aM
ALBUQUERQUE MUSEUM

Teacher Guide
(Grades 6-12)

Seven Generations
of Red Power in New Mexico

Presented by Albuquerque Museum

ABOUT THIS GUIDE

This guide features posters and documents from the exhibition that were created during the 1970s and 80s. They were created by different individuals and organizations to raise awareness about issues impacting Native American populations including relocation, resource extraction and pollution, police brutality, and colonialism. These primary sources can be a springboard for understanding seven generations of Native American activism both locally and nationally. Find the exhibition online at https://www.cabq.gov/culturalservices/albuquerque-museum/seven-generations-of-red-power-in-new-mexico.

Standards Covered in this Guide
CCSS.ELA-LITERACY.RH.6-8.1, CCSS.ELA-LITERACY.RH.6-8.2, CCSS.ELA-LITERACY.RH.6-8.7, CCSS.ELA-LITERACY.RH.9-10.1, CCSS.ELA-LITERACY.RH.9-10.2, CCSS.ELA-LITERACY.RH.9-10.7, CCSS.ELA-LITERACY.RH.9-10.8, CCSS.ELA-LITERACY.RH.11-12.1, CCSS.ELA-LITERACY.RH.11-12.2, CCSS.ELA-LITERACY.RH.11-12.7, CCSS.ELA-LITERACY.RH.11-12.8

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TEACHER BACKGROUND

I. Generations Past

Many Native societies use the concept of seven generations to think about history and change. To know where you are, where you've been, and to know where you're going, you must consider three generations in the past, three generations in the future, and the current generation standing in the middle of that lineage. You are the result of the three generations that came before you. Your actions today will impact the next three generations ahead of you.

From the Pueblo Revolt of 1680 up to our present day, Indigenous peoples in New Mexico and across North America have resisted colonizers' attempts to exterminate them from the land. These past generations fought for a future they could not imagine and would not be around to witness. Contemporary Native activism was built on the foundations laid by those who fought to maintain their sovereignty, to have access to resources, and to survive. The fight has been ongoing, as the process of genocide has also been ongoing.

II. The Long Walk into the Present

Two years into the U.S. Civil War, as the country divided itself over the future of slavery, Kit Carson and the Union Army initiated what became known as the Long Walk. Beginning in 1863, roughly half of all Navajo peoples in the Southwest region marched to Bosque Redondo (called Hwéeldi in Diné Bizaad), an incarceration camp in eastern New Mexico Territory. Around 500 Mescalero Apaches were already imprisoned there. The Americans forced the Navajo to surrender by burning their fields and property, killing livestock, and contaminating water sources. During this period, there were 53 forced marches across three different routes, and at least 2,000 people died along the way or were killed by soldiers. About half of the other Navajo people fled and hid; many families today tell stories of their ancestors hiding in canyons in southern Utah.

The land at Bosque Redondo was barren, and many more Navajos and Mescalero Apaches died of starvation over the next five years. In late 1865, most of the Mescalero Apaches at Bosque Redondo escaped the camp in the middle of the night.

The Navajos at Bosque Redondo signed a treaty with the US government in 1868 that ended their incarceration and established the Navajo Nation. Women in the group were instrumental in convincing the men that a return to their original homelands be included in the treaty. However, the treaty also required that the Navajo send their children to English schools and not interfere with the railroads, which were being built throughout the region.

Despite this attempt at their extermination, the Navajo Nation grew over time to become one of the most populous tribal nations situated within the United States. Today their existence and livelihoods are again threatened by the COVID-19 pandemic, a situation compounded by lack of access to clean water and electricity and air pollution from resource extraction.

III. Albuquerque Indian School and Indian Child Removal

Indigenous peoples in New Mexico and the greater Southwest continued to face violence and genocide in the decades following the Long Walk. In 1881, the Presbyterian Church opened the Albuquerque Indian School (AIS) to educate and assimilate Native children into white Anglo society. AIS was transferred to federal control in 1884, and soon after, the United States government established the Santa Fe Indian School in 1890.

The off-reservation boarding school system followed Richard Henry Pratt's mantra of "kill the Indian, save the man." If Native children could be cut off from their families, communities, and culture—the thinking went—they could be more readily made into members of "white" society. Federal agents forcibly removed children from their communities to be sent far from home where they would be stripped of their traditional dress, religion, and language. This more covert form of cultural erasure and removal replaced the US military's all-out war against Native Americans but had a similar effect on Native communities.

As the off-reservation boarding school movement declined, adoption of Native children by non-Native families increased. By 1969, one third of all Native American children had been adopted out of their communities. The passage of the Family Planning Services and Population Research Act of 1970 further exacerbated the problem; the law subsidized sterilization procedures performed at Indian Health Service hospitals or for Medicaid patients, and within six years of the law's creation, between 25 and 42 percent of Native women in their childbearing years were sterilized, many through coercion or without their consent. Among them were many Native women in New Mexico.

IV. The Seeds of Red Power Take Root

Indigenous peoples in New Mexico also contended with the US government's proposed termination policies in the 1940s and '50s. These policies sought to end the government's trust responsibility to tribal nations by dissolving their reservations and cutting off federal aid and funding. Simultaneously, the government designed the Urban Relocation Program, which encouraged young Native adults to move off reservations and into urban cities. For those who remained on the reservation,

extractive industries like uranium and coal mining on Pueblo and Navajo land offered lucrative jobs, but they would have long-lasting, destructive health impacts.

Native people resisted these attempts at their assimilation and extermination by settler society. People from Laguna Pueblo who had moved into Albuquerque, New Mexico, formed the Laguna Colony of Albuquerque to maintain cultural practices away from their communities. Similarly, Native students established the KIVA Club at the University of New Mexico in 1952 to support Native students and be a voice for their concerns. There should be no surprise, then, that the Red Power Movement first originated in New Mexico.

IX – Red Power Nationally and Internationally

Indians of All Tribes' 1969 takeover of Alcatraz Island in San Francisco Bay launched militant Red Power into the national spotlight. Leveraging the wider media attention through takeovers and occupations of Bureau of Indian Affairs (BIA) buildings, AIM became the most well-known Red Power organization, eclipsing the National Indian Youth Council's (NIYC) role in the Red Power Movement.

Unlike the NIYC, which was founded by college-educated students, the spirit of AIM arose from urban ghettos. Its founders first met and conceived of AIM while incarcerated at Stillwater Prison after organizing for the religious and cultural rights of incarcerated Native people. Both NIYC and AIM adhered to direct action to achieve their aims. AIM, in contrast, emphasized more the militancy of the urban and reservation Native underclass than their counterparts, embracing, at times, a pan-Indigenous identity as the basis of unity versus emphasizing cultural distinctions.

AIM and the NIYC went on to champion Indigenous rights and decolonization before the United Nations in solidarity with Indigenous peoples across the globe. In 1977, its international arm, the International Indian Treaty Council, called upon the UN to end the celebration of Columbus Day and declare the International Day of Solidarity and Mourning with Indigenous Peoples. The work culminated in the touchstone Indigenous rights document, the 2007 UN Declaration on the Rights of Indigenous Peoples.

AIM remains active in some cities and states—including New Mexico—and following the police killing of George Floyd in Minneapolis in 2020, AIM reinstated its patrols.

V – Envisioning Future Indigenous Leaders

The issues plaguing Indigenous peoples in New Mexico in the mid-twentieth century were not unique to this region. Native people across the country were fighting against a federal termination policy that sought to dissolve reservations and end federal aid and services to tribes. Federal agents took children from their homes, either through forced adoptions or by way of boarding schools, which sought to assimilate Native children into "white" society.

Native scholars and activists—and some well-meaning Anglos—knew that the next generation of leaders would need to have tools to navigate a political landscape that was actively working to erase them and their communities. In response, they established annual meetings and workshops where students from across the country could meet and discuss the future of Native Americans in the US.

In 1955, members of the Anglo-led organization New Mexico Association on Indian Affairs (NMAIA) co-sponsored a conference with the University of New Mexico's Native organization, KIVA Club, which was founded in 1952. The first meeting was held in Santa Fe, New Mexico, and attracted students from local Pueblos and tribes for an intertribal dialogue. By the 1957 meeting in Albuquerque, New Mexico, the gathering—now called the Regional Indian Youth Council (RIYC)—had grown to include students from tribes near the Four Corners region. Subsequent RIYC meetings in Arizona and Utah attracted young men and women from more far-flung states.

Future National Indian Youth Council leaders Mel Thom (Paiute), Herb Blatchford (Diné), Joan Noble (Ute), and Clyde Warrior (Ponca) attended the RIYC meetings and the Workshop on American Indian Affairs. In 1956, anthropologists at the University of Chicago established these workshops to serve a similar role as the RIYC. Native college students from across the United States met in Chicago for six intensive weeks of study and discussion on racism, colonialism, termination, and relocation.

VI. The National Indian Youth Council is Formed

The National Indian Youth Council (NIYC) grew out of these workshops and the American Indian Chicago Conference, held in 1961. The Native students who attended the NIYC and the workshops were catalyzed to form their own organization, separate from white-led associations like the NMAIA or the University of Chicago anthropologists. Their first meeting was held in Gallup, New Mexico, in 1961. Mel Thom became the first NIYC president and Herb Blatchford the first executive director.

In 1964, the NIYC was instrumental in organizing a series of fish-ins and a protest rally in Washington State, which were likely inspired by the sit-ins of civil rights activists in the South. Over three days, Native and non-Native fishers—including actor Marlon Brando and members of forty-seven different tribes—fished at "illegal" spots in protest. Although today these acts of civil disobedience and protest are common, at the time, Indigenous people engaged in direct action was seen as radical. Additionally, the media attention the NIYC received helped grow the organization and enable its work. With the Washington State fish-ins, the young organization with New Mexico roots would launch the Red Power Movement.

VII – Anthony Louderbough Photography: Larry Casuse Memorial March

On March 31, 1973, the University of New Mexico KIVA

Club—the university's Native student organization—led a march through downtown Albuquerque, New Mexico, along Central Avenue. They marched in memory of Larry Casuse, a UNM student and KIVA Club president who had been shot and killed by police in Gallup, New Mexico, on March 1.

Casuse was KIVA Club President at the time of his death and active in the protest against the Gallup Inter-Tribal Indian Ceremonial. He was also a vocal opponent of predatory liquor stores and bars in Gallup that targeted Navajo people and led to violence against them. His legacy remains one of the struggle against Indigenous exploitation.

VIII – Urban Relocation and the Founding of AIM

The 1952 federal Urban Relocation Program attracted Native people to major US cities with the promise of housing and jobs at a time when the government was also trying to dissolve reservations, and unemployment was rampant. Oftentimes, though, when people moved to cities—like Los Angeles, Minneapolis, and Denver—the benefits they had been promised were not there. As a result, many relocated Indigenous people were unable to find jobs or housing and experienced culture shock and discrimination.

The American Indian Movement (AIM) was a product of the Urban Relocation Program. By 1968, the situation in Minneapolis had come to a head. Indigenous people in the city (and in many urban centers) experienced increased violence at the hands of police. In response, Clyde Bellecourt (Ojibwe), Dennis Banks (Leech Lake), Eddie Benton-Banai (Ojibwe), and Pat Bellanger (Ojibwe) formed AIM. They first became famous for the "AIM Patrols," which teamed up with the "Soul Patrols" to track police activity over radios. The patrols showed up to calls when Native or Black people were involved. The patrols documented police interactions and stepped in to de-escalate when necessary, which led to a drop in arrests.

Beyond protecting Indigenous people from police violence, AIM also fought against Indian child removal and poverty. They achieved both through the Little Earth affordable housing complex and the Legal Rights Center (LRC) in Minneapolis, which are both still operating. The LRC litigated child removal cases and offered legal representation to Native and non-Native people who could not afford it.

X – Youth Organizations Lead Movements for Change

The National Indian Youth Council (NIYC) and the American Indian Movement (AIM) were not the only youth-led activist movements to emerge in the 1960s, and their struggles, goals, and tactics often overlapped with these other struggles. The Student Nonviolent Coordinating Committee (SNCC) was founded in 1960 from the student groups that fought segregation through the lunch counter sit-ins in Greensboro, North Carolina, and Nashville, Tennessee.

In 1966, SNCC's leader, Kwame Ture (formerly Stokely Carmichael) coined the phrase "Black Power" just months before NIYC co-founder Clyde Warrior coined "Red Power." That same year, college students Bobby Seale and Huey P. Newton founded the Black Panther Party for Self-Defense in Oakland, California, which served Black communities through community service programs like free breakfasts for children, community health clinics, legal aid, and armed self-defense against the police.

As the Black Power and Red Power movements gained traction, the Chicano Movement—which had a diverse makeup of grassroots organizations—also grew in prominence. The Brown Berets, formed by Mexican Americans in Los Angeles, held its first protest in 1967, when members demonstrated in protest of police killings of Latino men. In 1969, Richard Moore founded an Albuquerque chapter of Las Gorras Negras (the Black Berets), which also advocated for community self-defense against police violence. United Farm Workers was another prominent Chicano organization fighting for better working conditions and economic opportunities for laborers. At various points in their history, Red Power organizations frequently allied and collaborated with the Chicano movement.

XI – Shared Histories of Colonization

The shared struggles of Indigenous, Black, and Latinx/Chicanx people extended beyond North America. In 1977, the International Indian Treaty Council, the international arm of the American Indian Movement (AIM), called for an end of the celebration of Columbus Day and declared instead the International Day of Solidarity and Mourning with Indigenous Peoples. The UN Committee on Racism, Racial Discrimination, Apartheid, and Colonialism passed the resolution with the support of many organizations, such as the African National Congress and the Palestine Liberation Organization. These two groups recognized that the devastating legacies of European colonialism and African slavery had to be addressed.

In 1982, Spain and the Vatican proposed a 500-year commemoration of Columbus's voyage at the UN General Assembly. The entire African delegation to the UN, in solidarity with Indigenous peoples of the Americas, walked out of the meeting in protest of celebrating colonialism. The commemoration was crushed, and the UN declared a celebration of the World's Indigenous Peoples Day and the Decade for the World's Indigenous Peoples, which began in 1994. The second Decade was declared in 2005, and the UN adopted the Declaration of the Rights of Indigenous Peoples in 2007. The declaration has since become a touchstone document used to uphold and defend Indigenous rights.

XII – The Movement Continues

On November 20, 2016, North Dakota law enforcement fired tear gas, rubber bullets, and water cannons at Water Protectors near the site of the proposed Dakota Access

Pipeline (DAPL), on the Standing Rock Lakota reservation. Temperatures fell below freezing. Twenty-six people were hospitalized, and more than three hundred were injured. Indigenous activists from New Mexico were there that night. They were there to protect Mni Sose, or the Missouri River, from the Dakota Access Pipeline, set to run oil underneath it. Similar pipelines had spilled and contaminated local water sources; the Water Protectors at Standing Rock were there to prevent another pipeline from contaminating their water source and desecrating sacred sites.

Much like the Red Power activism of the 1960s, what was dubbed the #NoDAPL movement began with young people. In April 2016, a group of Standing Rock Lakota teens launched an online campaign called "Rezpect Our Water." The group circulated a petition to stop pipeline construction and organized a 2,000-mile relay run from North Dakota to Washington, DC, to raise awareness. A camp had also been set up in April, on LaDonna Brave Bull Allard's land between the Missouri and Cannonball rivers, which was called Iŋyaŋ Wakháŋagapi Othí, or Sacred Stone Camp. By August, the campsite had expanded as people from all over the country poured in.

XIII – Red Power Today

While the #NoDAPL movement brought mainstream attention to Indigenous issues, Native activists in New Mexico have been resisting settler violence, erasure, and genocide for as long as it has been happening. Their resistance is ongoing.

Native organizations like The Red Nation, Tewa Women United, Pueblo Action Alliance, and K'é Infoshop are all actively involved in decolonization. Their fight for economic liberation, environmental and reproductive justice, Native self-determination and sovereignty, and an end to colonialism and white supremacy is a continuation of past generations. These Indigenous activists have been involved in protests for racial, social, and economic justice in Albuquerque, New Mexico, and beyond, but their work is not limited to protesting. It also includes addressing the day-to-day needs of unhoused people in the city, attending public hearings on US Bureau of Land Management oil and gas leases, and hosting teach-ins.

The National Indian Youth Council is still headquartered in Albuquerque, and their mission remains true to its founders' vision of Red Power. They advance the cause of Indigenous self-determination by improving educational and career opportunities for Native people, promoting cultural and religious freedom, and advocating for Indigenous political issues.

LESSON: RESISTANCE AND RESILIENCE

Description: In this lesson students will analyze posters and documents to understand the story of Native American activism in New Mexico.

Warm Up

What does the word activism mean to you? What are different ways that a person can express their activism?

Looking at the Posters

(Images are located at the back of this guide)

The following questions are reproduced from the National Archives poster analysis sheet.

Describe What You See

List the people, objects, location, and actions in the poster.

What are the main colors used?

Do you see any symbols?

Does the poster have a written message?

Are their questions or instructions to the viewer?

Is there an organization or artist referenced?

Does the poster tell its message primarily through words, visuals or both equally?

Think about the Meaning

Who was the intended audience for the poster?

Why was it created? List evidence from the poster.

What have you learned from this poster that you did not know before?

Create a one sentence description about what you think the poster is about.

Digging Deeper (Grades 9-12)

Documents to explore

(Exhibition section where documents are located are listed below)

Section: Seeds of Red Power Take Root

Letter from John Redhouse to Winona La Duke, June 16, 2003

Handout on Indian Relocation, ca.1974, American Indian Environmental Council

Section: The National Indian Youth Council is Formed

"On Gallup, New Mexico", November 1969, Americans Before Columbus

Section: Red Power Nationally and Internationally

"The Angry American Indian: Starting down the Protest Trail", February 9, 1970, TIME Magazine

Section: Red Power Today

City of Albuquerque Proclamation on Indigenous People's Day, 2015Explore the historical context of these posters by gathering more information from the exhibition. Analyze documents to gather additional evidence about the development of Red Power both locally and nationally.

The following questions are reproduced from the National Archives document analysis sheet.

Observe its parts

Who wrote it?

Who read/received it?

When is it from?

Where is it from?

Try to make sense of it

What is it talking about? Write one sentence summarizing this document.

Why did the author write it? Quote evidence from the document that tells you this.

What was happening at the time in history this document was created?

Use it as historical evidence

What did you find out from this document that you might not learn anywhere else?

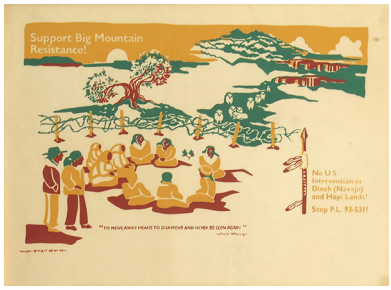
What other documents or historical evidence could you use to help you understand this event or topic?

ABOUT THE POSTERS

4.4

Unidentified Artist

Support Big Mountain Resistance!



Big Mountain, also known as Black Mesa, is a sacred site to both Hopi and Navajo people, and its aquifer has always been a vital source of water. While the two groups historically used the area cooperatively, in 1882 the US government officially established it as a Joint Use Area. In 1974, with pressure from lobbyists, the US Congress passed the Navajo-Hopi Land Settlement Act, also known as Public Law 93-531. The law established an arbitrary boundary through the center of the Joint Use Area and led to the forced removal of nearly one hundred Hopi people and between ten and thirteen thousand Navajo. The passage of this law allowed the gas and coal companies, like Peabody Energy, to lease more of the land around Black Mesa.

Refusing to leave and choosing to resist relocation, a community of Navajos living at Big Mountain declared their sovereignty.

4.12

Unidentified Artist

Better Active Today than Radioactive Tomorrow: Nuclear Alert Conference in New Mexico

Artist activists often use visual language to deliver their message, as seen in this poster advertising a conference on nuclear issues. The specter of nuclear danger casts a shadow over the land in the shape of a radiation warning symbol.

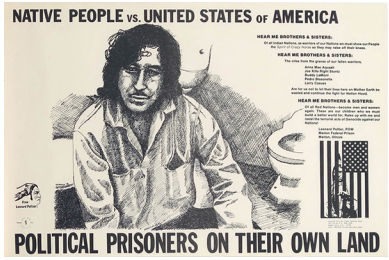
In fact, the Nuclear Alert Conference advertised here took place between two nuclear accidents in 1979: the partial meltdown of a reactor at the Pennsylvania Three Mile Island in March and the Church Rock uranium mill spill in July. The Church Rock spill in western New Mexico contaminated eighty miles of the Puerco River, affecting Navajo County, Arizona, and parts of the Navajo Nation. The spill was the largest of its kind in United States history.

9.5

Verena

dates unknown

Native People vs. USA: Political Prisoners on Their Own Land



Although the siege at Wounded Knee officially ended in 1973, it marked the beginning of three years of violence on the Pine Ridge Indian Reservation between tribal government-backed vigilantes and FBI agents and American Indian Movement (AIM) members and supporters. One such violent encounter ended with a young Lakota man and two federal agents shot dead.

Leonard Peltier and two other AIM members were put on trial for the agents' deaths. Peltier was the only person sent to prison, but years later witnesses have admitted to being forced to claim Peltier as the shooter. There are also indications of evidence tampering in the case. Although he remains in prison, advocates for Peltier maintain that he was not involved in the shooting and should be released. They also argue that the federal government does not have jurisdiction over the case, as the shooting happened on sovereign Indigenous land.

9.7

Unidentified Artist

Wounded Knee, 1891-1972

The dates on this poster might be misleading; the Wounded Knee Massacre of 1890 resulted in the United States Cavalrymen killing nearly 300 unarmed Sioux men, women, and children. The siege of Wounded Knee, which lasted 71 days and resulted in the death of two Native Americans, began and ended in 1973. This piece encourages us to think about how these two incidents at Wounded Knee—in 1890 and 1973—bookend a longer period of colonial occupation there by the US government.

11.1

Unidentified Artist

No More Broken Treaties

The Paris Peace Accords treaty, signed in 1973, created a cease-fire between North and South Vietnam, led to the removal of all US military forces, returned prisoners of war, and called for the peaceful reunification of the country. Despite the agreement, fighting and provocation continued on the Vietnamese peninsula.

The image of a person in the nón lá, or "leaf hat," traditionally worn by farmers and working class people in Vietnam is superimposed over an image of a Native American man wearing a feather war bonnet. The juxtaposition of the two people in this poster asks the viewer to consider the shared history of broken treaties and peace deals that Indigenous peoples around the world have experienced.

11.3

Unidentified Artist

Defend the Land Struggle

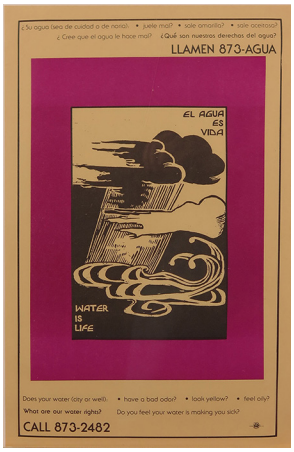
Black, Indigenous, and Chicano struggles for liberation have been intertwined always. These disparate groups are united by a common history of resistance to colonial or settler colonial attempts to eliminate them. Often, these attempts at removal are made in an effort to take land away from aboriginal communities, either for resource extraction or production.

The colors in this poster—black, red, yellow, and white—presumably represent the colors of a Native medicine wheel. The red running down the outstretched white hands may also indicate that the struggle for land has left some people with blood on their hands.

11.5

Unidentified Artist

El agua es vida/Water Is Life

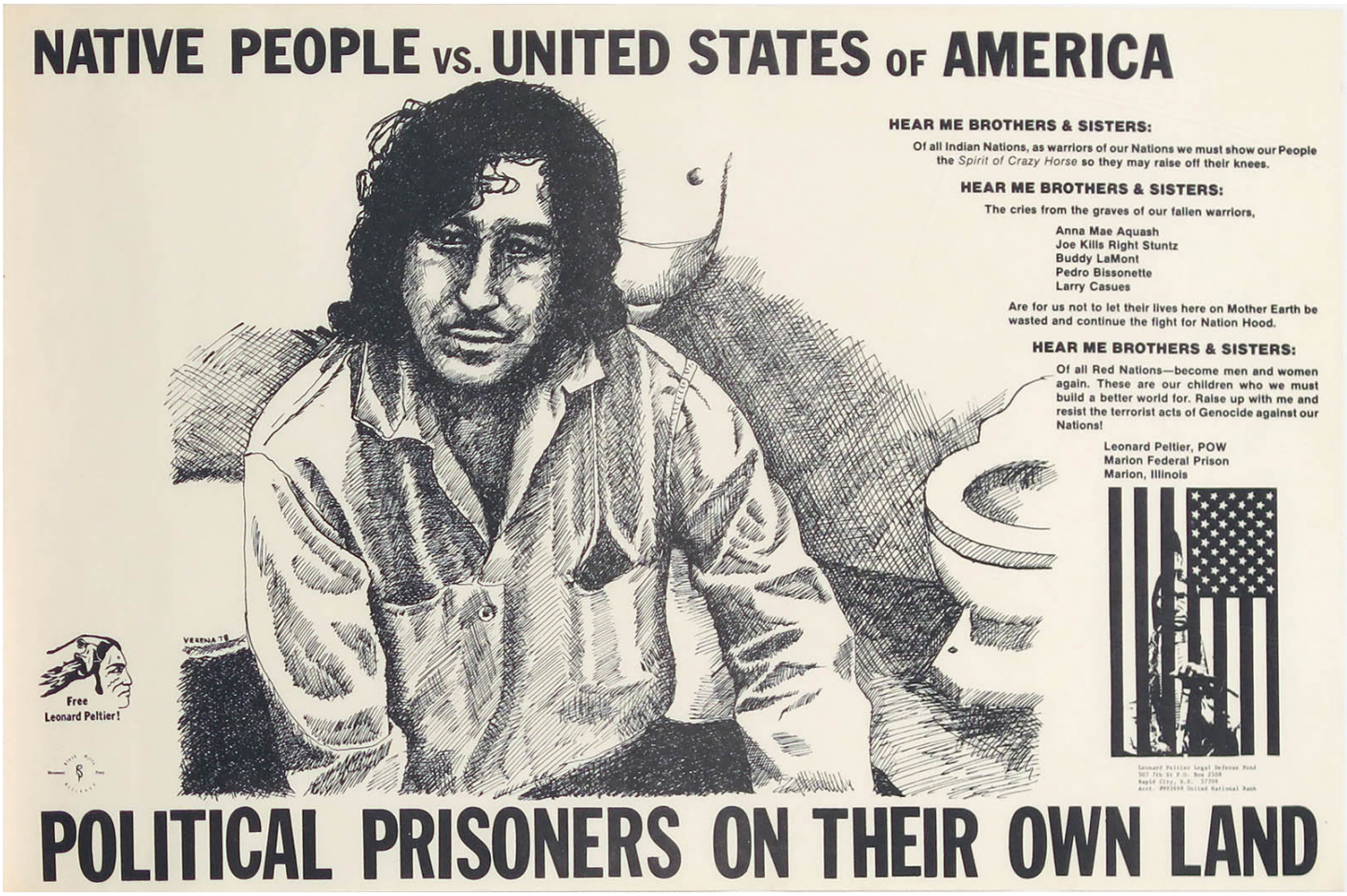


Thanks in part to widespread information sharing on social media, the resistance against the Dakota Access Pipeline staged on the Standing Rock Indian Reservation in North Dakota in 2016 and 2017 attracted national media attention. Despite downplaying the political importance of the Standing Rock Sioux's assertion of sovereignty, the national media succeeded in introducing a wider audience to "Mní Wičóni." or "water is life."

Anyone living in a desert climate inherently knows this to be true, that water is a necessity of everyday life and is essential to life itself. But not everyone has equal access to clean water. This bilingual poster from the 1970s informed people where they could turn for help if they had issues with the quality of their water.

4.4
Unidentified Artist
Support Big Mountain Resistance!
[1970s-1980s]
lithograph on paper
14 1/8 x 19 3/8 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.236

4.12
Unidentified Artist
Better Active Today than Radioactive Tomorrow: Nuclear Alert Conference in New Mexico
1979
lithograph on paper
19 x 25 ¼ in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.206



9.5
Verena
dates unknown
Native People vs. USA: Political Prisoners on Their Own Land
1978
Black Hills Alliance Movement Press
lithograph on paper
11 x 16 7/8 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.252

9.7
Unidentified Artist
Wounded Knee, 1891-1972
after 1973
permanent marker on paper
23 ¾ x 18 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.248

11.1
Unidentified Artist
No More Broken Treaties
ca. 1974
Indochina Peace Campaign
lithograph on paper
21 ¼ x 14 3/8 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.66

11.3
Unidentified Artist
Defend the Land Struggle
ca. 1975
lithograph on paper
26 x 20 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.198

11.5
Unidentified Artist
El agua es vida/Water Is Life
ca. 1975
lithograph on paper
17 x 11 in.
Albuquerque Museum, gift of Diane Palley
PC2020.34.22