

**Name:** Andy Marchal

**School:** Metairie Park Country Day

**Title of Lesson:** Declarations Throughout American History

Amount of time required to complete lesson: 2 Days

**Do Now:**

**Lesson Objective:** Students will analyze a Declaration from American History. They will compare the Declaration to the Declaration of Independence. They will the work to create a Declaration of Students' Rights

• **Grade Level Expectation (GLE):**

1. Compare historical periods or historical conflicts in terms of similar issues, actions, or trends in U.S. history (H-1A-H1)
2. Evaluate and use multiple primary or secondary materials to interpret historical facts, ideas, or issues (H-1A-H3)

**Anticipatory Set/Essential Question:** Why have different groups written Declarations throughout American History

**Materials Required:** Set of Declarations throughout History(attached), Declaration Analysis sheet (attached), Computers for writing Declaration(if available)

**Instructional Strategies Used:** Whole class instruction, discussion, small groups

**Guided Practice or Mini Lesson:**

1. As a class, teacher will guide students through a reading of the Declaration of Independence
2. During the reading, the teacher will point out the important features of the document and the reason that the document was written
3. Teacher will the introduce activity

**Process or Activity Period:**

1. Students will be broken up into groups of 3 or 4
2. Each group will be given one of the Declarations from the Declarations Packet
3. Students will each be given a Declaration Analysis sheet
4. Students will work as a group to complete the analysis of their assigned Declaration
5. Upon completion of the Analysis sheet, students will work with their group to write a Declaration of Students' Rights

**Closure Activity:**

- Students will share their Declarations of Students' Rights
- Students will compare their grievances and discuss why they chose their particular grievances

## **Declarations Throughout History**

<b>Declaration of Independence</b>	<b>2-4</b>
<b>The Declaration of Sentiments,</b>	<b>5-6</b>
<b>Declaration of the Rights of the Negro Peoples of the World</b>	<b>7-13</b>
<b>Declaration of Indian Purpose</b>	<b>14-17</b>

## **Declaration of Independence 1776**

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. --Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

He has refused his assent to laws, the most wholesome and necessary for the public good.

He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved representative houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of new offices, and sent hither swarms of officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, standing armies without the consent of our legislature.

He has affected to render the military independent of and superior to civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation:

For quartering large bodies of armed troops among us:

For protecting them, by mock trial, from punishment for any murders which they should commit on the inhabitants of these states:

For cutting off our trade with all parts of the world:

For imposing taxes on us without our consent:

For depriving us in many cases, of the benefits of trial by jury:

For transporting us beyond seas to be tried for pretended offenses:

For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule in these colonies:

For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments:

For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection and waging war against us.

He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

He has constrained our fellow citizens taken captive on the high seas to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare, is undistinguished destruction of all ages, sexes and conditions.

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the representatives of the United States of America, in General Congress, assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of right ought to be free and independent states; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain, is and ought to be totally dissolved; and that as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

<http://www.earlyamerica.com/earlyamerica/freedom/doi/text.html>

## The Declaration of Sentiments, Seneca Falls Conference, 1848

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men--both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master--the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women--the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation--in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

from Elizabeth Cady Stanton, *A History of Woman Suffrage*, vol. 1 (Rochester, N.Y.: Fowler and Wells, 1889), pages 70-71. <http://www.fordham.edu/halsall/mod/senecafalls.html>

# **“Declaration of the Rights of the Negro Peoples of the World”: The Principles of the Universal Negro Improvement Association**

## **Preamble**

*Be It Resolved*, That the Negro people of the world, through their chosen representatives in convention assembled in Liberty Hall, in the City of New York and United States of America, from August 1 to August 31, in the year of Our Lord one thousand nine hundred and twenty, protest against the wrongs and injustices they are suffering at the hands of their white brethren, and state what they deem their fair and just rights, as well as the treatment they propose to demand of all men in the future.

We complain:

1. That nowhere in the world, with few exceptions, are black men accorded equal treatment with white men, although in the same situation and circumstances, but, on the contrary, are discriminated against and denied the common rights due to human beings for no other reason than their race and color.

We are not willingly accepted as guests in the public hotels and inns of the world for no other reason than our race and color.

2. In certain parts of the United States of America our race is denied the right of public trial accorded to other races when accused of crime, but are lynched and burned by mobs, and such brutal and inhuman treatment is even practiced upon our women.

3. That European nations have parcelled out among them and taken possession of nearly all of the continent of Africa, and the natives are compelled to surrender their lands to aliens and are treated in most instances like slaves.

4. In the southern portion of the United States of America, although citizens under the Federal Constitution, and in some States almost equal to the whites in population and are qualified land owners and taxpayers, we are, nevertheless, denied all voice in the making and administration of the laws and are taxed without representation by the State governments, and at the same time compelled to do military service in defense of the country.

5. On the public conveyances and common carriers in the southern portion of the United States we are jim-crowed and compelled to accept separate and inferior accommodations and made to pay the same fare charged for first-class accommodations, and our families are often humiliated and insulted by drunken white men who habitually pass through the jim-crow cars going to the smoking car.

6. The physicians of our race are denied the right to attend their patients while in the public hospitals of the cities and States where they reside in certain parts of the United States.

Our children are forced to attend inferior separate schools for shorter terms than white children, and the public school funds are unequally divided between the white and colored schools.

7. We are discriminated against and denied an equal chance to earn wages for the support of our families, and in many instances are refused admission into labor unions and nearly everywhere are paid smaller wages than white men.

8. In the Civil Service and departmental offices we are everywhere discriminated against and made to feel that to be a black man in Europe, America and the West Indies is equivalent to being an outcast and a leper among the races of men, no matter what the character attainments of the black men may be.

9. In the British and other West Indian islands and colonies Negroes are secretly and cunningly discriminated against and denied those fuller rights of government to which white citizens are appointed, nominated and elected.

10. That our people in those parts are forced to work for lower wages than the average standard of white men and are kept in conditions repugnant to good civilized tastes and customs.

11. That the many acts of injustices against members of our race before the courts of law in the respective islands and colonies are of such nature as to create disgust and disrespect for the white man's sense of justice.

12. Against all such inhuman, unchristian and uncivilized treatment we here and now emphatically protest, and invoke the condemnation of all mankind.

In order to encourage our race all over the world and to stimulate it to overcome the handicaps and difficulties surrounding it, and to push forward to a higher and grander destiny, we demand and insist on the following Declaration of Rights:

1. Be it known to all men that whereas all men are created equal and entitled to the rights of life, liberty and the pursuit of happiness, and because of this we, the duly elected representatives of the Negro peoples of the world, invoking the aid of the just and Almighty God, do declare all men, women and children of our blood throughout the world free denizens, and do claim them as free citizens of Africa, the Motherland of all Negroes.

2. That we believe in the supreme authority of our race in all things racial; that all things are created and given to man as a common possession; that there should be an equitable distribution and apportionment of all such things, and in consideration of the fact that as a race we are now deprived of those things that are morally and legally ours, we believed it right that all such things should be acquired and held by whatsoever means possible.

3. That we believe the Negro, like any other race, should be governed by the ethics of civilization, and therefore should not be deprived of any of those rights or privileges common to other human beings.

4. We declare that Negroes, wheresoever they form a community among themselves should be given the right to elect their own representatives to represent them in Legislatures, courts of law, or such institutions as may exercise control over that particular community.
5. We assert that the Negro is entitled to even-handed justice before all courts of law and equity in whatever country he may be found, and when this is denied him on account of his race or color such denial is an insult to the race as a whole and should be resented by the entire body of Negroes.
6. We declare it unfair and prejudicial to the rights of Negroes in communities where they exist in considerable numbers to be tried by a judge and jury composed entirely of an alien race, but in all such cases members of our race are entitled to representation on the jury.
7. We believe that any law or practice that tends to deprive any African of his land or the privileges of free citizenship within his country is unjust and immoral, and no native should respect any such law or practice.
8. We declare taxation without representation unjust and tyrannous, and there should be no obligation on the part of the Negro to obey the levy of a tax by any law-making body from which he is excluded and denied representation on account of his race and color.
9. We believe that any law especially directed against the Negro to his detriment and singling him out because of his race or color is unfair and immoral, and should not be respected.
10. We believe all men entitled to common human respect and that our race should in no way tolerate any insults that may be interpreted to mean disrespect to our race or color.
11. We deprecate the use of the term "nigger" as applied to Negroes, and demand that the word "Negro" be written with a capital "N."
12. We believe that the Negro should adopt every means to protect himself against barbarous practices inflicted upon him because of color.
13. We believe in the freedom of Africa for the Negro people of the world, and by the principle of Europe for the Europeans and Asia for the Asiatics, we also demand Africa for the Africans at home and abroad.
14. We believe in the inherent right of the Negro to possess himself of Africa and that his possession of same shall not be regarded as an infringement of any claim or purchase made by any race or nation.
15. We strongly condemn the cupidity of those nations of the world who, by open aggression or secret schemes, have seized the territories and inexhaustible natural wealth of Africa, and we place on record our most solemn determination to reclaim the treasures and possession of the vast continent of our forefathers.

16. We believe all men should live in peace one with the other, but when races and nations provoke the ire of other races and nations by attempting to infringe upon their rights[,] war becomes inevitable, and the attempt in any way to free one's self or protect one's rights or heritage becomes justifiable.

17. Whereas the lynching, by burning, hanging or any other means, of human beings is a barbarous practice and a shame and disgrace to civilization, we therefore declare any country guilty of such atrocities outside the pale of civilization.

18. We protest against the atrocious crime of whipping, flogging and overworking of the native tribes of Africa and Negroes everywhere. These are methods that should be abolished and all means should be taken to prevent a continuance of such brutal practices.

19. We protest against the atrocious practice of shaving the heads of Africans, especially of African women or individuals of Negro blood, when placed in prison as a punishment for crime by an alien race.

10. We protest against segregated districts, separate public conveyances, industrial discrimination, lynchings and limitations of political privileges of any Negro citizen in any part of the world on account of race, color or creed, and will exert our full influence and power against all such.

21. We protest against any punishment inflicted upon a Negro with severity, as against lighter punishment inflicted upon another of an alien race for like offense, as an act of prejudice and injustice, and should be resented by the entire race.

22. We protest against the system of education in any country where Negroes are denied the same privileges and advantages as other races.

23. We declare it inhuman and unfair to boycott Negroes from industries and labor in any part of the world.

24. We believe in the doctrine of the freedom of the press, and we therefore emphatically protest against the suppression of Negro newspapers and periodicals in various parts of the world, and call upon Negroes everywhere to employ all available means to prevent such suppression.

25. We further demand free speech universally for all men.

26. We hereby protest against the publication of scandalous and inflammatory articles by an alien press tending to create racial strife and the exhibition of picture films showing the Negro as a cannibal.

27. We believe in the self-determination of all peoples.

28. We declare for the freedom of religious worship.

29. With the help of Almighty God we declare ourselves the sworn protectors of the honor and virtue of our women and children, and pledge our lives for their protection and defense everywhere and under all circumstances from wrongs and outrages.

30. We demand the right of an unlimited and unprejudiced education for ourselves and our posterity forever[.]

31. We declare that the teaching in any school by alien teachers to our boys and girls, that the alien race is superior to the Negro race, is an insult to the Negro people of the world.

32. Where Negroes form a part of the citizenry of any country, and pass the civil service examination of such country, we declare them entitled to the same consideration as other citizens as to appointments in such civil service.

33. We vigorously protest against the increasingly unfair and unjust treatment accorded Negro travelers on land and sea by the agents and employee of railroad and steamship companies, and insist that for equal fare we receive equal privileges with travelers of other races.

34. We declare it unjust for any country, State or nation to enact laws tending to hinder and obstruct the free immigration of Negroes on account of their race and color.

35. That the right of the Negro to travel unmolested throughout the world be not abridged by any person or persons, and all Negroes are called upon to give aid to a fellow Negro when thus molested.

36. We declare that all Negroes are entitled to the same right to travel over the world as other men.

37. We hereby demand that the governments of the world recognize our leader and his representatives chosen by the race to look after the welfare of our people under such governments.

38. We demand complete control of our social institutions without interference by any alien race or races.

39. That the colors, Red, Black and Green, be the colors of the Negro race.

40. Resolved, That the anthem "Ethiopia, Thou Land of Our Fathers etc.," shall be the anthem of the Negro race. . . .

41. We believe that any limited liberty which deprives one of the complete rights and prerogatives of full citizenship is but a modified form of slavery.

42. We declare it an injustice to our people and a serious Impediment to the health of the race to deny to competent licensed Negro physicians the right to practice in the public hospitals of the communities in which they reside, for no other reason than their race and color.

43. We call upon the various government[s] of the world to accept and acknowledge Negro representatives who shall be sent to the said governments to represent the general welfare of the Negro peoples of the world.

44. We deplore and protest against the practice of confining juvenile prisoners in prisons with adults, and we recommend that such youthful prisoners be taught gainful trades under human[e] supervision.

45. Be it further resolved, That we as a race of people declare the League of Nations null and void as far as the Negro is concerned, in that it seeks to deprive Negroes of their liberty.

46. We demand of all men to do unto us as we would do unto them, in the name of justice; and we cheerfully accord to all men all the rights we claim herein for ourselves.

47. We declare that no Negro shall engage himself in battle for an alien race without first obtaining the consent of the leader of the Negro people of the world, except in a matter of national self-defense.

48. We protest against the practice of drafting Negroes and sending them to war with alien forces without proper training, and demand in all cases that Negro soldiers be given the same training as the aliens.

49. We demand that instructions given Negro children in schools include the subject of "Negro History," to their benefit.

50. We demand a free and unfettered commercial intercourse with all the Negro people of the world.

51. We declare for the absolute freedom of the seas for all peoples.

52. We demand that our duly accredited representatives be given proper recognition in all leagues, conferences, conventions or courts of international arbitration wherever human rights are discussed.

53. We proclaim the 31st day of August of each year to be an international holiday to be observed by all Negroes.

54. We want all men to know that we shall maintain and contend for the freedom and equality of every man, woman and child of our race, with our lives, our fortunes and our sacred honor.

These rights we believe to be justly ours and proper for the protection of the Negro race at large, and because of this belief we, on behalf of the four hundred million Negroes of the world, do pledge herein the sacred blood of the race in defense, and we hereby subscribe our names as a guarantee of the truthfulness and faithfulness hereof, in the presence of Almighty God, on this 13th day of August, in the year of our Lord one thousand nine hundred and twenty.

Source: UNIA Declaration of Rights of the Negro Peoples of the World, New York, August 13, 1920. Reprinted in Robert Hill, ed., *The Marcus Garvey and Universal Negro Improvement Papers*, vol. 2 (Berkeley, University of California Press, 1983), 571–580.

<http://historymatters.gmu.edu/d/5122/>

## **Excerpts from “Declaration of Indian Purpose American Indian Chicago Conference June 13—20, 1961”**

In order to give due recognition to certain basic philosophies by which the Indian people and all other people endeavor to live, We, the Indian people, must be governed by high principles and laws in a democratic manner, with a right to choose our own way of life. Since our Indian culture is slowly being absorbed by the American society, we believe we have the responsibility of preserving our precious heritage; recognizing that certain changes are inevitable. We believe that the Indians should provide the adjustment and thus freely advance with dignity to a better life educationally, economically, and spiritually.

### **CREED:**

WE BELIEVE in the inherent right of all people to retain spiritual and cultural values, and that the free exercise of these values is necessary to the normal development of any people. Indians exercised this inherent right to live their own lives for thousands of years before the white man came and took their lands. It is a more complex world in which Indians live today, but the Indian people who first settled the New World and built the great civilizations which only now are being dug out of the past, long ago demonstrated that they could master complexity.

WE BELIEVE that the history and development of America show that the Indian has been subjected to duress, undue influence, unwarranted pressures, and policies which have produced uncertainty, frustration, and despair. Only when the public understands these conditions and is moved to take action toward the formulation and adoption of sound and consistent policies and programs will these destroying factors be removed and the Indian resume his normal growth and make his maximum contribution to modern society.

WE BELIEVE in the future of a greater America, an America which we were the first to love, where life, liberty, and the pursuit of happiness will be a reality. In such a future, with Indians and all other Americans cooperating, a cultural climate will be created in which the Indian people will grow and develop as members of a free society....

It has long been recognized that one Commissioner cannot give the personal attention to all tribal matters which they deserve. He cannot meet all callers to his office, make necessary visits to the field, and give full attention to the review of tribal programs and supporting budget requests. In view of these conditions, we most urgently recommend that the present organization of the Bureau of Indian Affairs be reviewed and that certain principles be considered no matter what the organizational change might be.

The basic principle involves the desire on the part of Indians to participate in developing their own programs with help and guidance as needed and requested, from a local decentralized technical and administrative staff, preferably located conveniently to the people it serves.

The Indians as responsible individual citizens, as responsible tribal representatives, and as responsible

Tribal Councils want to participate, want to contribute to their own personal and tribal improvements and want to cooperate with their Government on how best to solve the many problems in a businesslike, efficient, and economical manner as rapidly as possible.

..

We believe that where programs have failed in the past, the reasons were lack of Indian understanding, planning, participation, and approval.

A plan of development should be prepared by each Indian group, whose land or other assets are held in trust, whether such lands or assets are fully defined or not; such plans to be designed to bring about maximum utilization of physical resources by the dependent population and the development of that population to its full potential; such plans to be prepared by the Indians of the respective groups, with authority to call upon the agencies of the federal government for technical assistance, and the ultimate purpose of such planning to be the growth and development of the resources and the people;

That requests for annual appropriations of funds be based on the requirements for carrying into effect these individual development plans, including credit needs and capital investment, and the annual operating budget for the Bureau of Indian Affairs to include sufficient funds to cover the costs of preparing plans and estimates similar in operation to a Point IV plan.

This is not special pleading, though Indians have been told often enough by members of Congress and the courts that the United States has the plenary power to wipe out our treaties at will. Governments, when powerful enough, can act in this arbitrary and immoral manner.

Still we insist that we are not pleading for special treatment at the hands of the American people. When we ask that our treaties be respected, we are mindful of the opinion of Chief Justice John Marshall on the nature of the treaty obligations between the United States and the Indian tribes.

Marshall said that a treaty “. . . is a compact between two nations or communities, having the right of self-government. Is it essential that each party shall possess the same attributes of sovereignty to give force to the treaty? This will not be pretended, for on this ground, very few valid treaties could be formed. The only requisite is, that each of the contracting parties shall possess the right of self-government, and the power to perform the stipulations of the treaty.”

And he said, “We have made treaties with [the Indians]; and are those treaties to be disregarded on our part, because they were entered into with an uncivilized people? Does this lessen the obligation of such treaties? By entering into them have we not admitted the power of this people to bind themselves, and to impose obligations on us?”

The right of self-government, a right which the Indians possessed before the coming of the white man, has never been extinguished; indeed, it has been repeatedly sustained by the courts of the United States. Our leaders made binding agreements—ceding lands as

requested by the United States; keeping the peace; harboring no enemies of the nation. And the people stood with the leaders in accepting these obligations.

A treaty, in the minds of our people, is an eternal word. Events often make it seem expedient to depart from the pledged word, but we are conscious that the first departure creates a logic for the second departure, until there is nothing left of the word.

We recognize that our view of these matters differs at times from the prevailing legal view regarding due process.

When our lands are taken for a declared public purpose, scattering our people and threatening our continued existence, it grieves us to be told that a money payment is the equivalent of all the things we surrender. Our forefathers could be generous when all the continent was theirs. They could cast away whole empires for a handle of trinkets for their children. But in our day, each remaining acre is a promise that we will still be here tomorrow. Were we paid a thousand times the market value of our lost holdings, still the payment would not suffice. Money never mothered the Indian people, as the land has mothered them, nor have any people become more closely attached to the land, religiously and traditionally.

To complete our Declaration, we point out that in the beginning the people of the New World, called Indians by accident of geography, were possessed of a continent and a way of life. In the course of many lifetimes, our people had adjusted to every climate and condition from the Arctic to the torrid zones. In their livelihood and family relationships, their ceremonial observances, they reflected the diversity of the physical world they occupied.

The conditions in which Indians live today reflect a world in which every basic aspect of life has been transformed. Even the physical world is no longer the controlling factor in determining where and under what conditions men may live. In region after region, Indian groups found their means of existence either totally destroyed or materially modified. Newly introduced diseases swept away or reduced regional populations. These changes were followed by major shifts in the internal life of the tribe and family.

The time came when the Indian people were no longer the masters of their situation. Their life ways survived subject to the will of a dominant sovereign power. This is said, not in a spirit of complaint; we understand that in the lives of all nations of people, there are times of plenty and times of famine. But we do speak out in a plea for understanding.

When we go before the American people, as we do in this Declaration, and ask for material assistance in developing our resources and developing our opportunities, we pose a moral problem which cannot be left unanswered. For the problem we raise affects the standing which our nation sustains before world opinion.

Our situation cannot be relieved by appropriated funds alone, though it is equally obvious that without capital investment and funded services, solutions will be delayed. Nor will the passage of time lessen the complexities which beset a people moving toward new meaning and purpose.

The answers we seek are not commodities to be purchased, neither are they evolved automatically through the passing of time.

The effort to place social adjustment on a money-time interval scale which has characterized Indian administration, has resulted in unwanted pressure and frustration.

When Indians speak of the continent they yielded, they are not referring only to the loss of some millions of acres in real estate. They have in mind that the land supported a universe of things they knew, valued, and loved.

With that continent gone, except for the few poor parcels they still retain, the basis of life is precariously held, but they mean to hold the scraps and parcels as earnestly as any small nation or ethnic group was ever determined to hold to identity and survival.

What we ask of America is not charity, not paternalism, even when benevolent. We ask only that the nature of our situation be recognized and made the basis of policy and action.

In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land.

[http://docs.google.com/viewer?a=v&q=cache:VjyH3OvQCngJ:www.asamst.ucsb.edu/courses/readingsAAS156/014\\_declaration.pdf+declaration+of+indian+purpose+text&hl=en&gl=us&pid=bl&srcid=ADGEESgyFTYZ-07YY3rEU4CdGWGUer\\_UByKeQuOSmrldI1MIPMi9DvQptkYt-2T1Fzk6p0c6lJYJqGxd7BhNok-s1RqMV7KQRibmiDWeSO3CqFhdKeMmuh7L9GDNXepsJEMs-HZK2M2&sig=AHIEtbQGBRprWLz\\_jX2n5J9ENxwMtd8bTQ](http://docs.google.com/viewer?a=v&q=cache:VjyH3OvQCngJ:www.asamst.ucsb.edu/courses/readingsAAS156/014_declaration.pdf+declaration+of+indian+purpose+text&hl=en&gl=us&pid=bl&srcid=ADGEESgyFTYZ-07YY3rEU4CdGWGUer_UByKeQuOSmrldI1MIPMi9DvQptkYt-2T1Fzk6p0c6lJYJqGxd7BhNok-s1RqMV7KQRibmiDWeSO3CqFhdKeMmuh7L9GDNXepsJEMs-HZK2M2&sig=AHIEtbQGBRprWLz_jX2n5J9ENxwMtd8bTQ)



**Big Assignment:**

Using the Declaration of Independence as a model, work with your group to create a Declaration of Students Rights. You will be presenting this Declaration to the rest of the class.