



VISION MAKER  
MEDIA

Subject Areas:

- ENGLISH LANGUAGE ARTS: LITERACY IN HISTORY/SOCIAL STUDIES & WRITING

# Urban Rez Educational Guide

Grades 9-12 & Higher Education



Corporation  
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Broadcasting



## How to Use This Guide

Educators can use the *Urban Rez* Educational Guide to support viewing of the documentary film *Urban Rez* by Lisa Olken of Rocky Mountain PBS.

The guide will help facilitate discussions with students. The lessons provide a context for understanding and further investigation of the factors that contribute to racial stereotypes of Native Americans and other minority groups. The activities can foster discussion and inspire action around these topics within classrooms, youth-serving organizations, families, and the broader community. Teachers are encouraged to incorporate the *Urban Rez* Viewer Discussion Guide as an additional resource.

## Grade Appropriateness

- 9-12
- Higher Education

## Subject/Topic Curricula

- English/Language Arts: Literacy in History/ Social Studies & Writing

## Lesson Plans

The outlined activities target students at the high-school level, but can be adjusted by the instructor to accommodate the college classroom and informal classrooms, such as after-school programs, clubs, and youth-training programs through community-based organizations. All content aligns with national standards. Each of the activities is designed to last one to two class periods. All activities aim to incorporate educational content and themes that can be integrated within your existing content curriculum.

## Common Core State Standards (CCSS)

The appropriate common core standards are listed using the nationally accepted labels.

For more information, consult:

<http://www.corestandards.org/ELA-Literacy>

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## Program Synopses

*Urban Rez* explores the controversial legacy and modern-day effects of the federal government's assimilation policies that relocated American Indians from reservations to urban areas in order to end the American Indian Reservation system. First-hand experiences richly illustrate the Voluntary Relocation Program, which constituted the greatest upheaval of the American Indian population during the 20th century and how different generations from different tribes perceived their new urban landscape.

## URBAN REZ EDUCATIONAL GUIDE



Sculpture at the Little Bighorn Battlefield National Monument.  
Photo by Boots Kennedye (Kiowa).

### Background

Throughout the history of the U.S., the relationship between the federal government and American Indian nations has been tenuous. Beginning with the *Delaware Treaty of 1778*, the U.S. government has placed itself in the affairs of Native people through various Congressional acts and Executive decisions. Federal policy has bounced back-and-forth between aiming for assimilation and recognizing the federal government's responsibility to assist development within Native nations. The first attempt to assimilate American Indians was the establishment of the Indian Boarding School in Carlisle, Pennsylvania. When that did not work, schools were established on the reservations—and that did not work either. A series of policies were crafted to grant citizenship to American Indians and to attempt to make American Indian reservations their own permanent and sovereign homeland within federal jurisdiction. This led to the *Indian Reorganization Act of 1934* that assumed all American Indians wanted to remain on reservation lands only. This policy failed when, for example, American Indians left reservation communities to serve in the military or attend school.

A freezing blizzard in the southwest during 1947-1948 compelled the U.S. government to help the Navajo and Hopi Indians. The government airlifted hay and water for the sheep and other livestock, but it moved many members of these tribes to live in Denver, Salt Lake City, and Los Angeles. In this post-World War II period, the threat of the Cold War made the federal government protective of American values—American Indian traditions and values were outside of the American mainstream.

In an attempt to assimilate Native people, in 1952, the U.S. government introduced a relocation program that applied to all American Indians between the ages of 18 and 45 who were able to acquire a skill in return for funded housing and a job in designated urban areas. From 1952 to 1973, an estimated 100,000 American Indians were relocated to urban areas to “seek the American dream” of a better life. However, they were not adequately prepared to handle the challenges of city living.

In 1948, William Brophy, Collier's successor as Commissioner, began a policy of relocating American Indians (initially just from two tribes) to the cities where the job opportunities were better than on the reservations. This program was gradually expanded, and by 1960 nearly 30-percent of Native Americans lived in cities, as opposed to just 8-percent in 1940. Although the Bureau of Indian Affairs (BIA) provided some financial support and advice for relocating American Indians, as early as 1953 it reported that many Native Americans had “found the adjustment to new working and living conditions more difficult than anticipated.” Securing housing, coping with prejudice, and even understanding the everyday features of urban life (such as traffic lights, elevators, telephones, and clocks) made the experience traumatic for many Indians. Not surprisingly, many suffered unemployment, slum living, and alcoholism. Federal funding for the relocation project was never sufficient to assist Native Americans in coping with these problems, and many drifted back to the reservations.

## Lesson 1 - Chapter 1: Relocation

**(Timecode: 00:20-09:05 | Clip 1)**

### Key Concept

American Indians were taken from reservation communities to urban areas as a way to assimilate into mainstream American culture.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify



Women in a sewing factory—a common and stereotypical job experience for many Native women who went on Relocation. Photo courtesy of the National Archives.

### Discussion Questions

1. **What did relocation mean for the U.S. government and relocated American Indians?**
  - American Indians were moved to urban areas, where they were literally dropped off in the city, and then were expected to know how to make a living and live an urban lifestyle.
2. **When did this relocation begin, and what were some factors that caused this to happen?**
  - After World War II, changes came to all of America, and the threat of the Cold War was present.
3. **Why did American Indians apply for relocation?**
  - Wanted a better life, education, career.
4. **What were the difficulties of relocation?**
  - Poverty; American Indians did not have the tools to know how to live in urban areas such as paying for water, electricity, etc.
5. **Were there any positive outcomes of relocation?**
  - New communities within urban areas were formed.

## Learning/Media Activity Suggestions

1. **Using the Internet as a research tool, identify the following Congressional acts and how they affected American Indian communities.**
  - *Dawes Act*
  - *Citizenship Act of 1924*
  - *Indian Reorganization Act*
2. **Using the Internet and the library as research tools, write a short paper that describes the similarities and differences between the American Indian struggle for their rights and the African American Civil Rights campaign. Share ideas among small discussion groups.**
3. **Using role playing, divide students into 3 small groups:**
  - A representative from the Bureau of Indian Affairs.
  - A Native American Tribal member from one reservation.
  - An arbitrator who will weigh the merits and issues of each concern.

Give the first two groups some time alone to create a list of reasons why the people on the reservation either should (bureaucrat's viewpoint) or should not (reservation viewpoint) leave their home and move to a bigger city like Chicago. While they are discussing, the third group could use the Internet to look up stories of what life is like for some American Indians who have stayed or left their reservations, either in modern or historical times.



Native family in Denver posing in front of Denver, Colorado's City & County Building. Photo by the Denver Museum of Nature & Science. "Moccasins on Pavement: The Urban Indian Experience—a Denver Portrait."

Examples are on the American Indian Relief Council website:

- [http://www.nrcprograms.org/site/PageServer?pagename=airc\\_about](http://www.nrcprograms.org/site/PageServer?pagename=airc_about)
- [http://www.nrcprograms.org/site/PageServer?pagename=airc\\_faq#q11](http://www.nrcprograms.org/site/PageServer?pagename=airc_faq#q11)

Then, the bureaucrats and the reservation people should pick a spokesperson to present each side to the whole class.

After listening to both arguments, the arbitrator group should discuss the pros and cons of each presented reason in front of the two other groups, using some of the evidence they found on the Internet and working hard to understand each side.

Then, the whole class could discuss which of the reasons to stay or leave seem the strongest to them, and why the decision is so difficult.

## Lesson 2 - Chapter 2: Culture

**(Timecode: 09:05-22:28 | Clip 2)**

### Key Concept

Relocation of American Indians to the cities had a significant effect on Native cultures.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

**1. Relocation changed American Indian traditions. Explain what happened to old traditions.**

- Families saved some basic traditions, but many new ones also began to be practiced as more tribes began living together in urban communities.

**2. After being relocated to cities, many American Indians wanted to return to their reservations. Why?**

- They did not feel comfortable in the cities—land, housing, food, and transportation were all different.



Laurend Killip (Navajo) and Charlie Poiche (Navajo) being interviewed at the Intertribal Friendship House in Oakland, California. Photo by Boots Kennedy (Kiowa).

**3. Being connected to the Earth and believing the Creator is in all things are both important parts of American Indian beliefs. Does this change in a new urban culture?**

- Some things change and some things remain the same. There is still a longing by urban Indians to be connected with tribal homelands. Urban culture does not place a high priority on connectedness to land.

**4. Why is culture so important to Indians living in the cities?**

- Connection to land, family, and the past.

**5. Relocation caused considerable cultural change to American Indians living in cities. Which generation do you think it affected the most? Grandparents, adults, youth?**

- Answers will vary as all generations were affected.

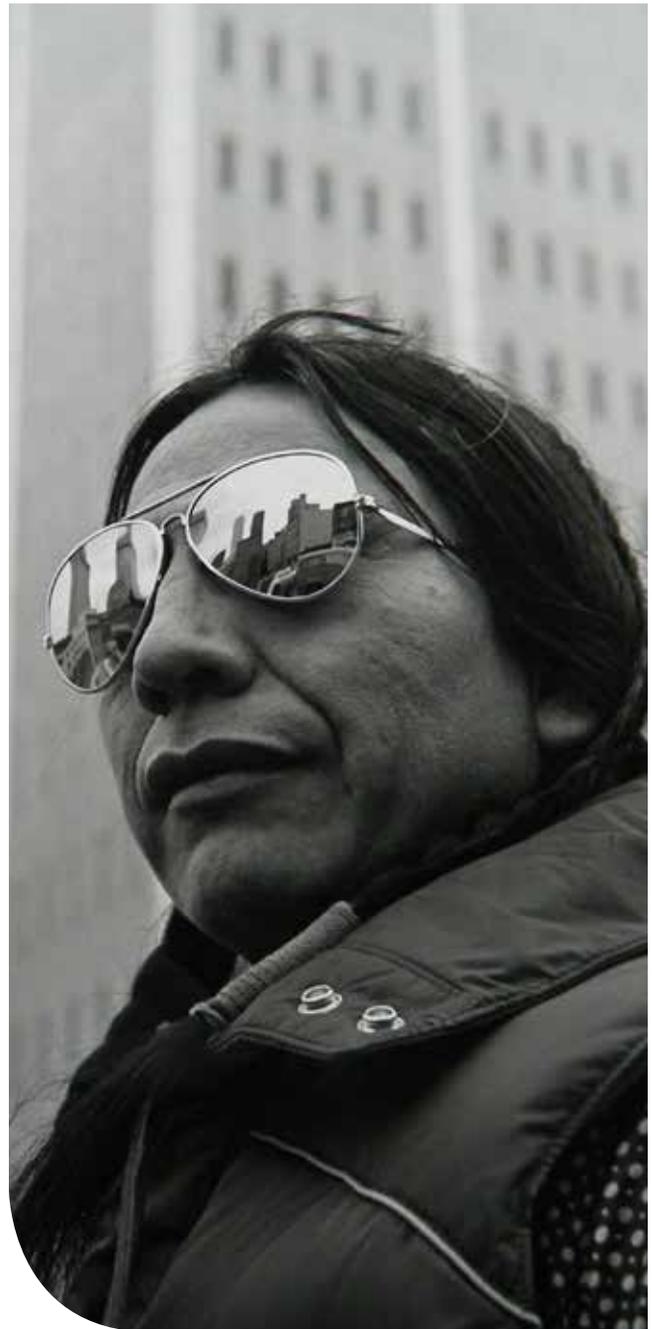
### Learning/Media Activity Suggestions

**1. Have students think about culture and draw the following two pictures:**

- One of culture in the city
- One of culture on the reservations

Discuss and compare the differences.

**2. Using the library and Internet, have students research and identify the top ten urban areas in the United States that have large American Indian populations. Plot the information on a map, and have them identify the closest reservations to these urban centers. Discuss how the location of the reservations may or may not have played a role in these particular urban centers having large American Indian populations.**



Native man's sunglasses reflect the urban skyline. Photo by Denver Museum of Nature & Science. "Moccasins on Pavement: The Urban Indian Experience—a Denver Portrait."

## Lesson 3 - Chapter 3: Next Generation

**(Timecode: 22:28-25:58 | Clip 3)**

### Key Concept

New generations of American Indians were born with no physical connection to tribal homelands or tribal communities.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

- 1. The first phase of relocation happened during the 1960s and 1970s, so many American Indians were born in cities. Since they were not born on the reservation, do you think they can still be considered American Indians? Why or why not?**
  - Answers will vary, but yes, they are still American Indians.
- 2. As American Indian children were born in cities after their parents were relocated, they grew up in urban areas. How did this make them different from their cousins on reservations?**
  - Life on the reservation was different—no traffic, no diverse population of people, stores are scarce, many homes did not have running water or electricity.

- 3. Considering the second generation of American Indian people who were born in cities, how would you respond to the phrase, “home away from home”?**
  - The urban “rez” was home for this generation of American Indians even though it was away from the reservation.
- 4. During the relocation period, urban Indian populations become almost invisible to other people in the cities. What are some results of this invisibility?**
  - Urban Indian populations did not participate in civic government or activities—they did not run for public office or speak out for civil or educational rights. They were focused on earning enough money to support their families and trying to become accustomed to urban life. Even today, when people speak about minority groups in the U.S., American Indians are almost always overlooked.
- 5. Walking between two worlds often describes Indians living in cities. What does this mean to you?**
  - To Native people, this means living as an American Indian in the city and being able to go home to the reservation communities to participate in family and community activities—holding on to traditional values in a modern world.



Shopping for suits in the city.  
Photo courtesy of the National Archives.

### Learning/Media Activity Suggestions

1. **Imagine you were relocated to Seattle with your family, and you lived there for five years. In the oral-tradition style of telling stories, create an account of how you would tell a person a story about your family being relocated.**
2. **Have students research some stories of relocation from the Internet (YouTube) or personal contacts. Share their findings in a group discussion.**

## Lesson 4 - Chapter 4: Identity

**(Timecode: 25:58-36:38 | Clip 4)**

### Key Concept

Having a strong sense of identity can help a person be successful when moving to a new environment and community.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

1. **What do you think happened to American Indian identity in Native people volunteering to go on relocation to urban areas?**
  - Many American Indians became confused about their identity when they relocated to urban areas because in many cases, they were made to feel that they had to forget their Indian identity to be successful.
2. **What were some activities that relocated American Indians did in order to maintain their identity?**
  - Indian centers and American Indian churches were established, extended family gatherings, pow wows, and in some cases, American Indians joined together to protest injustices.

3. **Because of relocation and adjusting to urban living, American Indians had to change themselves. How did they reinvent their identities?**

- They adapted the notion of “Pan Indianism”—a philosophy that unites all tribal people as one indigenous population for the intent of maintaining cultural rights for Native people as a whole.

4. **If urban identity emerged from the relocation experience, what might be the differences between reservation identity and urban Indian identity?**

- Reservation identity is specific in language, ceremonial beliefs, food, and housing, whereas urban identity is grouped together with other Native cultures, and language, ceremonial practices, food, and housing are the same for all.



Native and non-Native mothers walking together with their babies in strollers. Photo courtesy of the National Archives.



A young, Native family in the city, smiling in their new living room.  
Photo courtesy of the National Archives.

### Learning/Media Activity Suggestions

1. Have students assume the role of an American Indian who has volunteered to go on relocation. The BIA relocation program found them housing and a job in Dallas, Texas. Using what students saw in the “Identity” segment on Urban Rez, have them describe their identity as a relocated Indian.
2. List ten things or events that changed for American Indians who went on the relocation programs (i.e. food, shelter, etc.)
3. Think about how people maintain cultural values and beliefs while living in urban areas that are very diverse. Have students create a list and short observations of how people from different cultures express cultural identity. Is it through clothing, jewelry, hair style, food?

## Lesson 5 - Chapter 5: Indian Centers

**(Timecode: 36:38-40:33 | Clip 5)**

### Key Concept

Indian Centers provided support and were vital to building a sense of community for urban Indians.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

1. **What was the importance of Indian Centers, and how were they helpful?**
  - They were a place for Native people to go to the city where they could meet other Native people and receive assistance in various matters regarding urban living, such as how to complete an application to rent an apartment, how to complete a job application, and where to seek health care and educational services.
2. **Pow wows were an important part of a good feeling for Indians who had relocated to cities. Why?**
  - Pow wows brought people together to socialize and celebrate being Native.

3. **What is the Intertribal Friendship House, and why is it important to American Indians living in the area?**
  - One of the first Indian centers in the country. Established in 1955, it served American Indians who were relocated to the San Francisco Bay area.
4. **Chicago had the first Indian center. It was the beginning of pan-Indian identity (like a melting pot). What does “pan-Indian” mean?**
  - It is a term that refers to Native people as a whole, instead of just by individual tribal groups.
5. **Community is the heartbeat of Indians living in cities. Why is community so important?**
  - It is the connection to the reservation, to family, to the past, and to hope for the future.



Intertribal Friendship House pow wow.  
Photo by Boots Kennedye (Kiowa).



Intertribal Friendship House gathering.  
Photo by Boots Kennedye (Kiowa).

### Learning/Media Activity Suggestions

1. **Divide students into five groups. Using the Internet, have each group identify and research an Indian center. Have each group share their findings regarding the center. What types of services does it have? How many people does it serve? Relate the history of the development of the center.**
2. **Have students imagine they lived in Denver, Colorado, as an urban Indian. Have them write a short paper describing a tradition that could help sustain their identity as a relocated American Indian. Ask students to describe three traditions they would practice, how they would practice them, and why they are important.**

## Lesson 6 - Chapter 6: Red Power

**(Timecode: 40:33-45:15 | Clip 6)**

### Key Concept

The Red Power Movement was a result of the frustration over federal policies that attempted to destroy American Indian culture, assimilate American Indians, and dismantle American Indian sovereignty.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

1. **Was the Red Power Movement different from the Civil Rights protest groups during the 1960s?**
  - Yes, American Indians had status as sovereign nations with the U.S. while other Civil Rights groups did not.
2. **How did the Red Power movement begin? What issues made it happen?**
  - The occupation of Alcatraz Island—a treaty with Sioux Indians stated that American Indians could occupy the unused federal property of Indian land.

3. **Indians demanded their rights during the Red Power years, but what exactly were these rights?**
  - Civil rights, religious freedom, fairness in jobs, education.
4. **The central issue of being Indian is sovereignty. What does sovereignty mean to Indians?**
  - Being able to establish tribal membership guidelines, create their own governments, create and enforce their own laws, try court cases on tribal land, and levy taxes within their borders.



Alcatraz Island.  
Photo courtesy of the National Archives.



Pow wow dancers.  
Photo by Boots Kennedye (Kiowa).

## Learning/Media Activity Suggestions

1. Have students engage in a discussion about activism. Using the Internet, have students identify, research, and compare information about an American Indian activist and an American activist from a group such as the Black Panthers. What were the similarities and/or differences in how these people carried out their protests, and what tactics did they use? Have students explain their thoughts on the effectiveness of these activists in the course of 20th century American history.
2. Are Indians “American Indians” or “Native Americans”? In choosing one term over the other, what are your reasons for your decision? Which one is correct? Does it matter to whom you are speaking?

## Lesson 7 - Chapter 7: Home

**(Timecode: 45:15-53:42 | Clip 7)**

### Key Concept

Home is a concept, a feeling that is shared by all human beings in some form or another.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

1. **If “home is where your heart is,” how would you describe home for urban Indians?**
  - Indian centers, pow wow times, reservation activities.
2. **Considering the fact that two-thirds of the American Indian population reside in urban areas, is it possible for relocated American Indians to have two homes? Explain.**
  - Ties to tradition, land, and reservation communities.

3. **American Indians have a strong relationship with the earth. How do you describe this idea of home?**
  - Land is the most important. American Indians believe they belong to the land and it belongs to them—it is their home.
4. **Many American Indians have a way of leaving their home on reservations and making new homes in cities. How are they able to do this?**
  - Connection to land and family on the reservations enable them to have a home in both places.
5. **Making a home in cities made urban Indians different. How do they differ from their friends and relatives living on the reservations?**
  - In the cities, more of a sense of pan-Indianism and on reservations, it is tribally, linguistically, and culturally specific.

### Learning/Media Activity Suggestions

1. **Using this list of five concepts, have students think of how they would tell a story describing home. Share these stories in a discussion group.**
  - dream
  - smell
  - land
  - heart
  - family

## Lesson 8 - Chapter 8: Legacy

**(Timecode: 53:42-56:22 | Clip 8)**

### Key Concept

American Indian identity is very complex in today's world.

### Estimated Time Required

1-2 class periods

### Learning Objectives

1. To understand that
2. To examine and learn about
3. To identify

### Discussion Questions

1. **Why would American Indians call those living in cities “outsiders” when they returned to visit their reservations or even to move back?**
  - Reservation Indians do not understand life in the city and feel threatened by what they do not have thorough understanding of.
2. **Urban Indians have endured considerable changes. How were they able to do this?**
  - By having a strong sense of identity and coming together to support one another in through Indian centers and pow wows.

### 3. **Now, in the post-relocation era, how do you think Indians see themselves?**

- Answers will vary as American Indians identify with being Native on many complex levels.

### 4. **The majority of non-Indians do not understand American Indians. What is it that they do not understand?**

- Many would say connection to land and tribal reservation communities, as well as tribal identification.

### 5. **One part of relocation stated that American Indians could live the American dream. How would you describe relocated Indians living an American Indian dream?**

- Answers will vary.

### Learning/Media Activity Suggestions

1. **American Indians have endured many changes throughout history. Have students discuss these changes and write a paragraph where they describe their thoughts on how American Indians have managed to retain cultural values in spite of great change.**
2. **Many tribes have language programs where American Indians can study their tribal language. Using the Internet, have students identify American Indian Tribes that have language programs. Are there any in urban areas? If so, where and what languages are taught?**

COMMON CORE	English Language Arts Standards: Literacy in History/Social Studies, Grades 9-12
Key Ideas & Details	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.1</b> Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.1</b> Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.2</b> 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.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.2</b> Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationship among the key details and ideas.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.3</b> Analyze in detail a series of events described in a text; determine whether earlier events caused later ones or simply preceded them.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.3</b> Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.</li> </ul>
Craft & Structure	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.4</b> Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social or economic aspects of history/social science.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.4</b> Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.5</b> Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.5</b> Analyze in detail how a complex primary source is structured, including how key sentences, paragraphs, and larger portions of the text contribute to the whole.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.6</b> Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.6</b> Evaluate authors' differing point of view on the same historical event or issue by assessing the authors' claim, reasoning and evidence.</li> </ul>

COMMON CORE	English Language Arts Standards: Literacy in History/Social Studies, Grades 9-12
<b>Integration of Knowledge &amp; Ideas</b>	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.7</b> Integrate quantitative or technical analysis (e.g. charts, research data) with qualitative analysis in print or digital text.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.7</b> Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g. visual, quantitatively, as well as in words) in order to address a question or solve a problem.</li> <li>• <b>CCSS.ELA-Literacy.9-10.8</b> Assess the extent to which the reasoning and evidence in a text support the author’s claims.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.8</b> Evaluate an author’s premises, claims, and evidence by corroborating or challenging them with other information.</li> <li>• <b>CCSS.ELA-Literacy.RH.9-10.9</b> Compare and contrast treatments of the same topic in several primary and secondary sources.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.9</b> Integrate information from diverse sources, both primary and secondary, into a coherent understanding of an idea or event, noting discrepancies among sources.</li> </ul>
<b>Range of Reading &amp; Level of Text Complexity</b>	<ul style="list-style-type: none"> <li>• <b>CCSS.ELA-Literacy.RH.9-10.10</b> By the end of grade 10, read and comprehend history/social studies texts in the grades 9-10 text complexity band independently and proficiently.</li> <li>• <b>CCSS.ELA-Literacy.RH.11-12.10</b> By the end of grade 12, read and comprehend history/social studies texts in the grades 11-CCR text complexity band independently and proficiently.</li> </ul>
REFERENCES	
	<ul style="list-style-type: none"> <li>• <b>Amerman, Stephen Kent.</b> <i>Urban Indians in Phoenix Schools, 1940-2000.</i> Lincoln: University of Nebraska Press, 2010.</li> <li>• <b>Fixico, Donald.</b> <i>The Urban Indian Experience in America.</i> Albuquerque: University of New Mexico Press, 2000.</li> <li>• <b>Johnson, Troy.</b> Forward by <b>Donald Fixico.</b> <i>The American Indian Occupation of Alcatraz Island: Red Power and Self-Determination.</i> Lincoln: University of Nebraska Press, 2008.</li> <li>• <b>Lobo, Susan and Peters, Kurt.</b> <i>American Indians and the Urban Experience.</i> Alta Mira Press, 2002.</li> <li>• <b>Waddell, Jack and Watson, O. Michael.</b> <i>American Indian in Urban Society.</i> University Press of America, 1984.</li> <li>• Rocky Mountain PBS Film Page: <a href="http://www.rmpbs.org/urbanrez">http://www.rmpbs.org/urbanrez</a></li> </ul>

### About the Educational Guide Authors



**Wendy J. Weston** was born and reared in the Four Corners area of the Navajo Nation in the community of T'iisNazbas. She is born to the Bilagaanaa People and born for the Kinlichinii People. Her interest in the arts started as a child as she explored several traditional Navajo art forms and participated in ceremonies.

Weston has devoted her career to advocating for Native artists and having the Native voice represented in arts education and public programs. A strong supporter of Native artistic expression, be it in traditional form or a progressive cutting-edge genre, her advocacy work has helped to increase the awareness of and respect for Native arts throughout the world. Wendy has worked with artists from tribal communities throughout North, Central and South America, Australia, New Zealand and the South Pacific Islands.

Weston spent several years as a roster artist with the Arizona Commission on the Arts, where she conducted residencies in schools and communities throughout Arizona. She also worked as program coordinator for Atlatl, Inc., a national service organization for American Indian arts, where she coordinated national conferences serving the field of Native art and developed and presented workshops in marketing the arts in tribal communities throughout the U.S. She holds a Bachelor of Science degree in Political Science from Arizona State University in Tempe, Arizona, and has completed graduate coursework in Museum Studies and Cultural Anthropology.

For more than two decades, Weston worked in various positions at the world renowned Heard Museum in Phoenix, Arizona. Currently, she is the principal in her own consulting firm, Turquoise Rainbow Resources, a Native-owned consulting agency that assists in exhibit development, arts education, advocacy, and cultural projects throughout the world.



**Donald L. Fixico, Ph.D.** (Shawnee/ Sac & Fox/ Muscogee Creek/ Seminole) is a distinguished professor of history. He is a policy historian and ethnohistorian. His work focuses on American Indians, oral history, and the U.S. West. He has published a dozen books: *American Indians in a Modern World* (2008); *Treaties with American Indians: An*

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