

# Havasupai Empowerment and Land Restoration: A Case Study on the Civil Rights Movement and the Self Determination Era in American Indian History

DURATION	One to two class periods
LOCATION	Classroom
KEY VOCABULARY	Self-Determination American Indian Movement (1970s) Identity: Distinguishing Characteristics that define a group or individual
MATERIALS	Grand Canyon maps showing the Havasupai Reservation boundaries pre-1975 and post-1975 (Hirst, <i>I Am the Grand Canyon</i> , 38-39 and 234-35)  Hirst, <i>I Am the Grand Canyon</i> , chapter 11 (portions available on Google Books <a href="http://books.google.com/books">http://books.google.com/books</a> )  Havasupai Strategies and Historical Context T-Chart  “Freedom Struggles” PowerPoint
ADDITIONAL MATERIALS	Computer access to Grand Canyon National Park topographic map which identifies the Park boundaries and geographical areas: <a href="http://www.nps.gov/PWR/customcf/apps/maps/showmap.cfm?alphacode=grca&amp;parkname=Grand%20Canyon%20National%20Park">http://www.nps.gov/PWR/customcf/apps/maps/showmap.cfm?alphacode=grca&amp;parkname=Grand%20Canyon%20National%20Park</a>
ENDURING UNDERSTANDING (BIG IDEA)	<ul style="list-style-type: none"> <li>• American Indians have endured many hardships, but they have not disappeared. They still maintain a strong cultural presence, identity, and place in American life. They have also fought in a variety of ways for their rights.</li> <li>• The Civil Rights movement extended to American Indian rights.</li> </ul>
ESSENTIAL QUESTION/S	<ul style="list-style-type: none"> <li>• Have American Indians stayed the same or have they changed over time? Have they been assimilated into the dominant culture or have they retained their cultural identity?</li> <li>• Have the Havasupai people changed over time or persisted as a culture?</li> <li>• Can we link the enlargement of the Havasupai Reservation with the Civil Rights movement?</li> <li>• How would the Havasupai struggle be characterized in comparison to other struggles in the Civil Rights era? Does it align most closely with the ideology of civil rights, black power/cultural nationalism, or sovereign rights?</li> </ul>

## LEARNING OBJECTIVES

Students will be able to

- List and analyze three ways the enlargement of the reservation impacted the Havasupai people
- Link and analyze the enlargement of the Havasupai Reservation to the Civil Rights Movement and other events among American Indians in the 1970s.

## BACKGROUND

Historians explore the past by asking a variety of questions. One of the questions they often ask is “Has there been change over a certain time period or has there been continuity, i.e. have things changed or remained the same?” This is one of the key questions for this lesson. Since the 1880s when the Havasupai were first forced onto a reservation of 518 acres until 1975 when their acreage was expanded, has life for the Havasupai remained the same or has it changed? Has the Grand Canyon National Park boundaries changed or remained the same? Note that rarely do things remain static and we often have complicated stories of some change and some continuity. This question of change and continuity helps historians organize information.

This lesson builds on prior trunk lessons on the Havasupai, especially “The Indian New Deal” and “National Park Boundary Dispute in the 1970s.”

Since 1882, when the Havasupai were confined to 518 acres in the bottom of Havasu Canyon and their lifestyle and culture was severely hampered and altered, the Havasupai endured as a people. They endured conflicts with European Americans, programs of assimilation, the creation of the Grand Canyon National Park, and multiple technological and social changes. They accommodated some impositions upon their lifestyle and resisted other changes. In the midst of these 90 years of upheaval, including the current millions of annual Park visitors, the Havasupai have exhibited remarkable abilities to both preserve many cultural practices and to change and adapt. Survival has been their hallmark, the ability to be flexible and yet retain cultural identity. In this, they illustrate both continuity and change over time.

This particular lesson explores some of the ways that the Havasupai learned the political culture and ways of the United States and used it to their advantage. The earlier lesson on the Indian New Deal revealed that the Havasupai acted on the passing of the Indian Reorganization Act by writing their own constitution and developing their tribal council. Through the years, they further developed their political skills. In the 1960s and 1970s, when the Civil Rights Movement in the United States pushed for full recognition of minority rights, the Havasupai continued to fight for their right to their aboriginal lands and the right to live as they once had. They demanded that they be allowed to move freely from the canyon bottom to the plateaus above. Their success in 1975 demonstrates one of the ways that the Civil Rights movement had a real impact on the lives of American Indians. As President Nixon articulated in 1973, this was

## SUGGESTED PROCEDURE

an age of Indian self-determination.

1. Open with a discussion about how historians work and what questions they ask. Tell the students that one question historians often ask is, “Has there been change over a certain time period or has there been continuity, i.e. have things changed or remained the same?” This is one of the key questions for this lesson.
2. Based on the prior lessons on the Havasupai, what do they think as historians? Introduce one of the essential questions for the lesson:
  - General Question: Have American Indians stayed the same or have they changed over time? Have they been assimilated into the dominant culture or have they retained their cultural identity?
  - Havasupai as the case study: Have the Havasupai people changed over time or persisted as a culture? Since the 1880s when the Havasupai were first forced onto a reservation of 518 acres until 1975 when their acreage was expanded, has life for the Havasupai remained the same or has it changed? Have they been assimilated into the dominant culture or have they retained their cultural identity?
3. The second overarching question is a puzzle that we want students to answer: Do they think we can link the enlargement of the Havasupai Reservation with the Civil Rights Movement? This requires students to put the Havasupai actions in the larger historical context.
  - How would the Havasupai struggle be characterized in comparison to other struggles in the Civil Rights era? Does it align most closely with the ideology of civil rights, black power/cultural nationalism, or sovereign rights?
4. To help students grasp the larger context, have students complete the T-Chart exercise.
5. Show and discuss the “Freedom Struggles” PowerPoint. After reading and evaluating the selected quotes, students should pick up on and discuss the nuanced differences (and similarities) in the words of Martin Luther King, Jr., Stokely Carmichael, the American Indian Movement, and Lee Marshall.
6. During the PowerPoint, have students place Lee Marshall’s quote in the appropriate category. (The usage of the Venn Diagram in the PowerPoint was purposeful, because the categories are not clean-cut and there is overlap.) As a class, discuss the similarities and differences between the movements.

## EVALUATIONS (ASSESSMENT)

In the 1970s, Congress debated enlarging the boundaries of Grand Canyon National Park. (See the prior lesson, “National Park Boundary Disputes and Changes in the 1970s.”)

In 1971, Havasupai Chairman Lee Marshall attended a public hearing on proposed changes to the boundaries of Grand Canyon National Park. The

master plan called for enlargement of the boundaries that would severely restrict the Havasupai tribe's access to land. He listened to the National Park Service and environmentalists debate these changes and the future of the Grand Canyon, then declared, "I heard all you people talking about the Grand Canyon. Well, you're looking at it. *I am the Grand Canyon.*" He argued that his people, in order to survive, needed not only the small reservation they were confined to in Havasu Canyon, but also their former hunting grounds and winter habitat on the plateau that had been taken from them in 1882 (Hirst, *I Am the Grand Canyon*, p. 207). Marshall was one of a long line of Havasupai who had voiced such concerns. The tribe had been arguing for close to a century that the government should enlarge their reservation's boundaries. In the 1970s, they were successful. How did they do it and why were they successful at this point in time?

Working with one other person and using the accompanying documents and websites, create a T-Chart tracing how the Havasupai accomplished this feat. On one side of the chart, state 4 to 5 strategies or arguments that the Havasupai employed that led to their success. On the other side of the chart, give the historical context. On the bottom of the chart, analyze your information and state in 1 to 3 sentences why you think the Havasupai were successful at this moment in history. At the end of the class, each group will present the charts to the class. Then use the "Freedom Struggles" PowerPoint to help students place the Havasupai struggle in its larger context. The teacher should then sum up the arguments for why the Havasupai found success in 1975.

## EXTENSIONS

Compare and contrast the actions of the Havasupai with the Sioux at Wounded Knee or the American Indians at Alcatraz in the 1970s. In what ways were they fighting for the same rights and recognition? And in what way did they differ?

Compare and contrast two predominant images of Native Americans in the early 1970s – photos from standoff at Wounded Knee in 1973 and Keep America Beautiful's 'Crying Indian' Public Service Announcement. Discuss what impact (if any) these two characterization/events had on the Havasupai in their efforts.

Photos from Standoff at Wounded Knee in "Voices of Civil Rights," AARP, the Leadership Conference on Civil Rights (LCCR), and the Library of Congress. 2004. <http://www.loc.gov/exhibits/civilrights/>. Accessed May 25, 2008.

"America the Beautiful Crying Indian" Public Service Announcement (1970s) on YouTube <http://www.youtube.com/watch?v=j7OHG7tHrNM>. Accessed June 22, 2010.

TECH NOTES

The T-chart could be done electronically. Presentations could be shared with a wiki or google docs on another electronic organizer.

RESOURCES

Maps, tribal information, and tourist planning, Havasupai website.  
<http://www.havasupaitribe.com/>. Accessed May 25, 2008.

Grand Canyon National Park Map, National Park Service website.  
<http://www.nps.gov/PWR/customcf/apps/maps/showmap.cfm?alphacode=grca&parkname=Grand%20Canyon%20National%20Park>. Accessed May 26, 2008.

Hirst, Stephen. *I Am the Grand Canyon: The Story of the Havasupai People*. Grand Canyon: Grand Canyon Association, 2006. Portions available on Google Books <http://books.google.com/books> and available through the Grand Canyon Association.

“Voices of Civil Rights,” AARP, the Leadership Conference on Civil Rights (LCCR), and the Library of Congress. 2004.  
<http://www.loc.gov/exhibits/civilrights/>. Accessed May 25, 2008.

“A Chronological History of United States Indian Policy and the Indian Response: from 1789 to the Present.” The American Indian Civics Project, Humboldt University.  
<http://users.humboldt.edu/ogayle/kellogg/NativeRelationship.html>. Accessed May 25, 2008.

“A Brief Historical Overview of the Relationship between the Federal Government and American Indian: From Colonial Times to the Present.” The American Indian Civics Project, Humboldt University.  
<http://users.humboldt.edu/ogayle/kellogg/federalrelations.html>. Accessed May 25, 2008.

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<http://www.youtube.com/watch?v=j7OHG7tHrNM>

“American Indian Issues: An Introductory and Curricular Guide for Educators.” The American Indian Civics Project, Humboldt University.  
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STANDARDS  
(NATIONAL History  
Standards  
<http://nchs.ucla.edu/standards/>)

Era 9: Postwar United States (1945 to early 1970s), especially Standard 4: The Struggle for racial and gender equality and the extension of civil liberties.

Historical Thinking Standards 3. Historical Analysis and Interpretation and Standard 5. Historical Issues—Analysis and Decision-Making.



# I AM THE GRAND CANYON

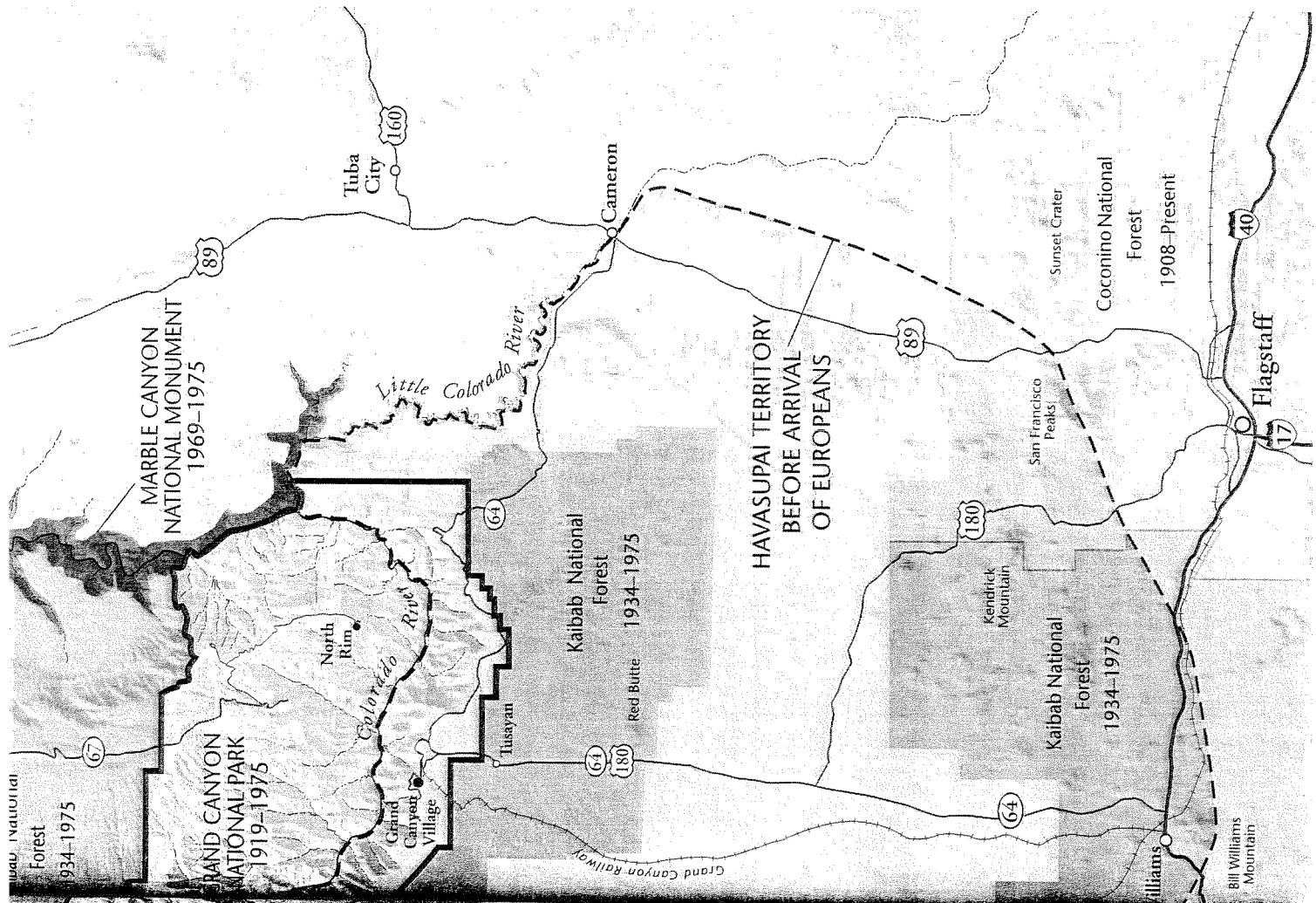
The Story of the Havasupai People

by Stephen Hirst



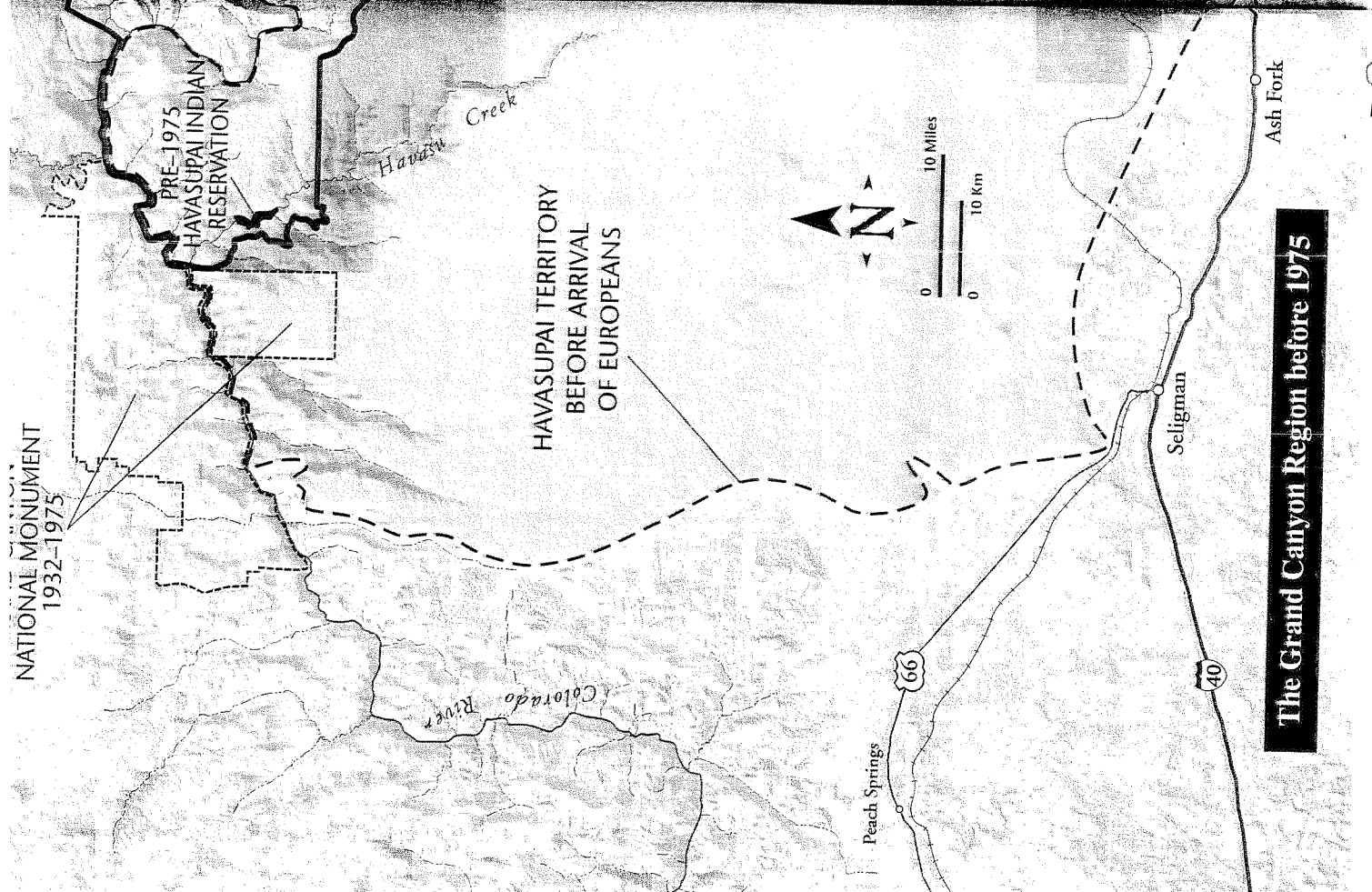
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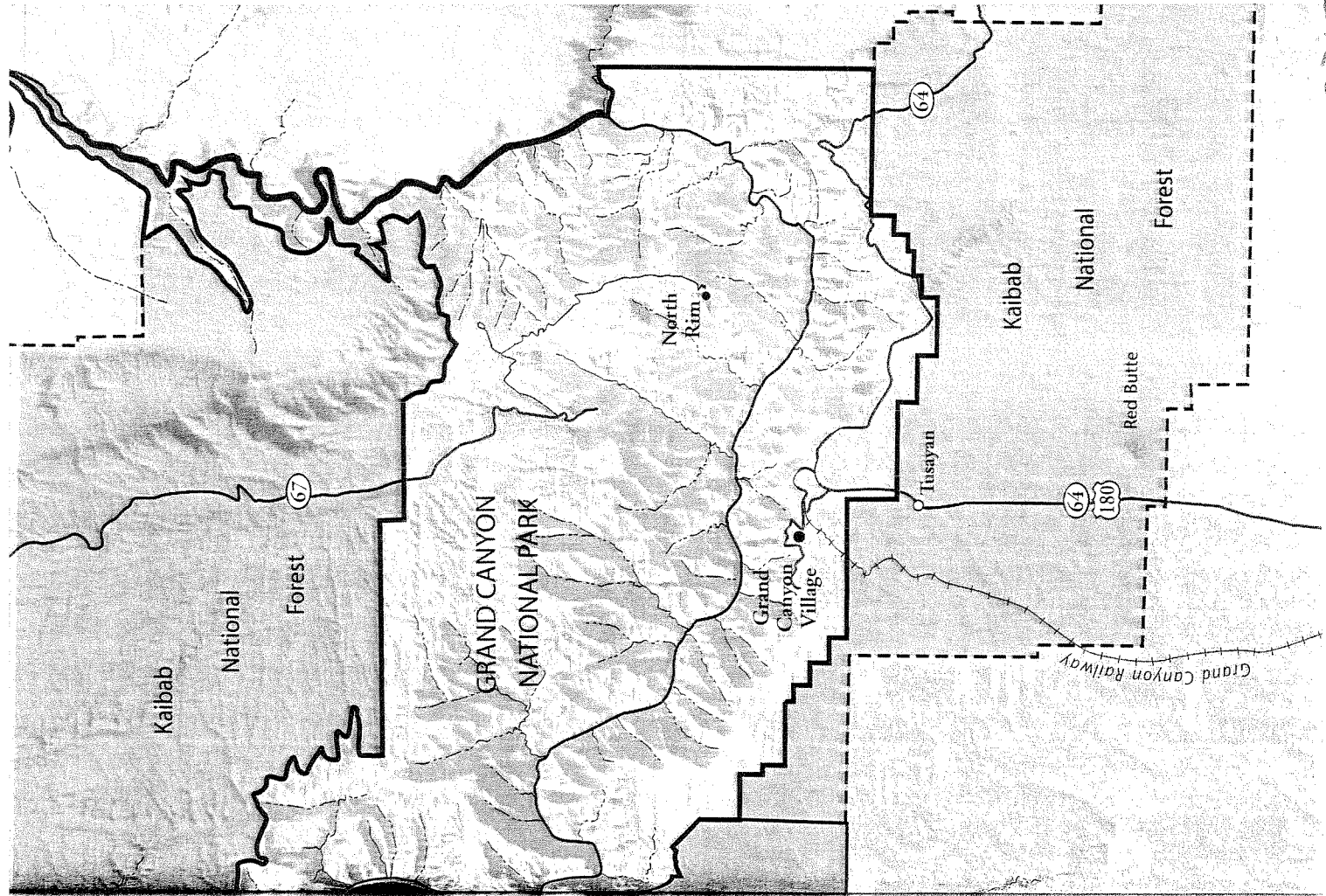
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**The Grand Canyon Region before 1975**

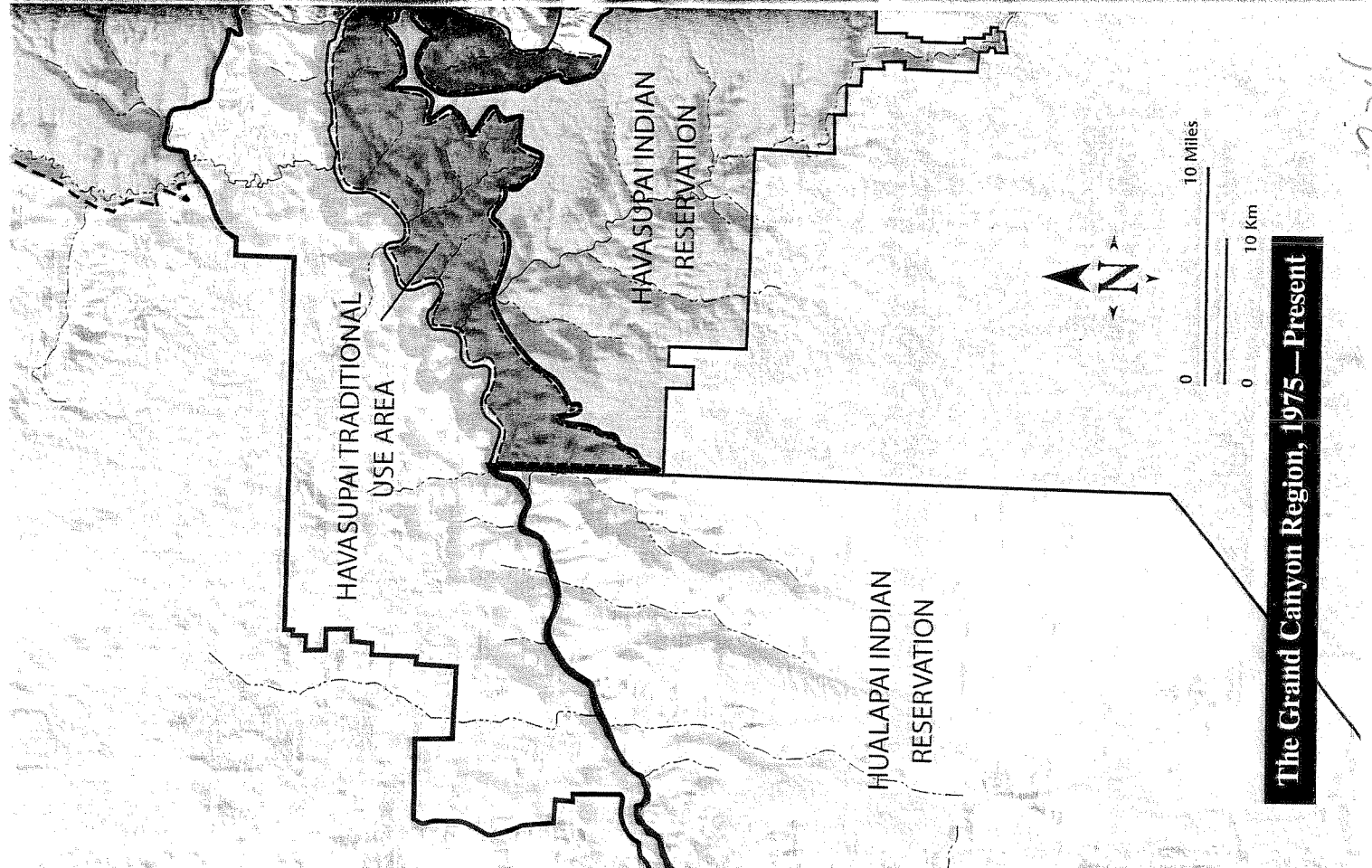


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**The Grand Canyon Region, 1975 — Present**



## How did the Havasupai regain land in 1975?

Strategies for Havasupai Success	Historical Context

Based on your above answers, write one or two sentences stating why you think the Havasupai were successful in regaining tribal lands in 1975:

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## How did the Havasupai regain land in 1975?

### RUBRIC

<p><b>Strategies for Havasupai Success: What did the Havasupai do to bring success?</b></p>	<p><b>Historical Context: What was happening in the nation?</b></p>
<p><b>1939:</b> Havasupai wrote a constitution and formed a tribal council. Through the years, tribal citizens gained political experience that helped them succeed in the halls of Congress.</p> <p><b>1940:</b> Tribal chairman Dean Sinyella (who had been dispossessed from his land six years earlier by the National Park Service) led the council in pressing the tribe's land claims more vigorously.</p> <p><b>1943:</b> The Havasupai added 2500 acres in Cataract Canyon to their reservation, extending their southern boundary.</p>	<p><b>1935:</b> The Indian Reorganization Act or Indian New Deal gave Indians more cultural autonomy and self-determination. Some tribes, including the Havasupai, acted on this New Deal and gained some political power. The 1950s reversed some of these gains and the federal government returned to policies of assimilation and termination of American Indian culture.</p> <p><b>1945-1961:</b> Termination Era in U.S. Indian policy. The Indian Claims Commission was established in 1946. The ICC was supposed to resolve any remaining land conflicts between tribes and the United States by financially compensating tribes who filed claims for lost land.</p> <p><b>1950s-1960s:</b> Postwar tourism boom. Visitation to the Grand Canyon and Havasu Falls increases substantially.</p>
<p><b>1962:</b> Havasupai Tribal Council unanimously approved resolutions, once again, demanding a return of all Havasupai grazing allotments on the national forest and national park lands.</p> <p><b>1964:</b> Visitation to Havasu Falls jumps to approximately 4000 people a year, up from several hundred annual visitors in the late 1950s. While the tribe still did not control Havasu Campground, they made some money from the increased visitation.</p> <p><b>1964:</b> The Havasupai succeeded in reopening their school so that their children can stay in the canyon until they are eight or nine years</p>	<p><b>1960s Civil Rights Movement</b> ushered in more recognition of the political, social, and cultural rights of minorities. American Indians lobbied for their civil rights in many of the same ways that African Americans and other minorities had.</p> <p><b>1966:</b> Formation of Black Panthers. Stokely Carmichael replaces John Lewis as chairman of Student Non-violent Coordinating Committee. Both events mark the transition for integration/civil rights to Black Power.</p> <p><b>1968:</b> The planned construction of Bridge Canyon and Marble Canyon Dam in the Grand</p>

old. Previously, children would have to leave at a younger age for boarding school. This represented the first major victory for the Havasupai and was a big morale booster.

**1964:** Tribal Council requested that the National Park Service relinquish control of the Havasu Falls campground that was adjacent to the Havasupai lands.

**1966:** Using funds from the newly established Office of Economic Opportunity (which was part of LBJ's War on Poverty program), the Havasupai began a community action program and established a Headstart preschool program for their children.

**1968:** Havasupai accept a \$1,240,000 payout from the Indian Claims Commission for lost land, which some argued extinguished their claim to the plateau lands.

Canyon defeated by strong public opposition

**1968:** Peabody Coal began strip mining operations on Black Mesa (east of the Grand Canyon) after signing a leasing with the Hopi and Navajo Nation.

**1968:** Indian Civil Rights Act Passed

**1968:** American Indian Movement (AIM) begun by Dennis Banks and others.

**1968-1980s:** Continued effort by the Hualapai to site a dam at Bridge Canyon

**1969-71:** American Indians of all Tribes occupy Alcatraz

**May 1971:** Havasupai learned of a master plan created by the National Park Service and the Sierra Club to incorporate National Forest Service land where the Havasupai generator station stood on Long Mesa and other lands that the Havasupai used.

**July 1971:** Grand Canyon superintendent contacted Havasupai to offer them 60,500 acres of park land.

**Aug/Sept 1971:** Havasupai submit counterproposal demanding 200,000 acres on the plateau, permanent title to Supai Camp near Grand Canyon Village, and the National Park Service campground at Havasu Falls. Talks reach a stalemate.

**Nov 1972:** The Havasupai invited Senator Barry Goldwater to the reservation to hear their concerns. Goldwater agreed to support the tribe in its efforts and (with Mo Udall) introduced S. 1296 and H.R. 5900 with the

**1970:** Nixon's message to Congress: denounces past federal Indian policies, ends termination policy, and ushers in an era of self-determination for Indian people.

**1970:** Taos Pueblo reclaim Blue Lake in New Mexico. Arizona Senator Barry Goldwater proved instrumental in returning the land to the tribe.

**1973:** Occupation of Wounded Knee

**1974:** Keep America Beautiful's "Crying Indian" Public Service Announcement airs for the first time.

**Feb 1974:** *60 Minutes* broadcasted a segment entitled, "Canyon Shadows," that publicized the conflict between the Havasupai and Grand Canyon National Park and weighed in on the side of the Havasupai. *60 Minutes* joined a chorus of mass media outlets that support the

provision (sect. 12) that 169,000 acres of land be returned to the Havasupai.

**1972:** The tribe agreed to land-use and development restrictions, which Udall incorporated into the bill. They also revoked their support for the construction of Hualapai Dam. The concessions negated the validity of much of the environmentalists' arguments against the land transfer.

**1973:** An unusually wet winter kept the Havasupai from restocking food and fuel supplies for over a month. The crisis strengthened Havasupai claims that they needed to recover their traditional plateau lands for winter use.

**1973:** The Havasupai distributed leaflets and mass mailing to publicize their concerns.

**1973:** The Havasupai testified at a Senate hearing and before the House subcommittee on national parks.

**1975:** Havasupai regained 180,000 acres of plateau land, in addition to 95,000 acres of 'traditional use' acres inside Grand Canyon National Park.

Havasupai in their efforts.

**July 1974:** Friends of the Earth founder David Brower (formerly of the Sierra Club) took out full page ads in the *New York Times* protesting the proposed return of land to the Havasupai. In the ads, he portrayed the Havasupai in a demeaning stereotypical manner.

**1975:** Indian Self-Determination and Education Assistance Act

**1978:** American Indian Religious Freedom Act

In Which Category does the Havasupai Struggle Belong?

Civil Rights

Black Power/Nationalism

Sovereign Rights

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Chairman Lee Marshall on the Havasupai Struggle  
Grand Canyon Village, AZ (May 1971)

"I heard all you people talking about the Grand Canyon. Well, you're looking at it. I am the Grand Canyon. We want our freedom from the park lands and forest lands which surround our reservation. Our people were picking giffon in the twenties at Grand Canyon. The rangers chased them out and told them, 'We want to save it for the birds and squirrels.' But we've got just as much right; Indians are living things, too."

Chairman Lee Marshall is shown in a black and white photograph, wearing a dark hat and a light-colored button-down shirt. He is looking slightly to the right of the camera with a serious expression.

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Martin Luther King, Jr. on Civil Rights  
Washington, DC (Aug 28, 1963)

"Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of 'interposition' and 'nullification' -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers."

Martin Luther King Jr. is shown in a black and white photograph, standing at a podium and speaking to a large crowd. He is wearing a dark suit and has his right hand raised in a gesture. The background shows a large gathering of people.

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**Stokely Carmichael on Black Power**  
 Oct 1966 (Berkeley, CA)



"integration was irrelevant when initiated by blacks.. we must dismiss the fallacious notion that white people can give anybody their freedom. No man can give anybody his freedom. A man is born free. I do not want to be a part of the American pie.. it is clear to me that we have to wage a psychological battle on the right for black people to define their own terms, define themselves as they see fit, and organize themselves as they see it."

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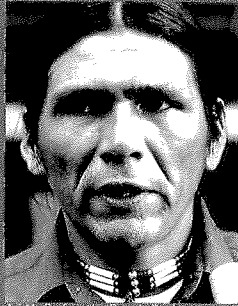
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**American Indian Movement on Sovereign Rights**  
 Oct. 1972 (Minneapolis, MN)

- 20 Point Position Paper
- 2. Establishment of Treaty Commission to Make New Treaties
- 6. All Indians to Be Governed By Treaty Relations
- 8. Judicial Recognition of Indian Right to Interpret Treaties
- 10. Land Reform and Restoration of 110-Million Acre Native Land Base
- 18. Protection of Indians' Religious Freedom and Cultural Integrity
- 20. Health, Housing, Employment, Economic Development, and Education



A.I.M. Co-founder Dennis Banks

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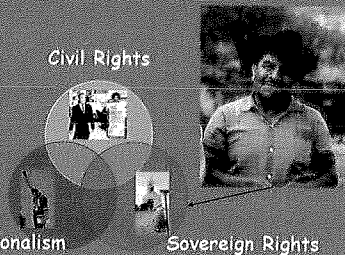
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