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

Essential Understanding #5
Today, Ute People in Colorado continue to play a significant role in many aspects of political, legal, cultural, environmental, and economic issues. The ideals, principles, and practices of citizenship have always been a part of Ute Indian society. The rights and responsibilities of Ute individuals have been defined by the values, morals, and beliefs common to their culture. Today, they may be citizens of their tribal nations, the states they live in, and the United States.

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Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
  - EO.c.- Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.
  - EO.d.- Identify and describe how major political and cultural groups have affected the development of the region

- **CO State History Standards 1: GLE #2**
  - EO.b.- Explain the relationship between major events in Colorado history and events in United States history during the same era.
  - EO.c.- Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.
Ute Citizenship & Tribal Government Unit Overview

Unit 5

- **CO State Civics Standard 4: GLE #1**
  - EO.c. - Discuss how various individuals and groups influence the way an issue affecting the state is viewed and resolved.

- **CO State Civics Standard 4: GLE #2**
  - EO.b. - Identify and explain a variety of roles leaders, citizens, and others play in state government.

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

- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
  - EO.a. - Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)

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

- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
  - EO.c. - Organize relevant ideas and details to convey a central idea, or prove a point.

**Background Knowledge for Teachers**

Ute tribes are sovereign nations within the United States. They have the right to make and enforce laws within their own territory. The first Ute tribal councils date from 1937, when the U.S. government directed tribes to create governments based on the U.S. Constitution. The Ute directly elect their own government, or tribal council. The council administers government affairs, makes and enforces laws on the reservation, and protects tribal resources and financial interests.
All federal (U.S.) laws apply to the Ute reservations, but state, city, and county laws do not apply. Tribal members are subject to local laws when they are outside of the reservation in other cities, counties or states. The Ute People vote in tribal elections and for city, county, state and national governments. They also are called to serve jury duty in tribal, county, and state courts.

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

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

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

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

Source: Colorado Commission of Indian Affairs https://www.colorado.gov/pacific/ccia
Unit 5: Citizenship

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

Tribes Today

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

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

Unit 5

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

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

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

Sovereignty and Citizenship

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

The council administers government affairs, makes and enforces laws on the reservation, and protects tribal resources and financial interests. All federal (U.S.) laws apply to the Ute reservations, but state, city, and county laws do not apply. Tribal members are subject to local laws when they are outside of the
payment of several thousand dollars, and the remainder of the money helped pay for irrigation projects, scholarship funds, housing programs, and a credit union.

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

A Culture in Transition

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

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

Economic Maturation

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

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

The Ute People Today

In the late twentieth century, the Ute People began taking steps to preserve their cultural legacy and to redefine their identity. The Ute Language Project, initiated by the Southern Ute Tribal Council, produced a written Ute alphabet and a dictionary; concurrently, reservation schools began teaching the language to
reservation in other cities, counties or states. Ute People vote in tribal elections and for city, county, state and national governments. They also are called to serve jury duty in tribal, county, and state courts.

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

Hope and Change

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

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

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

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

Rising Income

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

An unexpected windfall came in 1951, when a federal court awarded the Colorado Utes $12 million in compensation for lands taken illegally by the federal government. Each member of the tribe received a cash
students. In the 1970s, both reservations established small bison herds and resumed tribal hunts; and traditional native dress, crafts, dance, and storytelling all enjoyed a renaissance, particularly during the powwows and festivals that dot the calendar.

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

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

Source: Portions of this resource guide are excerpted, with permission, from The Ute Indian Museum: A Capsule History and Guide (Denver: History Colorado, 2009).
Voting Rights
Unit 5 Lesson 1

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

**Time Frame:**
60 minutes

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

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

**Colorado Academic Standards - Reading, Writing, and Communicating**
- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
  - EO.a. - Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)
- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
  - EO.c. - Organize relevant ideas and details to convey a central idea, or prove a point.

**Materials:**
Move On! political cartoon
Political cartoon analysis sheet  [http://www.cde.state.co.us/cosocialstudies/pssets](http://www.cde.state.co.us/cosocialstudies/pssets)
Voting Rights Timeline Worksheet
Background Knowledge / Contextual Paragraph for Teachers:

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

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

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

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

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

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

In 1948, the Arizona Supreme Court struck down a provision of its state constitution that kept Indians from voting. Other states eventually followed suit, concluding with New Mexico in 1962, the last state to enfranchise American Indians. Even with the lawful right to vote in every state, American Indians suffered from the same mechanisms and strategies, such as poll taxes, literacy tests, fraud and intimidation, that kept African Americans from exercising that right. In 1965, with passage of the Voting Rights Act and subsequent legislation in 1970, 1975, and 1982, many other voting protections were reaffirmed and strengthened.
Voting Rights
Unit 5 Lesson 1


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

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

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

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

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

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

Source: Founders and the Vote. Library of Congress

Instructional Procedures and Strategies:
1. Distribute the Move On! Political cartoon and the political cartoon analysis sheet.
   a. After students analyze the political cartoon, ask them why they think the U.S. government did not give the American Indian the right to vote for such a long time?
2. Explain to students that they will be creating a timeline showing the voting rights of various groups in the United States throughout history.
Section 1a. Qualifications of elector - residence on federal land. Any other provision of this constitution with regard to "qualifications of electors" notwithstanding, every citizen of the United States who shall be otherwise qualified and shall have resided in this state not less than three months next preceding the election at which he offers to vote, and in the county or precinct such time as may be prescribed by law, shall be qualified to vote at all elections; provided, that the general assembly may by law extend to citizens of the United States who have resided in this state less than three months, the right to vote for presidential and vice-presidential electors, United States senators, and United States representatives. Any person who otherwise meets the requirements of law for voting in this state shall not be denied the right to vote in an election because of residence on land situated within this state that is under the jurisdiction of the United States. Adopted November 3, 1970 -- Effective upon proclamation by the Governor, December 7, 1970. (See Laws 1970, p. 446.)

Voting Rights in the United States  https://en.wikipedia.org/wiki/Voting_rights_in_the_United_States

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<th>Texts for Independent Reading or for Class Read Aloud to Support the Content</th>
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Voting Rights
Unit 5 Lesson 1

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

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

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

Critical Language (vocabulary)
Voting rights, chronology, political cartoon, sequence

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

Formative Assessment Options:
Students will create a timeline to include a title, at least 2 illustrations, and clear captions for when the following groups received the right to vote.
- Who had the right to vote first in Colorado?
- What was the last state to remove property ownership as a requirement to vote?
- When did women first have the right to vote?
- When did people of Asian ancestry receive the right to vote?
- When did African Americans first receive the right to vote?
- When did the Voting Rights Act pass?
- When did American Indians gain the right to vote in the U.S. and in Colorado?
"Move on!" Has the Native American no rights that the naturalized American is bound to respect?

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<tr>
<th><strong>Political Cartoon Analysis Sheet</strong></th>
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<tr>
<td><strong>List the objects or people you see in the cartoon.</strong></td>
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<tr>
<td><img src="image.png" alt="Cartoon Image" /></td>
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<tr>
<td><strong>What is the cartoon caption or title?</strong></td>
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<td>[Blank]</td>
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<tr>
<td><strong>List adjectives that describe the emotions portrayed in the cartoon.</strong></td>
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<tr>
<td><img src="image.png" alt="Emotion Icons" /></td>
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<td><strong>What issue is this political cartoon about?</strong></td>
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<tr>
<td><strong>What is the cartoonist’s opinion on this issue?</strong></td>
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<tr>
<td><strong>What time period is the political cartoon from?</strong></td>
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<tr>
<td><strong>What questions do you have?</strong></td>
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*Developed by The Colorado Primary Sources for Elementary School Collaborative Project* [http://www.cde.state.co.us/cosocialstudies/pssets](http://www.cde.state.co.us/cosocialstudies/pssets)*
Timelines are historical graphic representations of events in chronological order. Create a timeline, either vertical or horizontal, to show when certain groups gained the right to vote. Be creative and add illustrations.

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

1. The U.S. Constitution was adopted in 1787. Because there is no agreement on a national standard for voting rights, states are given the power to regulate their own voting laws. Who had the right to vote first in Colorado?
2. Last state to remove property ownership as a requirement to vote? When?
3. When did women first have the right to vote?
4. When did people of Asian ancestry receive the right to vote?
5. When did African Americans first have the right to vote?
6. When did the Voting Rights Act pass?
7. When did Native Americans have the right to vote in the U.S. and in Colorado?
Lesson Overview:
Students will research the governing body of a Colorado Ute tribe and explore steps taken by the
governing body to overcome a specific challenge. The challenge can range from water rights, land
rights, education, health care, or preservation of the Ute language. Students will be asked to
identify a challenge the Ute People have faced or are currently facing and research steps taken by
the governing board of the Ute tribe to rectify or overcome the challenge.

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

Colorado Academic Standards - Social Studies:
- CO State History Standard 1: GLE #1
  - E0.c.-Explain, through multiple perspectives, the cause-and-effect relationships in the human
    interactions among people and cultures that have lived in or migrated to Colorado. For example:
    American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.
  - E0.d.-Identify and describe how major political and cultural groups have affected the development of
    the region.
- CO State History Standard 1: GLE #2
  - E0.c.-Describe both past and present interactions among the people and cultures in Colorado. For
    example: American Indians, Spanish explorers, trappers/traders, and settlers after westward
    expansion.
- CO State Civics Standard 4: GLE #1
  - E0.c.- Discuss how various individuals and groups influence the way an issue affecting the state is
    viewed and resolved.

Colorado Academic Standards - Reading, Writing, and Communicating:
- CO State Reading, Writing and Communicating Standard 1 GLE #2
  - E0.a.- Report on a topic or text, tell a story, or recount an experience in an organized manner, using
    appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an
    understandable pace. (CCSS: SL.4.4)
- CO State Reading, Writing, and Communicating Standard 3 GLE #2
  - E0.c.- Organize relevant ideas and details to convey a central idea, or prove a point.
Background Knowledge/Contextual Paragraph for Teachers:

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

Southern Ute Indian Tribe

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

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

Ute Mountain Ute Indian Tribe

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

Ute Indian Tribe

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

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

Unit 5 Lesson 2

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

Building Background Knowledge for the Student:
In 1934, the Wheeler-Howard Act, also known as the Indian Reorganization Act or the Indian New Deal, provided for self-government by Indian tribes through tribal councils composed of elected members and a chairman. Indian Tribes around the United States were given a template to create their own government, based on the U.S. Constitution. Until 1970 tribal constitutions and bylaws required the approval of the Bureau of Indian Affairs (BIA), federal money provided to tribes was managed by the BIA, and tribal budgets were subject to approval by the secretary of the interior. In 1970, however, President Richard M. Nixon publicly proclaimed a new era in Indian affairs—one of true Indian self-determination. The Ute People did not hesitate to establish themselves as self-governing sovereign nations. Indeed, in 1936, well before Nixon’s proclamation of Indian self-determination, the Southern Ute Indian Tribe adopted a constitution and established a tribal council. The Ute Mountain Ute Indian Tribe followed suit in 1940. As a result of these newly formed and recognized governments petitioning Washington, orders of restoration returned 222,000 acres to the Southern Utes in 1937 and 30,000 acres to the Ute Mountain Ute Indian Tribe in 1938.


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

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

<table>
<thead>
<tr>
<th>Critical Content</th>
<th>Key Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Structure of a Ute tribe’s governing board</td>
<td>● Research and gain an understanding of a tribe’s governing board</td>
</tr>
<tr>
<td>● Interactions between a tribe’s governing board and federal and state government</td>
<td>● Apply knowledge of a tribe’s governing board to identify actions taken to rectify or overcome a specific challenge their tribe has faced or is currently facing</td>
</tr>
<tr>
<td>● Actions of a tribe’s governing board to rectify or overcome specific challenges</td>
<td></td>
</tr>
</tbody>
</table>

Critical Language (vocabulary)
Treaty, government, sovereignty, Tribal Council, government-to-government relationship, Tribal Consultation, and Restoration Act 1934

Variations/Extensions:
Students could compare and contrast the Ute tribes’ government structure to the government structure of the United States or Colorado.

Resources:
Ute Tribal Paths: History Colorado Online Exhibit [http://exhibits.historycolorado.org/utes/utes_home.html#werestillhere](http://exhibits.historycolorado.org/utes/utes_home.html#wearestillhere) (Click on the tree in the image to read about tribal government).
Colorado Commission of Indian Affairs Statutes: [https://www.colorado.gov/pacific/ccia/statutes](https://www.colorado.gov/pacific/ccia/statutes)
Tribal Nations and the United States written by the National Congress of the American Indians [http://www.ncai.org/tribalnations/introduction/Tribal_Nations_and_the_United_States_An_Introduction-web-.pdf](http://www.ncai.org/tribalnations/introduction/Tribal_Nations_and_the_United_States_An_Introduction-web-.pdf)
Urban Indian Population [https://www.colorado.gov/pacific/ccia/urban-indian-population](https://www.colorado.gov/pacific/ccia/urban-indian-population)
PBS Learning Media, Indian Pride, Education: [https://tinyurl.com/yc59omcv](https://tinyurl.com/yc59omcv)
Sovereignty of the Colorado Ute Tribes: [https://tinyurl.com/yb4qvpz](https://tinyurl.com/yb4qvpz)
Southern Ute Tribal Court [https://www.southernute-nsn.gov/tribal-court/](https://www.southernute-nsn.gov/tribal-court/)
Tribal Government: The Law of the Land

Unit 5 Lesson 2

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

| Texts for Independent Reading or for Class Read Aloud to Support the Content |
|-----------------------------|-----------------------------|
| Informational/Non-Fiction  | Fiction                     |

Modern Tribal Sovereignty

Southern Ute Police Department, 2014

Source: Image courtesy of the Southern Ute Indian Tribe.
<table>
<thead>
<tr>
<th>#1</th>
<th>Describe your tribe’s governing board.</th>
</tr>
</thead>
<tbody>
<tr>
<td>#2</td>
<td>How does your tribe work with state and federal governments?</td>
</tr>
<tr>
<td>#3</td>
<td>Identify one challenge for the Ute People?</td>
</tr>
<tr>
<td>#4</td>
<td>What steps has the governing board taken to overcome this challenge?</td>
</tr>
</tbody>
</table>
What Did I Use?

Unit 5 Lesson 2

It is important to give credit for the resources used, even in 4\textsuperscript{th} grade. Use the following guide to cite your sources properly.

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

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

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

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


Adapted from [https://www.averyschools.net/Page/2387](https://www.averyschools.net/Page/2387)
What Did I Use?

Cite Sources

- 
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What was the most interesting fact that you learned doing this research and why?
Lesson Overview:
Students will participate in critical discussions about their knowledge of Ute Tribes in Colorado and their understanding of the Ute Peoples’ part of contemporary Colorado today.

Time Frame:
60 minutes

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

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

Colorado Academic Standards-Reading, Writing, and Communicating:
- CO State Standard 2: GLE #2
  - EO.a. - Use Key Ideas and Details to:
    i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI.4.1)
    ii. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)
    iii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI.4.3)
  - EO.b. - Use Craft and Structure to:
    i. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area. (CCSS: RI.4.4)
    ii. Describe the overall structure (for example, chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text. (CCSS: RI.4.5)
  - EO.c. - Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI.4.7)
Ute People Today
Unit 5 Lesson 3

Materials:
Video: 2015 History Colorado President’s Award:  [https://www.youtube.com/watch?v=ZdHSpsOE-DQ](https://www.youtube.com/watch?v=ZdHSpsOE-DQ)
Tanaya Winder [https://tanayawinder.com/about/](https://tanayawinder.com/about/)
Newspaper Template

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

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

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

Building Background Knowledge for the Student:
Show video: 2015 History Colorado President’s Award  [https://www.youtube.com/watch?v=ZdHSpsOE-DQ](https://www.youtube.com/watch?v=ZdHSpsOE-DQ)

Mr. Ernest House Jr. (member of the Ute Mountain Ute Tribe) is currently the Executive Director for the Colorado Commission of Indian Affairs, which serves as the coordinating body for intergovernmental dealings between tribal governments and the state. He was the Director of Government Affairs for the Colorado Springs Chamber of Commerce. He is actively involved as a board member with several cultural and educational organizations including The Tesoro Cultural Center (2009-Present), The Colorado Indian Education Foundation (2009-Present) and Governor Hickenlooper’s Education Leadership Council (2011-Present). He was recently named a 2012 American Marshall Memorial Fellow.
Have students read about Tanaya Winder, a poet, writer, artist and educator who was raised on the Southern Ute reservation in Ignacio, CO. She has co-founded As/Us: A Space for Women of the World and founded Dream Warriors, an Indigenous artist management company. She guest lectures, teaches creative writing workshops, and speaks at high schools, universities, and communities internationally. https://tanayawinder.com/about/

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

Instructional Procedures and Strategies:

1. Explain to students that they will be watching a video on Ernest House Jr., who is a member of the Ute Mountain Ute Tribe and reading an article about Tanaya Winder, raised on the Southern Ute reservation. Have students take a mental note of what both are doing to support the Ute people today. Keep in mind inquiry questions and questions raised by students.

2. As a class, make a list of what students know about Colorado Ute People today. Include contributions and how they are involved in legal, environmental, political, and economic issues. Have students talk about what they would like to learn about Colorado Ute People today and make a list of inquiries.

3. Explain to students that they will be creating a newspaper article sharing their area of interest (political, legal, environmental and economic), and what they learn about how Ute People are represented and what their involvement and contributions are in their particular area today.

4. Teach about parts of a newspaper: Headline or Title, Byline, Lead, and The Story.

5. Have students research about an individual or how the Ute people in Colorado are involved in political, legal, environmental or economic issues today. You can also group students based on common interests.

6. Provide resources included in the Resource section.

7. Have students share their newspaper article and revisit the following questions.
   a. What do you know about Colorado Ute Indians today?
   b. What contributions have the Ute people made to Colorado in recent years?
   c. Why is it important for us to understand what the Ute People are doing today?

Critical Content

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

Key Skills

- Identify and explain how Colorado Ute People are involved in political, legal, environmental and economic issues today.
- Identify and explain contributions made by Colorado Ute People today.
Critical Language (vocabulary)
Politics, legal, environmental, economic, reservations, Tribal Council, elected, government, commerce, contributions, liaison, sovereign, jurisdiction, investments, self-determination

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

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

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

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

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

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

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

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

The Southern Ute Indian Tribe Growth Fund operates and manages the Southern Ute Indian Tribe’s businesses and business investments. https://durangoherald.com/articles/91980?wallit_nosession=1
Colorado Encyclopedia: Ute History and the Ute Mountain Ute Tribe
https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe
Southern Ute Air Quality Program: http://slideplayer.com/slide/8771961/
Rocky Mountain Indian Chamber of Commerce http://rmicc.org/index.php
Ute Mountain Ute Tribal Website http://utemountainutetribecom/index.html
Southern Ute Indian Tribe Website https://www.southernute-nsn.gov
Ute Indian Tribe Website http://www.utetribe.com
Ute Country News Newspaper https://www.utecountrynews.com
The Durango Herald https://durangoherald.com
The Journal https://the-journal.com

| Texts for Independent Reading or for Class Read Aloud to Support the Content |
|---------------------------------|-----------------|
| Informational/Non-Fiction | Fiction |
| Reading #1: Poetry by Tanaya Winder | N/A |
| Winder, T. *In My Mother’s Womb*. NOTE: Due to the technical vocabulary of this poem, students will need extra assistance when reading the poem. |
Reflections of the Moon

In the beginning, Earth yearned for a companion, the Sun, someone to share in the gifts: land, water, and life. Even light needs balance, darkness, death to understand the push pull, days echoing continuously. So, Earth gave an offering to the sky, to become the Moon.

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

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

The Weight of Water

I.

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

II.

Long ago, my great, great, great grandmother met her other half. He, too, flew on winds, then as one of many grains of sand – each split in half looking
for the other. Back then, humans were only spirits searching for connections. Long ago, a single grain found another, my grandmother. So, they asked the Creator for bodies, to know what it was like to touch each other. They did and foresaw their child would die in birth. So they prayed – Save her, each sacrificing something in return. The man entered the spirit world as a horse and the woman opened herself up from the center to give him a piece of her to remain connected.

III.

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

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

Today, the Stone Mother waits. Come back to me my children. Come back to me.
We Are Made of Stars

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

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

We are made of stars.

Surviving the Elements

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

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

born anew from the ashes –
or, transform into flame,
becoming the fire itself. You can choose
to be a fire burning brightly,
igniting healing & passion into other hearts
because you survived the very elements that tried to defeat you.

**Thirteen Ways of Loving a Blackbird**

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

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

This flight
is how she heals
hearts.

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

IV.
Be careful
of becoming too hungry
for the blackbird’s call.

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

V.
Do not confuse her falling with flying.
Either way she doesn’t need you to catch her.

VI.
You and blackbird. Blackbird &
you – painted a bow, then
shot an arrow with a wish
_to be loved, to be loved,
_to be loved_
into the multiverse

& blackbird fell
from the sky.

(Never fall for someone meant to fly.)

VII.
You’ll fall for blackbird.
She’ll ask you,
“What would you say
to the next person who loves me?”
You’ll say, “I’d tell them not to cage you.”

VIII.
When you tell blackbird
you love her, but leave anyway
she’ll think of all
the words she doesn’t have yet.

IX
Blackbird still carries the arrow.

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

XI
The blackbird rises
from the ashes of breaking.

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

XIII
Open your eyes,
now watch blackbird fly.

The Healing

By the time you hear this you might think it’s too late,
it’s your fate to give up to give in never win.

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

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

**Constellations of Love**

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

& then something wonderful happened.

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

& all the promises I ever made myself started coming true

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

full of fire bursting the kind of love
light that radiates the energy that holds us together.
Poetry by Tanaya Winder

Unit 5

In my Mother's Womb

I came into this world
incomplete, born with a hole
in my heart. It happened
in my mother's womb.
Doctors have a name for it:
call it congenital cardiovascular defect.

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

Or is it a pact from the past
made long ago? It happened
in my mother's womb, the blood
vessels closest to my heart
didn't develop the way nature
or the Creator intended.

When the doctors say hereditary,
my grandmother responds
ancestrally – in prayer, songs gifted
to her like birds. My mother and I do not know
the words. But, when grandmother sings
she is calling on horses to run in on clouds
to protect us, to save us.
Long ago, there was a man
who loved my great great great grandmother.
the love connected two people, two

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

His leaving made this hole passed down
in my grandmother’s grandmother’s womb.
# Rubric for Newspaper Article

Unit 5 Lesson 3

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

**Comments:**