of Richard Oakes and the Red Power Movement that emerged in the late 1960's. These videos will provide compelling stories to allow students to gain a greater insight into the history of a critically important moment in time. The Red Power Movement at Alcatraz was a turning point in American history and has only become more significant 50 years later.

Writing/Recording: Students will take notes while observing the films, identifying key concepts, sentences or statements that Richard 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 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 Richard Oakes 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. 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 Richard Oakes display to become a leader in the Native American community?
 - b. What was the Red Power grassroots movement?
 - c. How did the Red Power movement lead to the end of the Termination period and the beginning of the Self-Determination period?
 - d. Why was Richard Oakes so important at that moment in time?
5. 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.
 6. The instructor will open up the discussion to include any final thoughts, questions or insights about Richard Oakes and his legacy.

This concludes the first 50 minutes of the Lesson



Extension Exercises

Students who wish to continue their research on Richard Oakes and the Red Power Movement can write a paper and consider the following questions: How did Richard Oakes and Vine Deloria combine forces to lead Native Americans into the period of Self-Determination? If Richard Oakes was a grassroots leader, what kind of leader was Vine Deloria? Why were both men critically important to the success of the Red Power movement?

CRITICAL FRAMING

Instructors have an opportunity to enlighten students on many topics in this exploration of Richard Oakes and his pivotal role in the early onset of the Red Power movement. A brief review of the periods of Federal Indian Policy would be a great way to start the conversation and provide some context for students to understand the significance of the Red Power Movement and the remarkable achievements of the current era of Self-Determination. A handout of the Federal Indian Policy Eras could be distributed at the beginning of the lesson.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Richard Oakes and the story of the Alcatraz Island occupation is universally compelling to all age levels and learning abilities. Utilizing both the written descriptions and the videos of the Alcatraz occupation allows for a multi-sensory approach for students to assimilate the information.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES



Richard Oakes was one of the earliest leaders of the Native American rights movement that began to grow during the 1960s. In an era when many groups of people were fighting to end discrimination and claim their civil rights, the First People of the United States often felt like a forgotten minority. Oakes and those who worked with him did much to unite Indian people and to publicize their cause. Their work helped to restore Native American pride. Their efforts forced the U.S. government to take some responsibility for the destruction of Native American culture.

"We invite the United States to acknowledge the justice of our claim. The choice now lies with ... the American government—to use violence upon us as before to remove us from our Great Spirit's land, or to institute a real change in its dealing with the American Indian."

—Richard Oakes.

Born to a proud people



Oakes was born into the Mohawk tribe of the northeastern United States and southeastern Canada on May 22, 1942. The Mohawk are a proud people with a long history. They were one of the five nations of the Iroquois Confederacy, an alliance of native peoples created at least a hundred years before Europeans settled North America. The St. Regis Reservation, sometimes called the Akwesasne Reservation by the Indians, stretches across the Canadian-U.S. border. However, it represents only a small part of the Mohawks' ancestral land. The Mohawks have a strong tribal identity that pays little attention to the borders drawn by European immigrants.

During the late nineteenth century, the U.S. government overwhelmed various Native American peoples and gained control of most Indian territory. Native people who managed to survive the bitter wars and disease brought by white settlers lost much of their ancestral land. They were forced to live in much smaller areas that were "reserved" for them. These reservations were often filled with poverty and despair. Given little support by the government, the Native Americans living on reservations had few employment or educational opportunities. Schools were run by white educators who did little to support native culture, language, or pride. Richard Oakes found little to keep him in the

reservation school, and he left when he was in eleventh grade. He continued to study throughout his life, however, and he attended community college and university classes whenever he could.

Balancing on the high steel

After dropping out of school, Oakes went to work in the construction industry. He followed a long tradition of Mohawk men by getting a job as an ironworker walking the high steel beams of skyscrapers. Beginning in the late 1800s, Mohawks had proven their skill and balance in high steel construction work. Many Mohawk men traveled throughout the country seeking construction work after that, sending money back to families on the reservation.

Oakes traveled throughout the northeastern United States, working on skyscraper construction and continuing his education. He attended Adirondack Community College and Syracuse University in northern New York State. He also met native people from many other tribes who were working to improve the status of Indians in the United States. It was during his conversations with these Indian activists that he began to develop a political awareness about the need for change in the government's treatment of Native Americans.

West Coast activism and Native American pride

During the mid-1960s, his work on construction crews finally took Oakes across the country to California. There, he continued to visit other Native American groups and to learn about their struggles. He made his home in San Francisco and enrolled in San Francisco State University. In 1969, he married Annie Marufo, a member of the Pomo nation. Marufo already had five children, and Oakes adopted them as his own.

In the 1960s, San Francisco was buzzing with activism. College campuses were centers of radical political energy. Oakes was a large, handsome man who drew people to him with his charm, humor, and sincerity. Soon he was the center of a passionate group of young Native American radicals, many of whom were university students. Since they came from many different tribes and from all over the country, they named their group Indians of All Tribes (IAT).

The members of IAT felt that the needs and struggles of native peoples had been forgotten and pushed aside for too long. During the fall of 1969 they began to seek a way to draw public attention to the injustices that Indians suffered, both in the past and in the present. They wanted to make a public point with drama and humor. The idea that finally came to them had been sitting in plain sight all along, right in the bay across from the city: Alcatraz Island.

Claiming Alcatraz

Alcatraz Island is little more than a giant rock in the middle of San Francisco Bay. It was once a frontier fortress where leaders from the Hopi and Modoc nations had been imprisoned during the 1800s. From 1934 to 1963, the island had been home to a high-security federal prison. The federal government had not used the land and buildings since the prison was shut down.

An 1868 treaty between the U.S. government and the Lakota Sioux stated that Indians could reclaim federal land and buildings that were no longer being used by the federal government. Thus, the members of IAT plotted to take over and occupy Alcatraz Island. A group of Native Americans had the idea of claiming Alcatraz five years earlier, but the occupation had only lasted a few hours. Oakes and his group intended to attempt something much larger.

On November 21, 1969, a group of nearly eighty Indians took a chartered boat to Alcatraz Island. When the boat's captain appeared reluctant to land on the island, Oakes dramatically took leadership by diving into the bay and swimming ashore. The rest of the party followed, and the occupation of Alcatraz began.

The End of the Occupation

The Native American occupation of Alcatraz lasted nineteen months. During that time, more than 15,000 people visited the island, mostly Native Americans from across the United States. Occupiers set up a decision-making council, a nursery, and a radio station (Radio Free Alcatraz). Native Americans and other activists on the outside raised money and sent supplies to the occupiers. Many liberal celebrities supported the occupation as well, including actors Marlon Brando, Anthony Quinn, and Jane Fonda. The rock band Creedence Clearwater Revival contributed \$15,000 to the occupation of Alcatraz.

The U.S. government did not agree to the demands. However, President Richard Nixon (1913–1994; served 1969–74) was reluctant to force the group off the island and did little to end the demonstration. However, in May 1970, the government did shut down electricity on the island and stopped water deliveries, which caused difficulties for those who continued the occupation. Some occupiers were arrested for theft of building materials, and others were blamed for fires that destroyed historic sites. Discouraged by negative press coverage and worsening conditions, many left the occupation. On June 11, 1971, federal authorities removed the few who remained: six men, four women, and five children.



Although the Indian university and cultural center were never built on Alcatraz Island, the occupation and the public attention it drew to native issues had a far-reaching impact. The federal government ended its policy of breaking up tribes and granted official nation status to Indian tribes. During the occupation, 49,000 acres of land were returned to the Taos Indians. More Native Americans were hired to work at the federal Bureau of Indian Affairs. Pro-Indian legislation was passed, including the Indian Self-Determination and Education Act, the Indian Financing Act, and the Indian Health Act.

The International Indian Treaty Council honors the occupation every year when they return to Alcatraz Island for an "un-Thanksgiving" ritual. The event is a remembrance of those who sacrificed their comfort and risked their safety to demonstrate for Native American rights. It is also a protest against all the injustices still suffered by native peoples in the twenty-first century.

The group painted "You Are on Indian Land" on the dock. Then, the occupiers called a press conference. Well-spoken and handsome, Oakes became the spokesperson for the group. Using characteristic humor, he told reporters that the Indians would buy the island for twenty-four dollars' worth of beads and red cloth. That was the price that European settlers had paid for Manhattan Island in New York in 1626. They wanted to create an Indian university, cultural center, and museum on the island. Oakes also criticized the government's mistreatment of native peoples, including the policy of dividing tribes, breaking treaty agreements, and giving Indian land to oil, lumber, and development corporations. Oakes' triumphant yell, "We hold the Rock!," became the rallying cry of the occupiers, according to the Alcatraz Island Web site.

Oakes remained on Alcatraz for several months. Although he was respected and admired by many, some IAT members began to question his leadership. Quarrels arose among the occupiers. On January 5, 1970,

his twelve-year-old stepdaughter Yvonne died when she fell off a staircase to the ground three stories below. Oakes and Marufo left the island for Yvonne's funeral and never returned.

Tribute to a fallen warrior

Oakes did not stop working for Indian rights, however. In response to the work of native activists, San Francisco State University created an American Indian Studies Department and made Oakes its first chairperson. Along with helping to design a program of courses for the department, Oakes continued to work directly to help in native struggles. He was committed to protecting the status of small tribes. Always dramatic by nature, he made a very public citizen's arrest of the president of Pacific Gas and Electric in June 1970 for crimes against Native Americans. Within a day, he was attacked and beaten. In 1971, he worked with the Pit River Indians of Northern California as they attempted to recover tribal land.

Oakes's activist work put him in danger more than once. Many people believe that his activism cost him his life. He was killed in the early fall of 1972 in northern California by Michael Morgan, a white man. Oakes and Morgan had argued about Indian rights a day earlier. Oakes had a reputation as being gentle and nonviolent. He was unarmed when he was shot by Morgan. Nevertheless, the man who shot him was cleared of manslaughter charges.

Oakes was one of the first in a long list of modern Native American activists who were killed. The loss of such a young movement leader angered many Indians who became more determined than ever to fight for justice and civil rights. With the political work he did during the 1960s, Oakes was one of the first Native American activists to insist publicly that Indian tribes deserve the respect and rights given to other nations. The occupation of Alcatraz that he helped plan and lead was a symbolic event that launched a movement.

Although Oakes died when he was only thirty years old, he is remembered with love and respect by many who appreciated the work he did. There are many memorials to his life. One of the earliest was a song, titled "Alcatraz (Pelican Island)," written by folksinger Malvina Reynolds in support of the occupation. In the mid-1970s, composer Charles Fox and choreographer Michael Smuin created the ballet "Song for a Dead Warrior" in honor of Oakes. In December 1988, San Francisco State University opened the Richard Oakes Multicultural Center, which features a prominent sign acknowledging that it is built on Indian land.

- Encyclopedia.com

For More Information

Books

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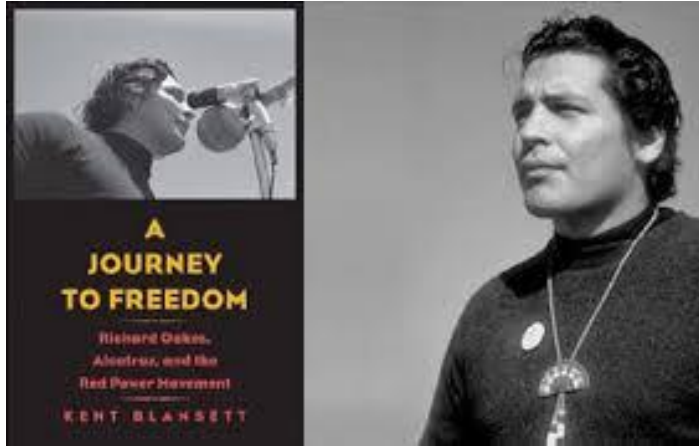
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<http://www.nps.gov/alcatraz/indian.html> (accessed August 2004).
The Sixties in America Reference Library



Biography of Richard Oakes, a Red Power activist of the 1960s who was a leader in the Alcatraz takeover and the Indigenous rights movement

National Native American Hall of Fame
2019 Inductee

ELIZABETH PERATROVICH
TLINGIT NATION



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 are 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 National Naïve American 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

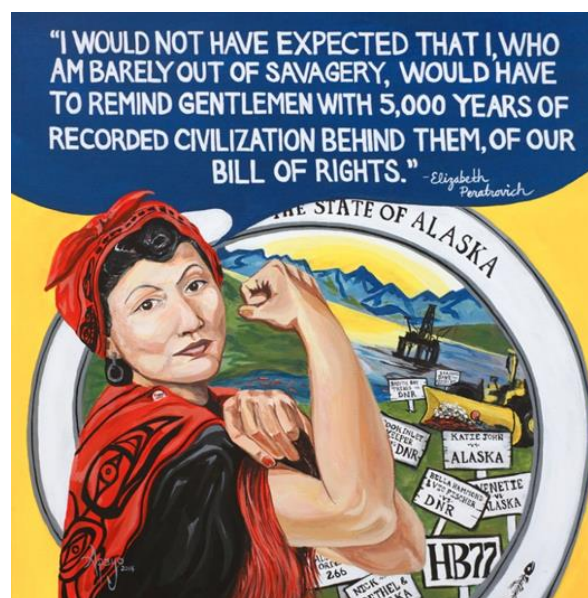
- 1) The instructor divides the class into groups of four and asks each person and each group to begin making a “K/W/H/L” Chart, which stands roughly for “What they Know/What they Want to Know/How to Research this topic/What they Learned”
- 2) The teacher can introduce Elizabeth Peratrovich by showing 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

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?

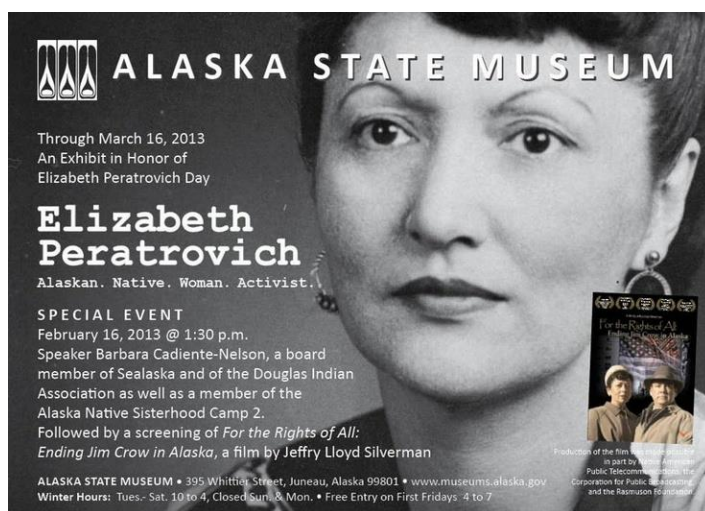
CRITICAL FRAMING

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



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 Peratrovich’s, 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 Peratrovich’s 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, 2019timer3 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.

When My Spirit Raised It's Hands about Tlingit civil rights heroine Elizabeth Peratrovich

SUNDAY, MARCH 29, 2009 AT 10:51 PM



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

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 had 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 TRIBE



**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

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 Piastewa 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 Piastewa 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.

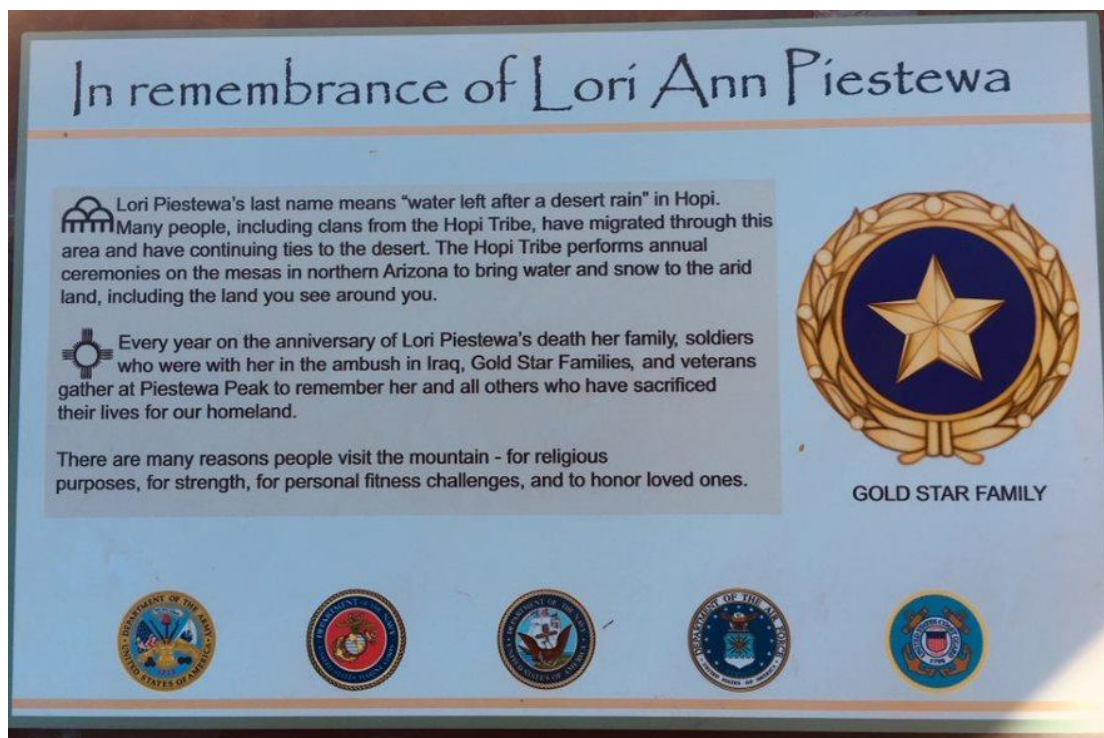
Native American Code Talkers

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 TRIBE



**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 wars: 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 are 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”
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
- 2) 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.
- 3) After about 15 minutes of discussion and chart work, the teacher will show the class the 15-minute interview of Ralph Poolaw.
- 4) 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

- a. How did Pascal Poolaw become a legendary soldier?
 - b. Why did Pascal Poolaw choose to serve in 3 wars?
 - c. What type of legacy did Pascal Poolaw leave behind?
 - d. Is Pascal Poolaw unique as an American Indian soldier? Why and why not?
- 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.
 - 6) 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?



Bust of Pascal Poolaw in Anadarko, Oklahoma

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)



*Collection of Pascal Poolaw
service medals*

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 affect 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>

American Indian Veterans Memorial

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

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
2019 Inductee

MARY ROSS
CHEROKEE NATION



SCIENCE
MATHEMATICIAN AND ENGINEER

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

- Mary Golda Ross was a brilliant mathematician and scientist
- What is Lockheed Martin?
- Mary Golda Ross achieved many notable firsts as a Native American and as a woman; including being the first woman ever hired as an engineer by Lockheed Martin

- Mary Golda Ross was a member of the Cherokee Nation
- Mary Golda Ross was the great-granddaughter of the famous 19th century Cherokee Chief John Ross

ESSENTIAL QUESTIONS

How did Mary Golda Ross contribute as a scientist to the 1969 moon landing?

Why was Mary Golda Ross's appointment to Lockheed Martin a breakthrough for many people other than just Native Americans?

What types of historical challenges did Mary Golda Ross inherit and overcome?



The theme of the 2019 Native American \$1 Coin design is American Indians in the Space Program. Native Americans have been on the modern frontier of space flight since the beginning of NASA. Their contributions to the U.S. space program culminated in the space walks of John Herrington (Chickasaw Nation) on the International Space Station in 2002. This and other pioneering achievements date back to the work of Mary Golda Ross (Cherokee Nation). Considered the first Native American engineer in the U.S. space program, Ross helped develop the Agena spacecraft for the Gemini and Apollo space programs.

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 Mary Golda Ross?

What achievements did Mary Golda Ross accumulate during her career to be inducted into the National Native American Hall of Fame?

Of which Native American Nation is Mary Golda Ross a member?

MATERIALS

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

1-minute biography from the Cherokee Times about Mary G Ross

https://www.youtube.com/watch?time_continue=8&v=kWZPVgdLQ_E&feature=emb_logo

3-minute video biography about Mary G Ross

[Hidden Figuras: Mary Golda Ross - YouTube](#)

4-minute video describing Mary G Ross's achievements

<https://www.youtube.com/watch?v=eh2vhhQar40>

75-minute video about Mary's great-grandfather, John Ross, and the Trail of Tears

https://www.youtube.com/watch?time_continue=24&v=Sdlx2bT7c6I&feature=emb_logo

LEARNING MODALITIES

Audio/Visual: Students will watch videos that describe the astounding life and achievements of Mary Golda Ross. These short videos are available online and provide key facts and details about her incredible career and wonderfully long life.

Writing/Recording: Students will take notes while observing the films, which 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”
The teacher can introduce Mary Golda Ross by playing the first short video which is linked here for streaming access: [Hidden Figuras: Mary Golda Ross - YouTube](#)
- 2) After showing the video, the instructor can distribute the biography of Mary Golda Ross and students can begin completing the K/W/H/L graphic organizer.
- 3) After about 15 minutes of reading, discussion and chart work, the teacher will show the class one of the longer video interviews that have been pasted above. *The Trail of Tears* video profiles Mary’s great-grandfather John Ross, and is over an hour long, so it would require two class periods to watch this video. The 75-minute video can also be edited down to show only key segments of the film, this is up to the instructor’s discretion.
- 4) Students will watch the PBS, *We Shall Remain: Trail of Tears* video, which provides historical background to Mary Golda Ross’s life and achievements. Each 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 Mary Golda Ross distinguish herself as a Native American, as a woman and as a citizen of the Cherokee Nation?
- b. What devastating legacy did Mary Golda Ross inherit?
- c. Why is Mary Golda Ross considered to be a legendary scientist?
- d. What types of challenges did Mary Golda Ross overcome as a professional, and how did she succeed?

- 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.
- 6) The instructor will open the discussion to include any final thoughts, questions or insights about Mary Golda Ross and her career and legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

Students who wish to continue their study of Mary Golda Ross can research online and write an essay that attempts to answer the following questions:

What are the unique qualities and background that gave Mary Golda Ross the foundation to achieve great things?

How is Mary Golda Ross's story an inspiration to all people around the world?

What makes Mary Golda Ross's career and legacy so special and inspirational?

CRITICAL FRAMING

Mary Golda Ross was a descendant of Cherokee people who survived the Trail of Tears, a forced march removal of the Cherokee and several other nations who had formerly inhabited the southeastern area of the continental United States since time immemorial. These nations were all forcibly removed to Oklahoma, and the overwhelming loss of life, severe poverty, and extreme geographic change all caused significant trauma to surviving generations. Mary Golda Ross's great-grandfather John Ross was a notably successful Cherokee Chief, yet he still suffered the same fate of relocation. Mary's success came before any congressional legislation to support Native American people or culture, she was truly a forerunner in many ways.

BIBLIOGRAPHY AND ADDITIONAL RESOURCES

Remembering Mary Golda Ross

by Ariel Sandberg

Aerospace Engineering

June 14, 2017

She was a brilliant mathematician, Space Race trailblazer, first female and only Native American engineer at Lockheed Aircraft Corporation.



IMAGE: Celebrating Mary Golda Ross

Brilliant mathematician, Space Race trailblazer, first female and only Native American engineer at Lockheed Aircraft Corporation: Mary Golda Ross was a pioneer of America's early quest for the stars.

Ross was born on August 9, 1908, in Park Hill, Oklahoma, a year after the founding of the state. Her great-great grandfather, John Ross, served as Chief of the Cherokee Nation during the Trail of Tears, the 1838 forced Cherokee relocation from Georgia to Indian Territory in Oklahoma. Later in life, Ross reflected on the importance of the Cherokee tradition of equal education for both girls and boys in her life path.

From a young age, Ross possessed a keen aptitude for mathematics and the sciences:

"Math was more fun than anything else. It was always a game to me... I was the only female in my class. I sat on one side of the room and the guys on the other side of the room. I guess they didn't want to associate with me. But I could hold my own with them and sometimes did better."

By 20 years old, Ross had graduated from Northeastern State Teacher's College with a degree in mathematics. For the next nine years, Ross taught math and science in rural Oklahoma amid the Great Depression. In 1937, she applied her skills as a statistical clerk for the Bureau of Indian Affairs in Washington, D.C., earning a mathematics degree from Colorado State Teachers College one year later. During this time, Ross developed a deep interest in astronomy, and she pursued a rigorous campaign of self-teaching and supplementary coursework.

With the onset of World War II, Ross's passions evolved towards aviation. In 1942, she was hired as an assistant to a consulting mathematician for Lockheed Aircraft Corporation in Burbank, California. In this role, she worked on the development of fighter planes, making especial contributions to the P-38 Lightning fighter. With the support of Lockheed, Ross attended additional aeronautical and mechanical courses at UCLA and received her California Professional Engineering (PE) certification in 1949.

In 1952, Ross was selected to serve as one of the founding 40 members of the top-secret Skunk Works team. She was the sole female engineer and only employee of Native American heritage. She noted: "With such a small group, you had to do everything. Aerodynamics. Structures... I was on the ground floor at Lockheed Missiles and Space, and I couldn't think of a more ideal situation."

Insight into her achievements at Lockheed can be gained through her 1969 SWE senior membership recommendation letter, submitted by P.B. Weiser, Systems Evaluation Manager at Lockheed Missiles and Space Company:

"[Ross] was a Research Engineer and participated in feasibility, performance, and evaluation studies of low-altitude defense missile systems, intermediate-range ballistic missile systems, near-Earth satellite systems and underwater-launched IRBM systems. I would unhesitatingly place her in the top 10% of engineers of my acquaintance and professional knowledge. I would therefore be privileged to recommend her for status as a senior member of SWE."



*IMAGE: Ad Astra per Astra by America Meredith
(National Museum of the American Indian)*

In addition to her aviation innovations, Ross contributed critically to the nation's space exploration endeavors. She was an author of the *NASA Planetary Flight Handbook*, analyzed trajectory data for Mars fly-by missions and worked on development of the Agena rockets.

In 1973, Ross retired from Lockheed as a senior engineer. For the next three decades, she continued advocating strongly for improved opportunities for American Indians, serving on the Council of Energy Resource Tribes and the American Indian and Science and Engineering Society. In 2008, Ross passed away a few months shy of her 100th birthday.

Mary Golda Ross's contributions have been immortalized in art. As explained [by the Smithsonian](#):

"[Ross's] face graces [a sculpture at Buffalo State College](#) and [a painting by Cherokee artist America Meredith](#) that shows her against a starry, rocket-filled sky is now in the collections of the Smithsonian's National Museum of the American Indian. Entitled *Ad Astra per Astra*, meaning to the stars from the stars (a play on the Latin phrase "[per aspera ad astra](#)"), references a Cherokee origin story of how humans arrived on Earth from the Pleiades. Packed with symbolism—a seven-pointed star references the Seven Sisters constellation, the seven clans of the Cherokee and the seven directions in Cherokee cosmology—the portrait also includes a depiction of the Agena spacecraft. "

Mary G. Ross: 5 Fast Facts You Need to Know

- By Jessica McBride
- Updated Aug 9, 2018 at 9:42am



Google Doodle Mary G. Ross

Mary G. Ross, the first American Indian female engineer, and a highly regarded pioneer in her industry, is the subject of a Google Doodle honoring her 110th birthday.

The contributions of Mary G. Ross to the aerospace industry “include the development of concepts for interplanetary space travel, manned and unmanned earth-orbiting flights, and orbiting satellites,” Google noted.

Google called Mary G. Ross “a pioneer who reached for the stars and whose legacy continues to inspire others to do the same.” Mary Golda Ross was born on August 9, 1908 and is regarded as the first American Indian woman engineer.

Here’s what you need to know:

1. Mary G. Ross Was the Great-Great Granddaughter of a Cherokee Nation Chief

Mary G. Ross is of Native American heritage as she is descended from a Cherokee Nation chief.

Ross was the “great-great granddaughter to Chief John Ross of the Cherokee Nation,” Google wrote on August 9, 2018.

Chief John Ross, according to The Smithsonian, “fought to preserve his nation from white settlers’ incursions—and later was forced to lead his people along the march that became known as the Trail of Tears.”

His great-great-granddaughter became her own force to be reckoned with.

According to The Smithsonian, in 1958, Ross – whose full name was Mary Golda Ross – “stumped the panelists on ‘What’s My Line?’ It took the actors Arlene Francis and Jack Lemmon, journalist Dorothy Kilgallen and publisher Bennet Cerf, celebrity panelists of the popular television game show, quite a while to figure out her M.O.”

According to The Smithsonian, Ross reconnected with her Native American roots only later in her life, but when she did she was known for “mentoring and supporting others in her field and calling attention to her heritage.”

When the Smithsonian opened the National Museum of the American Indian in 2004, Ross attended in ancestral dress and “left a bequest of more than \$400,000 to the museum upon her death in 2008,” The Smithsonian Magazine reported.

2. She Had a Love for Rocket Science & Astronomy

According to Google, Mary G. Ross had math skills that “were surpassed only by her passion for aviation and the sciences. After teaching in Oklahoma for 9 years, she attended the University of Northern Colorado to pursue her master’s degree and love for astronomy and rocket science.”

During World War II, Ross “was hired by Lockheed Aircraft Corporation as a mathematician. It was there that she was encouraged to earn her professional certification in aeronautical engineering from UCLA in 1949, after which she broke new ground as one of the 40 founding members of the top-secret Skunk Works team,” Google wrote.

Her work on the team “included developing initial design concepts for interplanetary space travel (including flyby missions to Venus and Mars) and satellites including the Agena rocket (depicted in today’s Doodle),” wrote Google.

“Often at night there were four of us working until 11 p.m.,” she later recounted, Google noted.

“I was the pencil pusher, doing a lot of research. My state-of-the-art tools were a slide rule and a Frieden computer. We were taking the theoretical and making it real.”

According to a biography of Ross, “Ross was later to remark that she had been brought up in the Cherokee tradition of equal education for both boys and girls. She was, however, the only girl in her math class, which did not seem to bother her. Indeed, her early interests were math, physics, and science.”

3. Mary G. Ross Was a Pioneer for Women & American Indians Hoping to Pursue Careers in STEM Fields

Mary G. Ross is considered a pioneer both for women and for American Indians interested in STEM fields.

“Leading by example, Ross also opened doors for future generations of women and American Indians by participating in efforts to encourage their pursuits in STEM fields, including being a member and Fellow of the Society of Women Engineers (SWE),” wrote Google.

According to Cherokee.org, Mary Golda Ross had “a lifetime of success in aerospace technology as the first woman engineer for Lockheed Missiles and Space Company.”

“The accomplishments of Mary Golda Ross epitomize the Cherokee spirit,” said Chad Smith, Principal Chief of the Cherokee Nation, to Cherokee.org. “This exceptional woman was and will continue to be a great example to each of us. Her ambition and successes exemplify the importance of education and are evidence of the doors that can be opened through higher learning.”

4. A Scholarship Was Established in the Name of Mary G. Ross

According to Google, there is a scholarship in the name of Mary G. Ross that aims to encourage other women to become engineers.

“In 1992 the SWE established a scholarship in Ross’s name, which aims to support future female engineers and technologists, including Aditi Jain, a current Google Maps engineer,” wrote Google, quoting Jain as saying, “More than money, it gave me confidence. I don’t think I considered myself an engineer until I received the scholarship.”

Cherokee.org reports that Ross “taught school in Oklahoma for nine years. Ross then went on to work for the Bureau of Indian Affairs (BIA) in Washington D.C.”

5. The Family of Mary G. Ross Helped Create the Google Doodle

Google gave “special thanks to both the family of Mary G. Ross and the Society of Women Engineers for their partnerships on this project.”

According to Google, Jeff Ross, nephew of Mary G. Ross, shares his thoughts on his aunt’s legacy:

The Ross family is excited that Google has chosen Mary G. Ross for a Doodle on her 110th birthday. A proud Cherokee woman and the great-great granddaughter of Chief John Ross, Mary is an excellent role model for young women and American Indians everywhere. Her accomplishments are a testament to her determination and love for education. Our hope as a family is that her story inspires young people to pursue a technical career and better the world through science.

Mary G. Ross died in 2008 at the age of 99.

National Native American Hall of Fame
2019 Inductee

WES STUDI
CHEROKEE NATION



ARTS
ACADEMY AWARD WINNING ACTOR

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

- Wes Studi is a legendary American actor
- Wes Studi has helped to reshape the image of American Indians in cinema
- Wes Studi is a member of the Cherokee Nation
- Wes Studi has overcome many challenges by combining his talent and his work ethic to strive for excellence as an actor

ESSENTIAL QUESTIONS

Why is Wes Studi considered an iconic American actor?

How has Wes Studi changed the way Native American actors are viewed and portrayed in Hollywood?

What can we learn about Native Americans in Hollywood by reviewing Wes Studi's career?

How has the portrayal of Native Americans changed over time in Hollywood and how has Wes Studi influenced that history?

Why are movies and film so influential to Native American perception in mainstream culture?

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 Wes Studi?

What did Wes Studi achieve to be inducted into the National Native American Hall of Fame?

Of what Native American Nation is Wes Studi a member?

MATERIALS

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

1-minute video of Wes Studi interview

https://www.youtube.com/watch?time_continue=14&v=LfIlXsqZvsY&feature=emb_logo

6-minute video of Wes Studi interview at Durango Film Festival

https://www.youtube.com/watch?time_continue=32&v=Rrl7S_ns-D0&feature=emb_logo

13-minute video of Wes Studi accepting Governor's Award in 2019

https://www.youtube.com/watch?time_continue=12&v=ljYeyOkEIS4&feature=emb_logo

94-minute Hall of Fame "Inspirational Leadership" interview with Wes Studi

[Wes Studi \(Cherokee Nation\) on Vimeo](#) 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 interviews and may also view clips of some of Wes Studi's film roles, if that option is available and the instructor chooses to add that element to the curriculum. Studi is best known for his work in historical films like *The Last of the Mohicans*, *Geronimo*, and *Hostiles*. The videos will demonstrate the power of Studi as an actor, and the unique perspective he brings to his work.

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



Wes Studi as Geronimo

Wes Studi starred in the title role in 1993's "Geronimo: An American Legend," which also starred Gene Hackman, Robert Duvall and Jason Patric. Columbia Pictures.

Columbia Pictures

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) Wes can be introduced to the class using film clips of some of his most noteworthy roles. Older movies, such as *Dances with Wolves*, *Last of the Mohicans*, or *Geronimo*, can be accessed through streaming services on the internet, or possibly from the school library DVD collection.
- 3) Now that Studi has been introduced, the instructor will ask the class to read the short biography. 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 videos of Wes Studi’s interviews.
- 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 made Wes Studi stand out as an actor for his time and place?
- b. How did Wes Studi’s talent and skill as an actor work as a catalyst to change stereotypical “Hollywood Indian” roles?
- c. Why is Wes Studi considered to be a legend of acting?
- d. What types of challenges did Wes Studi overcome on his way to becoming a Hollywood legend?

- 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 Wes Studi and his legacy.

This concludes the first 50 minutes of the Lesson

Extension Exercises

- 1) Students who wish to continue their research on Wes Studi can write a paper and consider the following questions: How did Wes Studi change perceptions of Native Americans.

CRITICAL FRAMING

Instructors have an opportunity to enlighten students on many topics in this exploration of Wes Studi and his acting career and portrayal of native characters. A brief review of the periods in “Western films” and Native American portrayal would be a great way to start the conversation and provide some context for students to understand the significance of the Wes Studi’s acting career.



Wes Studi in 'A Million Ways to Die in the West'

Oklahoma native Wes Studi co-stars in "A Million Ways to Die in the West," a comedy Western starring Seth MacFarlane. COURTESY/Universal Studios

Universal Pictures

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Wes Studi, and the variety of roles he played would be interesting to all age levels and learning abilities. Utilizing films and written reviews of characters he portrayed will allow for multidisciplinary approach for students to understand the evolvement of Native American subject matter and portrayal by the film industry in America

Speaking only Cherokee until the age of 5. Serving in the infantry in Vietnam. Becoming a Native American activist whose actions had his government watching him. Deciding to become an actor in his 30s.

This is not the average resume for an Academy Award-winning performer.

But Wes Studi is not your average Oscar recipient: On Sunday, for his career's work, the Cherokee from Cherokee County became the first Native American actor to receive an Academy Award.

"Being recognized by your peers.... well, every actor would like to have an Oscar," Studi said in a phone interview from his Santa Fe home prior to the ceremony.

"It's a recognition that your work hasn't gone unnoticed, and it's really an overwhelming honor to receive for a body of work."

That body of work includes roles in Academy Award-winning films like "Dances With Wolves" and "Avatar," as well as audience hits like "Heat," the starring role in "Geronimo: An American Legend" and his performance as a dying Indian chief in 2017's "Hostiles" opposite Christian Bale.



Wes Studi, left, and Christian Bale face off in "Hostiles." Entertainment Studios

The actor is "... known for portraying strong Native American characters with poignancy and authenticity," the Academy said in announcing his award.

Studi is a craftsman when it comes to creating a character. He deflects compliments on his acting to colleagues who make him look good, from co-stars to makeup people.

So, what will he say at the podium when he's handed an Academy Award?

"It will be a surprise," he said, "but it's about time."

About time, he believes, that Native Americans are recognized in such a way.

'Didn't match up with my reality'

Born in 1947, Studi grew up seeing 1950s Western movies and TV shows filled with cowboys and Indians — both of whom were portrayed by white actors.

"It's always seemed wrong to me, and it didn't match up with my reality," Studi said, "but to alleviate any malicious activity on the part of Hollywood casting choices, there was a time when there weren't that many Native American actors to fulfill those parts.

"But filmmakers began to work on the authenticity," he said, noting popular actors of later years including Jay Silverheels, Dan George and Will Sampson, the "One Flew Over the Cuckoo's Nest" actor from Okmulgee County.

Not that this stopped 1960s portrayals such as Brooklyn native Chuck Connors as Apache chief Geronimo — a character eventually portrayed in 1993's "Geronimo: An American Legend" by Studi.

A look at that film's poster shows that it stars Gene Hackman, Robert Duvall, Jason Patric and then Studi. In the title role.

"It is a business, and I believe I was a long shot in being cast, largely unknown when I came into audition," said Studi, who then puts another focus on the search for authenticity.

"The epitome would have been to have a real Apache to play Geronimo. But at least they decided to think of it with more authenticity. It was better. It was all part of a beginning."



Oklahoma actor Wes Studi portrayed Eytukan, clan leader and father of Neytiri, in “Avatar.” Courtesy Twentieth Century Fox.

Wes Studi in Avatar

Twentieth Century Fox

‘A huge rush of fear’

Studi made a mark with the Academy while introducing a video tribute to military films at the 2018 Academy Awards, where he made the initial introduction and then also spoke in Cherokee and thanked Native Americans who had served.

Studi served for one year in the infantry in the Vietnam delta areas, and he admits to discovering a similar “rush” in his initial theater acting experiences to that of his service.

Acting in front of a live audience was “a huge rush of fear that I had to overcome ... a fear of failure. I can compare it to a combat situation, where you’ve had that training, but still it’s different than when you are in the middle of it,” Studi said.

“It’s a risk that you take, and like combat, you’re hoping that everyone does the job that they are supposed to do, and that it works. (Acting) raises the adrenaline level to a great euphoria almost. It can be a wonderful feeling.”

'I'd wave at the guys'

Studi’s post-war activism, still long before any acting, included joining the 1972 Trail of Broken Treaties march on Washington, D.C., and occupying the Department of the Interior building, as well as the American Indian Movement’s 1973 takeover of Wounded Knee in South Dakota.

Wes Studi as activist



Actor Wes Studi carries an American flag as he helps lead nearly 400 protesters and journalists on a march to the Black Fox nuclear power station construction site on Oct. 7, 1978, when many of them were arrested for trespassing. Tulsa World file

These actions, and others in Oklahoma (like protest marches to the proposed Black Fox nuclear power plant construction site) that Studi took part in, have become important parts of the actor's past, the Academy said when announcing his award.

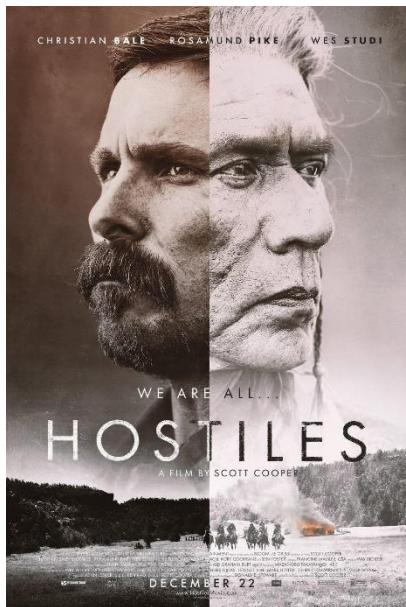
At the time, they became important reasons for putting Studi under surveillance.

"Those things got me on the FBI's list for a while,"

he said.

"I came back to Oklahoma and I had a house in Tulsa after Wounded Knee, and I could walk outside in the morning and see this car parked outside. After a while I'd wave at the guys. They were keeping an eye on me, and on others who were arrested at Wounded Knee."

Angry young man



"Hostiles" movie poster

Studi is still known for his Native American activism, for speaking his mind on issues, and for his work that shines a light on the past, such as in "Hostiles," where his dying Indian chief and Bale's soldier reach a peace that goes beyond their years of battles.

But the actor has mellowed when compared to how he channeled emotions into his earliest film roles, such as "Toughest Pawnee" in the Oscar-winning smash "Dances With Wolves," playing a character without a name and turning him into one of the movie's most unforgettably vicious memories.

Or in his acclaimed performance as the murderous Magua in "The Last of the Mohicans," as a Huron Indian who blames a British colonel for his family's deaths and who lives for revenge.

Studi's Cherokee heritage, and his activism, played a part in his craft.

"When I began my career, I could easily be seen as the angry Indian because I was the angry Indian," he said. "I had first-hand knowledge of how (government officials) see us, and it's not that far removed from some of the characters that I played in films.

"I used that, and it has paid off. Any Indian who has had dealings with our government in previous years, and who knows how we hold the government to their word about what has been taken from us, they know."

'Black Elk Speaks'

Studi's road to Hollywood began on a Tulsa Performing Arts Center stage, in one of the most celebrated productions of the American Indian Theater Company.

"Black Elk Speaks" starred Okmulgee County native Will Sampson, David Carradine (a non-Indian) and, in what he describes as "my first paying gig," Studi said.

"That was playing with a couple of guys who had hit the big-time," he said. "You're a bit nervous, and you don't know if they notice you, or even know that you're alive. But what a thrill to have your name up there with theirs."

From there he went on to film with public television, and not long after he began to entertain the idea of giving Hollywood a shot. When "Dances With Wolves" opened in late 1990, Studi was already 42.

But it was with that Oscar-winning best picture that he saw a small breakthrough in the way that Native Americans are treated on film, Studi said, by going beyond a usual one-dimensional view of Indians.

"It's a study of these people. You see them like you see other characters. You like them or dislike them for their own personalities. And they do have personalities, more developed than you've seen in previous films."

Diversity today

Three decades later, he thinks of continuing progress, both in films and popular entertainment as well as the Academy, considering his honor.

The Academy has "made some progress since #OscarsSoWhite. They've made an effort and looked at it, and decided on a better approach," Studi said, "and it's one that recognizes the diversity of our country and its population."

His advice to Native American actors today is largely positive encouragement, but with a warning, too.

Studi can only tell them what he knows.

“I caution them that they may have to make sacrifices. That’s it’s not always a welcoming environment, and there’s plenty of competition. And that you better have a tough hide, no matter how talented you are,” he said.^[P]_[SEP]He spoke of Native American filmmakers, including Tulsa’s Sterlin Harjo, with an encouragement that will be even more contemporary films made that reflect the Indian experience, as opposed to largely Westerns and historical movies of the past.

“We need you in this business, and we need more of you as time goes on, and to work toward showing how we are seen in society today,” Studi said of Native writers and directors.

“Quite simply, (showing) that we still exist. The world needs to know that.”

Studi takes great pride in becoming the first Native American actor to receive an Oscar for his acting. But he notes that it comes for a body of work and winning an Oscar for a performance remains elusive.

“If it can’t be me, then I hope this can inspire another Native American to chase that dream because it helps all of us,” he said.

(AP) — While toasting Wes Studi on Sunday, his "The New World" and "Hostiles" co-star Christian Bale noted native and indigenous people have been underrepresented on both sides of the camera but "we're in a room full of people who can change that."

Leonardo DiCaprio stood twice to applaud Studi, taking out his phone to film the actor proudly holding his Oscar.

There have been only a handful of indigenous people nominated for Oscars. In 1982, Cree musician Buffy Sainte-Marie, who was born in Canada, won an Oscar for co-writing the music to best song winner "Up Where We Belong."

Q'orianka Kilcher, who acted with Studi in "The New World," said he "revolutionized how indigenous peoples are portrayed in cinema, showing us all what is possible."

Wes Studi honored at Circle Cinema



Oklahoma native and Hollywood actor Wes Studi poses with his medallion on the Oklahoma Walk of Fame on the sidewalk outside Circle Cinema. CHUCK FOXEN/Circle Cinema

Photo courtesy CHUCK FOXEN/Circle Cinema

Wes Studi honored by Tulsa Awards for Theatre Excellence



Actor Wes Studi does a Q-and-A with the audience during Tulsa Awards for Theatre Excellence at Cascia Hall PAC on June 23, 2013. JOEY JOHNSON/For the Tulsa World

JOEY JOHNSON

Wes Studi gives voice to "Planes: Fire & Rescue"



Oklahoma actor Wes Studi gives voices to Windlifter (far right), a heavy-lift helicopter among the many planes in "Planes: Fire & Rescue," the animated Disney movie.

Disney

Honorary Oscar

On October 27th 2019, Oklahoma's Wes Studi will become the first Native American actor to receive an honorary Oscar from the Academy of Motion Pictures Arts and Sciences' Governors Awards. Also receiving honorary Oscars are director David Lynch ("Blue Velvet") and Lina Wertmuller (the first woman nominated for best director for 1975's "Seven Beauties"). In addition, Geena Davis will be honored with the Jean Hersholt Humanitarian Award.

National Native American Hall of Fame
2018 Inductee

MARIA TALLCHIEF
OSAGE NATION



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?



*Ballerina Maria Tallchief performs for President John F. Kennedy (1962)
The Kennedy Center*

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 are 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

Two videos (3-minute and 1-minute) about the Osage tribe, the richest people per capita in the world until greed resulted in an FBI investigation into the death of tribal members

<https://www.youtube.com/watch?v=Vlwud1C0Tf4>

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

42-minute National Native American Hall of Fame "Inspirational Leadership" interview with Grand-nephew, 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

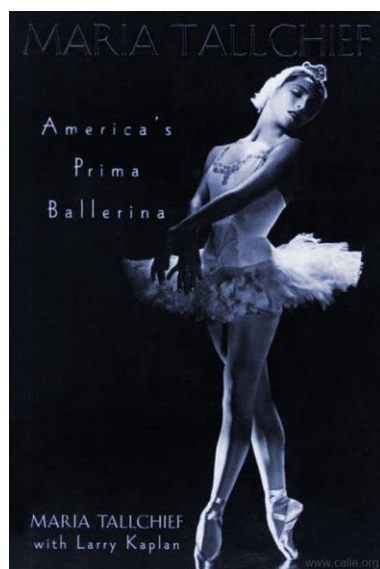
- a. How was Maria Tallchief's early childhood different from most Native American children?
 - b. Maria Tallchief was America's first Prima Ballerina. What does it mean to be a Prima Ballerina?
 - c. In what ways did Maria either represent or not represent her Osage community? Why and why not?
- 6) 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.



*Maria Tallchief, "Five Moons" sculpture
at Tulsa Historical Society's Vintage Gardens*

National Native American Hall of Fame
2018 Inductee

JIM THORPE
SAC AND FOX NATION



ATHLETICS
DECATHLON & PENTATHLON
OLYMPIC GOLD MEDALIST

Two 50-minute class periods

By Shane Doyle, EdD

SELECTED COMMON CORE STATE STANDARDS/SUBJECTS

Writing, Literature, Health Enhancement, History

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

Jim Thorpe was once considered the greatest athlete in the world, winning gold medals in both the Pentathlon and Decathlon in the 1912 Olympics. The Olympic Decathlon consisted of 10 different events that include:

1. 10,000 Meter Run (6.2 miles)
2. Long Jump
3. Shot Put
4. High Jump
5. 400 Meter Run
6. Discus Throw
7. 110 Meter Hurdles
8. Pole Vault
9. Javelin Throw
10. 1500 Meter Run

The Pentathlon consisted of 5 events:

1. Long Jump
2. Javelin Throw
3. 200 Meter Run
4. Discus Throw
5. 1,500 Meter Run (Just under a mile)

Jim Thorpe also played professional baseball and football. Later in his career, Thorpe became a coach in what became the National Football League. Eventually he was named its first president (NFL Commissioner today). Today, whichever team wins the NFC Championship is awarded the Jim Thorpe trophy. The National Football League Hall of Fame is located in Canton, Ohio, where Thorpe coached the Canton Bulldogs.



Jim Thorpe attended the Carlisle Indian Boarding School.

Jim Thorpe's Olympic medals were first taken away from him when it was discovered that he was paid to play baseball before he participated as an amateur athlete in the Olympics, the medals were later returned years after his death, to his surviving children in 1982.

Jim Thorpe overcame many obstacles to become a world-class athlete and competitor.

ESSENTIAL QUESTIONS

What type of obstacles did Jim Thorpe persevere through as an athlete and as a person to become a champion?

How did Jim Thorpe become known as the greatest athlete in the world?

What was the greatest irony of Jim Thorpe's participation and success in the 1912 Olympics?

What is the role of visualization in peak performance?

ASSESSMENT EVIDENCE

Suggested Formative Assessment of Learning Outcomes

Active listening through note taking

Class discussion

Culminating Performance Assessment of Learning Outcomes

Visualization reflection

LEARNING MAP

ENTRY QUESTIONS

Who was Jim Thorpe?

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

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

MATERIALS

Computer and internet access and printed copies of the articles linked and listed below.

Article about Jim Thorpe's missing shoes at the 1912 Olympics

<https://www.snopes.com/fact-check/jim-thorpe-shoes-olympics/>

ESPN Video about Jim Thorpe, Part 1

<https://www.bing.com/videos/search?q=World%27s+Greatest+Athlete+Jim+Thorpe&view=detail&mid=9A0E2F0234B17F5847429A0E2F0234B17F584742&rvsmid=D9DF74C28CADE14F1C2DD9DF74C28CADE14F1C2&FORM=VDQVAP>

ESPN Video about Jim Thorpe, Part 2

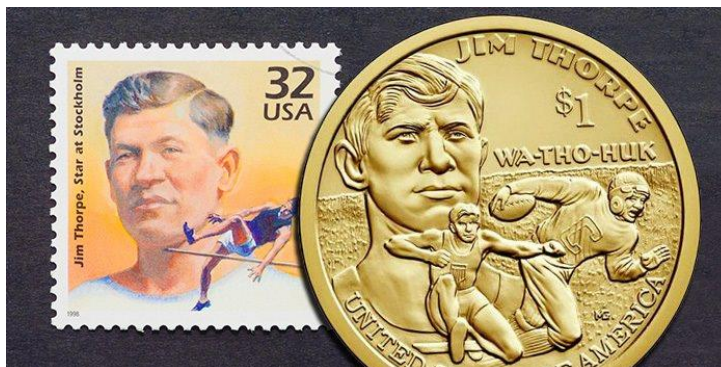
<https://www.bing.com/videos/search?q=sportscentury+jim+thorpe+part+2&view=detail&mid=FAE5C9662AF56584D7BAFAE5C9662AF56584D7BA&FORM=VRDGAR>

Trailer for the Hollywood film starring Burt Lancaster

<https://www.bing.com/videos/search?q=World%27s+Greatest+Athlete+Jim+Thorpe&view=detail&mid=6ABB1EA212618D410CC76ABB1EA212618D410CC7&FORM=VRDGAR>

Smithsonian article about Thorpe's athletic practice

<https://www.smithsonianmag.com/history/why-are-jim-thorpes-olympic-records-stillnot-recognized-130986336/>



LEARNING MODALITIES

Auditory

Visual

SITUATED PRACTICE

The instructor will begin the lesson by creating a K/W/H/L chart on the white board for the students contribute their voices in a classroom exercise.

Students should contribute to the teacher's chart by suggesting things they know about Jim Thorpe, thing they want to know, how they will learn what they want to know. The teacher will return to this chart over the course of the lesson to add information students have learned.

OVERT INSTRUCTION

Following a 5-minute discussion in setting up the K/W/H/L chart, the instructor will assign the students to read the following story about Jim Thorpe's missing shoes in the 1912 Olympics

Article about Jim Thorpe's missing shoes at the 1912 Olympics

<https://www.snopes.com/fact-check/jim-thorpe-shoes-olympics/>

The teacher will divide the class into groups of 4, with each person reading the article individually. After the reading, students will answer the following questions in their small groups. Each person will receive two minutes to answer the question, for a total of 32 minutes to complete this exercise. One person will record the answers for the group.



Question #1: Why do people doubt the story of Jim Thorpe winning the Pentathlon while wearing one borrowed shoe, and one found in the trash can?

Question #2: What would you do if you were faced with a similar problem?

Question #3: What can we learn from how Jim Thorpe competed in the 1912 Olympics?

Question #4: Why does it take more than just talent to be considered the greatest athlete in the world?

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.

This concludes the first 50 minutes of the lesson.

Part 2

The instructor reconvenes the class into their groups of 4 and begins to complete the K/W/H/L chart that was started on day one.

The class will now watch the two 15-minute segments about Jim Thorpe and his notoriety as the greatest athlete in the world. Following each video, the class will attempt to complete their K/W/H/L charts in their small groups for 5 minutes. After the second film and small group session, the groups will then report out to the teacher to complete the classroom chart on the whiteboard.

ESPN Video about Jim Thorpe, Part 1

<https://www.bing.com/videos/search?q=World%27s+Greatest+Athlete+Jim+Thorpe&&view=detail&mid=9A0E2F0234B17F5847429A0E2F0234B17F584742&rvsmid=DD9DF74C28CADE14F1C2DD9DF74C28CADE14F1C2&FORM=VDQVAP>

ESPN Video about Jim Thorpe, Part 2

<https://www.bing.com/videos/search?q=sportscapentury+jim+thorpe+part+2&&view=detail&mid=FAE5C9662AF56584D7BAFAE5C9662AF56584D7BA&&FORM=VRDGAR>

Trailer for the Hollywood film starring Burt Lancaster

<https://www.bing.com/videos/search?q=World%27s+Greatest+Athlete+Jim+Thorpe&&view=detail&mid=6ABB1EA212618D410CC76ABB1EA212618D410CC7&&FORM=VRDGAR>



Jim Thorpe College Defensive Back of the Year Award

CRITICAL FRAMING

Many people placed the label of “lazy Indian” on Jim Thorpe because they did not understand his method of becoming a great athlete. From a young age Jim learned to observe the movements of animals and worked to emulate those that gave them speed, agility, and strength. While he was practicing in his mind, people saw only a stereotype.

Allow students to read the article below either in print for or projected from the internet. <https://www.smithsonianmag.com/history/why-are-jim-thorpes-olympicrecords-still-not-recognized-130986336/>

Help students zero in on the end of this article:

*The result of all this varied activity was that he became highly practiced in two methods modern athletes now recognize as building blocks of performance: **imitation** and **visualization**. Thorpe studied other athletes as closely as he had once studied horses, borrowing their techniques. He was “always watching for a new motion which will benefit him,” Warner said.*

By the time Thorpe embarked for Stockholm aboard the ocean liner Finland with the rest of the U.S. Olympic contingent—among whom numbered a West Pointer named George Patton and a Hawaiian swimmer named Duke Kahanamoku—he was in the peak shape of his life and spent a good deal of his time tapering and visualizing. This led to the legend that he was merely a skylarker. Newspaperman Francis Albertanti of the New York Evening Mail saw Thorpe relaxing on a deck chair. “What are you doing, Jim, thinking of your Uncle Sitting Bull?” he asked.

“No, I’m practicing the long jump,” Thorpe replied. “I’ve just jumped 23 feet eight inches. I think that will win it.”

Begin a class discussion. How did Jim’s “unconventional” training methods influence how athletes perform today? How did Jim’s work make today’s athletes better athletes? What is the irony of Jim’s story?

TRANSFORMED PRACTICE

As we close this lesson about Jim Thorpe, let spend some time on the concept and practice of visualization. I want each of you to tear a sheet of paper out of your

notebook and crumple it into a ball. (Place the trash can in a central location.) Now toss your paper in this trash can. Did you make it?

Tear another sheet out and crumple it again. Now this time everyone is going to close their eyes. Hold your paper in your hand. Feel its shape and its weight. Now visualize in your mind where and how far the trash can is located from you. Picture yourself tossing your paper ball in a perfect arch that puts it directly into the center of the trash can. Don't open your eyes until you've seen and heard your ball drop into the can perfectly. Ok now you can open your eyes and toss your paper balls. How many of you made it that time? How did visualization affect the way that you threw your ball? Did it help with your body motion and your accuracy? Now if Mr. Principal had looked in just then would he have seen students becoming more proficient at something or a room full of teens with their eyes closed about to make a mess?

In what other areas of life do you or could you use visualization to improve your performance and do what you do better?

What does visualization do for the body and for the mind?

How would our class be impacted if we practiced visualization prior to our activities?

Tonight, I'd like you to try visualization before you do something that is challenging for you. Then give me a one paragraph reflection on the impact of visualization on that activity. Remember reflections are thoughtful and insightful and they get beyond the surface of an ordinary answer.

DIFFERENTIATED INSTRUCTION FOR ADVANCED AND EMERGING LEARNERS

Reading the article aloud in small groups or with the class, while students are following along with the text may help struggling learners improve their comprehension. Space should be made for struggling learners to have a voice in small group discussions. This can be achieved by implementing rotations or games that cause each student to need to respond. The reflection assignment provides a low-stakes way for struggling students to practice written expression and becomes a private place where they can receive encouragement from the teacher. Advanced learners may wish to do deeper research into the effects of visualization or even conduct an experiment to test the validity of the hypothesis that visualization improves performance.



BIBLIOGRAPHY AND ADDITIONAL RESOURCES

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<https://www.snopes.com/fact-check/jim-thorpe-shoes-olympics/>

ESPN Video about Jim Thorpe, Part 1

<https://www.bing.com/videos/search?q=World%27s+Greatest+Athlete+Jim+Thorpe&&view=detail&mid=9A0E2F0234B17F5847429A0E2F0234B17F584742&rvsmid=D09DF74C28CADE14F1C2DD9DF74C28CADE14F1C2&FORM=VDQVAP>

ESPN Video about Jim Thorpe, Part 2

<https://www.bing.com/videos/search?q=sportscentury+jim+thorpe+part+2&&view=detail&mid=FAE5C9662AF56584D7BAFAE5C9662AF56584D7BA&&FORM=VRDGAR>

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Smithsonian article about Thorpe's athletic practice

<https://www.smithsonianmag.com/history/why-are-jim-thorpes-olympic-records-still-not-recognized-130986336/>



Jim Thorpe Multi Sport Athlete

“Role models are some of the most powerful people in the world, no matter their position in politics or leadership, because they can influence the mind of the next generation. ...Accomplishments by prominent Native Americans are not often taught, leaving Native students to their own devices to learn about important and inspiring people like them.”

- Elise Evan Roberts (Tlingit)
Niwot High School, Colorado

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





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