Understanding Treaties:
Students Explore the Lives of Yakama People Before and After Treaties

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Can be used to satisfy the Constitutional Issues Classroom-Based Assessment

Summary:

What are “Indian treaties” and what does that old stuff have to do with me today? This is not an uncommon response when students are challenged to investigate this complex topic. After completing these curricular units, students should be able to answer this basic question.

These lessons involve active role-play of stakeholders in treaty negotiations. Students analyze the goals of the tribes and the U.S. government, to evaluate bias, and to emotionally connect with what was gained and lost during this pivotal time. Students will realize that the term ‘treaty rights’ refers to the guarantee, by treaty, of pre-existing Indian rights, as opposed to special rights given or granted to them.

The first part, “Pre-Contact”, describes the lives of the Yakama people prior to contact with settlers and the United States government and emphasizes tribal relationships to the land and the daily life that existed prior to Euro-American settlement.

The second part, “Understanding Treaties”, gives high school students the experience of losing places they hold dear and seeks to enrich their basic understanding of the treaties.

In the third part, in order to satisfy the “Constitutional Issues” CBA, students will be asked to choose a contemporary debate over treaty rights in Washington state, take a position on that controversy, and write a persuasive paper.

Essential Academic Learning Requirements (EALRs)
This lesson plan satisfies the following EALRs: History 1.1.3b, History WH 1.2.3, Civics 1.2.3a, Civics 4.2.3a, Civics 1.1.3b, Civics 4.1.3a and the following Social Studies skills: 1.1.3f. Click here to print out the material for your reference.
CBA Scoring Rubric and Notes: The Office of State Public Instruction has created a scoring rubric for the Constitutional Issues Classroom-Based Assessment. Click here to download and print this rubric for your information.

Essential Understandings:
- Through an experiential activity, students will understand the significance of Native American loss of land and resources.
- Students will understand that treaties are identified by the U.S. Constitution as “the supreme law of the land.” Treaties were a guarantee of pre-existing Indian rights, as opposed to special rights given or granted to them.

Essential Questions for Students:
1. What sort of meaning and significance does land have for Native American nations?
2. How did the Yakama Nation and other Native American tribes react when their lands and important places were taken from them? Why?
3. Why are U.S.-Indian treaties still significant today?

Primary Sources for Student Examination (provided):
1. Images of primary documents and artifacts at the Washington State Historical Society.

Secondary Sources for Student Examination (provided):
1. Map of Washington State counties
2. tribal homelands map
3. Washington state Indian reservations map
4. “The Legend of Mt. Adams”
5. “The Ancient Inhabitants of the Eyakema Valley”
6. Federally-Recognized Tribes of the Columbia-Snake Basin: Yakama
7. Map of Treaty Trail
8. Treaty Timeline
9. Kamiakin biography

Part One – The Life of Yakama People Before Contact

TEACHER INSTRUCTIONS:

PART ONE, SESSION ONE
Step I.
To truly understand the impact of the treaties between tribes and the United States government, one must also understand the importance of the land, its resources and the role each played (and continues to play) in the daily practical and spiritual lives of the tribes themselves. Only then can one comprehend what was at stake during the negotiations of
the Walla Walla Councils of 1855 and why treaty rights today are so painstakingly and ferociously guarded by the tribes who entered into them.

Therefore the lessons contained in these units begin with the concept of the sacred circle, the integral connection of tribes to their lands. Once students comprehend this symbiosis of people and land, they can begin to understand the high stakes of treaty negotiations and the legacy of sadness, anger, loss and empowerment that continues today.

Students are then—and only then—prepared to study the negotiations themselves.

Prepare yourself for this discussion by reviewing the following materials: Breaking the Sacred Circle, What is a Treaty?, Kamiakin biography and the Federally-Recognized Tribes of the Columbia-Snake Basin: Yakama.

**Step II.**

Drawing from your copy of “Breaking the Sacred Circle”, explain the key elements of the circle.

Explain to the students that the common sacred symbol or object of great significance, for many of the (over 500!) Indian nations in the United States is the circle.

Ask students if they know of any other symbols that are commonly understood among many countries, perhaps even the whole world. Responses might vary from a white flag, symbolizing surrender or peace, to the dove, the United Nations symbol on its flag, to the Red Cross as a symbol for medical assistance. Still others will identify the Christian cross, the Star of David, and other religious symbols.

Point out to the students that to combine all the meanings of the symbols they’ve just identified would just about illustrate the importance of the Sacred Circle to tribal people all over what is now the United States and Canada.

Explain that living outside of this circle, that is, outside of natural harmony, was never considered a possibility for tribal people, as this belief was as fundamental as breathing. You might ask your students to think of beliefs, traditions, and life ways in their own lives that are important and help to define who they are as individuals, families, and communities. To give up all of that (and more) is what Indian people faced after the coming of the white man.

Reveal that this discussion lays the groundwork for the study of U.S.-Indian treaties and how they are important to students today. Explain to your class that in order to understand the impact of these treaties, they will need to explore how life changed for the Yakama as a result of contact with Euro-American settlers and the United States government.

Share that they will be asked at the end of this lesson plan to write a persuasive paper on a contemporary debate over treaty rights in Washington state. You may wish to suggest that students begin thinking about potential topics for discussion.
Hand out to students the “The Legend of Mt. Adams” and “The Ancient Inhabitants of the Eyakema Valley”. Have them read the articles in class. The focus of this reading should be to understand the life ways of the Yakama people and to connect to the concept of the sacred circle. Ask your students to help you make a list of the ways the Yakama people related to the land.

**Step III.**
Ask students to complete the following *Sacred Space Assignment* as homework:
- *Create a floor plan of a place you consider uniquely yours and sacred.* This is typically a bedroom, but could also be a favorite, private place that you like to go to play or think, or it could be a church or a place of prayer.
- *Be as detailed as possible and list or draw all the items contained in this area.*

This might be an opportunity to introduce or reinforce map skills. You will need to remind them of the bird’s eye or overhead view concept so that students can use this to define their floor plans. You may choose to model a floor plan by drawing a bird’s eye view of the classroom on the board.

Ask students to complete this drawing before your next lesson on the history and everyday life of the Yakama People. You can explain to them that it will be used to illustrate the treaty negotiation process that the Walla Walla and Yakama tribes entered into in 1855.

**PART ONE, SESSION TWO**

**Step I.**
Distribute the copies of the *map of Washington State counties*. Students should outline Adams, Chelan, Franklin, Kittitas, and Yakima counties and approximately half of adjoining Douglas and Klickitat counties. Stress that this is the area in which the Yakamas (as well as other tribes) roamed freely before the coming of the white man.

Project the *map of tribal homelands* in Washington Territory prior to European contact and then juxtapose this with a *map of Native American reservations* today. Have them identify the Yakama Reservation and mark its approximate location on their map. Ask them:

*Given what you have learned about the Yakama relationship to the land, how would you expect them to react to the loss of this land?*

Explain that they will be learning about *treaties*, the primary mechanism that divested the Yakama people of their homeland and placed them, and other tribes, on reservations.

**Step II.**
Prepare your students for the reading that they are about to do by engaging them in a pre-reading strategy called “Story Impressions.” Hand out the *Story Impression Assignment* and walk through instructions with them. Give them a maximum of 15 minutes to complete it. Have them put their name on them and save.

**Yakama or Yakima?**

The term “Yakama” is the one currently used by the Yakama Nation. The tribal council decided that they would go back to the original spelling in the 1855 Treaty. “Yakama” was how the name was spelled by the non-tribal interpreters. In 1998, the tribal council voted to drop the term “Indian” from the name of the nation.

The Yakama Nation is comprised of tribal members from the 14 tribes and bands.
Now distribute the reading **Federally-Recognized Tribes of the Columbia-Snake Basin: Yakama**. After giving them time to read, pair them up and have them share their Story Impressions by reading to each other. Have them discuss their favorite “bloopers.” Before moving on, facilitate a discussion of what they were most surprised to discover from this reading.

**Step III.**
At the end of class, distribute copies of **What is a Treaty?** and ask students to read them as homework.

**Part Two – Understanding Treaties**

**Materials Needed:**
Student Handouts 2, 3a, 3b, 3c, 3d

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**PART TWO, SESSION ONE**

**Step I.**
This lesson on the U.S.-Indian treaties of Washington State gives high school students the experience of having to lose places they hold dear (this place has been established by their homework assignment of Part One).

The students will be broken up into four groups, each representing different historic actors or stakeholders and interests. After each group is prepared for their role, the groups will engage in mock treaty negotiations. These negotiations will be used to illustrate the effects of U.S.-Indian treaties on both sides involved.

**Step II.**
Project, or hand out, the treaty timeline so that you can point out how tribes experienced treaties first with European colonists, and then later from 1778-1871 with the American Government. Point out:

1. An early treaty between a tribe (e.g., the Iroquois people) and the English colonial government.
2. A later treaty between a tribe (e.g., the Yakama) and the United States government.

**Treaty:** “...an agreement, binding and legal between two or more sovereign nations. When nations make treaties with each other, they also recognize that each is sovereign; that is, that each has legitimate political power of its own.”

Emphasize that:
Treaties were international agreements between separate sovereigns who remained separate after signing the treaties.

The Continental Congress signed one treaty with the Delaware in 1778 (it is correct to say though that the US was not then "newly independent")

The Articles of Confederation Congress from 1781-89 signed 8 treaties with tribes starting with the Cherokee in 1785, the Shawnee, Choctaw, and other tribes in 1786, and two
treaties with other tribes in Jan. 1789 all BEFORE Geo Wash was sworn in as President in April 30, 1789. The treaty with the Yakama tribe was much later in 1855.

**Step III.**
First, make sure each student has her own sacred space floor plan from the previous lesson. Explain to students that today they will role play the potential loss of some of the sacred places they have drawn. Some will take on the role of a younger or older brother or sister in trying to share the sacred place and some will take on the role of parents.

**Step IV.**
Have the students look at the maps of their sacred places and ask the following questions:

- "What would it take for you to be forced to give up your sacred places?"

  Possible responses might include parents force them to move (but this could be a good thing, because they might have a promise of a bigger, better sacred place—as in the case of many colonists), a fire or some other disaster destroys it, or there is a family problem (death, divorce, or some other personal safety issue) that forces a move (as in the case of some colonists or immigrants)

  - "What would it take for you to be willing to give up part of your sacred place?"

  Possible responses might include a new family member who needs to share the space, or parents need part of the space for various reasons, etc.

**Step V.**
Consider asking students some of the following questions after they have completed this activity:

- Do you think that this word can mean different things to different people? How might it differ and why?
- What words did you think related to this word? Why? Out of the things that we have discussed so far, how many of them are connected to this word? How are they connected?

**Step VI.**
Break up the students into four equal groups—A, B, C, D— as follows:

**Note:** Those who do not have floor plans should be placed in either Group A or Group C instead of B or D.

<table>
<thead>
<tr>
<th><strong>B. “Siblings”</strong></th>
<th><strong>A. “Sons/Daughters”</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Negotiates with Group B</td>
<td>• Negotiates with Group D</td>
</tr>
<tr>
<td>• Are as powerful (or less powerful) than the people they are negotiating with.</td>
<td>• Are less powerful than other group.</td>
</tr>
<tr>
<td>• Want to get as much of the other person’s sacred space as possible.</td>
<td>• Less willing to help others because of past treatment.</td>
</tr>
<tr>
<td></td>
<td>• Trying to protect as much of their space as possible.</td>
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</tbody>
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<table>
<thead>
<tr>
<th><strong>C. “Siblings”</strong></th>
<th><strong>D. “Parents”</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Negotiates with Group A</td>
<td>• Negotiates with Group C</td>
</tr>
<tr>
<td>• Are as powerful as people they are negotiating with.</td>
<td>• Are enormously powerful.</td>
</tr>
<tr>
<td>• Willing to help siblings.</td>
<td>• Want to get as much of the other person’s sacred space as possible.</td>
</tr>
<tr>
<td>• Want to protect as much of their sacred place as possible.</td>
<td>• See the other side’s surrender as inevitable.</td>
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Step VII (optional).
Break the students into their assigned groups and distribute their corresponding handouts (3a – 3d).

Students will negotiate in pairs. You should choose which of the student’s “sacred spaces” will serve as the point of negotiation.

All students should feel free to negotiate a treaty based on what is best for them individually and what is unique to their situation (the maps of the sacred places), but ask that they remain within the parameters of the handouts.

You will need to explain to students the roles associated with their group designation by getting them to look at the top of their Treaty Negotiation handouts. Expect that all students will want to be parents (the power structure will not be lost on them!) You, the teacher, will act as the ultimate authority in these negotiations.

Note: You will constantly side with Group D (the parents of Group C) and Group B (siblings of Group A), even if their tactics are unfair.

Give student groups time to work through the questions and concepts in the handouts and develop their strategies.

Distribute Student Handout 4 for students. Ask them to record their treaty settlements on the handout.

Let the negotiations begin! Allow at least 15 minutes for the negotiations. Expect that discussions will get heated; try your best not to interfere.

PART TWO, SESSION TWO
Step I.

Bring the class back together. Collect their handouts and organize them into two piles: 1) the A-B negotiations and 2) C-D negotiations. If you have time, read examples from each set aloud.

Ask how sibling-to-sibling negotiations differed from parent to child negotiations.

Project the 1851 map provided of the United States. Use this map to illustrate to students the approximate locations of the groups in the following discussion.

Explain what each group represented (Group A represented English Colonial interests/Group B Northeast tribes and Group C United States interests/Group D Washington Territory tribes).

Explain that:
- The difference between the relative power relations of Group A-B, compared to Group C-D parallels the realities of treaty tribes from colonial times to the end of
treaty negotiations in 1870. Generally speaking, the more tribes experienced the impact of non-Native settlement, disease, and economic changes, the less able they were to control the treaty negotiations.

Explain that during the treaty era, the United States government broke almost all of its treaties, including the over 60 treaties it negotiated with Pacific Northwest tribes.

**Step II.**
Facilitate a discussion by asking students to look at their newly negotiated sacred places, then discuss the following:

- *What personal habits or practices will have to change as a result of the treaties you negotiated?*
- *Did you ever feel threatened or feel like you had no choice in what was happening to your sacred places?*

Now that they see their sacred places carved up (and for some they might be displaced altogether), also ask them to answer the following questions:

- *How do you feel toward the person with whom you negotiated?*
- *What is the level of trust and respect between you and them?*
- *How confident are you that you’ve seen the last of this type of negotiation?*
- *Do you feel like you were given rights to your sacred places, or did you feel like rights were taken away?*

Distribute the [Vocabulary Graphic Organizer](#) and make dictionaries available. Engage in classroom discussion about:

- *What is the meaning of the following terms: treaty and sovereignty?*

Consider asking students after they have completed this activity:

- *Do you think that this word can mean different things to different people? How?*

Be sure to allow time for the sharing of emotions. Students may either journal or discuss in pairs, groups, or as a class.

**Part Three – Writing a Persuasive Paper**

Explain to students that their research and writing assignment is the following:

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What are the various perspectives on Native American treaty rights?  
How do treaty rights issues relate to our democratic ideals and how do they involve our rights and responsibilities?
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Allow your students some research time in the library so that they can choose a contemporary treaty rights controversy. Suggest to them that they might consider treaty fishing rights, treaty whaling rights, recovery of tribal land, controversies over casinos and sovereignty, or other issues in the news close to you.

Take the time to review with students the difference between primary and secondary source materials. You may also wish to review some of the different resources available to them to use when writing the paper and the appropriate citations of those sources.

Go to the Office of State Public Instruction’s Constitutional Issues CBA on their website at:
in order to acquire and hand out to students the *Constitutional Issues* Student Assignment, Student Checklist, Graphic Organizer, and Paper Outline. This is also where you will get detailed instructions and the scoring rubric for your use.
LEGEND OF MOUNT ADAMS

Mount Adams (12,307), the second highest peak in Washington, stands in the southwestern part of the state. The Yakamas called it Pahto. They claim it as their mountain. On a clear day Pahto (Mt. Adams), the sacred mountain of the Yakamas, towers above the Lower Valley. The great white mountain represents the ways of the past – the pursuit of game on the foothills, the gathering of wild plant foods on the lower slopes and the snows which give life to everything. Most of all, Mt. Adams symbolizes the strength of the People, who in spite of years of adversity, forged a truly strong and great Nation. This is a legend told by Jobe Charley . . . .

Back when the mountains were people, Sun was a man. He had five mountains for his wives. One was Plash-Plash, where the Goat Rocks are now. Plash-Plash means “white spots.” Another was Wahkshum, west of Satus Pass. The others were Mount Adams, Mount Rainier and Mt. St. Helens.

Sun traveled from east to west, of course. So Wahkshum was the first wife he talked to every morning. Plash-Plash was the second, and Pahto was the third. Pahto became jealous of the other two and made up her mind to get rid of them.

Jealous and angry, she fought them and broke down their high heads. All that is let of Plash-Plash is Goat Rocks. All that is left of Wahkshum is the mountain called Simcoe Mountain and the little huckleberry bushes on it. Rainier and St. Helens were so far away that Pahto left them alone.

Pahto was happy. Every morning she was the first wife Sun spoke to. She was the tallest mountain around, and she was proud and strong. But she was not satisfied. She crossed the river and went to the mountains south of her and brought back all their grizzly bears, black bears, elk, deer, pine nuts, huckleberries, roots and herbs. From the river and creeks she took the salmon and trout and put them in her streams that flow down the side. She planted the berries and the pine nuts and the roots all around her. She turned loose the elk, deer and bears. That’s why there is plenty there today.

The Great Spirit was watching, and thought: “There must be a law that any wrong doing shall be punished.” But Pahto was not punished right away. The other mountains saw how tall and strong she was, so they said, “We’ll not do anything about what she has done. We’ll just let it go.”
But Klah Klahnee, “the Three Sisters.” said among themselves, “Pahto is too proud and greedy. We must do something.” They talked to Mt. Hood, “Why don’t you destroy Pahto? Why do you let her get the best of you? You are tall and strong. Someday there will be people on the earth. When they find that we have let Pahto destroy us and steal from us, they will make fun of us.” So, Wyeast (Mt. Hood) fought Pahto. “If I get the best of her, I will give back all she has stolen from us.” But first Wyeast said to Pahto in a nice way, “I want you to give back half of what you took from us, so our people in our part of the country can have the same food as you dear people have. I ask you in a nice way.” But Pahto was greedy. “No, I shall never give you anything.” So, they fought. . . Up to that time, Pahto had had a high head. Wyeast hit her from the eastside and knocked her head off. Today on the north side of Pahto there is a pile of the fine rocks a half a mile long. These rocks were once Pahto’s head. Then Wyeast thought. “I’ll leave a little bit of everything here and there that Pahto took away, Pahto can’t have everything .” So Wyeast shared with the other mountains.

The Great Spirit saw all that had happened. He did not help Pahto, he thought she deserved all the punishment that she had got for she destroyed the heads of Wahkshum and Plash-Plash. That will be the law. If people do wrong, they will be punished in the same way.

But after Pahto lost her head she became mean. When she was angry, she would send a big thunder-storm and much rain. In the winter she would send big snows and in the spring there would be floods. All thru the Valley there were lakes from the big floods. The first people had to live only in the mountains.

The Great Spirit was watching. He saw all that happened. He said, “I will make a new head for Pahto, so she will not be so mean. I will send White Eagle and his son Red Eagle to be your head. Don’t have hard feelings towards the other mountains and don’t flood the earth again. Remember you are the daughter of the Great Spirit.”

Pahto said, “I am glad you have given me the eagles. I will forgive the other mountains and I will not flood the valley anymore.” Then she raised her right hand and said, “I did not know that the Great Spirit is my father. I am sorry for all the wrong things I have done.”

Then the Great Spirit replied, “I gave the world to you mountains, I put you here and there where I wanted you to. Some of you I made high, and some I made low. You should never destroy Plash-Plash and Wahkshum.”

From that time on to this day it is really true in your belief and in my belief that the Great Spirit is the father.
The beautiful Valley lies along the Eastern Slopes of the Cascade Mountains in the south-central part of the state of Washington. The snowcapped peak of Mt. Adams dominates the western horizon. The eastern foothills of this great mountain are heavily timbered, dotted with alpine lakes and laced with streams, creating a natural habitat for fish and wildlife. The lower ridges and the cultivated valley floor produce a large variety of crops and are noted for apples and cattle. Here is the land of the Yakamas – the Indian Reservation of one million four hundred thousand acres, one and a half times larger than the state of Rhode Island.

During the last stages of the Pleistocene Ice Age, some 14,000 years ago nomadic bands roamed the Great Plains that would eventually become Eastern Washington. The Peaks of the Cascades had already been uplifted and stood raw and treeless.

The plains east of the southern Cascades consisted of volcanic basalt rock and wind-blown dust from the sandy deserts to the south. Rivers and streams eroded the soil and brought fresh water to sustain life. Vegetation, fish and animals were in abundance and provided for the People who inhabited the new land.

The first People to inhabit this land were proficient in the hunting and preservation of wild game, in the catching of salmon and the gathering of wild plant foods. Gathering food made them a People on the move. In early spring the migration led to the traditional root grounds at the timberline where, as the snow melted and left the earth uncovered and wet, the tender roots were easy to dig. Then to the rivers and streams for the great salmon runs. Deer, elk and other game were hunted in the summer in the high country. Finally, just before the winter snows, the fields of huckleberries that grow on the foothills of Pahto (Mt. Adams) were harvested.

The People’s survival from year to year, generation to generation, was assured. Their way of life was in rhythm with nature.

Earth and life were sacred. The land taught material and spiritual values.

In the early 1700’s they acquired horses and became highly skilled horsemen. The horse made possible expeditions to the plains east of the Rockies to hunt the plentiful buffalo, a journey of many months.
One legend told and retold from generation to generation recalls the ancient history of our Yakama People.

In the beginning, our Creator spoke the word and this earth was created. He spoke the work again and all living things were put on earth. And then he said the word and we, the (Indian) people were created and planted here on this earth.

We are like the plants of this earth. Our food was put here as plants to feed us; just like when we plant a garden. That is the way our earth was in the beginning.

There were salmon, deer, elk, and all kinds of birds. It is as if our bodies are the very end of the earth, still growing while our ancestors are all buried in the ground.

He named everything he created. He put water on the earth. He made I flow into the rivers and lakes to water this great garden and to quench the thirst of the people, the animals, plants, birds and fish.

He took the feet of the people and made them walk on this earth. He created the horse; which is like a human being. He put the horse and the people together to help one another.

All of the land where we live and where our ancestors lived was created for the (Indian) people.*

*This legend reprinted courtesy of Consortium of Johnson O’Malley Committee – “The Way it Was.”
Federally-Recognized Tribes of the Columbia-Snake Basin

U.S. Army Corps of Engineers
U.S. Bureau of Reclamation
Bonneville Power Administration
YAKAMA

PREHISTORY AND CULTURE

The people composing the Yakama Indian Nation have lived in this area for thousands and thousands of years. They used the entire forest from the lowlands around the Columbia River to the snow-clad Cascade Mountains. Known locally as the "Taptail" or "Wap-tail-min," the Yakama name meaning a "narrow river people" may refer to the narrows in the Yakima River at Union Gap where a large Indian village was located in the past. One of the first whites to visit the area, Alexander Ross, a Canadian pioneer, fur trader and author whose writing includes some of the first detailed accounts of the territory, described an Indian encampment while on a horse-buying trip to the Kittitas in 1814 for the Northwest Company at Fort Okanogan: "It extended six miles in every direction, and containing not less than 3,000 men, exclusive of women and children, and triple that number of horses, a very imposing sight."

People spent the coldest months in winter villages that were generally located on the valley floor, a place with a relatively moderate climate. Reliable sources of wood and water, and protection from cold winds, could be found there.

Food resources were also plentiful along the watercourses, such as deer, elk, salmon and steelhead, and other riparian and desert plants and animals.

In the springtime, as soon as the first edible greens appeared above the ground, people began preparing to move across the countryside in search of fresh food. The melting snows would be followed upslope, and edible roots would be collected as they matured. Some people would go to the rivers to fish. Others would remain in the mountains following the maturing plants upslope, ending with the huckleberry harvest in the fall. At that time, foods would be either stored or transported back to the winter village from both the mountains and the rivers, and people would settle in once more, living on stored foods and occasional fresh meat until the next spring.

The valley floor looked much different prior to the signing of the treaty of 1855 than it does today. The valley was wet in many places, covered with stream meanders, oxbow sloughs and wetlands, of both perennial and seasonal nature. Each watercourse supported groves of oaks and cottonwoods, and each had a riparian corridor that hosted a variety of plants, waterfowl, and four-legged animals. It was possible for a person to canoe from White Swan to the Yakima River without ever using Toppenish Creek - something that would be impossible today. The drier areas were covered with grasses, and mixed in with the grasses were sagebrush. Today, for the most part, only the sagebrush remains.

The Yakama then and now believe every rock and tree of their homeland, every stream and lake, animal and bird - all things - are
imbued with spirit: their land literally was alive to them, not dead matter. All that exists - not just humans, animals and plants but rock, water and air - is alive and sacred. From our place among the beings of the world, the traditional Yakama seek to maintain relationships with everything that is alive. These relationships must be in order: for as these beings are sacred, so these relationships are sacred. Something is sacred only when it is in its proper place. It could even be said that being in their places is what makes them sacred, for if they are taken out of their place, even in thought, the entire order of the universe would be destroyed. Sacred objects therefore contribute to the maintenance of order in the universe by occupying the places allocated to them. To occupy our own place in a correct proportion and balance to the rest of creation is central to Yakama spirituality. To place ourselves above other life would be presumptuous and violate Yakama cultural and spiritual ideals of generosity and hospitality. Life, land and water are the cultural spiritual resources to the Yakama People.

The Yakama People’s relationship to the land is indicative of this respect. The Earth is everyone’s mother. She supports all life: from her all the people - salmon, roots, berries, humans - take their sustenance. The people’s relationship to the earth must always be one of recognition of their interdependence. The proper balance must be nourished and renewed between people and the continuing creation of the earth. It is inconceivable to traditional Yakama to “own” their mother. Rather, the human people see themselves as a living part of the living whole.

HISTORY

In 1842, the Oregon Trail reached the Willamette Valley and opened the floodgates for hordes of immigrants from the east. As more and more white people settled in the Yakama country, the clash of two different cultures escalated into armed conflict. The following account, taken from the Smithsonian Institute’s Handbook of North American Indians, History of Indian-White Relations, states:

“Large numbers of White settlers arrived in Oregon during the 1840s...and as their numbers increased, conflicts arose with the many small Tribes of Indians who inhabited the Pacific Northwest. Missionaries had set up stations in the 1830s, but they were unable to quell antagonisms, and when Marcus Whitman, his wife, and other Whites were killed by Indians in 1847, the Federal government realized at last the need for official administration of the territory...”(H)owever, not until June 5, 1850, did Congress extend the provisions of the trade and intercourse act to Oregon and otherwise provide for Indian affairs in the region. Commissioners were appointed to negotiate treaties with the Indians, with instructions to extinguish Indian title to all lands west of the Cascades to concentrate the Indians on reservations. They met resistance to their plans from the Indians, and the six treaties they negotiated were
rejected by the Senate. Subsequent treaties, too, failed to be ratified. In 1854-1856 new treaties with the Tribes in Oregon and Washington were negotiated....(T)he treaties extinguished Indian title to most of the land in the Pacific Northwest, assigned the Indians to reservations, and provided annuities and other assistance. The treaties with the coastal Tribes recognized their fishing rights. Meanwhile, the movement of miners and settlers into Oregon and Washington precipitated severe conflicts with the Indians that ranged through the mid 1850s (Rogue River and Yakima war), and new warfare broke out in 1858."

Pressed to clear the land for white settlement, the federal government began negotiations with various Indian tribes in the territory. In the summer of 1855, the Walla Walla valley was the site selected for treaty talks with the inland tribes of the area, including the tribes and bands of the Yakama people.

By May 29, 1855 most of the expected Indians had arrived, and accordingly, at two that afternoon, the council was formally opened. Joel Palmer and Isaac Stevens sat beneath the arbor with their secretaries, agents and interpreters, while the Indians gathered in a vast semicircle before them. The number of Indians is in dispute, with one source claiming two thousand, another saying one thousand, and Kip estimating five thousand. What ever the actual number, there was a significant representation of the region's population of about fourteen thousand Indians. This may not have pleased Stevens, who preferred dealing with tribal notables. It is possible that he either was ignorant of or disregarded the Indian belief in communal ownership of the land and that, in theory at least, no chief or group of chiefs had the power to sign away what belong to all.

The leaders of the Yakama People of that time were devastated to learn of the threat of losing all the resources. The Yakama attendees said very little during the first days of the 1855 treaty council. When they finally spoke, they expressed four objections to the federal proposal.

First, they did not believe Stevens and Palmer, the United States Treaty Commissioners. A second concern was that the treaty commissioners had not consulted with the indigenous peoples on the location of the reservations. These United States representatives had drawn up the reservation boundaries "without our having any voice in the matter," Young Chief stated. The intent of the federal government, of course, was to separate the Nch' i-wana (Columbia River) Plateau People from their ancestral lands and resources, and to obtain lands for the railroad and for the benefit of immigrating farmers. To the Yakama Peoples, this meant leaving religious, spiritual, cultural and traditional areas. This was most troubling, since nearly all lands proposed to be ceded contained the graves of their ancestors. Culturally and spiritually to the Yakama Peoples present at the Council, this meant being torn from their ties to the past, a traumatic deprivation that would leave them alone in the present. The final concern of the Yakama Peoples attending the treaty council was that they would be obliged to live with tribes other than their own.

After 13 days of negotiations, the Yakama Treaty was finally signed with much anguish by Chief Kamiakin, head of the 14 tribes and bands of the Yakamas on June 9, 1855. Indian leaders who also signed the treaty were Skloom, Wohi, Tecoile-kun, La-hoom, Doo-latoose, Sch-noo-a, Meni-nock, Shee-ah-cotte, Sla-kish, Elit Palmer, Tuck-quille, Wish-och-knipits and Ka-loo-as. With the signing of the treaty, the Yakamas were forced to relinquish nearly 11 million acres of their homeland. They were allowed to keep 1.2 million acres, known at first as the Simcoe Reservation and later as the Yakima Reservation.

To the Indian people, the treaties were looked on as a means of ensuring survival for their tribes and for retaining at least a portion of their homeland. Regarding their treaties as a sacred
pledge on the part of the federal government, the tribes viewed their agreements as valid as long as the United States existed.

Four long years would come and go before the treaty was ratified by the Senate on March 8, 1859. James Buchanan, as President of the United States, signed the Yakama Treaty on April 18, 1859. This delay increased tensions between Indians and whites and led to the eventual outbreak of hostilities in 1855.

Even though the Yakama Treaty would not be ratified by the Senate and signed by the President for four years, Governor Stevens distributed legal notices to the Northwest newspapers declaring the ceded lands in all Indian treaties to be open and available for white settlement only a month after the treaty signing. Kamiakin led a group of Indians from several of the area tribes and bands to resist Steven's plan to open their homelands to white people. Military expeditions against the Yakamas and the other tribes in late 1855 failed to quell the uprising. In the spring of 1856, a strong command was sent to occupy the Yakama country, especially the vital fishing sites. By late summer, the war had drawn to an inconclusive close. The unrest in the Columbia basin continued until the spring of 1858. In May 1858, a force of Spokane, Coeur d'Alene and Palouse warriors attacked the military command of Colonel Steptoe, who eventually escaped to Fort Walla Walla. The Indian force was later defeated at the Battle of Four Lakes on September 1, 1858, and at Spokane Plains on September 5, 1858. Shortly thereafter, 15 Indian leaders were hanged by Colonel Wright at Latah Creek, near Spokane. Kamiakin escaped the hangings, but Chief Owhi was shot and killed at Latah Creek. Thus, the Yakama War drew to a close in 1858. The bands and tribes of the Yakama retired to their reservation and began to learn farming.

Farming brought a change in character not only in the Yakama traditional way of life, but in the character of the land itself that the Yakama revered. Many things changed with the passage of the Allotment Act (Dawes Act) in 1887. Under the Allotment Act, the federal government divided communal lands into individual holdings. Individual tribal members were given title to 80 acre allotments, and "surplus" lands were sold to whites. Most of the first allotments were found along the larger watercourses. By 1900, all lands along streams and containing sub-irrigation were allotted. Also, all lands seen fit for irrigation were claimed, as were even the arid places populated by sagebrush, even though no water was yet available for irrigating those arid lands. Government representatives realized that for most people to subsist through agriculture, more land would have to be brought into production. Numerous wetlands were drained, and other areas were leveled and filled to obtain additional agricultural lands. Accordingly, several ditches were constructed. By World War I, a large-scale irrigation system, the Wapato Irrigation Project, was in place.

As the Allotment Act was implemented, followed by the spread of irrigation agriculture, many former grazing lands were no longer available for grazing. Allottees with irrigable land tended to rely on agriculture as a means of subsistence, while those without irrigable lands tended to rely on livestock. Sheep in particular became big business.

By the early 1900s, sheep grazing was eclipsed by that of cattle. During the 1930s, various Indian cattle associations were formed. Many Indian families made their living raising cattle, and a few still do.

Non-Indians gradually gained control over reservation lands. This was accomplished through the purchase of lands of deceased Indians through their heirs, through the purchase of Indian lands that had received fee patents, and through the leasing of Indian allotments. Indians were encouraged to sell the lands they inherited by government representatives and other whites. In
Forest Management

Until the 1940s, forest management was primarily fire control with some individual allotment harvest. In 1941, the general council decided to sell tribal timber. The first formal forest management plan was developed in 1942. Timber harvesting under this plan began in 1943. Nearly all cutting was directed toward Ponderosa pine stands where western pine beetle outbreaks were near epidemic levels.

As long-range management objectives were developed, forest management plans were prepared and updated. The basic policy in the beginning was to bring the reservation forest’s virgin stands into a managed state compatible with sustained yield objectives. This policy evolved over the next five decades into a multiple use policy integrating Yakama social and cultural values and goals with their economic goals for the future.

The Yakama Indian Reservation is the homeland of the Yakama People, and as such possesses important religious and spiritual values. Concern is often expressed regarding how all values of the forest ecosystem will be maintained or enhanced. To protect these values several areas within the forest are removed from commercial timber production. These sites include food and medicinal plant areas, sites of traditional cultural and spiritual use, and current-use sites. On areas where commercial timber production occurs, the primary objective is to protect the forest ecosystem while sustaining the production of timber in balance with other values. These values include: soil productivity, water quality, old growth, native vegetation, fish and wildlife populations and habitats, archaeological and historical properties, employment opportunities and income to support the economic needs of the Yakama Indian Nation.

Since harvest began in the 1940s, the Yakama tribal leadership has established a special version of multiple use, incorporating specific values unique to the Yakama people. As a result, uneven-aged management is the preferred silvicultural system. Harvests include a mix of single tree, group selection and small patch cutting practices that produce an uneven-aged structure. Some of the specific tribal desire that are incorporated into current silvicultural systems include the following:

- Maintain long-term ecosystem productivity and function.
- Consider all values of the forest during all levels of the decision-making process. Although the Yakama nation depends on the forest for most of its annual income, management decisions will not be based on monetary value alone.
- Maintain a natural appearance in the forest.
- Maintain large diameter trees.
- Maintain stands that contain diversity in species, size class, and structure.
- Prohibit the use of pesticides and herbicides.

In the long run, irrigation benefited non-Indians the most, for they gained access to and even control of land and water through the purchase and lease of Indian allotments.

Fences, farms and ranches are a living testimony to the effectiveness of the Allotment Act. As a person drives through the valley, he can consider the landscape of the past. When the road begins to wind upward, leaving the valley floor behind, the world of the desert roots comes into view. It is a garden of wild foods. This area persists up to, and even a little past, the Mill Creek Guard Station, where the road begins to enter the Yakama Forest. The area where desert and forest meet has been used by Yakamas for untold centuries. It remains important today, and in terms of traditionally-valued plants and
animals, cannot be easily matched by any other portion of the forest.

Removal to the reservation, white settlement patterns, and federal law profoundly changed the land, and the Yakama Peoples’ relationship to the land; but as the 20th century dawned, these same factors were profoundly changing another great source of spiritual and cultural nourishment to the Yakama: water, in particular, Nch’ i-wana, the Columbia River.

The Nch’ i-wana was the lifeline of the Yakama People in the past, and still is. The watershed of the Nch’ i-wana is a vast network of resources that housed, fed and clothed the people of the Fourteen Tribes and Bands. Stretched along the life line were places of residence with all the associated qualities that endear the landscape to the people. Villages, “winter residences,” were characterized with play areas, gathering areas, and communal houses, or long houses, and were associated with nearby internment of the ancestors.

The development of hydroelectric and other major system uses of the Nch’ i-wana began a disruption of the food chain that was largely unanticipated. Neither the federal government nor the Native American leaders were prepared for the massive reduction in productivity of the Nch’ i-wana watershed. Loss of fisheries habitat quickly began to cripple the traditional lifeways of Yakama Peoples as access to and productivity of their fisheries plummeted.

The entire Nch’ i-wana watershed, with all its vast spawning habitats played a role in the production of the salmonids that passed through the Yakama Nation’s traditional fishing grounds. In this sense, the blockage of salmon runs by the Grand Coulee Dam, the plowing of a stream
adjacent to Arrow Lake in British Columbia, the
over-fishing of Redfish Lake in the hinterland of
what is now Idaho, all had their contributions
toward destroying the viable fisheries of the
traditional fishing sites of the main stem, that now
lie as dormant as archaeological ruins.

INTO THE FUTURE

The Yakama Indian Nation is considered a
treaty nation made up of 14 tribes that signed the
treaty of 1855 at the Walla Walla treaty grounds.
The treaty reserved an original portion of their
homeland totaling 1.3 million acres. The nation
ceded over 12 million acres during those peaceful
negotiations and provided treaty rights on those
ceded lands outside the reservation. Among treaty
provisions are the right to fish, hunt and gather at
all the usual and accustomed places on the
reservation and ceded area.

The Yakama Indian Nation rejected the
Indian Reorganization Act of 1933, called the
Wheeler-Howard Act, which returned unallotted
lands on the reservations back to the tribes in the
disastrous wake of the Allotment Act, and
appropriated development funds for tribes that
reorganized their governments along corporate
lines. Instead of reorganizing on a corporate
model, in 1933, the tribe elected to restore their
Indian leadership, which had been decimated by
warfare. A representative was selected from each
of the 14 original bands and tribes of the Yakama
confederation, and the government was formally
established in 1944. Governmental affairs are run
through a committee system which reports
directly to the tribal council. A general council,
comprised of all enrolled tribal members over the
age of 18 years, elects the members of the council
to represent the Yakama Nation.

The general council conducts annual
meetings, usually the last week of November.
Tribal protocol may delay the meeting by a tribal
member's death or inclement weather. Major
Yakama Indian Nation issues are addressed and
acted on. Tribal council members are elected at
the general council meeting. Of the 14-member
tribal council, seven members are elected every
second year at the general council, and serve four-
year terms. Tribal council members are appointed
to committees, of which their are eight standing
committees and seven special committees.
Legislation passed by the general council is in
resolution form that is passed and approved by
the total membership. These legislative acts are
laws of the Yakama Indian Nation. For instance,
in 1994, the symbolic spelling of the tribe was
changed by Resolution T-053-94 from "Yakima,"
in order to reflect the name originally used in
treaty negotiations: "Yakama."

The Yakama Nation is now pursuing a
strategic plan, "...a comprehensive approach to
job creation and prosperity for the Yakama Indian
nation and its people in the 21st century."
Bringing together the vision of the elders and the
vigor of the youth the strategic plan represents an
effort to coordinate and integrate a plan of action
for the reservation. A score of different projects
designed to expand existing projects or to start
new endeavors will provide jobs and revenues in a
variety of fields categorized into agriculture,
natural resources, industrial development,
recreational tourism and human resources.
Note: This map shows the locations and reservations of the 29 Federally Recognized Tribes of Washington State. Some off-reservation tribal trust land is also shown. The Samish, Snoqualmie, and Cowitz Tribes have recently received federal recognition and do not have reservations at this time. Their map locations are the approximate locations of their tribal offices.
The Treaty Trail:
U. S. - Indian Treaty Councils in the Northwest

WASHINGTON TERRITORY INDIAN NATIONS AND TRIBES adapted from 1854 Lambert Census Map
A Select Timeline of Treaties Between Nations

1713 Treaties of Utrecht
*The Treaties of Utrecht were between France and Spain, on the one hand, and Great Britain, the United Provinces (Dutch Republic), and the Duchy of Savoy on the other.*

1768 Treaty of Fort Stanwix
*This treaty was between the Iroquois and the English.*

1778 Treaty between the United States and France
*This was a treaty of alliance.*

1794 Pickering or Canadaiuga Treaty
*One of the first post-Revolutionary War U.S.-Indian treaties between the United States and the Iroquois League of Six Nations.*

Territorial Governor Isaac Stevens represents the U.S. government in a series of treaties designed to transfer vast areas of land out of the control of many Indian nations.

1854 Treaty of Medicine Creek
*Signed on December 26, this treaty was between Isaac Stevens, Governor of Washington Territory, representing the United States and delegates from the Nisqually, Puyal lup, Steilacoom, Squawskin, S’Homamish, Steh chass, T’Peeksin, Squi-a-itl and Sa-heh-wamish tribes.*

1855 Treaty with the Yakama
*This treaty, signed on June 9, was between Isaac Stevens, Governor of Washington Territory, representing the United States and delegates from the Palouse, Piskouuse, Wenatshapam, Klikatat, Klinquit, Kow-was-say-ee, Li-ay-was, Skin-pah, Wish-ham, Shyiks, Ochechotes, Kah-milt-pay, and Se-ap-cat tribes.*
My Sacred Space-Floorplan Assignment Sheet

In the box below, draw a floor plan of a place that you consider yours and that is special to you. This might be your bedroom or some place that you like to go to play or think. Be as detailed as you can and make sure that you list or draw all of the items that belong in that place either inside the box or on the back of this paper.
Name____________________________________

Story Impressions Assignment

Create a story using the 15 words listed below. Be sure to keep the words in the order listed in your story. Don’t worry about spelling or grammar. Remember to keep the words in order.

Horses
White Swan
Sacred
Salmon
Oregon Trail
Marcus Whitman
Walla Walla
Isaac Stevens
fourteen thousand
Young Chief
graves
Chief Kamiakin
April 18, 1859
1855
Allotment Act (Dawes Act)
Irrigation agriculture
14 tribes
12 million acres
**TREATY NEGOTIATION WORKSHEET**

**NAME:** __________________________   **DATE:** __________________________

**YOUR GOAL:**
To protect as much of your sacred place as possible.

**YOUR SITUATION:**
- You view your sacred place as the most important place in your life.
- You are unwilling to help out because so many of your relatives (and even your parents’ friends!) have come onto your sacred place without your permission. They have even started changing things around and wrecking the most valued parts of it.
- Your parents don’t really like how you’ve maintained your sacred place (kept it how you wanted it) or even how you’re using it. This doesn’t make sense to you, because it is how you have always used your sacred place.
- Your parent is really mad at you because you want to be a lion tamer when you grow up, and everyone else in the family is either a doctor or lawyer.
- Your parent has already taken away and changed your sister’s bedroom and your sister now has to sleep on the couch and keep her clothes in the basement.
- Your first responsibility is to care for your sacred place and keep it safe but no one seems to care.

*Alone, or as a group, answer these questions. There are no right or wrong answers but doing your best thinking will help with your upcoming negotiation with your pretend parent.*

<table>
<thead>
<tr>
<th>Predict the difficulties a son or daughter might have in negotiating with a parent.</th>
<th>What about your situation makes it difficult to trust that your parent will honor the treaty you will negotiate?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is most important about your sacred place? What if your parent wishes to take all of it or alter it in some way?</td>
<td>What power do you have over your parent?</td>
</tr>
</tbody>
</table>
### Treaty Negotiation Worksheet

**NAME:** __________________________   **DATE:** __________________________

**YOUR GOAL:**
To protect as much of your sacred place as possible.

**YOUR SITUATION:**
- You view your sacred place as the most important place in your life.
- You are open and eager to share with those who are in need of your help.
- Your first responsibility is to care for your sacred place and keep it safe.

Alone, or as a group, answer these questions. There are no right or wrong answers but doing your best thinking will help with your upcoming negotiation with your pretend brother or sister.

<table>
<thead>
<tr>
<th>In what situations might you be willing to give up part or all of your sacred place to your brother or sister?</th>
<th>What is most important for you to keep?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What could your brother or sister give to you to get you to give up part or all of your sacred place?</td>
<td>What if your pretend sibling wishes to make major changes on your sacred place? (Paint the walls a really awful color, change the furniture or... ?)</td>
</tr>
<tr>
<td>What difference does it make if your pretend brother or sister is...</td>
<td>What difference does it make if your pretend brother or sister is...</td>
</tr>
<tr>
<td>Older than you?</td>
<td>Younger than you?</td>
</tr>
</tbody>
</table>
**TREATY NEGOTIATION WORKSHEET**

**NAME:** __________________________   **DATE:** __________________________

**YOUR GOAL:**
To convince your pretend brother or sister to give YOU as much of his or her sacred place as possible.

---

**Alone, or as a group, answer these questions. There are no right or wrong answers but doing your best thinking will help with your upcoming negotiation with your pretend brother or sister.**

<table>
<thead>
<tr>
<th>Your Pretend Sibling’s Age</th>
<th>Your Position</th>
<th>Your Sibling’s Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>How might being younger affect your ability to get all or part of a sacred place?</td>
<td>How might being older affect your ability to get all or part of a sacred place?</td>
<td></td>
</tr>
<tr>
<td>What reasons can you make up to convince your sibling that you need his/her sacred place?</td>
<td>Your pretend sibling just wants to make sure that no one else can be on his or her remaining sacred place. They want to make sure that no one tries to take part or all of it in the future and maintain peace in the family. <strong>What promises can you make to ensure that those interests are met?</strong></td>
<td></td>
</tr>
<tr>
<td>How much of the sacred place do you want?</td>
<td>How much of the sacred place do you need?</td>
<td></td>
</tr>
</tbody>
</table>
What would you like to change about the sacred place? (Paint it? Add or take away furniture? Divide it?)

What can you give in return for use or ownership of part or the entire sacred place? (Hint: Look at your own sacred place or think about other things or services you can offer.)

What are you willing to provide, promise, or do in order to secure part of the sacred place?
TREATY NEGOTIATION WORKSHEET

NAME: __________________________   DATE: __________________________

YOUR GOAL:
To get all of your son’s or daughter’s sacred place for your personal use.

YOUR SITUATION:

➢ You are starting a new business and you need your child’s place for the business.
➢ You do not view this space as “sacred”. It’s not a church or temple so it can’t be all that important.
➢ You have already started using this space and have let others use it, too, so it should be no surprise that you need it.
➢ Your child doesn’t even use this place to its full potential, and it seems to you that s/he keeps it dirty. Your child obviously does not need this space, because s/he doesn’t use it properly.
➢ Everyone in your family are doctors and lawyers and it makes matters worse that your child wants to be a lion tamer. Her space is filled with what you call “circus garbage”. You need to talk sense into this child and convince her that what she wants to be is worthless.
➢ You already use your daughter’s bedroom for another business so you can’t really go elsewhere in the house.
➢ This is for the good of the whole family so your child should be willing to sacrifice.
➢ You own the house and you make the rules. The whole negotiation thing is just a formality. You could just throw your child out of his/her place but you’re trying to be nice. You wouldn’t look good to the rest of the family if you did that.

Alone, or as a group, answer these questions. There are no right or wrong answers but doing your best thinking will help with your upcoming negotiation with your pretend parent.

<p>| What do you want to do with this child and with his/her space? | What power do you have to go through with your plan? |
| How will you deal with unhappy family members if you just take your child’s space? | You can’t get rid of your child (and s/he’s not your favorite anyway) so what can you do to make him/her agree? What might the long-term effects be? Do you care? |</p>
<table>
<thead>
<tr>
<th>Issue:</th>
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<tbody>
<tr>
<td>Individual rights related to issue:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common good related to issue:</td>
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</tr>
</tbody>
</table>

<p>| Relevant Democratic Ideals/ Constitutional Principles: | |</p>
<table>
<thead>
<tr>
<th>Democratic ideal/ Constitutional principle #1:</th>
<th>Democratic ideal/ Constitutional principle #2:</th>
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<p>| Groups Involved with Issue and the Constitution | |</p>
<table>
<thead>
<tr>
<th>Group#1:</th>
<th>Position on Issue:</th>
<th>Evaluation:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tr>
<tr>
<td>Group#2:</td>
<td>Position on Issue:</td>
<td>Evaluation:</td>
</tr>
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</tr>
<tr>
<td>Group#3:</td>
<td>Position on Issue:</td>
<td>Evaluation:</td>
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</table>

<p>| Relevant Court Cases/ Government Policies | |</p>
<table>
<thead>
<tr>
<th>Court Case/ Government Policy #1:</th>
<th>Effect on Rights Related to Issue:</th>
</tr>
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<tbody>
<tr>
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</tr>
<tr>
<td>Court Case/ Government Policy #2:</td>
<td>Effect on Rights Related to Issue:</td>
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| Position: | |
| Supporting Reason #1: | |
| Supporting Reason #2: | |
| Supporting Reason #3: | |