

**Grand Ronde
6th Grade Curriculum**



**Tribal
History**

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This curriculum was funded in large by The Oregon Department of Education (ODE) with the passing of Senate Bill 13 in 2017. Senate Bill 13, “calls upon the Oregon Department of Education to develop a statewide curriculum relating to the Native American experience in Oregon, including tribal history, tribal sovereignty, culture, treaty rights, government, socioeconomic experiences, and current events” (Senate Bill 13: Tribal History/Shared History). In addition to the curriculum developed by ODE, all 9 of the federally recognized tribes in Oregon were designated funds to create their own native based curriculum to tell their story. This is Grand Ronde’s story.





Introduction

Welcome to the Confederated Tribes of Grand Ronde Tribal History Curriculum. To begin, we would like to thank you for taking the time to learn and teach about the Confederated Tribes of Grand Ronde. This curriculum began from the passing of Senate Bill 13 in 2017 and was funded by the Oregon Department of Education. It was brought about by the need in Oregon schools for historically accurate and culturally relevant information about Oregon Native Americans and as a response to the high volume of teacher requests for classroom-ready materials about Oregon Native Americans.

The process of creating the curriculum was a tribal wide effort. Several departments including the tribe's education department, tribal library, natural resources, cultural resources department and many other tribal staff were involved. The project also included teacher voices and input from the Salem-Keizer school district and Chemawa that ranged from various grades and subject areas. This curriculum would not have been possible without the support and direction of the Tribal Council.

The curriculum is comprised of numerous topics that span social studies, math, science and language arts; and each lesson aligns with the Common Core State Standards. Each lesson is designed to stand alone and includes activities such as story writing, fiction and non-fiction reading, compare and contrast, presentations, graphing, investigation and much more. Lessons were created by keeping diverse student learning styles in mind. Teachers can easily adapt lessons to fit the needs of their classrooms and student learning styles. We encourage teachers to preview each lesson and adjust it so that it fits the students they are serving, while keeping the content intact.

Specific material was created to accompany this curriculum. If a lesson requires a PowerPoint or video, it can be found on Grand Ronde's website at www.grandronde.org/history-culture/culture/curriculum. It is also important to note that if a lesson requires a certain book, to reach out to Mercedes Jones at Mercedes.Jones@grandronde.org and she can assist you in obtaining the needed book. Each lesson plan states the materials needed and where they can be found.

Included in this curriculum is an appendix that consists of additional documents to use as resources and more information on Senate Bill 13 Tribal History/Shared History. Teachers will find a resource list of reading material that is specific to each tribe, as well as a general reading list to help teachers further their knowledge about Oregon tribal history. Teachers will also find a reading list of suggested fiction and non-fiction books for children and young adults.

In order to enrich this curriculum, we do recommend you reach out to the tribe's education department, tribal library or cultural resources department for any questions or help with

additional resources. We also extend an invitation to you and your students to visit our tribal facilities in Grand Ronde for a field trip.

A few guidelines for teaching the curriculum include keeping a general focus on the fact that the Confederated Tribes of Grand Ronde consists of not only one, but over 27 different tribes and bands that lived in much of western Oregon, parts of northern California and southern Washington that have existed since time immemorial. The Confederated Tribes of Grand Ronde are still here today and include a membership of over 5,300 members. Do not solely focus on Grand Ronde's history, but also speak of the tribe in present tense to abolish the idea that tribal people only lived in the past and are extinct. Last but not least, teach from the heart and know that it's okay to learn alongside your students.

Our hope is that you will teach the history of our people to students with a kind heart and share accurate knowledge that can be passed down for generations to come.

hayu masi (many thanks)

The Confederated Tribes of Grand Ronde

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The Confederated Tribes of Grand Ronde **Curriculum**

Sixth Grade Unit

SOCIAL STUDIES

Virtual Scavenger Hunt
Grand Ronde Tribal Government
Breakout Box- Willamette Falls Fishing Platform

MATH

Plankhouse Building Capacity
Buck to Doe Ratio
Blacktail Deer Data

LANGUAGE ARTS

Read All About It
Native American Regalia
Treasure Mountain

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APPENDIX B

Youth Reading List

APPENDIX C

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Critical Orientations for Indigenous Studies Curriculum

APPENDIX E

Senate Bill 13 FAQ



Social Studies



Sixth Grade Unit

Grand Ronde Scavenger Hunt



Title: Tribal Campus Scavenger Hunt

Standard(s) Met:

★ **Common Core State Standards: ELA**

- CCSS.ELA-Literacy.W.6.2 Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

★ **Oregon Social Sciences Academic Content Standards: Civics and Government**

- 6.17 Identify and examine the roles and impact of diverse groups of people (e.g. gender roles, social roles, political and economic structures) within the countries of the Western Hemisphere. (History)
- 6.18 Evaluate the impact of systems of colonial cultures on the indigenous peoples, such as termination, sovereignty, and treaties.

Overview: Students will explore the Grand Ronde tribal facilities using a 360 video and the tribal website to get a better understanding of who the Grand Ronde people are.

Learning Outcomes:

- Students will be able to complete the 360 virtual tour of the Grand Ronde Tribe.
- Students will be able to identify facts about the Confederated Tribes of Grand Ronde.
- Students will be able to summarize what they found interesting about the tribe.
- Students will be able to explain what they learned about the Confederated Tribes of Grand Ronde.

Logistics: This activity requires students to have a computer and internet access. Students can work individually or in pairs.

Materials Needed/Preparation/Equipment:

- Grand Ronde tribal facilities 360 tour link

- Grand Ronde website
- Scavenger hunt activity sheet

Time Frame: This activity can be done in one class period. Teachers may decide to continue the lesson during the next period to have deeper discussions about the tribe.

Background for teachers: It will be helpful for teachers to preview both the 360 video link and the tribal website to assist students with the scavenger hunt.



Key vocabulary:

1. **Reservation-** a place that land is held for special use- for tribes, land held in trust by the federal government for Native American tribes to live on or provide resources to fund their activities.

Considerations for teachers:

Assessments: Use the students activity sheet to assess understanding.

Practices: Students will analyze and explore the Grand Ronde tribal facilities and website to gain a better understanding of who the tribal people are of Grand Ronde. Using investigation and writing skills they will be able to complete the activity.

Learning Targets:

I can locate the Grand Ronde reservation on a map.

I can use computer skills to locate answers to questions on the tribal websites.

I can summarize the different departments that are at the confederated Tribes of Grand Ronde.

I can state 3 new things that I learned about the Confederated Tribes of Grand Ronde.

Activities:

1. Introduce the activity by asking students to locate the Grand Ronde reservation on a map.

2. Explain to students that they will be going on a scavenger hunt around the Grand Ronde reservation using a computer.
3. Students can do the scavenger hunt individually or in pairs. Pass out Ipads or go to the computer lab so students have internet access.
4. Pass out the scavenger hunt activity sheet and allow students enough time to complete it.
5. Once students have finished the scavenger hunt, reconvene and have a discussion on their findings.

Options/Extensions/Anticipatory set/Differentiation: Teachers may extend this lesson by creating deeper discussions around the information students learned about the tribe. An additional activity would be for students to write a research paper on an aspect that surrounds the tribe.

Reflection/Closure: Students will answer the writing prompt, “ Something to think about” to close the lesson.

Attachments:

- Grand Ronde tribal facilities 360 video link
 - <https://roundme.com/tour/433498/view/1480429/>
- Grand Ronde website
 - www.grandronde.org
- Scavenger hunt activity sheet

Name: _____

Grand Ronde Scavenger Hunt

Your mission is to find the answers to the questions below. Use the two links below to help you!



www.grandronde.org
<https://roundme.com/tour/433498>

1. How many tribes/bands belong to the Confederated Tribes of Grand Ronde? _____

2. What was the Grand Ronde Trail of Tears?

3. Who was the Indian Agent that led the Grand Ronde Trail of Tears?

4. When was the Grand Ronde reservation established? _____

5. What year was the Grand Ronde tribe restored? And what does that mean?

6. How many women sit on the Grand Ronde Tribal Council? _____

7. Who is the chairperson on Tribal Council? _____

8. How long is a term for a Tribal Council Member? _____

9. How many names are on the West Valley Veterans Memorial? _____

10. What is in the center of the Tribal Gymnasium floor?

11. What powwows are held at the Powwow Grounds?

12. What does the plankhouse name achaf-hammi mean?

13. Where did the name Chachalu come from for the Museum and Cultural Center?

14. What type of material is the rattle made of?

15. What is the hunting cap made of?

16. What did tribes use beaver teeth for?

17. Who is the chief judge in the Tribal Court? _____

18. What grades can you be in and attend the Elementary Chinuk Language Program? _____

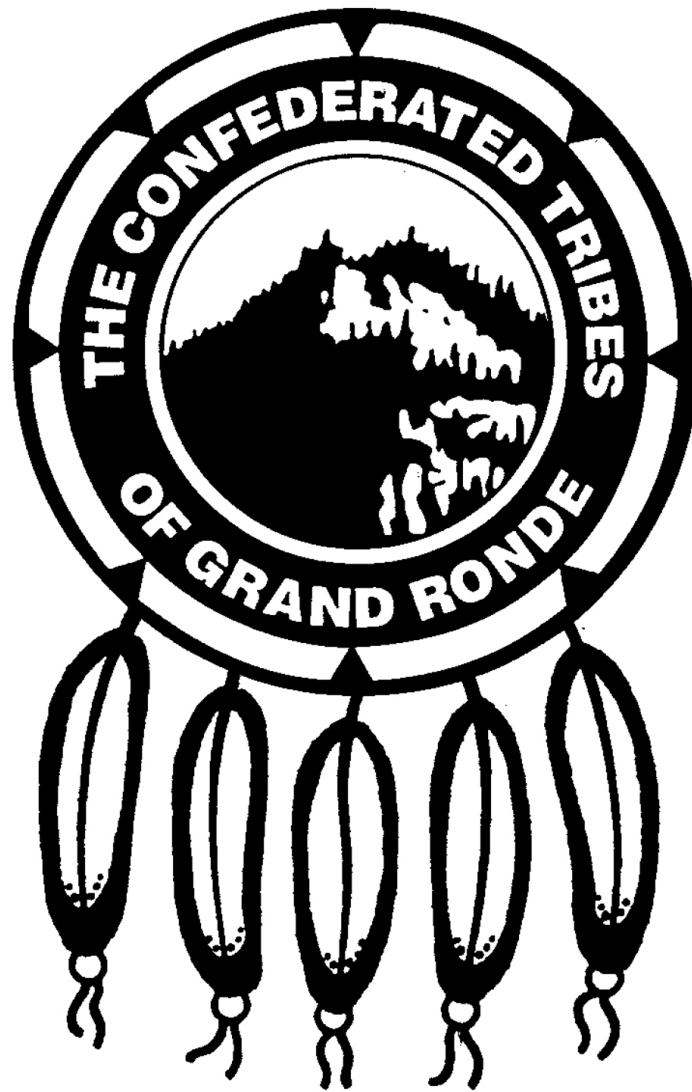
19. Name 3 services that the Confederated Tribes of Grand Ronde provides to its tribal members:

20. Can you do a ride along with the Grand Ronde Tribal Police? _____

Something to think about: As you explored the Confederated Tribes of Grand Ronde what did you find interesting? Why?

Make a Brochure

Grand Ronde Government



Title: Tribal Government- Make a brochure

Standard(s) Met:

★ **Common Core State Standards: ELA**

- CCSS.ELA-Literacy.W.6.2 Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

★ **Oregon Social Sciences Academic Content Standards: Civics and Government**

- 6.2 Describe current forms of government and the specific roles played by citizens in countries of the Western Hemisphere.
- 6.17 Identify and examine the roles and impact of diverse groups of people (e.g. gender roles, social roles, political and economic structures) within the countries of the Western Hemisphere. (History)
- 6.18 Evaluate the impact of systems of colonial cultures on the indigenous peoples, such as termination, sovereignty, and treaties.

Overview: Students will explore the Grand Ronde government and how it functions in order to create a brochure to inform others about the tribal government.

Learning Outcomes:

- Students will be able to list the four levels of government.
- Students will be able to explain how the Grand Ronde tribal government works.
- Students will be able to summarize the information they learned from the videos in a brochure to inform other readers.

Logistics: This activity will take place in the classroom. The activity will be done individually.

Materials Needed/Preparation/Equipment:

- Grand Ronde tribal government videos 1, 2 and 3



- Graphic Organizer
- Legal sized paper
- Pencils, pens, crayons, markers
- Other various materials for students to make their brochure

Time Frame: This activity can be done in one class period or extended into a few days. There are three videos that are roughly 3 minutes long each, so teachers may find it helpful to extend the lesson into a few days, rather than one period.

Background for teachers: Key vocabulary:

1. **Democracy-** a system of government by the whole population or all the eligible members of a state, typically through elected representatives
2. **Nominated-** appoint to a job or position
3. **Membership-** being a member of a group
4. **Election-** a formal and organized choice by vote of a person for a political office or other positions
5. **Terms-** a fixed or limited period of time
6. **Legislative branch-** having the power to make laws
7. **Executive branch-** having the power to put plans, actions or laws into effect
8. **Sovereignty-** the inherent right to govern or having supreme power or authority
9. **Confederated-** a group of people or states that are in an alliance

Considerations for teachers:

Assessments: Use the students brochure as a way to assess the students understanding.


Practices: Students will analyze how tribal government fits into the different levels of government, while exploring a new topic and idea that they have not likely heard before and ask questions to better understand the tribal government function.

Learning Targets:

I can explain how the tribal government of Grand Ronde functions.

Activities:

1. To introduce the lesson, ask the students what the different levels of government are.
For example, local, state and federal.
2. It may be helpful for students to see a diagram of the different levels.
3. Teachers may also want to cover the roles/services provided for each level of government to help give students a well rounded understanding of the different levels of government.
4. Once students have listed the three governments, tell students that are missing one level of government.
5. Explain to students that the 9 tribes in Oregon are all governments too, each having their own form of tribal government that interacts with local, state and federal governments.
Teachers may want to show a map of where the 9 reservations are in Oregon and then have students locate the one closest to them.
6. Pass out the graphic organizer to students.
7. Play video number 1 for students to learn more about the Grand Ronde government and how it functions.
8. Have students fill out their graphic organizer as they watch the video.
9. At the end of the video, ask students where they would put tribal government on the diagram with local, state and federal government.

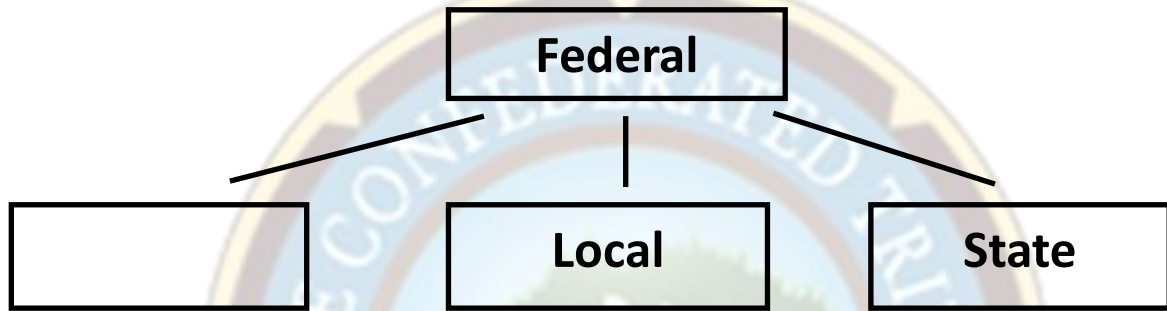
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10. Explain to students that this will help them with an activity that will happen later.
 11. Discuss any questions that students may have.
 12. Depending on how the teacher structures this activity, the second video can be played directly after the first, or the teacher may wait until the second day to play the video.
 13. Students will need their graphic organizer for the second video, as well.
 14. Have students watch the third video.
 15. Once the students have watched all of the videos and filled out their graphic organizers, they are ready to begin the activity.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Students will be creating a brochure that explains the Grand Ronde government. The brochure must include text and pictures. Students may include drawings and/or bullet points or other visually pleasing elements to make their brochure. Their brochure should be neat and include as much information as possible, so that a reader who knows nothing about Grand Ronde will understand who makes up the Grand Ronde government and how they function.

Attachments:

- Grand Ronde tribal government video 1, 2, and 3
- Graphic Organizer



- ◇ There are ___ council members.
- ◇ Grand Ronde’s government functions as a _____
- ◇ Steps for a person to become a tribal council member:
 1. _____
 2. Campaigning
 3. _____
 4. Person with _____ votes is elected
- ◇ A term lasts for _____ years.
- ◇ There is _____ term limit for tribal council.
- ◇ A person can serve _____ terms as they are elected.
- ◇ Instead of a president, the Grand Ronde government has a _____ and vice chair.
- ◇ The Grand Ronde government has a _____ to _____ relationship with other government agencies, such as _____, _____ and federal agencies.
- ◇ Some services that the Grand Ronde government is responsible for providing to the membership are:
 - _____ Public safety
 - _____ Social services
 - _____ Natural resources



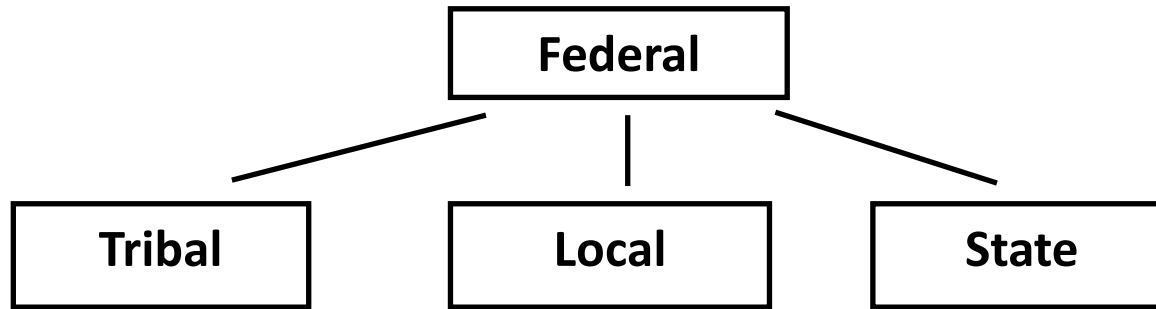
Facts about the Grand Ronde Government

A. Sovereignty:

B. Treaties:

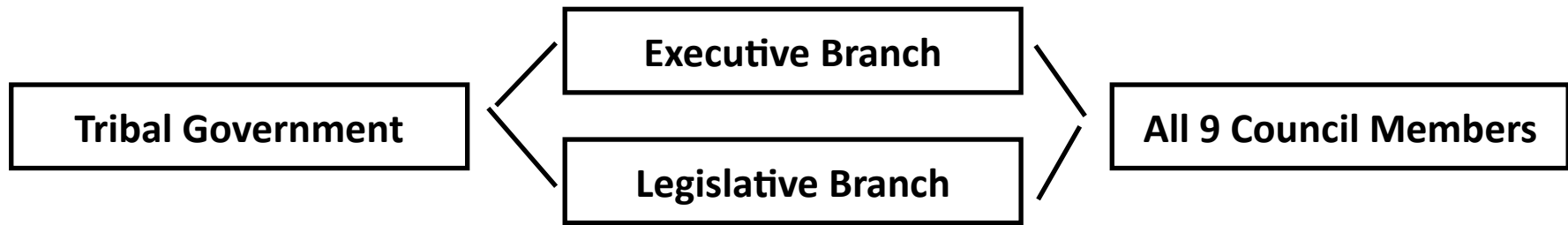
C. Restoration:

D. Termination:



- ◇ There are 9 council members.
- ◇ Grand Ronde's government functions as a democracy.
- ◇ Steps for a person to become a tribal council member:
 1. Nominated
 2. Campaigning
 3. Membership votes
 4. Person with most votes is elected
- ◇ A term lasts for 3 years.
- ◇ There is no term limit for tribal council.
- ◇ A person can serve as many terms as they are elected.
- ◇ Instead of a president, the Grand Ronde government has a chairperson and vice chair.
- ◇ The Grand Ronde government has a government to government relationship with other government agencies, such as local, state and federal agencies.
- ◇ Some services that the Grand Ronde government is responsible for providing to the membership are:

Housing	Education	Public safety
Health care	Social services	Natural resources



Facts about the Grand Ronde Government

A. Sovereignty:

B. Treaties:

C. Restoration:

D. Termination:

Breakout Box

Willamette Falls



Title: Breakout Box: Grand Ronde Fish Ladder

Standard(s) Met:

★ **Common Core State Standards: ELA**

★ **Reading: Informational Text**

- CCSS.ELA-Literacy.RI.6.7 Integrate information presented in different media or formats (e.g., visually, quantitatively) as well as in words to develop a coherent understanding of a topic or issue.

★ **Oregon Social Sciences Academic Content Standards**

★ **Geography- Western Hemisphere**


- 6.14 Identify and describe how the physical and human characteristics of places and regions connect to human identities and cultures in the Western Hemisphere.

Overview: Students will explore the importance of Willamette Falls to the Grand Ronde tribe and the recently built fishing platform at Willamette Falls using problem solving skills and teamwork in order to crack all of the locks on the Breakout Box. This lesson will inform students about a present day tribal topic.

Learning Outcomes:

- Students will be able to solve clues given to them in order to open locks on the breakout box using teamwork and problem solving skills.
- Students will be able to interpret news articles from the Grand Ronde newspaper in and use that information to solve clues.
- Students will be able to compile all of the documents they found in the Breakout Box to write a reflection answering specific questions regarding the Grand Ronde tribe.





Logistics: This activity takes place in the classroom. The activity can be done a a class or the class can be split up into two groups. The teacher may also decide to do the activity in the library to give students more room.

Materials Needed/Preparation/Equipment:

- Breakout Boxes (teachers can check these out from the Grand Ronde tribe by contact Mercedes Jones at mercedes.jones@grandronde.org or 503-879-2282)

Time Frame: Overall, the whole lesson will take one to one and a half hours. The breakout box activity itself will take 45 minutes.

Background for teachers: Teachers will need to preview all of the materials needed before the activity begins. Teachers will also have to set up any additional materials needed for the breakout boxes. There is a video for teachers to watch in order to set up the breakout box correctly.

Key vocabulary:N/A

Considerations for teachers:

Assessments: Use the students reflection as a way to assess student understanding.

Practices: Students will use perseverance, team building and problem solving skills in order to complete the BreakOut box activity in a timely manner, while also learning about Willamette Falls and it's important to the Grand Ronde people.


Learning Targets:

I can problem solve using informational text.

I can persevere through difficult tasks when trying to find a solution.

Activities:

1. Students will complete the breakout box activity.
2. Once students have solved all of the clues, they will then fill out an exit ticket.

- 
3. The teacher may also decide to have a classroom discussion on the reflection questions instead of the exit ticket.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Reflection questions:

Why is it important to work as a team?

Why was building the fishing scaffold at Willamette Falls important to the Grand Ronde Tribe?

Why would the Grand Ronde tribe want to keep this tradition alive?

The Grand Ronde tribe was met with controversy over the fishing scaffold. Why do you think that is?

Attachments:

Open Google Docs to access the needed materials.

<https://drive.google.com/drive/folders/1ZBxyF-YwforcLGdksfgGlf6VxXbNTea4?usp=sharing>

<https://www.oregonlive.com/business/2018/12/grand-ronde-win-right-to-keep-willamette-falls-fishing-scaffold.html>

How many fish can Grand Ronde tribal members catch each year using the fishing scaffold?

1. 25
2. 3
3. 15

Who has objected to the fishing scaffold?

1. Warm Springs
2. PGE, Yakama and Umatilla
3. All the above

How long will the fishing scaffold stay up?

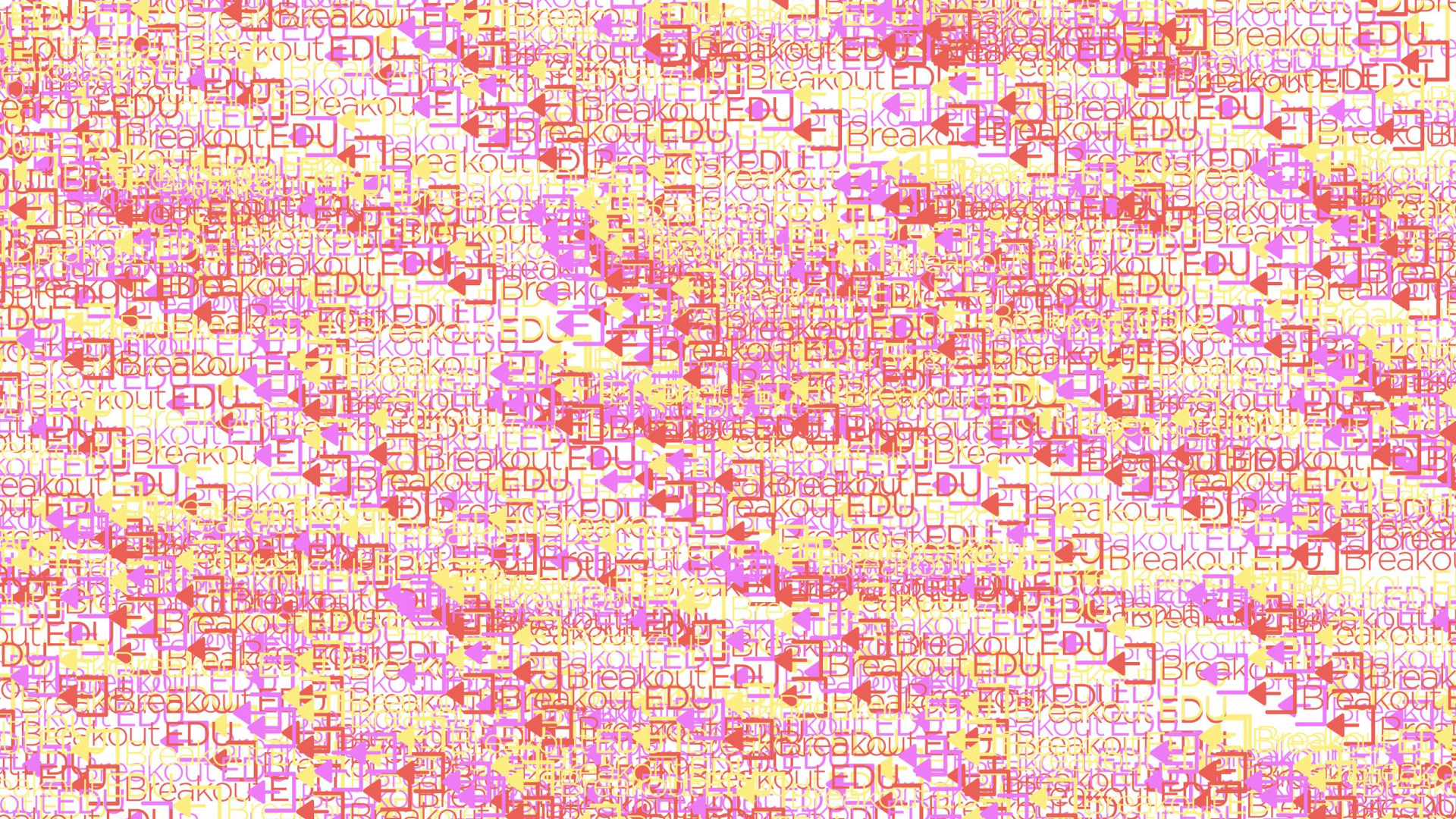
1. 1 month
2. As long as it takes to catch 15 fish
3. Only during summer months



On Page 2 of this document, you can edit the text that you see here - the results may vary depending on your printer - feel free to change the colors to make the text blend in more.

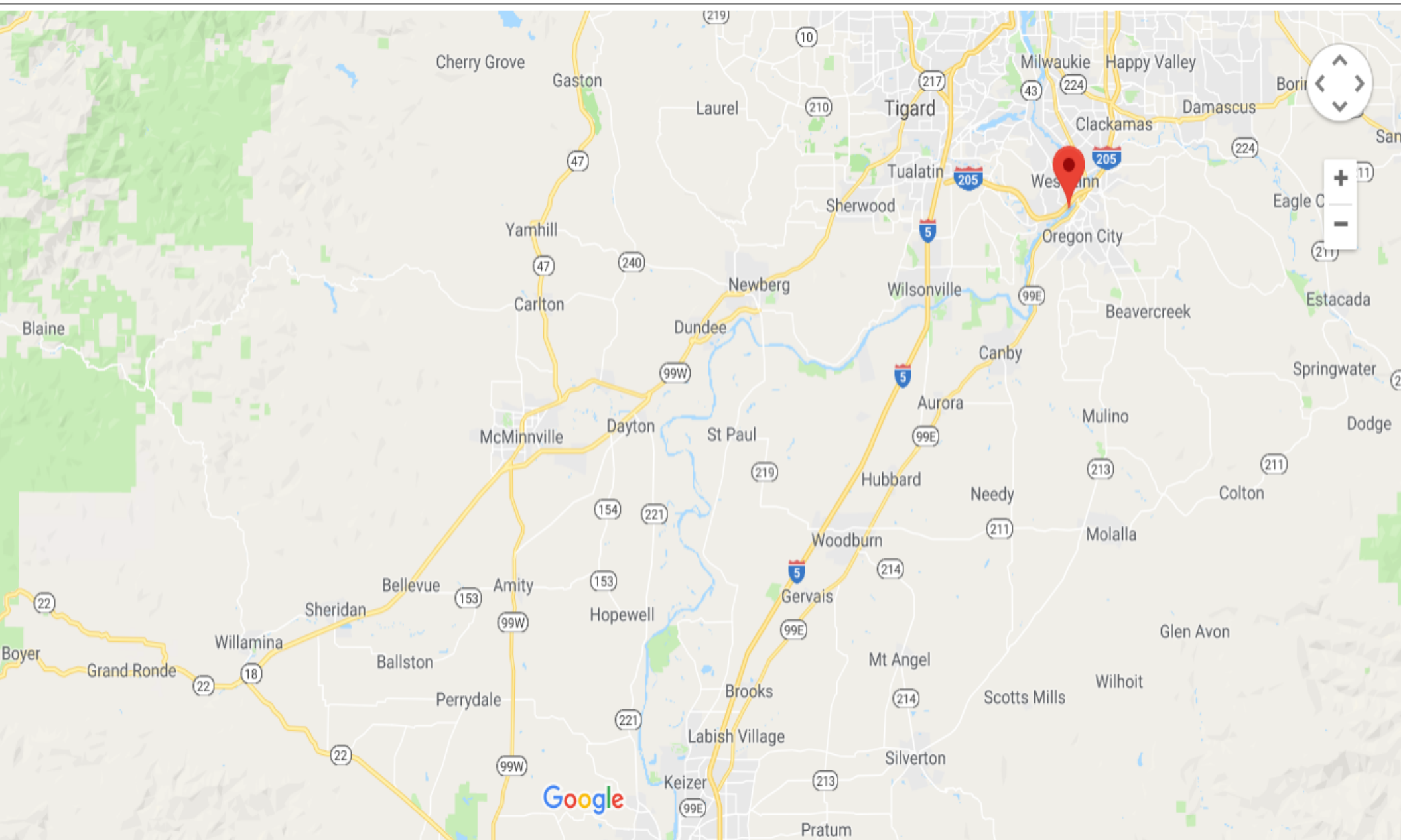
Another option is to print Page 3 and write on it with blue ink/crayon/pencil

To increase the difficulty of finding the message without the viewer, you can scatter the letters/content around the page.



The journey to complete the fishing platform was long and sometimes treacherous. But the day it was completed with glorious for the Grand Ronde tribe.

[http://www.grandronde.org/
news/video/](http://www.grandronde.org/news/video/)



MATH



Sixth Grade Unit

Plankhouse Building Capacity



Title: Plankouse Building Capacity

Standard(s) Met:

★ **Common Core State Standards: Math**

★ **Geometry**

☐ **Solve real-world and mathematical problems involving area, surface area and volume.**

- ☐ CCSS.Math.Content.6.G.A.1 Find the volume of a right rectangular prism with fractional edge lengths by packing it with unit cubes of the appropriate unit fraction edge lengths, and show that the volume is the same as would be found by multiplying the edge lengths of the prism. Apply the formulas $V = l w h$ and $V = b h$ to find volumes of right rectangular prisms with fractional edge lengths in the context of solving real-world and mathematical problems.
- ☐ CCSS.Math.Content.6.G.A.4 Represent three-dimensional figures using nets made up of rectangles and triangles, and use the nets to find the surface area of these figures. Apply these techniques in the context of solving real-world and mathematical problems.

Overview: Students will apply the formulas for area, volume and surface area for the Grand Ronde plankhouse.

Learning Outcomes:

- Student will be able to apply mathematical formulas to solve for volume, area and surface area.
- Students will be able to apply mathematical equations to solve a real-world problem.
- Students will be able to define the type of dwellings the people of the Confederated Tribes of Grand Ronde lived in pre contact to settlers arrival.



- **Logistics:** This lesson will take place in the classroom. Students will work individually and participate in whole group discussions.

Materials Needed/Preparation/Equipment:

- Activity sheet
- Plankhouse news article
- Calculator
- Video (link included in the lesson plan steps)
- Exit ticket

Time Frame: This lesson will take one class period. It can be extended if needed.

Background for teachers: In order for students to be able to do this lesson they will need prior information on how to calculate area, volume and surface area.

Key vocabulary:

1. **Plankhouse-** A traditional house made of cedar planks, usually from a western red cedar tree.
2. **Surface area-** the total area of a surface of a three dimensional object.
3. **Volume-** the amount of space occupied by a three dimensional object.
4. **Area-** the amount of space inside boundary lines of a two dimensional shape.

Considerations for teachers:

Assessments: Use the activity sheet to check for understanding.

Practices: Students will make sense of a real-world problem and persevere in solving it, use mathematical models.

Learning Targets:

I can use mathematical thinking to solve real-world problems.

I can identify native american dwellings in the pacific northwest.

Activities:

1. To begin the lesson use the video link in this lesson plan.

[https://www.grandronde.org/departments/cultural-resources/cultural-education/culture-cl](https://www.grandronde.org/departments/cultural-resources/cultural-education/culture-class-videos/nsayka-milayt-kakwa/)

[ass-videos/nsayka-milayt-kakwa/](https://www.grandronde.org/departments/cultural-resources/cultural-education/culture-class-videos/nsayka-milayt-kakwa/) This video is called nsayka milayt kakwa. Start the video at 4:46. Play the video until 5:50. This part of the video will talk about achaf-hammi, the Grand Ronde plankhouse. The video is spoken in chinuk-wawa, the tribal language. But it does provide subtitles in english. The video will allow for students to see the outside and inside of the plankhouse. The activity sheet will give more information on how the plankhouse was built and its significance to the Grand Ronde tribe.

2. After the video pass out the read aloud sheet to students. The teacher can call on students to have them read aloud the information about the Grand Ronde plankhouse.
3. Once the Grand Ronde plankhouse has been discussed, allow the students to complete the activity sheet.
4. This work should be done individually.
5. Students will need some prior knowledge on how to calculate volume and surface area for both a rectangle and triangle.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Have students complete the exit ticket to close the lesson.

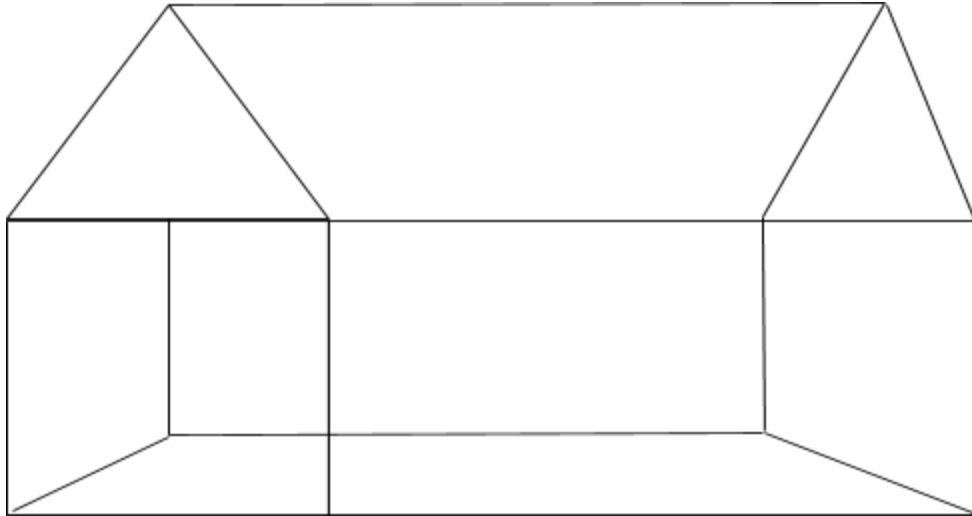
Attachments:

- Activity sheet
- Plankhouse news article
- Exit ticket

Name: _____

Grand Ronde Plankhouse

The Confederated Tribes of Grand Ronde built a traditional plankhouse in 2010. When the tribe built the plankhouse they wanted to make sure it could accommodate a large amount of people for ceremonies and events. In order to accomplish that goal, the tribe had to use real world math to make sure the building would be big enough. The plankhouse is 90 feet long, 50 feet wide and the walls are 7 feet tall. The peak is 26 feet above ground.



1. Using the information above, label the plankhouse with its dimensions.

Width= _____ Length= _____ Height of walls= _____ Total height= _____

2. Next find the area, volume and surface area of the plankhouse. Make sure to show your work.

AREA

Rectangle (lw) _____ Triangle ($1/2bh$) _____ Total= _____

VOLUME

Rectangular prism (lwh) _____ Pyramid ($1/3Bh$) _____ Total= _____

SURFACE AREA

Rectangular prism ($2lw+2lh+2wh$) _____ Pyramid ($1/2ps+B$) _____ Total= _____

Grand Ronde Plankhouse

The Confederated Tribes of Grand Ronde built a traditional plankhouse in 2010. When the tribe built the plankhouse they wanted to make sure it could accommodate a large amount of people for ceremonies and events. In order to accomplish that goal, the tribe had to use real world math to make sure the building would be big enough. The plankhouse is 90 feet long, 50 feet wide and the walls are 7 feet tall. The peak is 26 feet above ground.

1. Using the information above, label the plankhouse with its dimensions.

Width= 50' Length= 90' Height of walls= 7' Total height= 26'

1. Next find the area, volume and surface area of the plankhouse. Make sure to show your work.

AREA

Rectangle (lw) 4500sq ft Triangle (1/2bh) 475sq ft Total= 4975sq ft

VOLUME

Rectangular prism (lwh) 31500 Pyramid (1/3Bh) 28500 Total= 60000

SURFACE AREA

Rectangular prism (2lw+2lh+2wh) 10960 Pyramid (1/2ps+B) 8840 Total= 19800

Name: _____

Now that you have figured out the area, volume and surface area of the Grand Ronde plankhouse, determine what its maximum occupancy is based on the area.

Note: The general rule of thumb is to allow 125-225 square feet per person. To solve this problem, allot 150 square feet per person.

Show your work below.

Name: _____

Now that you have figured out the area, volume and surface area of the Grand Ronde plankhouse, determine what its maximum occupancy is based on the area.

Note: The general rule of thumb is to allow 125-225 square feet per person. To solve this problem, allot 150 square feet per person.

Show your work below.

Buck & Doe Ratio



Title: Buck to Doe Ratio

Standard(s) Met:

- ★ **Common Core State Standards: Math**
- ★ **Ratios and Proportional Relationships**
- ❑ **Understanding ratio concepts and use ratio reasoning to solve problems.**
 - ❑ CCSS.Math.Content.6.RP.A.1 Understand the concept of a ratio and use ratio language to describe a ratio relationship between two quantities. *For example, "The ratio of wings to beaks in the bird house at the zoo was 2:1, because for every 2 wings there was 1 beak." "For every vote candidate A received, candidate C received nearly three votes."*
 - ❑ CCSS.Math.Content.6.RP.A.3. Use ratio and rate reasoning to solve real-world and mathematical problems, e.g., by reasoning about tables of equivalent ratios, tape diagrams, double number line diagrams, or equations.
 - ❑ CCSS.Math.Content.6.RP.A.3.C Find a percent of a quantity as a rate per 100 (e.g., 30% of a quantity means 30/100 times the quantity); solve problems involving finding the whole, given a part and the percent.

Overview: Students will engage in a sampling activity to determine the ratio of bucks to does.

Learning Outcomes:

- Students will be able to examine the blacktail deer population data to determine the ratio of bucks to doe's.
- Students will be able to analyze their findings after completing the sampling activity and explain how their findings varied based on the sample size.

Logistics: This activity will take place in the classroom. Students will be put into pairs. Teachers will need to prep the bags with 56 beans.

Materials Needed/Preparation/Equipment:

- Brown paper bags (enough for each pair)
- 56 Beans for each group (16 males and 40 females) Use different colors to represent does and bucks.
- Digital copy to show sample sizes taken by each pair
- Note cards for exit tickets
- Interview with Lindsay Belonga, Wildlife Biologist



- Blacktail deer data (Table 5)
- Activity sheet

Time Frame: This activity will take one class period. The lesson can be extended if needed.

Background for teachers: In order for students to be able to complete this lesson, they will need to have prior knowledge about ratios. If they have not done ratios before they will need some explanation beforehand.

The data used for this lesson was pulled from a real study that is being conducted by the Confederated Tribes of Grand Ronde.

Key vocabulary:

1. **Ratio-** The quantitative relation between two amounts showing the number of times one value contains or is contained within the other.
2. **Buck-** Male deer
3. **Doe-** Female deer

Considerations for teachers:

Assessments: Use the students sampling activity sheet to check for understanding.

Practices: Students will make sense of problems and persevere in solving them, use mathematical models, reason abstractly and quantitatively, construct viable arguments and critique the reasoning of others.

Learning Targets:

I can determine a ratio with two given numbers.


I can analyse data, ask questions and discuss statistical information.

Activities:

1. Have students watch the video of Grand Ronde wildlife biologist Lindsay Belonga.
2. Have students get into pairs.
3. Pass out the background information for students. Have each pair read the background information and write down three things each, that they got as a take away from the sheet.
4. Have students find a new partner and share with their new partner what they learned from the background sheet.
5. Show students the data sheet labeled Blacktail Deer table 5. Tell students that this is the information the biologists were able to collect from the deer pellets. Explain to students

that by collecting the pellets the biologists were able to extract DNA from them and identify each deer as a buck or doe.

6. Inform students that they will only be focusing on the male and female deer for this activity.
7. The goal of this activity is for students to use sampling techniques to determine the ratio of bucks to does. In the sample with 89 data points, 56 were individual deer. Of those 56 individual deer, 16 were male (bucks) and 40 were female (does). This means for every 2 bucks (28%) there are 5 females (72%).
8. Students will do a simulation using paper bags to represent a node and slips of paper or beans will represent the deer. All of the bags should be set up the same. For example, 56 beans or slips of paper, with 16 marked as male and 40 marked as female. See notes for ideas for this part.
9. Working in pairs, have students take sample sizes of 7, 21, 35 and record how many males/females they draw. "Deer" should be left out as the sample size increases.
10. Have students determine total bucks and total does in each simulation for each sample size and calculate the percentage of male and female.
11. Have students record their data on a class chart so they can see the data from all groups. See digital table in slide show and to the right of his text.
12. Before analyzing the whole class data, ask the students to use their own sampling to make a prediction of the percentages of bucks and does in the population. On what did they base their prediction?
13. Show the class data for sample sizes of 7 to the class. As a class, analyze the data. What do you notice about the data? Why do you think that is true? How accurate do you feel your prediction would be? If these questions don't come out, ask the following questions. What do you notice about the variance in the percentages when the sample size was seven?
14. Now show the class data for the sample size of 21. What do you notice about the data? How is the variance different from the sample size of 7? How accurate do you feel your prediction would be if you based it on this sample size?
15. Repeat the analysis with the sample size of 35. Which sample size showed the most variability? Which sample size showed the least variability? On which sample size would you rather base your prediction? Explain your thinking.
16. Use the class data to make a prediction on the percentages of bucks and does in the sample. On what did you base your prediction and what influenced your thinking? What is your prediction now that you have looked at many samples?



Options/Extensions/Anticipatory set/Differentiation: When having students do the sampling activity it can be helpful to mark the bags ahead of time and let students assume that each bag has a different amount of beans in the bag. It is also helpful to collect the bags from students before the end of the lesson so that they cannot count the beans before making their predictions.

Reflection/Closure: Quickwrite/exit ticket: Explain how sampling part of a population can give you information on the whole population..

Attachments:

- Blacktail deer data (Table 5)
- Digital copy to show sample sizes taken by each pair
- Interview Lindsay Belonga, Wildlife Biologist
- Activity sheet

Blacktail Deer Data Background (for teacher)

The Confederated Tribes of Grand Ronde has been working towards regaining and retaining hunting and fishing rights for tribal members since 1983, when the tribe was restored with federal recognition. Today, the tribe has a Natural Resources Department (NRD) that “serves the Grand Ronde tribal membership through responsible stewardship of all natural resources important to the cultural identity, self-sufficiency, and **sovereignty** (inherent authority of indigenous tribes to govern themselves within the borders of the United States) of current and future generations.” Hunting and fishing rights are important to the tribe because it helps promote land management, land conservation and also allows the tribe to continue to practice cultural ceremonies and activities.

The purpose of this study is to obtain reliable blacktail deer population estimates to help the tribe determine how many additional hunting tags should be distributed to tribal members. Currently the tribe nor the Oregon Department of Fish and Wildlife have an estimate on the deer population in Oregon. The Trask hunting unit is on reservation land and is open to the public. Over distributing hunting tags in the Trask unit could potentially have a negative effect on the habitat on the reservation.

A panel of seven microsatellites and two sexing markers were used to screen all 269 samples. Of the 269 samples, 89 (33%) produced data at five or more loci in Panel 1. Forty samples (15%) failed at all loci, and the remaining 140 samples (52%) amplified at 1-5 loci. The 89 samples that amplified at ≥ 5 loci were identified as 56 unique deer, of which 40 were female and 16 were male (1 male : 2.5 females). In addition to the 19 deer that were recaptured within the 2017 data set, several deer sampled in 2017 were previously sampled in 2015 and/or 2016. For the sake of this lesson, we will be using table 2, which gives information on 89 samples that were collected.

A team from NRD was assembled to go out on the reservation to collect fresh deer pellets. The surveyed area consisted of habitats that were freshly logged or the trees were only 0-5 years old. The team covered 403 acres of land. The attached excel sheet labeled 2017 Node Locations. The map shows where each node plot is and how many pellets were collected from that node.

In addition to microsatellite loci, each panel contained 2 markers for sex identification. The markers are repeated twice because you get two genes on the allele, one from each parent.

The sample ID's (example BT17.001) represent the fecal samples that were collected. BT stands for blacktail deer, while the number 17 stands for the year the data was collected, i.e. 2017. The last three digits indicate the sample number. You will notice that there are some missing samples. That is because not all of the samples that were collected were blacktail deer or the quality of the sample wasn't complete enough to determine it's species. The data on table 2 represents the all complete locus, which was only 33% of that data.

The data in the body of the excel sheet show the specific alleles the microsatellite primers target. Meaning if that allele shows up, we know it's a blacktail deer and that the number is unique to that individual. For example BT17.001 matches BT17.005 which shows us that it's the same deer because their alleles are the same. The alleles also show us which deer are male and which ones are females. Which helps us identify the ratio of female to male deer on the reservation.

Grand Ronde Blacktail Deer Population Study



The Confederated Tribes of Grand Ronde has been working towards taking back and keeping its hunting and fishing rights for tribal members since 1983, when the tribe was restored with federal recognition. This is an example of how the tribe uses sovereignty. Today, the tribe's Natural Resources Department helps support that goal, as well as being responsible for the stewardship of natural resources on the reservation. Hunting and fishing rights are important to the tribe because it helps promote land

management, land conservation and also allows the tribe to continue to practice cultural ceremonies and activities.



In the spring of 2017 the tribe's Natural Resources Department did a study where they collected fecal samples from 269 blacktail deer. A team of four Grand Ronde wildlife biologists were assembled to collect fresh deer pellets on the reservation. The purpose of this study was to help identify the blacktail deer population on the reservation. This information would help the tribe make a decision to supply tribal members with additional hunting tags during deer hunting season. The wildlife biologists are able to pull DNA from the deer pellets so they know if they've already collected pellets from a deer more than once.

The area that the wildlife biologists collected deer pellets were habitats that were freshly logged or the trees were only 0-5 years old. The team covered 403 acres of land. Fresh deer pellets were collected into containers that held 95% ethanol and then stored at room temperature, until ready to be analyzed for DNA.

Currently, the tribe doesn't have an estimate on the deer population on the reservation. The reservation falls in the Trask unit and is open to the public to hunt. This is a general season tag. Over distributing hunting tags in the Trask unit could have a negative effect on the habitat on the reservation. Overpopulation of deer can also cause a loss in agriculture and vegetation, causing a rippling effect on the habitat.



Names: _____

How Many Bucks & How Many Does

1. Begin by deciding who will do what. One partner will be the recorder the other partner will be the one pulling the beans from the bag.

2. First pull out 7 beans.

How many Bucks did you pull out? _____ How many Does did you pull out? _____

3. Keep the 7 beans you already pulled out and take out 14 more beans.

How many Bucks did you pull out? _____ How many Does did you pull out? _____

4. Keep the 21 beans you have and now pull out 14 more beans.

How many Bucks did you pull out? _____ How many Does did you pull out? _____

★ Now, use your data and fill in the table below

Sample Size	Bucks	Does	Ratio of Bucks to Does	Percent of Bucks	Percent of Does
Example: 5	1	4	1 to 4 Or 1:4	$1 \div 5 = 20\%$	$4 \div 5 = 80\%$
7					
21					
35					

★ Based on your samples, how many bucks and how many does do you think there are? Bucks: _____ Does: _____

★ Fill in the blank: The ratio of bucks to does on the reservation is ____ : ____, because for every _____ bucks there are _____ does.

★ What happened as your sample sizes got bigger? _____

Bucks and Does

Ratios and Graphing



Title: Blacktail Deer Data

Standard(s) Met:

★ **Common Core State Standards: Math**

★ **Ratios and Proportional Relationships**

- CCSS.Math.Content.6.RP.A.3 Use ratio and rate reasoning to solve real-world and mathematical problems, e.g., by reasoning about tables of equivalent ratios, tape diagrams, double number line diagrams, or equations.
- CCSS.Math.Content.6.RP.A.3.A Make tables of equivalent ratios relating quantities with whole-number measurements, find missing values in the tables, and plot the pairs of values on the coordinate plane. Use tables to compare ratios.

Overview: Students will use real data using ratios of bucks to does on the Grand Ronde reservation to find missing values in a ratio table and be able to plot those values on a graph.

Learning Outcomes:

- Students will be able to find the missing value in a ratio table.
- Students will be able to plot the ratios on a graph.
- Students will be able to analyze a ratio graph for information.

Logistics: This lesson will take place in the classroom. Parts of the lesson will include partner work, whole group discussion and individual work.

Materials Needed/Preparation/Equipment:

- Activity sheet
- Part 2 of interview with Lindsay Belonga

Time Frame: This lesson will take one class period. It can be extended if needed.

Background for teachers:

Key vocabulary:

1. Ratio table-
2. Ratio-

Considerations for teachers:

Assessments: Use the activity sheet to assess understanding.

Practices: Students will make sense of problems and persevere in solving them, use mathematical models.

Learning Targets:

I can solve real world problems using statistical models and reasoning of ratios.

I can find missing values on a table using mathematical equations.



Activities:

1. Have students do a share one, get one activity to review from the previous day. Have students get with a partner and share one thing they learned, remembered or found interested from the previous lesson. Then have students switch partners and do this one more time.
2. Explain to students that ratios are in the world around us and sometimes we have to solve a ratio in order to figure out information.
3. Have students watch part 2 of the interview with Lindsay Belonga. This will give them more information on how biologists take deer pellets and use them to distinguish between bucks and does.
4. Once the video is over, pass out the activity sheet to each student.
5. Teachers may walk students through the first one to show students how to complete the process.
6. Allow enough time for students to fill in the ratio table.

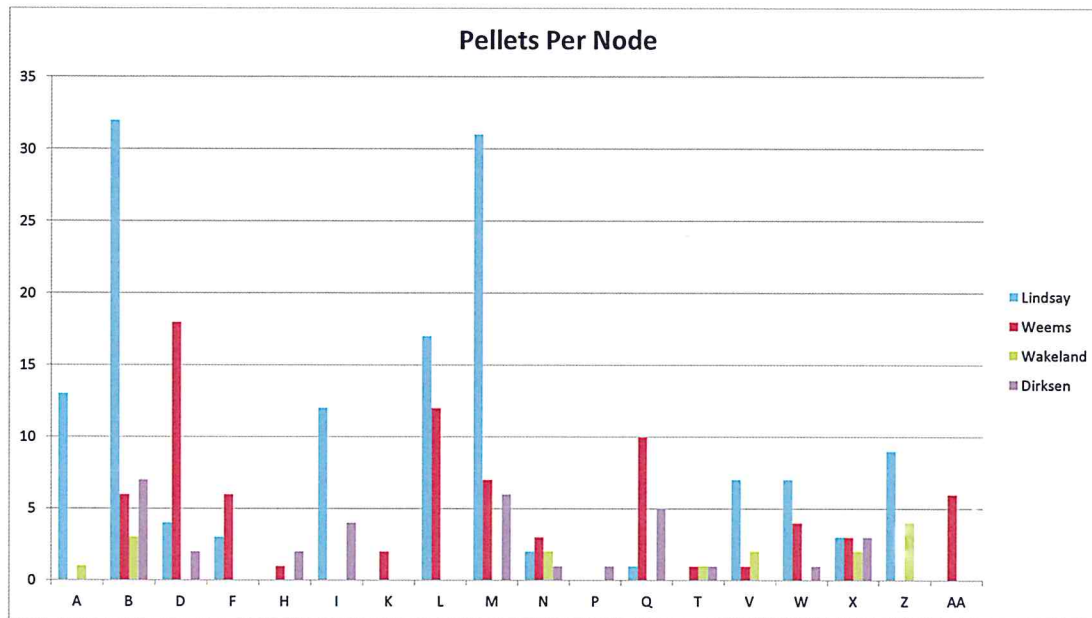
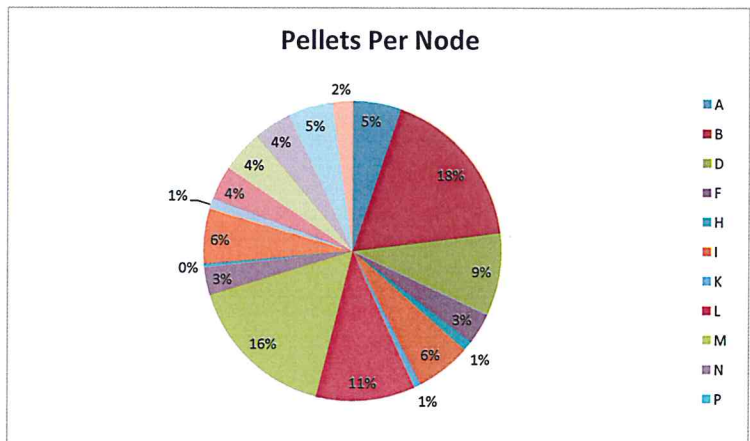
Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: To close the lesson have students plot the information they have recorded onto a graph. This information will eventually show them that the larger the population size, the more accurate their ratios will be.

Attachments:

- Activity sheet
- Part 2 of interview with Lindsay Belonga

Nodes	Pellets	Lindsay	Weems	Wakeland	Dirksen
A	14	13	0	1	0
B	48	32	6	3	7
D	24	4	18	0	2
F	9	3	6	0	0
H	3	0	1	0	2
I	16	12	0	0	4
K	2	0	2	0	0
L	29	17	12	0	0
M	44	31	7	0	6
N	8	2	3	2	1
P	1	0	0	0	1
Q	16	1	10	0	5
T	3	0	1	1	1
V	10	7	1	2	0
W	12	7	4	0	1
X	11	3	3	2	3
Z	13	9	0	4	0
AA	6	0	6	0	0
SUM	269	141	80	15	33

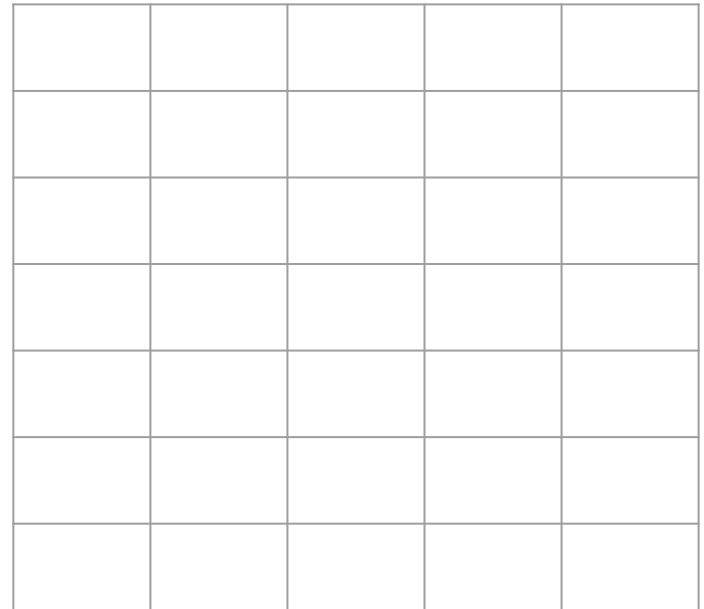


Bucks and Does Ratio Table & Graphing

The Grand Ronde Tribe is studying the Blacktail Deer population to determine how many hunting tags to give to tribal members. In order to do this the wildlife biologists have collected deer pellets and then pulled DNA from those deer pellets to identify which deer are bucks and which ones are does. This helps them make an estimate of how big the population size is. The more samples they collect they more accurate their estimate is.

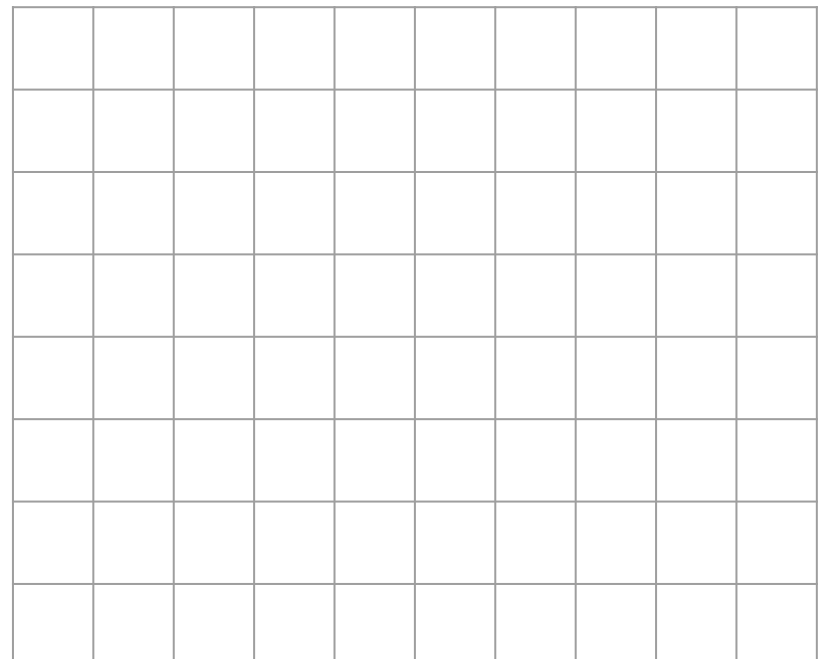
1. Fill in the missing data on the ratio table.
2. Label the graph next to the ratio table.
3. Plot the pairs of values on the coordinate plane.

X(buck)	Y(doe)	(x,y)
2	6	(2,6)
	10	
6		
8	18	
12	26	
	30	



1. There is 1 buck for every 5 does. Create a ratio table that shows how many bucks increase to does, as the sample sizes increase.
2. Plot the values on the coordinate plate.

X	Y	(x,y)



English Language Arts



Sixth Grade Unit

Read All About It

Smoke Signals Newspaper



Title:Smoke Signals- Main Idea

Standard(s) Met:

★ **Common Core State Standards**

★ **English Language Arts**

- CCSS.ELA-Literacy.RI.6.2 Determine a central idea of a text and how it is conveyed through particular details; provide a summary of the text distinct from personal opinions or judgments.
- CCSS.ELA-Literacy.RL.6.1 - Cite textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

Overview: Students will read an article in the Grand Ronde newspaper and identify the main idea and create a headline for the story.

Learning Outcomes:

- Students will be able to read content from an article and identify the main idea.
- Students will be able to write their own headline for an article based on the main idea.

Logistics: This lesson will take place in the classroom.


Materials Needed/Preparation/Equipment:

- Articles from the Grand Ronde Smoke Signals newspaper
- Read All About It recording sheet
- Optional: Use other forms of media provided by Smoke Signals, such as the youtube channel, podcast or social media pages.

Time Frame: This lesson will take one class period.

Background for teachers: The Smoke Signals is the official newspaper for the Confederated Tribes of Grand Ronde. Anyone can subscribe to the newspaper by calling the tribe directly to be added to the subscriber list. You can also access the Smoke Signals online at





www.smokesignals.org or subscribe electronically by emailing esubscription@grandronde.org to receive the paper in PDF format. Smoke Signals also offers podcasts and has their own youtube channel and social media pages.

Teachers will need to preview articles before hand, picking out articles they would like the students to read. They will also need to prepare articles for students by cutting off the headlines so students can write their own headlines for the stories.

Key vocabulary: N/A

Considerations for teachers:

Assessments: Use the recording sheet as a way to assess understanding.

Practices: Students will analyze a tribal newspaper to identify main ideas and supporting details, while also making use of and utilizing the information being presented to write catchy headlines for the stories.

Learning Targets:


I can identify main ideas and supporting details in newspaper articles.

I can construct headlines that are catch and will capture the attention of a reader.

I can identify the main idea of an article.

Activities:

1. Introduce students to the Grand Ronde Smoke Signals newspaper. Allow for students to look through the newspaper to see what types of issues the tribe writes about or what current events are going on.
2. Now, have the students all turn in the newspaper and read an article from it that you have chosen beforehand.
3. Ask students what the main idea of that article is.
4. As students to supply you with supporting details to support their answer.

- 
5. Next, ask students to come up with a catchy headline for the article.
 6. Call on students to share the headline they have come up with.
 7. Next, have students get into pairs.
 8. Hand students two articles that the teacher has previewed beforehand. Before giving the articles to the students, cut off the headlines.
 9. Have the pairs read the two articles, write down the main idea with supporting details and also write a headline for the articles.
 10. The teacher may choose to use the same two articles for each pair of students, or give each pair different articles.
 11. After the students have read the articles, identify the main idea, supporting details and written a headline for them, have the students share.
 12. Allow for students to ask questions regarding the main idea and supporting details. The tribal news articles may spark interest or questions from students if they are topics they've never been exposed to before.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: At the end of the lesson discuss with the students why writers use headlines, such as to catch the reader's attention.

Attachments:

- Read All About It recording sheet

Read All About It

Name: _____

Directions: In pairs, read two articles from the Confederated Tribes of Grand Ronde newspaper, Smoke Signals. Identify the main idea and supporting details in each article. Next, write a catchy headline for each article that will capture the attention of readers.

Article 1:

Main idea

Supporting details:

1. _____

2. _____

3. _____

Headline:

Article 2:

Main idea

Supporting details:

4. _____

5. _____

6. _____

Headline:

Grand Ronde

Regalia

Stereotypes



Title: Native American Regalia

Standard(s) Met:

★ **Common Core State Standards: ELA**

- ★ CCSS.ELA-Literacy.RL.6.7 Compare and contrast the experience of reading a story, drama, or poem to listening to or viewing an audio, video, or live version of the text, including contrasting what they "see" and "hear" when reading the text to what they perceive when they listen or watch.

Overview: Students will explore traditional dress worn by Grand Ronde tribal members and what it means to them, while also understanding the stereotypes that often follow Native Americans.

Learning Outcomes:

- Students will be able to explain how stereotypes affect Native Americans.
- Students will be able to compare and contrast hearing versus seeing when it comes to a text and/or video.

Logistics: This lesson will take place inside of the classroom.

Materials Needed/Preparation/Equipment:

- Grand Ronde Regalia text
- Grand Ronde Regalia video
- Venn Diagram


Time Frame: This lesson will take one class period.

Background for teachers: Teachers should review the written text and also the video before showing to students.

Key vocabulary:

1. **Regalia-** traditional clothing that is still worn by Native Americans today during ceremonies and celebrations. There are different types of regalia that are meant for





different ceremonies or dances. For example, regalia worn for jingle dance is adorned with bells. There are also certain pieces of regalia that are only meant for men to wear or only meant for women to wear.

2. **Indigenous**- originating in a particular place; native.
3. **Mocked**- to tease or laugh at.
4. **Reconciliation**- the restoration of friendly relationships.
5. **Dehumanizing**- depriving a person or group of positive human qualities.
6. **Objectify**- to degrade a person or group of people.
7. **Marginalization**- the treatment of a person or group as insignificant.
8. **Colonization**- the process of establishing control over the indigenous people of an area.
9. **Cultural appropriation**- the adoption or use of cultural norms from a minority culture by members of the dominant culture.

Considerations for teachers: Preview lesson beforehand so that you can be prepared to answer any questions that students may have about the topic or vocabulary.

Assessments: Use the student's venn diagram as a way to assess understanding, as well as their reflection.

Practices: Students will use the skills of comparing and contrasting to identify which format helps get the point across best.

Learning Targets:

I can compare and contrast two different formats of the same topic.

I can analyze the different aspects of a poem or story regarding if I hear it or see it.

Activities:

1. Begin the lesson by asking students what the difference is between seeing something and hearing something. Teacher may use the example of reading a book verses seeing the movie.

2. Begin reading the poem “Regalia” to students. Teachers may display the poem on the projector or pass out hard copies of the poem to students individually.
3. Ask students a few response questions about the text.
 - a. What is the poem about?
 - b. Why do you think some words are larger than others? Does this help get a point across? If so, what do you think that point is?
 - c. What do you “see” when you hear the poem being read?
 - d. Do you envision any or someone importicular?
4. Now play the Grand Ronde Regalia video for students. The text is the same.
5. Ask students response questions about the video.
 - a. Did the video give you more clarity than the written text?
 - b. Did the images in the video match what you had envisioned?
 - c. Did the images get the point across better than the written text?
 - d. Did you “hear” something more by watching the video?
 - e. Did the music contribute to what you heard more?

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Have students complete the venn diagram and then answer the question:

In your opinion, when making a statement do you think it’s better for someone to read written text or watch a video? Why?

Attachments:

- Regalia poem
- Grand Ronde Regalia video
- Venn diagram

Regalia

We are **not** a **costume**. This is part of my **identity**.

Regalia is traditional clothing worn during ceremonies and celebrations.

Traditional dress is just one aspect of **native identity**.

“My regalia makes me feel happy.”

“I feel good in my regalia.”

“I am part of my history.”

“All of the beadwork has meaning. **It tells a story**. It represents a piece of my life.”

We carry on our cultural traditions, **paying respect to our ancestors** along the way.

“Every feather has a prayer and they each signify a separate prayer.”

“My regalia means being honored by something better than myself. **And respect of traditional ways and honoring my family.**”

“**My regalia is my culture**. I love wearing it and dancing at powwows, because I feel like I’m honoring my loved ones.”

Natives do not have the privilege of removing their identities when removing their regalia.

A **costume** signifies dressing as **something you are not**.

When a **native** person puts on their regalia, they are **not pretending** to be someone else.

They are expressing and honoring their identity.

Regalia tells a story about ourselves and our ancestors.

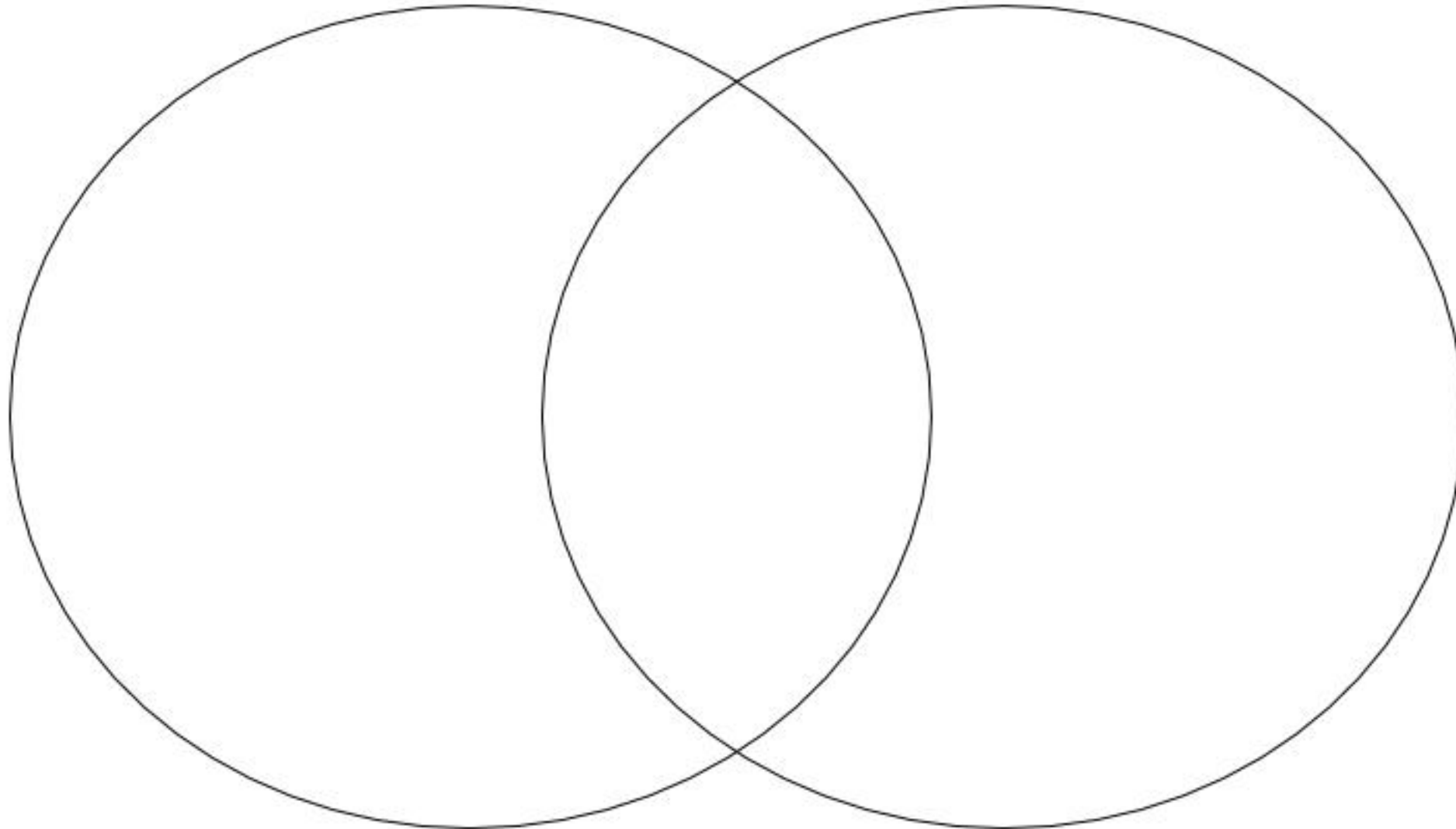


Seeing VS Hearing

Name: _____

Regalia Text

Regalia Video



Treasure Mountain



Title: Treasure Mountain

Standard(s) Met:

★ **Common Core State Standards: ELA**

★ **Reading: Literature**

- CCSS.ELA-Literacy.RL.6.1 Cite textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
- CCSS.ELA-Literacy.RL.6.3 Describe how a particular story's or drama's plot unfolds in a series of episodes as well as how the characters respond or change as the plot moves toward a resolution.

★ **History/Social Studies**

- CCSS.ELA-Literacy.RH.6-8.6 Identify aspects of a text that reveal an author's point of view or purpose (e.g., loaded language, inclusion or avoidance of particular facts).

★ **Oregon Social Sciences Academic Content Standards**

★ **Historical Thinking**

- 6.23 Analyze cause and effect relationships within the living histories of indigenous people such as land, technology, and competing economic interests.
- 6.18 Evaluate the impact of systems of colonial cultures on the indigenous peoples, such as termination, sovereignty, and treaties.

Overview: Before being forced to reservations, tribes lived off the land and the resources around them. Treasure Mountain will give students an insight to how Native Americans used to live and how America has changed overtime, while also following the lives of two young Chemawa Indian School students as they discover their own history, and seeing connections between this historical fiction novel and true Grand Ronde tribal history.



Learning Outcomes:

- Students will be able to write in their journals after each chapter answering the critical thinking questions.
- Students will be able to perform research to connect the historical fiction novel to real life events during the same time period.
- Students will be able to make inferences based on the text.

Logistics: This activity takes place in the classroom. Discussions happen in pairs and in whole group settings.

Materials Needed/Preparation/Equipment:

- Treasure Mountain by Evelyn Sibley Lampman
- Critical thinking questions
- Photos of Chemawa School

Time Frame: This lesson will take approximately 4-6 weeks to complete.

Background for teachers: Because *Treasure Mountain* is out of print, you can check out 30 copies from the Adult Education Department at the Confederated Tribes of Grand Ronde. Contact Mercedes Jones at 503-879-2282 or Mercedes.Jones@grandronde.org to check out the books for your classroom.

Key vocabulary:

1. **Reservation-** an area of land that was put aside by the government to remove and relocate tribes to in order for the government and settlers to take over their land.
2. **Chemawa Indian School-** a Native American boarding school in Salem, Oregon, named after the Chemawa band of the Kalapuya people of the Willamette valley. It opened in 1880 and remains open today.
3. **Assimilated-** tribes in the US were assimilated into mainstream society, meaning they were to adapt and conform to the ways of settlers and the American lifestyle.

Considerations for teachers:

Assessments: Use the students journaling as a way to assess for understanding.

Practices: Students will put their literacy skills and research skills to work while reading this historical fiction book.

Learning Targets:

I can read a text in order to gather information to answer questions about a story.


I can relate historical fiction texts to real life events.

Activities:

1. Begin the lesson by showing students a photo of the first Chemawa School. Ask the students if they know what the building is? What kind of feeling do the students get when they look at the picture? Does it look like a happy place? Why or why not? Explain to the students that some of the people in the photos are Grand Ronde tribal members.
2. Read the students the first chapter of the book and ask them what they think the story is about.
3. The teacher can either assign reading chapters as homework or read the book as a class.
4. Create lit circles. Assign groups of three to four students.
5. Allow for students to discuss the chapters in these groups and then discuss the critical thinking questions as a whole class.
 - a. Note: Some of the chapters require more detailed thinking and some research in regards to the Grand Ronde tribe and how the history relates to what's happening in the novel.
6. Allow for students to use Grand Ronde's Story <http://ikanum.grandronde.org/> as a resource to understand Native American lifeway's..
7. Allow for students to do journaling about the critical thinking questions.

Options/Extensions/Anticipatory set/Differentiation:

Reflection/Closure: Bring the lesson to a close by having the students write a reflection on the book. Have students write their thoughts about Della and her situation as an Indian woman who



occupied land before the settlers came. Or have students get creative and write their own alternate ending to the story.

Attachments:

- Plants read aloud
- Chemawa photos
- Critical thinking questions

Treasure Mountain

Critical thinking questions by chapter

Building prior knowledge

1. Research Chamawa Indian School. Go to <http://www.chemawa.bie.edu/> for information. Why was this school created? What was its purpose? Who was the main population? When and why was the school moved to Salem from its original place of Forest Grove? What types of things did the children learn there?
2. What do YOU treasure?

Chapter 1

1. What does Hoxie mean when he says the Grand Ronde Reservation is folded up? How did it get “folded up”?

Chapter 2

1. When Hoxie and Irene reach Della’s house she only speaks to them in Chinook. What is Chinook and where did it come from? Hint: download the Chinuk Wawa app on your tablet or phone to learn more about it!
2. Irene refers to Della as an “old blanket indian”. What does she mean by that?
3. Based on Della’s interactions with the kids when they arrive at her house, how do you think she feels about them being there? Do you think she really wrote a letter inviting them to come or did something else happen?
4. Do you think the skunk represents anything? Why or why not?

Chapter 3

1. How does Irene feel about Della? How do you know?
2. What are some everyday items you use and probably take for granted?
3. What does the word assimilate mean? Why would settlers want the tribes in Oregon to assimilate?
4. Why do you think Della never assimilated into the settler’s way of life?

Chapter 4

1. Della lived off of the land. She set traps to catch her meat and gathered various plants and berries. Research different types of plants in Oregon that tribes used as a source of food. Hint: The read aloud will help gather information for this question.
2. Does the closing of Chemawa Indian School in the story coincide with the actual events of Chemawa?
3. Della didn't trust anyone but herself to carry the flour back from the store. Why do you think this is?

Chapter 5

1. The tax man showed up to Della's house very abruptly. How would you have reacted towards his superior attitude towards one of your family members?
2. Do you feel that someone should have to pay taxes on a piece of land they've "owned" before settlers came? Why or why not?

Chapter 6

1. What do you think the curse is that's inside the chest?

Chapter 7

1. The letters on the two rocks are as follows:
 - a. ➡ TKSTA ++ 4 and an upside down 5
 - b. ⬆ DF + T (N or W) +
 - c. Can you make anything out of the code? What are your ideas?

Chapter 8

1. The stories that Della tells are important in her beliefs. Why are these stories important to her and her culture?
2. What is the importance of oral storytelling to tribal people?
3. Do you believe Hoxie and Irene should be digging and searching for the chest? Why or why not?
4. Predict what the man will do now that Irene is stuck inside of his fence.

Chapter 9

1. Why do you think the man of the property took a liking towards Irene and Hoxie?

Chapter 10

1. How do you think Jim, the tax man, feels towards the Indian family? Why?
2. Della scorned Hoxie for singing a song that was not his. Why do you think she did this? Research the meaning of songs to the Grand Ronde Tribe.
3. Research different types of Oregon plants that can be used as medicines and how they are prepared.

Chapter 11

1. How do you think Della knew of Hoxie's birthday?
2. What is your theory on how beeswax got where it was? Whose story do you believe Della's or the settlers? Why?

Chapter 12

1. How do you think Della would react to Hoxie and Irene pursuing the chest?
2. What are Hoxie and Irene's intentions if they find the chest? Because of their intentions do you feel they are justified to be looking for a chest that Della disapproves of?
3. Were you disappointed to read that Hoxie had only found a beaver tunnel and not the chest? Why or why not?

Chapter 13

1. Why do you think Della told the kids to beat on the drum? How would beating a drum make her feel better?
2. On page 157 Hoxie thinks to himself, "But as he looked at Della lying there, so gray and frightening, he was somehow ashamed of his thoughts."
 - a. Maybe she was a little queer in her beliefs. Maybe they weren't the same as his. But this was American. Everyone was entitled to his own views. If Della refused to accept the ways and teachings of the white man, no one could make her do it. What she believed were the things Hoxie's own grandparents and great grandparents had believed. And she had been kind to him in her own way."

- b. What kind of realization did Hoxie have? What made him have this change of heart?
3. How did Della try and break the fever she had? Why was it so dangerous?

Chapter 14

1. Based on what you know about Della, do you think she would have wanted to go to the hospital? Why or why not? Have you ever been in a similar situation?
2. Do you believe that Della and her husband were paid the money for their land and Della's husband hid the money before he passed? Why or why not? What are your other suspicions?

Chapter 15

1. Based on chapter 15, does anything sound "fishy" about the transaction between Della's husband and Mr. Brandt? Why or why not?

Chapter 16

1. Ted played the middle man between Della's husband and Mr. Brandt. Do you think he took the money and ran off with it? Why or why not?
2. How has Hoxie's perspective of Della's life changed since the beginning of the book and now in chapter 16? Give examples of how his perspective has changed.
3. How did the check end up in Della's box of sacred things?

Chapter 17 and 18

1. Hoxie and Irene came to their great aunt Della's not knowing what to expect. How did they feel once they arrived at Della's house? How do they feel now about Della and her home? What changed all of their feelings?
2. What was the treasure that Hoxie and Irene came to find?
3. Get creative and rewrite the ending of Treasure Mountain.

Plants



Native People used plants for everything. They used the plants as medicine, food, housing, canoes, baskets, clothing and tools. The Native people paid attention to the season and knew when the plants were ready to harvest and they also knew how to care for the plant material once it was harvested or gathered. A lot of the material would have to be stored

for a year before they could use them so they also knew how to store them. They also knew how to take care of the earth and would occasionally set fire to the meadows in order to get rid of insects and help the plant grow stronger. The Native people would travel to the known areas where the plants would grow when it was time to gather. Families would go to the same location every year so it was almost like their own personal property.

The list of plants that they used is quite large. But we will learn about some of the most important plants that they depended on. In the other lessons you will learn about how they used plants in housing, canoes and clothing. In this lesson we will teach you about how they used plants in baskets, as cordage and for food. The plants that are included in this lesson are hazel, juncus, cedar bark, maple bark, cedar root, spruce root, stinging nettle, dogbane, camas, acorns, wapato, tarweed and berries.

We will start with the major plants used for baskets in Grand Ronde. These plants are hazel, juncus, cedar bark, maple bark, cedar root and spruce root. Hazel was the number one plant material for making baskets used in Grand Ronde. Juncus, cedar bark, maple bark were also used for making baskets. Spruce roots and cedar roots were used for making water tight baskets because the roots have the ability to swell when water comes into contact with them. Each plant needs to be prepared after gathering in most

cases that means peeling off the bark. Most plants also need to be stored for a year before they can be woven with.

Another use of plants was making cordage. Cordage was used for making rope, string or netting. Two of the major plants for making cordage were the stinging nettle and dogbane. The plants would be harvested in late summer to early fall just after the leaves have fallen off, but before the plants endure much cold weather. The outer fibers would be taken off and the inside fibers would be used for twining or making cordage with.



There are a lot of plants that were important food sources. Some of the plants used for food are camas, acorns, wapato, tarweed and berries. Camas bulbs were dug and then roasted for 3-5 days outdoors in an oven built in the ground. Acorns were gathered, dried, shelled, leached with water and then ground into a powder. They would make a soup with the ground acorns. Wapato was gathered in swampy areas. The Native women would wade in the water and would hold onto the side of a canoe. They would dig the wapato with their feet and the plants would rise to the top of the water.

They would then gather them up and put them in the canoe. Wapato were like potatoes. Tarweed seeds would be gathered from the Tarweed plant and would be grinded down and the oil they produced would be used in foods. There were many berries that were used for food. The berries could be eaten right away but they were also dried so that they could be eaten in the winter when there weren't many food sources.

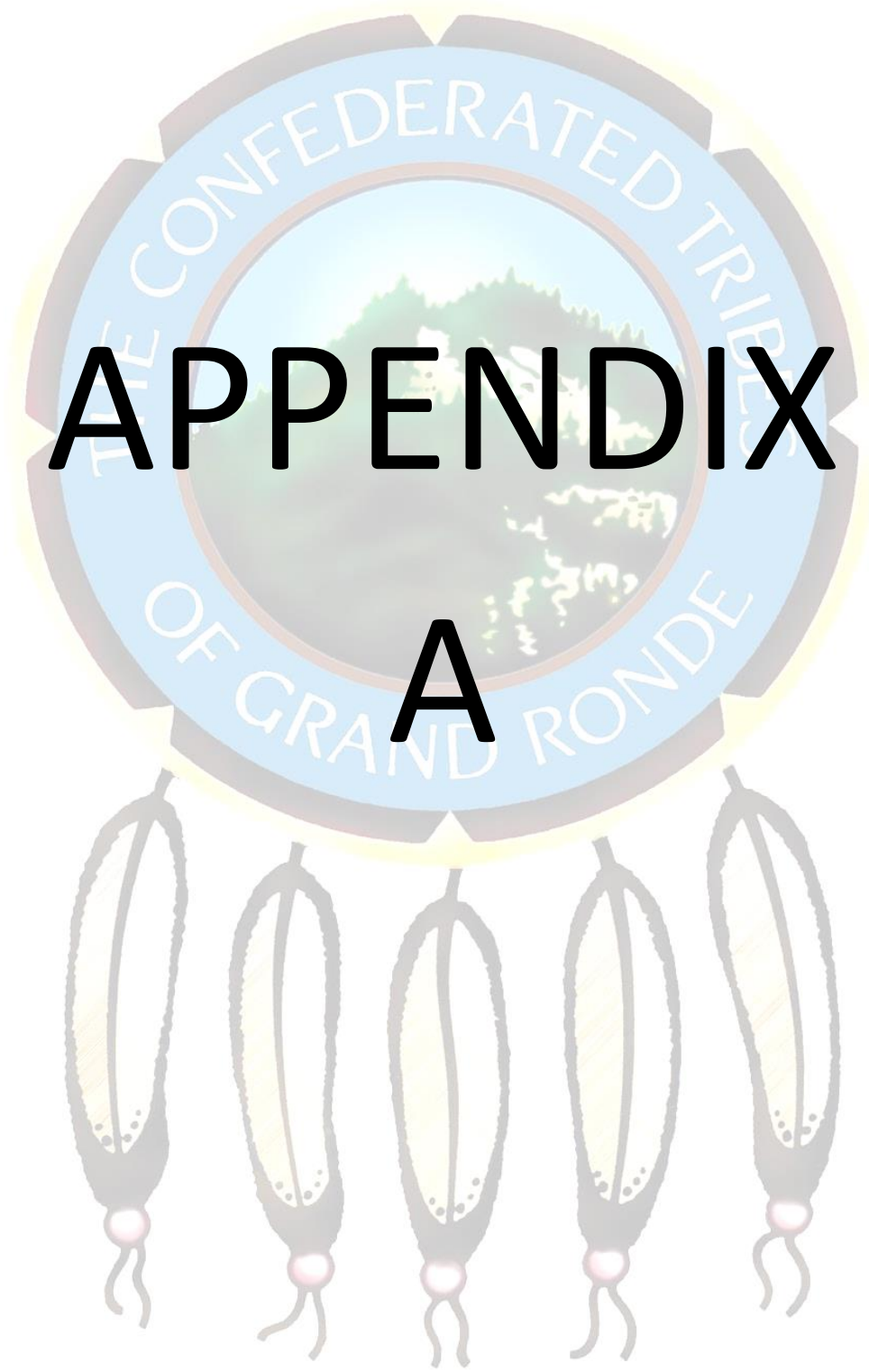


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APPENDIX

A



Resource List

This listing of resources was developed for teachers and students in an effort to provide a reference and gain background information on the Native American experience in Oregon. This list was prepared by the Oregon Department of Education with assistance from Oregon tribes and the Confederated Tribes of Grand Ronde Tribal Library.

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Oregon Coast Tribes Treaty of 1855 - Coquilletribe.org. www.coquilletribe.org/wp-content/uploads/2016/11/1855-Treaty.pdf.

Confederated Tribes of Grand Ronde

- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Chasta 1854
- Treaty with the Umpqua and Kalapuya, 1854
- Treaty with the Kalapuya, etc. 1855
- Treaty with the Molala 1855

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Confederated Tribes of Siletz Indians

- The Oregon Coast Tribes Treaty of 1855.
- Treaty with the Chasta, Scoton and Grave Creek Umpqua Treaty 1854 (mid Rogue River Tribes)
- Treaty with the Kalapuya, etc. 1855 (also called the Willamette Tribes Treaty)
- Treaty with the Molala 1855 (also called the “Molel” treaty – southern Molala/Molalla peoples)
- Treaty with the Rogue River 1853
- Treaty with the Rogue River 1854
- Treaty with the Umpqua-Cow Creek Band 1853
- Treaty with the Umpqua and Kalapuya, 1854

Note: Although these were the primary treaties, there were others in 1850-51, and 1854 which were signed with various ancestral tribes, but which were not ratified - and have no legal effect. They extended through western Oregon, and upper Klamath River areas (Shasta country) of Northern California.

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TRIBAL NEWSPAPERS/NEWSLETTERS

Burns Paiute Tribe: TU'KWA HONE Newsletter

Confederated Tribes of Siletz Indians: *Siletz News*

Confederated Tribes of the Umatilla Indian Reservation: *Confederated Umatilla Journal (CUJ)*

Confederated Tribes of Warm Springs: *Spilyay Tymoo-Coyote News*

Klamath Tribes: *Klamath News*

The Confederated Tribes of the Grand Ronde Community of Oregon: *Smoke Signals*

The Confederated Tribes of Coos, Lower Umpqua and Siuslaw Newsletter: *The Voice of CLUSI*

TRIBAL WEBSITES

Burns Paiute Tribe

<https://www.burnspaiute-nsn.gov/>

Confederated Tribes of Coos, Lower Umpqua and Siuslaw

<https://ctclusi.org/>

The Confederated Tribes of the Grand Ronde Community of Oregon
<https://www.grandronde.org/>

Confederated Tribes of Siletz Indians
<http://ctsi.nsn.us/>

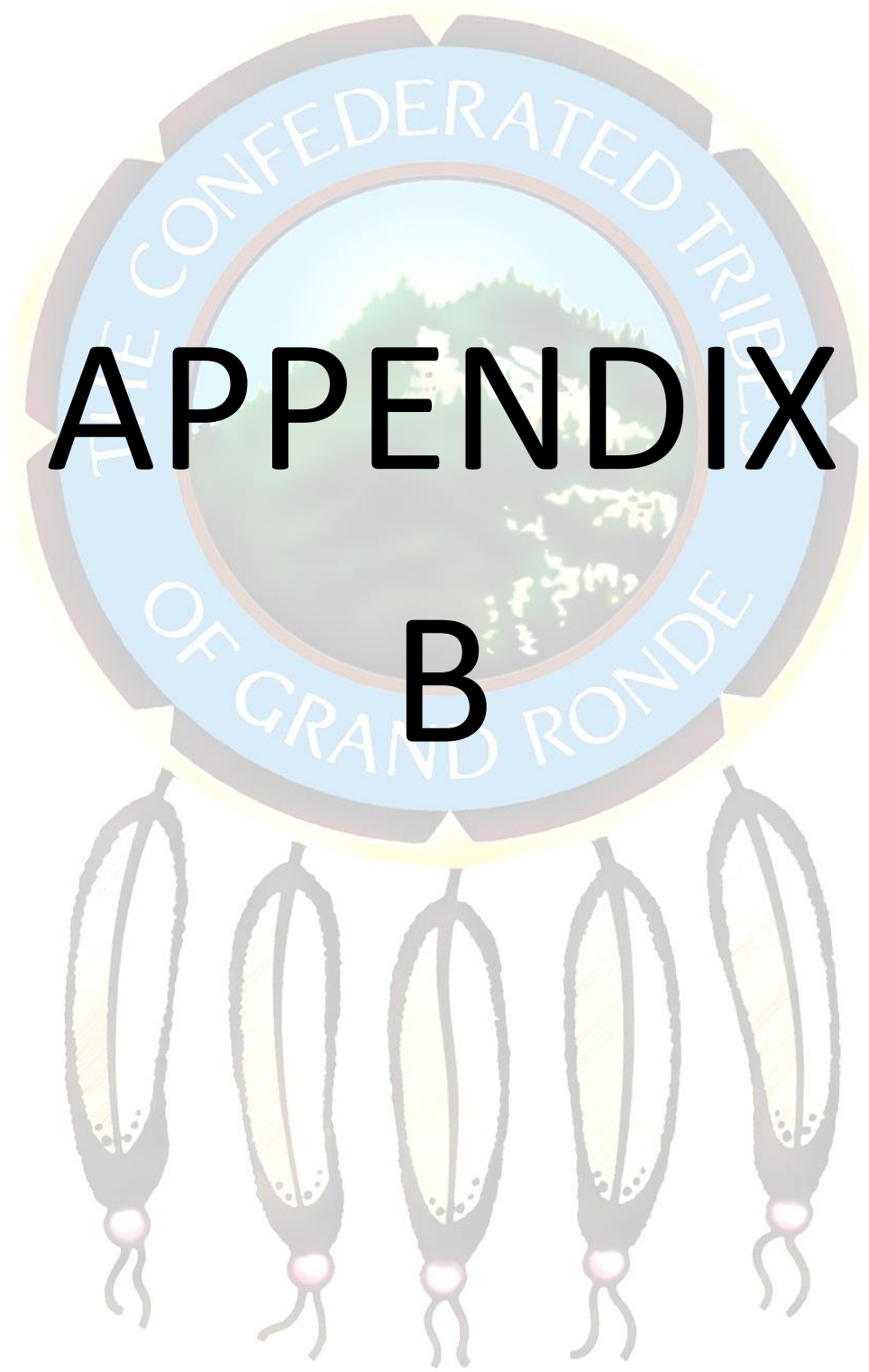
Confederated Tribes of the Umatilla Indian Reservation
<https://ctuir.org/>

Confederated Tribes of Warm Springs
<https://warmsprings-nsn.gov/>

Coquille Indian Tribe
<https://www.coquilletribe.org/>

Cow Creek Band of Umpqua Tribe of Indians
<https://www.cowcreek.com/>

Klamath Tribes
<http://klamathtribes.org/>

The logo of the Confederated Tribes of Grand Ronde is a circular emblem with a scalloped outer edge. The outer ring is light blue and contains the text "THE CONFEDERATED TRIBES" at the top and "OF GRAND RONDE" at the bottom in white, uppercase letters. The center of the emblem features a landscape scene with green trees and a blue sky. Overlaid on this emblem is the text "APPENDIX B" in large, bold, black, uppercase letters. Below the emblem are five stylized feathers hanging vertically, each with a pinkish-red base and a yellowish-tan shaft.

**APPENDIX
B**

Youth Reading List

Native American Titles in the Tribal Library Collection

Compiled by the Confederated Tribes of Grand Ronde Tribal Library

Website: library.grandronde.org

Elementary (ELEM) – Junior High and High School (YA)

Young Adult (YA) Non-fiction

Aaseng, Nathan. *Navajo Code Talkers*. Walker & Co., 2002.

Aderkas, Elizabeth von. *American Indians of the Pacific Northwest*. Osprey, 2005.

Bergstrom, Amy. *The Seventh Generation: Native Students Speak about Finding the Good Path*. ERIC Clearinghouse on Rural Education & Small.

Crozier-Hogle, Lois, et al. *Surviving in Two Worlds: Contemporary Native American Voices*. University of Texas Press, 1997.

Crow, Joseph Medicine, and Herman J. Viola. *Counting Coup: Becoming a Crow Chief on the Reservation and Beyond*. National Geographic, 2006.

Deloria, Vine. *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*. Fulcrum Publishing, 1997.

D'Orso, Michael. *Eagle Blue: A Team, a Tribe, and a High School Basketball Season in Arctic Alaska*. Bloomsbury USA., 2007.

Dunn, Anne M. *Grandmothers Gift: Stories from the Anishinabeg*. Holy Cow Press, 1997.

Edwards, Judith. *The History of the American Indians and the Reservation*. Enslow Publ., 2008.

Erdoes, Richard, and John (Fire) Lame Deer. *Lame Deer: Seeker of Visions*. Simon & Schuster Paperbacks, 2009.

Faulk, Odie. *The Modoc People*. Indian Tribal Series, 1976.

Ferris, Jeri. *Native American Doctor: The Story of Susan LaFlesche Picotte*. Carolrhoda Books, 1991.

Fournel, Kelly. *Native Women of Courage*. 7th Generation, 2007.

Fraser, Frances, and Lewis Parker. *The Bear Who Stole the Chinook: and Other Stories*. E.M.

- Hale, 1959.
- Freedman, Russell. *Indian Winter*. Holiday House, 1995.
- Goldstein, Margaret J. *You Are Now on Indian Land: the American Indian Occupation of Alcatraz Island, California, 1969*. Twenty-First Century Books, 2011.
- Gravelle, Karen. *Soaring Spirits: Conversations with Native American Teens*. IUniverse.com, Inc., 2000.
- Green, Paul, and Abbe Abbott. *I Am Eskimo, Aknik My Name*. Alaska Northwest Books, 2004.
- Highwater, Jamake, and Fritz Scholder. *Anpao: an American Indian Odyssey*. HarperCollins/HarperTrophy, 1995.
- Hoxie, Frederick E. *Encyclopedia of North American Indians*. Houghton Mifflin, 1996.
- Juettner, Bonnie. *100 Native Americans Who Shaped American History*. Bluewood Books, 2003.
- Kavin, Kim. *Tools of Native Americans: A Kids Guide to the History & Culture of the First Americans*. Nomad Press, 2006.
- Kawano, Kenji. *Warriors Navajo Code Talkers*. Northland Pub., 2002.
- Keeney, Bradford P., and Kern L. Nickerson. *Walking Thunder: Diné Medicine Woman*. Ringing Books Press, 2001.
- Kroeber, Theodora, and Ruth Robbins. *Ishi, Last of His Tribe*. Bantam, 1981.
- Landon, Rocky, and David Macdonald. *A Native American Thought of It: Amazing Inventions and Innovations*. W. Ross MacDonald School Resource Services Library, 2014.
- Mankiller, Wilma Pearl, and Michael Wallis. *Mankiller: A Chief and Her People*. St. Martins Griffin, 2000.
- Mathis, Andy, and Marion Wood. *Native American Civilizations*. Rosen Central, 2010.
- Momaday, N. Scott. *The Way to Rainy Mountain*. University of New Mexico Press, 2015.
- Monroe, Jean Guard., et al. *They Dance in the Sky: Native American Star Myths*. Houghton Mifflin, 2007.
- Native American Design – Image Archive with CD

Native American Rights Fund. *Visions for the Future: A Celebration of Young Native American Artists*. Fulcrum Pub., 2007.

Olson, Kristine. *Standing Tall: The Lifeway of Kathryn Jones Harrison, Chair of the Confederated Tribes of the Grand Ronde Community*. Oregon Historical Society Press in Association with University of Washington Press, 2005.

Peppas, Lynn. *The Displacement of Native Peoples*. Crabtree Publishing, 2016.

Ruby, Robert H., et al. *A Guide to the Indian Tribes of the Pacific Northwest*. Univ. of Oklahoma Press, 2010.

Schilling, Vincent. *Native Athletes in Action! 7th Generation*, 2016.

Schilling, Vincent. *Native Men of Courage. 7th Generation*, 2008.

Schmidt, Jeremy, and Laine Thom. *In the Spirit of Mother Earth: Nature in Native American Art*. Chronicle Books, 1994.

Seton, Ernest Thompson. *The Gospel of the Redman*. World Wisdom, 2005.

Spence, Lewis. *North American Indians*. Senate, 1996.

Stratton, Florence, et al. *When the Storm God Rides: Tejas and Other Indian Legends*. Charles Scribners Sons, 1936.

Sullivan, Robert. *A Whale Hunt*. Scribner, 2000.

Trafzer, Clifford E. *The Chinook*. Chelsea House, 1990.

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Alexie, Sherman. *Reservation Blues*. Grove Press, 2014.

Alexie, Sherman, and Ellen Forney. *The Absolutely True Diary of a Part-Time Indian*. Little, Brown, 2009.

Bruchac, Joseph. *At the End of Ridge Road*. Milkweed Editions, 2005.

Bruchac, Joseph. *Children of the Longhouse*. Puffin Books, 1998.

Bruchac, Joseph. *Geronimo*. Scholastic, 2006.

Bruchac, Joseph. *Killer of Enemies*. Tu Books, 2016.

Bruchac, Joseph. *Sacajawea*. Harcourt Children's, 2009.

Bruchac, Joseph. *The Winter People*. Puffin Books, 2004.

Bruchac, Joseph, and Sally Wern. Comport. *The Dark Pond*. HarperCollins, 2004.

Carlson, Lori Marie. *The Moccasin Thunder: Contemporary American Indian Stories for Today*. HarperCollins, 2005. **This title has some language and sexual content to be aware of.

Carvell, Marlene. *Who Will Tell My Brother?* Hyperion Paperbacks for Children, 2004.

Davis, Will, and Joseph Bruchac. *Dawn Land*. First Second, 2010.

Earling, Debra Magpie. *Perma Red*. BlueHen Books, 2003.

Edwardson, Debby Dahl. *My Name Is Not Easy*. Skyscape/Amazon Children's Pub., 2013.

Erdrich, Louise. *The Birchbark House*. (*Birchbark House Series, Book 1.*). HyperionBooks for Children, 1999.

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Ihimaera, Witi. *The Whale Rider*. Heinemann Educational Books Ltd., 2005.

Kinsella, William P. *The Secret of the Northern Lights*. ThistleDown Press, 1998.

Lampman, Evelyn Sibley., and Richard Bennett. *Treasure Mountain*. Oregon Historical Society Press, 1990.

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Markle, Sandra. *The Fledglings*. Bantam Books, 1992.

Mikaelsen, Ben. *Ghost of Spirit Bear*. HarperCollins Publishers, 2008.

Mikaelsen, Ben. *Touching Spirit Bear*. HarperCollins Publishers, 2002.

Robinson, Gary. *Thunder on the Plains*. 7th Generation, 2013.

Robinson, Gary. *Tribal Journey*. 7th Generation, 2013.

Robinson, Margaret A. *A Woman of Her Tribe*. Ballantine, 1992.

Sharpe, Susan. *Spirit Quest*. Puffin Books, 1993.

Sneve, Virginia Driving Hawk. *The Trickster and the Troll*. University of Nebraska Press, 1997.

Welch, James. *The Indian Lawyer*. Penguin Books, 1991.

Elementary Non-fiction

Aliki. *Corn Is Maize: The Gift of the Indians*. HarperCollins Publishers, 1986.

American Indian Nations (12 book series)

Ancona, George. *Powwow*. Harcourt Brace, 1993.

Ansary, Mir Tamim. *Northwest Coast Indians*. Heinemann Library, 2001.

Battice, H. J. *The Medicine Boy*. 1st Books Library, 2002.

Belarde-Lewis, Miranda, and John Harrington. *Meet Lydia: A Native Girl from Southeast Alaska*. Smithsonian National Museum of the American Indian in Association with Council Oak Books, 2004.

Bial, Raymond. *Longhouses*. Children's Press, 2004.

Brown, Tricia. *Children of the Midnight Sun: Fresh Voices of Alaska's Native Kids*. Alaska Northwest Books, 2019.

Browne, Vee, and Baje Whitethorne. *Monster Slayer: a Navajo Folktale*. Northland Pub., 1991.

Bruchac, Joseph, and Rocco Baviera. *A Boy Called Slow: The True Story of Sitting Bull*. Putnam & Grosset Group, 1998.

Bruchac, Joseph, and S. D. Nelson. *Jim Thorpes Bright Path*. Lee & Low Books, 2008.

Bruchac, Joseph, and Michael J. Caduto. *Native American Animal Stories*. Fulcrum Pub., 1992.

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Cohlene, Terri, and Charles Reasoner. *Clamshell Boy: a Makah Legend*. Watermill Press, 2001.

Cohlene, Terri, et al. *Dancing Drum*. Rourke Corp., 1990.

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Confederated Salish and Kootenai Tribes. *Beaver Steals Fire: a Salish Coyote Story*. Univ Of Nebraska Press, 2008.

Connolly, James E., and Andrea Adams. *Why the Possums Tail Is Bare, and Other North American Indian Nature Tales*. Stemmer House Publishers, 1985.

Dennis, Yvonne Wakim, et al. *A Kids Guide to Native American History: More than 50 Activities*. Chicago Review Press, 2010.

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Hucko, Bruce. *A Rainbow at Night: The World in Words (JN)*. Chronicle Books, 1996.

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- Kamma, Anne, and Pamela Johnson. *If You Lived with the Indians of the Northwest Coast*. Scholastic, 2002.
- King, Sandra, and Catherine Whipple. *Shannon: an Ojibway Dancer*. Lerner Publications Co., 1993.
- Koontz, Robin Michal. *Indigenous Peoples*. Rourke Educational Media, 2014.
- Lee, Betsy. *Charles Eastman The Story of an American Indian*. Distributed by ERIC Clearinghouse, 1979.
- Longfellow, Henry Wadsworth, et al. *Hiawatha*. Weston Woods Studios, 2004.
- McKeown, Martha Ferguson, and Archie W. McKeown. *Come to Our Salmon Feast*. Binfords & Mort, 1959.
- Morris, Neil. *Native American Myths*. Skyview Books, 2009.
- Morrow, Mary Frances., and Ken Bronikowski. *Sarah Winnemucca*. Raintree Steck-Vaughn Publishers, 1992.
- Nashone, and Ross Coates. *Grandmother Stories of the Northwest*. Sierra Oaks Pub. Co., 1987.
- Nashone, and Louise Smith. *Where Indians Live: American Indian Houses*. Sierra Oaks Publishing Company, 1989.
- Nelson, S. D. *Quiet Hero the Ira Hayes Story*. Lee & Low, 2017.
- New True Books (Series with Native American titles)
- Noble, David Grant. *101 Questions about Ancient Indians of the Southwest*. Southwest Parks and Monuments Association, 1998.
- O'Hearn, Michael, and Roberta Collier-Morales. *How Spirit Dog Made the Milky Way: a Retelling of a Cherokee Legend*. Picture Window Books, 2009.
- Philip, Neil, and Edward S. Curtis. *Weave Little Stars into My Sleep: Native American Lullabies*. Clarion Books, 2002.
- Prentzas, G. S. *The Kwakiutl Indians*. Chelsea House, 1993.
- Reising, Robert. *Jim Thorpe*. Dillon Press, 1974.

- Russell, George. *American Indian Facts of Life: A Profile of Today's Population, Tribes and Reservations*. Native Data Network, 2004.
- Secakuku, Susan, and John Harrington. *Meet Mindy: A Native Girl from the Southwest*. Gareth Stevens Pub., 2004.
- Sneve, Virginia Driving Hawk., and Stephen Gammell. *Dancing Teepees: Poems of American Indian Youth*. Holiday House, 1989.
- Sneve, Virginia Driving Hawk., and Ronald Himler. *The Nez Perce: The First Americans Book*. Holiday House, 1994.
- Staub, Frank J. *Children of the Tlingit*. Carolrhoda Books, 1999.
- Stein, R. Conrad., and David Catrow. *The Story of Wounded Knee*. Children's Press, 1983.
- Tayac, Gabrielle, and John Harrington. *Meet Naiche: A Native Boy from the Chesapeake Bay Area*. National Museum of the American Indian, Smithsonian Institution, in Association with Beyond Words Pub., 2002.
- Thompson, Linda. *People of the Northwest and Subarctic*. Rourke Pub., 2004.
- Weil, Ann, and Charlotte Guillain. *American Indian Cultures*. Heinemann Library, 2013.
- Williams, Suzanne. *Chinook Indians*. Heinemann Library, 2003.
- Wittstock, Laura Waterman., and Dale Kakkak. *Ininatigs Gift of Sugar: Traditional Native Sugarmaking*. Lerner Publications Co., 1993.
- Yamane, Linda, and Dugan Aguilar. *Weaving a California Tradition: A Native American Basketmaker*. Lerner Publications, 1997.
- Yasuda, Anita, and Jennifer K. Keller. *Explore Native American Cultures!: with 25 Great Projects*. Nomad, 2013.

Elementary Fiction (Chapter)

- Bouchard, David, et al. *The First Flute: Whowhoahyahzo Tohkohya*. Red Deer Press, 2016.
- Bruchac, Joseph, and Sally Wern Comport. *Bearwalker*. HarperCollins Publishers, 2007.
- Bruchac, Joseph. *Hidden Roots*. Bowman Books, 2010.
- Bruchac, Joseph, and James Watling. *The Arrow over the Door*. Puffin Books, 2002.

Bruchac, Joseph. *The Heart of a Chief: A Novel*. Puffin Books, 2001.

Bruchac, Joseph. *Skeleton Man*. Scholastic, 2002.

Bruchac, Joseph. *The Dark Pond*. CNIB, 2011.

Bruchac, Joseph. *The Warriors*. Darby Creek Publishing, 2003.

Creech, Sharon. *Walk Two Moons*. Harper, an Imprint of HarperCollins Publishers, 2012.

Edwards, Margaret Watt. *Koom of the Tillamooks*. Binford & Mort Pub, 1998.

Griese, Arnold A., and Glo Coalson. *At the Mouth of the Luckiest River*. Crowell, 1973.

Lenski, Lois. *Indian Captive: The Story of Mary Jemison*. Harper Collins, 1995.

Marshall, Joseph, and Jim Yellowhawk. *In the Footsteps of Crazy Horse*. Amulet Books, 2015.

McMillan, Frank N. *The Young Healer*. Charlesbridge, 2012.

McNeer, May, and Lynd Ward. *War Chief of the Seminoles*. E.M. Hale, 1954.

Monture, Joel. *Cloudwalker: Contemporary Native American Stories*. Fulcrum Inc., 1997.

Osborne, Mary Pope. *Adaline Falling Star*. Scholastic Press, 2000.

Parry, Rosanne. *Written in Stone*. Yearling, 2014.

Rinaldi, Ann. *My Heart Is on the Ground: The Diary of Nannie Little Rose, a Sioux Girl*. Scholastic Inc., 1999.

Ringstad, Muriel E., and Donald Croly. *Eye of the Changer: A Northwest Indian Tale*. Alaska Northwest Pub. Co., 1984.

Smith, Cynthia Leitich., and Jim Madsen. *Indian Shoes*. HarperCollins, 2002.

Speare, Elizabeth George. *The Sign of the Beaver*. Sandpiper/Houghton Mifflin Harcourt, 2011.

Wolfbear, Jessie. *Tales of Bear and Deer: Native American Teaching Tales for Children of All Ages*. 1stBooks Library, 2001.

Elementary Picture Books – Fiction and Non-fiction

Andrews, Jan, and Ian Wallace. *Very Last First Time*. House of Anansi Press, 2017.

Aveni, Anthony F., and S. D. Nelson. *The First Americans: The Story of Where They Came from and Who They Became*. Scholastic Nonfiction, 2005.

Baylor, Byrd, and Peter Parnall. *Everybody Needs a Rock*. Econo-Clad Books, 1999.

Baylor, Byrd, and Peter Parnall. *Hawk, I'm Your Brother*. Aladdin Paperbacks, 1998.

Bouchard, Dave, and Roy Henry Vickers. *The Elders Are Watching*. Raincoast, 2004.

Bowden, Joan Chase, and Marc Tolon Brown. *Why the Tides Ebb and Flow*. Houghton Mifflin, 1990.

Bruchac, Joseph, et al. *How Chipmunk Got His Stripes: A Tale of Bragging and Teasing*. Puffin Books, 2003.

Bruchac, Joseph, and Anna Vojtech. *The First Strawberries: a Cherokee Story*. Puffin Books, 1993.

Bruchac, Joseph, and Jonathan London. *Thirteen Moons on Turtles Back: A Native American Year of Moons*. Paperstar, 1997.

Buckley, Ray. *The Give-Away: a Christmas Story*. Abingdon Press, 1999.

Corral, Kimberly, et al. *A Childs Glacier Bay*. Alaska Northwest Books, 1998.

Dawavendewa, Gerald. *Tales of the People: The Butterfly Dance*. National Museum of the American Indian, Smithsonian Institution, 2001.

Dixon, Ann, and James Watts. *How Raven Brought Light to People*. M.K. McElderry Books, 1992.

Doner, Kim. *Buffalo Dreams*. Westwinds Pr, 2016.

Dwyer, Mindy. *Coyote in Love: The Story of Crater Lake*. WestWinds Press, 2014.

Dwyer, Mindy. *The Salmon Princess: an Alaska Cinderella Story*. Distributed by Publishers Group West, 2004.

Erdrich, Liselotte, and Lisa Fifiield. *Bears Make Rock Soup and Other Stories*. Children's Book Press, 2014.

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Harper, Piers. *How the World Was Saved: & Other Native American Tales*. ABC, 1994.

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Johnston, Tony, and Tomie DePaola. *Alice Nizzy Nazy: The Witch of Santa Fe*. Scholastic, 1996.

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Keating, Frank, and Mike Wimmer. *Will Rogers: Our American Legend*. Oklahoma Hall of Fame Publishing, 2018.

Krensky, Stephen, and Kelly Dupre. *How Coyote Stole the Summer: A Native American Folktale*. First Avenue Editions, 2009.

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Littlechild, George. *This Land Is My Land*. Children's Book Press, 1993.

Lopez, Barry Holstun, and Tom Pohrt. *Crow and Weasel*. Sunburst, 1998.

Lorenz, Albert, and Joy Schleh. *Journey to Cahokia: A Young Boys Visit to the Great Mound City*. Harry N. Abrams, 2004.

Magdanz, James S., and Dianne Widom. *Go Home, River*. Alaska Northwest Books, 1996.

Martin, Bill, et al. *Knots on a Counting Rope*. Square Fish / Henry Holt and Company, 2012.

Martin, Rafe, and David Shannon. *The Rough-Face Girl*. G.P. PaperStar, 1998.

McDonald, Megan, and S. D. Schindler. *Tundra Mouse: a Storyknife Book*. Orchard Books, 1997.

Medicine Crow, Joe, and Linda R. Martin. *Brave Wolf and the Thunderbird*. Abbeville, 2004.

Messinger, Carla, and Susan Katz. *When the Shadbush Blooms*. Ten Speed, 2007.

Miles, Miska, and Peter Parnall. *Annie and the Old One*. Joy Street Books, 1991.

Momaday, N. Scott. *Circle of Wonder: A Native American Christmas Story*. University of New Mexico Press, 1999.

Norton, Jack. *Natasha Goes to the Brush Dance*. J & J Norton, 2000.

Osofsky, Audrey, and Ed Young. *Dreamcatcher*. Orchard Books, 1999.

Peterson, Gary K., and Bruce Swanson. *Gray Wolfs Search*. 7th Generation, 2007.

Renner, Michelle, and Christine Cox. *The Girl Who Swam with the Fish: an Athabascan Legend*. Alaska Northwest Books, 1999.

Sanderson, Esther, and David Beyer. *Two Pairs of Shoes*. Pemmican Publications, 2017.

Shetterly, Susan Hand. *Raven's Light: A Myth from the People of the Northwest Coast*. StarWalk Kids Media, 2015.

Siberell, Anne. *Whale in the Sky*. Puffin Unicorn, 1982.

Simms, Laura, and Clifford Brycelea. *Moon and Otter and Frog*. Hyperion Books for Children, 1995.

Sloat, Teri, and Betty Huffmon. *Berry Magic*. Alaska Northwest Books, 2006.

Sloat, Teri. *The Eye of the Needle*. Alaska Northwest Books, 2007.

Sloat, Teri, and Reynold Ruffins. *There Was an Old Lady Who Swallowed a Trout*. Square Fish, 2013.

Spalding, Andrea, et al. *Secret of the Dance*. Orca Book Publishers, 2006.

Stevens, Janet. *Coyote Steals the Blanket: A Ute Tale*. Holiday House, 1993.

Swamp, Chief Jake. *Giving Thanks: A Native America Good Morning Message*. Lee & Low Books Inc.

Taylor, Harriet Peck. *Coyote and the Laughing Butterflies*. Macmillan Books for Young Readers, 1995.

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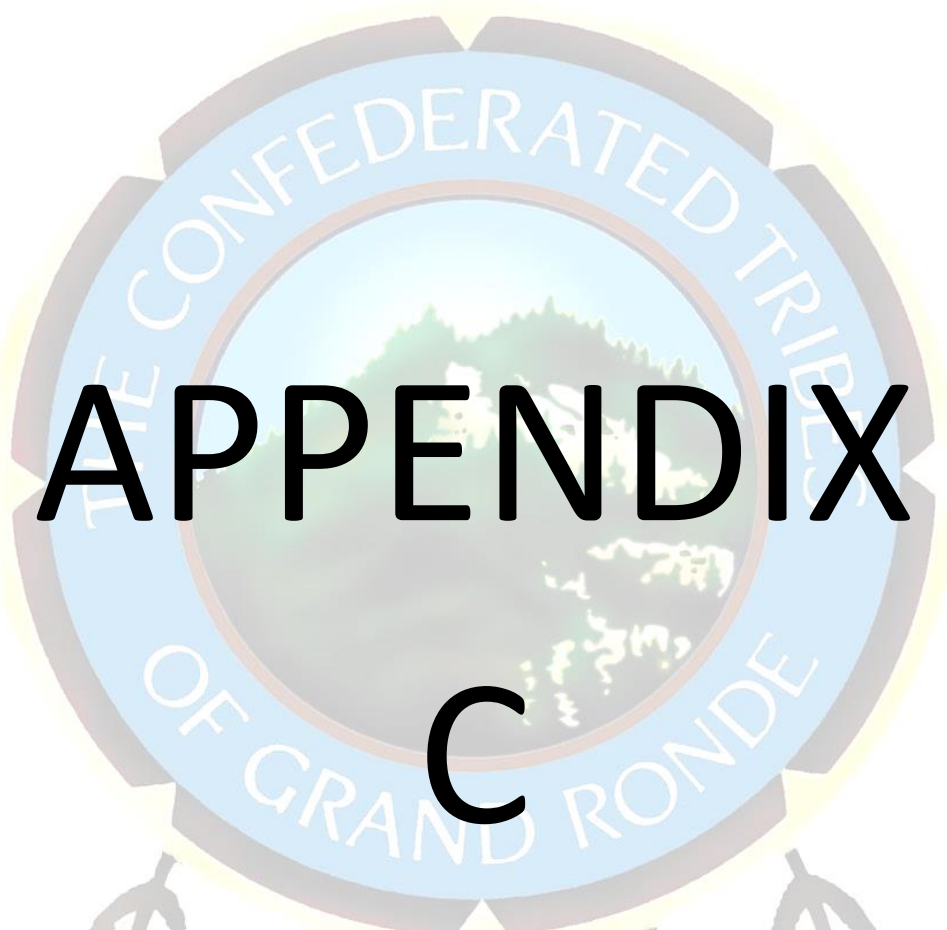
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Yolen, Jane, and Barry Moser. *Sky Dogs*. Harcourt Brace Jovanovich, 1995.

The logo of the Confederated Tribes of Grand Ronde is a circular emblem. It features a central landscape scene with a forest of evergreen trees and a body of water. This central image is surrounded by a light blue ring containing the text "THE CONFEDERATED TRIBES OF GRAND RONDE" in white, uppercase letters. The entire emblem is set against a yellow glow. Below the emblem are five stylized feathers, each with a pink base and a black outline, arranged in a horizontal row.

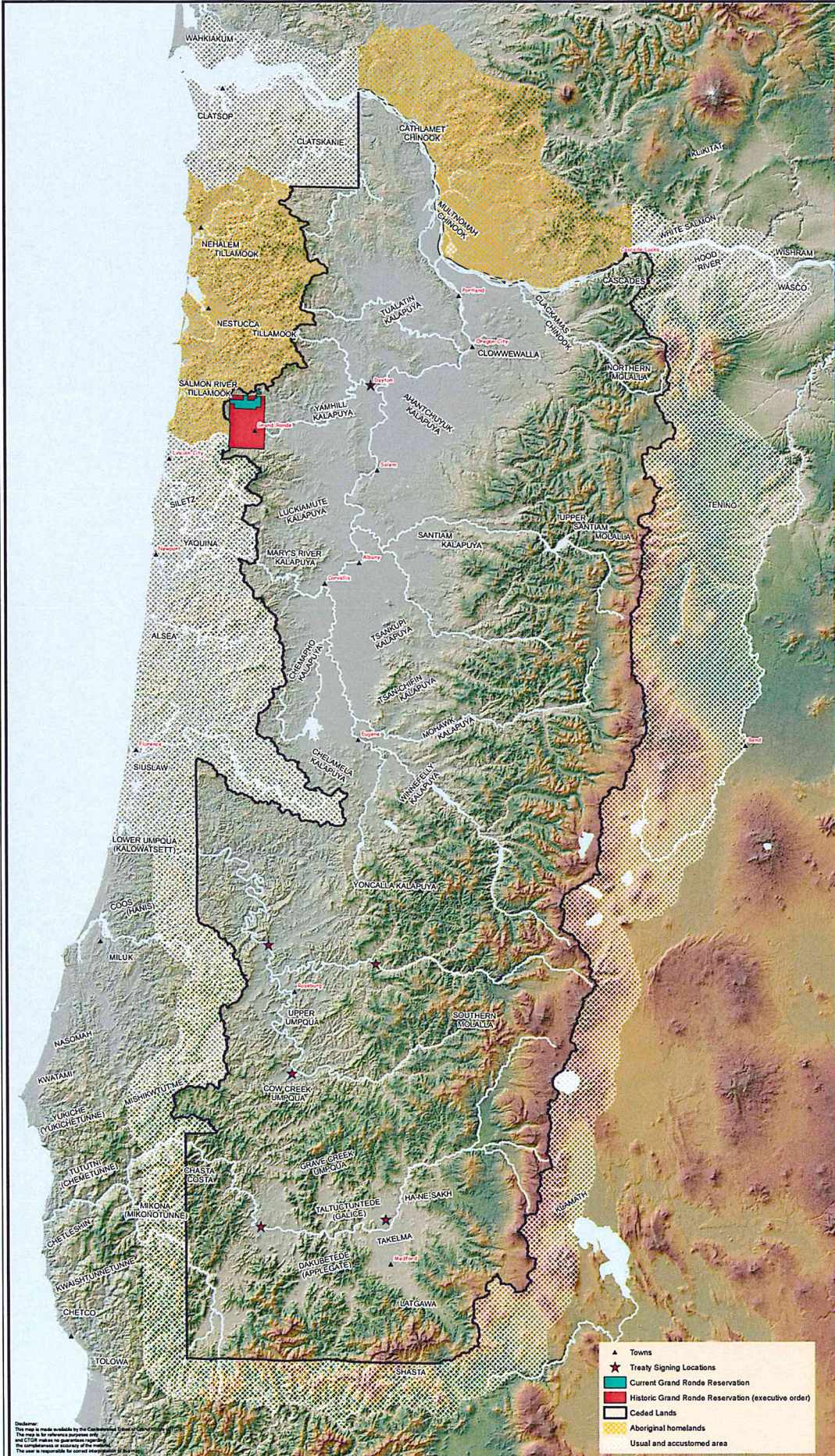
APPENDIX C



The Confederated Tribes of the Grand Ronde Community of Oregon
Ceded Lands / Usual and Accustomed Areas in Oregon, Washington and California
Ethnographic



TREATIES



TREATY WITH THE ROGUE RIVER, 1853
Sept. 19, 1853 | 10 Stat. 1018 | Ratified Apr. 12, 1854 | Proclaimed Feb. 5, 1855

TREATY WITH THE ROGUE RIVER, 1854
Nov. 15, 1854 | 10 Stat. 1119 | Ratified Mar. 3, 1855 | Proclaimed Apr. 7, 1855

Tribes & Bands: Rogue River

TREATY WITH THE UMPQUA—COW CREEK BAND, 1853
Sept. 19, 1853 | 10 Stat. 1027 | Ratified Apr. 12, 1854 | Proclaimed Feb. 5, 1855

Tribes & Bands: Cow Creek Band of Umpquas

TREATY WITH THE UMPQUA AND KALAPUYA, 1854
Nov. 29, 1854 | 10 Stat. 1125 | Ratified Mar. 3, 1855 | Proclaimed Mar. 30, 1855

Tribes & Bands: Confederated Bands of Umpqua, Calapooias residing in Umpqua Valley

TREATY WITH CONFEDERATED TRIBES OF THE WILLAMETTE VALLEY, 1855
Jan. 22, 1855 | 10 Stat. 1143 | Ratified, Mar. 3, 1855 | Proclaimed, Apr. 10, 1855

Tribes & Bands: Tualatin Calapooias, Yamel, Chehalimauka, Chepanahgo, Chemsahgo, Chelamela, Bands of the Calapooias, Molalla Band of Molalls, Calapooia Band of Calapooias, Winnefelt, Mohawk, Takopa, Chafan, Bands of Calapooias, Wahila Band of Tumwater, Clackamas, Clowewalla Tumwater Band, Santiam Bands of Calapooias

TREATY WITH THE CHASTA, ETC., 1854
Nov. 19, 1854 | 10 Stat. 1122 | Ratified Mar. 3, 1855 | Proclaimed, Apr. 10, 1855

Tribes & Bands: Quilsleton, Nahla Bands of Chasta, Comanitic, Sacheriton, Naaly Bands of Scotons, Grave Creek Band of Umpquas

TREATY WITH THE MOLALA, 1855
Dec. 21, 1855 | 12 Stat. 981 | Ratified Mar. 8, 1859 | Proclaimed Apr. 27, 1859

Tribes & Bands: Molala

- ▲ Towns
- ★ Treaty Signing Locations
- Current Grand Ronde Reservation
- Historic Grand Ronde Reservation (executive order)
- Ceded Lands
- Aboriginal homelands
- Usual and accustomed area

This map is made available by the Confederated Tribes of the Grand Ronde Community of Oregon. The map is for reference purposes only and CTR makes no guarantee regarding the timeliness or accuracy of the content. The user is responsible for correct interpretation of this map.



The Confederated Tribes of the Grand Ronde Community of Oregon
Ceded Lands / Usual and Accustomed Areas in Oregon, Washington and California
Ethnographic



- Current Grand Ronde Reservation
- Historic Grand Ronde Reservation (executive order)
- Ceded Lands (showing treaties)**
- tribe
- Wilamette Valley Bands
- Umpqua and Calapooia
- Umpqua and Calapooia / Molallas
- Costa Chasta
- Cow Creek Band of Umpqua / Umpqua and Calapooia
- Molallas
- Rogue River Tribes
- Ceded Lands

TREATIES

TREATY WITH THE ROGUE RIVER, 1853
Sept. 10, 1853 | 10 Stat. 1018 | Ratified Apr. 12, 1854 |
Proclaimed Feb. 5, 1855

TREATY WITH THE ROGUE RIVER, 1854
Nov. 15, 1854 | 10 Stat. 1119 | Ratified Mar. 3, 1855 |
Proclaimed Apr. 7, 1855

Tribes & Bands: Rogue River

TREATY WITH THE UMPQUA—COW CREEK BAND, 1853
Sept. 10, 1853 | 10 Stat. 1027 | Ratified Apr. 12, 1854 |
Proclaimed Feb. 5, 1855

Tribes & Bands: Cow Creek Band of Umpquas

TREATY WITH THE UMPQUA AND KALAPUYA, 1854
Nov. 29, 1854 | 10 Stat. 1125 | Ratified Mar. 3, 1855 |
Proclaimed Mar. 30, 1855

Tribes & Bands: Confederated Bands of Umpqua, Calapooias residing in Umpqua Valley

TREATY WITH THE KALAPUYA, ETC., 1855
Jan. 22, 1855 | 10 Stat. 1143 | Ratified, Mar. 3, 1855 |
Proclaimed, Apr. 10, 1855

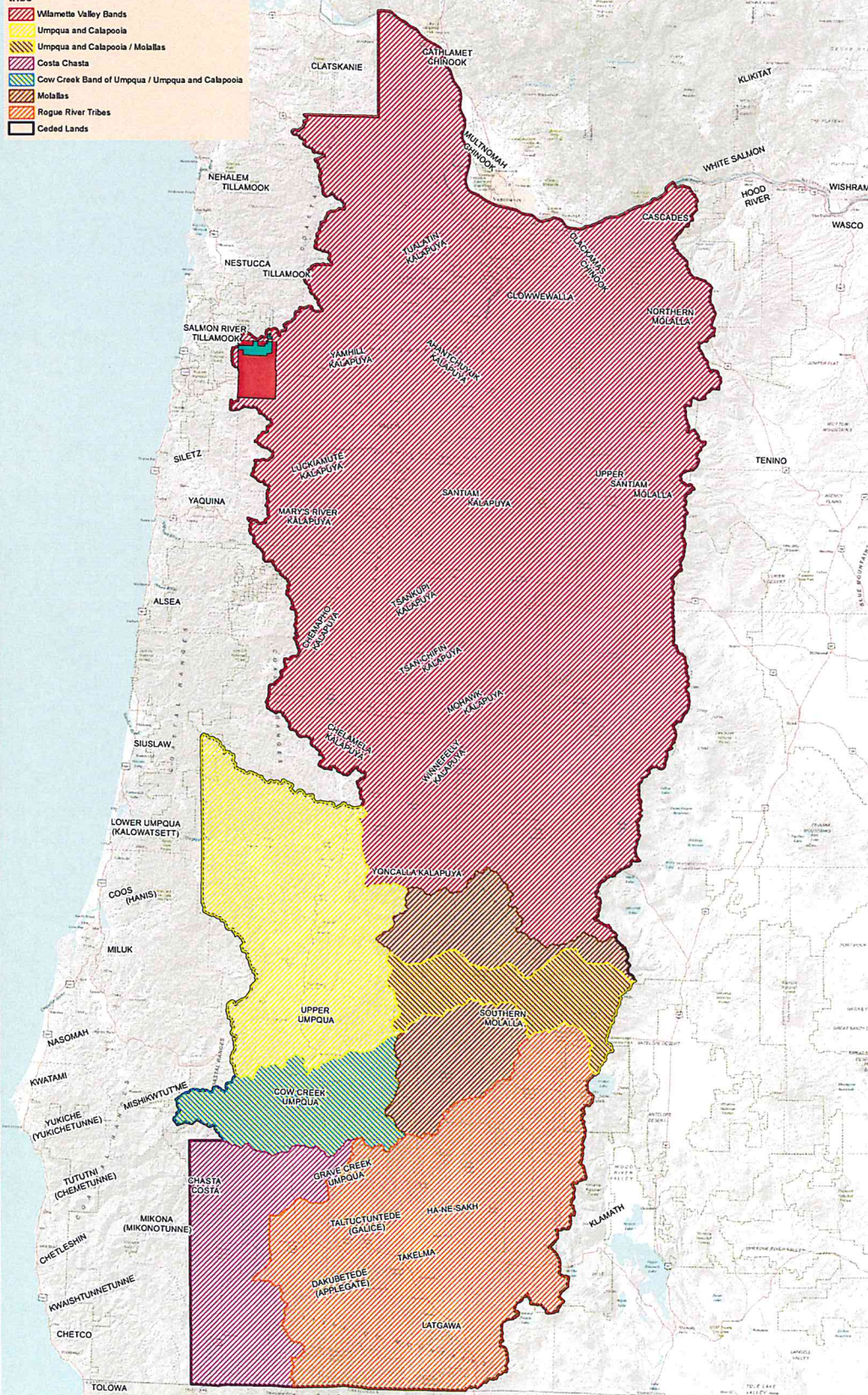
Tribes & Bands: Tuastin Calapooias, Yamei, Cheukimauke, Chapanocho, Cheroquo, Chialameia, Bands of the Calapooias, Molalla Band of Molallas, Calapooia Band of Calapooias, Winnelley, Mohawk, Telopka, Chafan, Bands of Calapooias, Wabilla Band of Turnwaters, Clackamas, Clowewewalla Turnwater Band, Santiam Bands of Calapooias

TREATY WITH THE CHASTA, ETC., 1854
Nov. 18, 1854 | 10 Stat. 1122 | Ratified Mar. 3, 1855 |
Proclaimed Apr. 10, 1855

Tribes & Bands: Quilwiston, Nahella Bands of Chasta, Cowanatico, Saccheriton, Nasya Bands of Scotons, Grave Creek Band of Umpqua

TREATY WITH THE MOLALA, 1855
Dec. 21, 1855 | 12 Stat. 981 | Ratified Mar. 8, 1859 |
Proclaimed Apr. 27, 1859

Tribes & Bands: Molalla



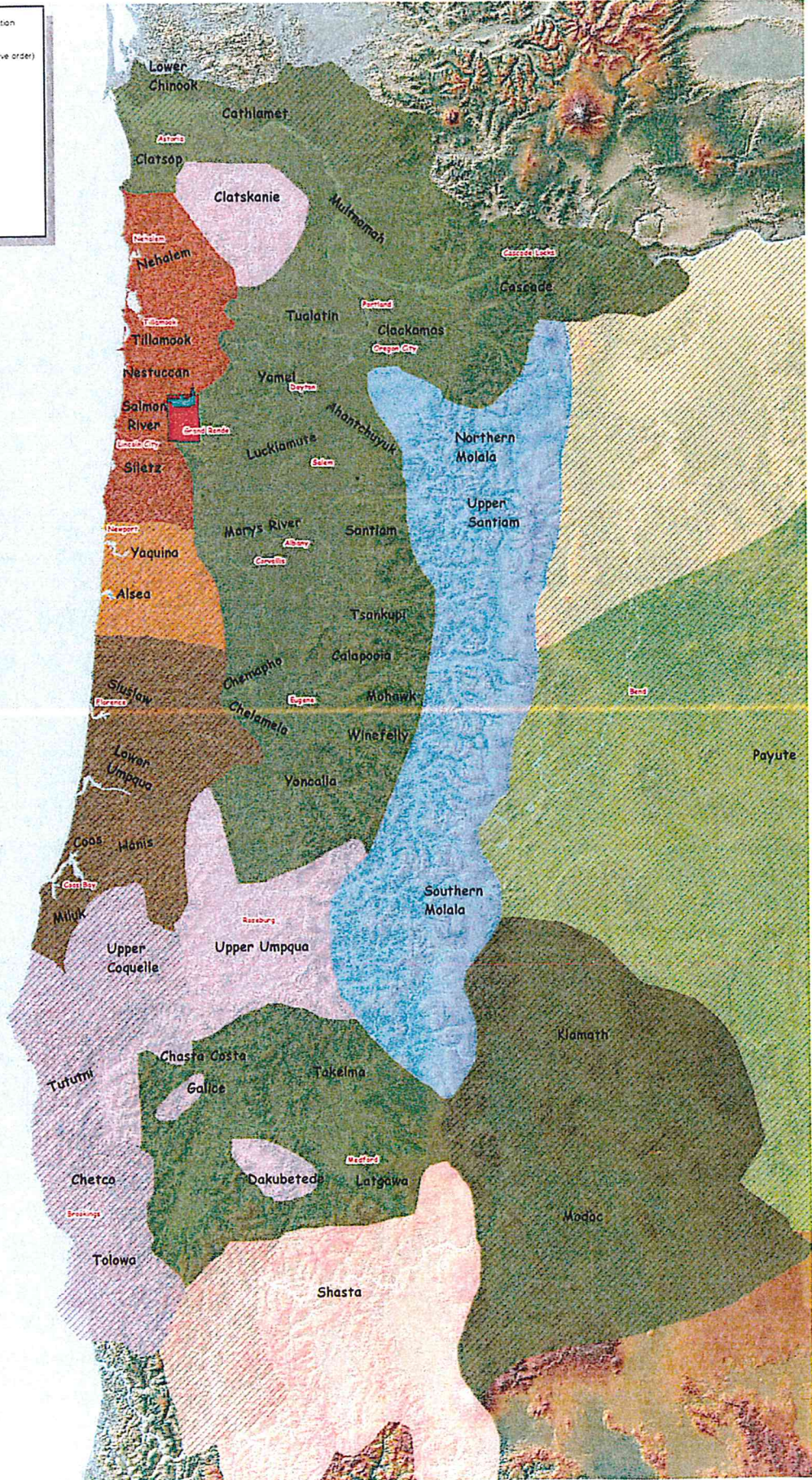
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The Confederated Tribes of the Grand Ronde community of Oregon Native Languages In Western Oregon



Tribes not moved to Grand Ronde Reservation
 Current Grand Ronde Reservation
 Historic Grand Ronde Reservation (executive order)

Languages
 Salishan
 Penutian, Takelman
 Aisean
 Siuslawian, Kusan
 Athapascan
 Hokan
 Molalian
 Sahasian
 Shoshonean



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 Center for the Study of the Pacific Northwest
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 Phone: 541/338-3100
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 Email: info@psnw.org
 Website: www.psnw.org

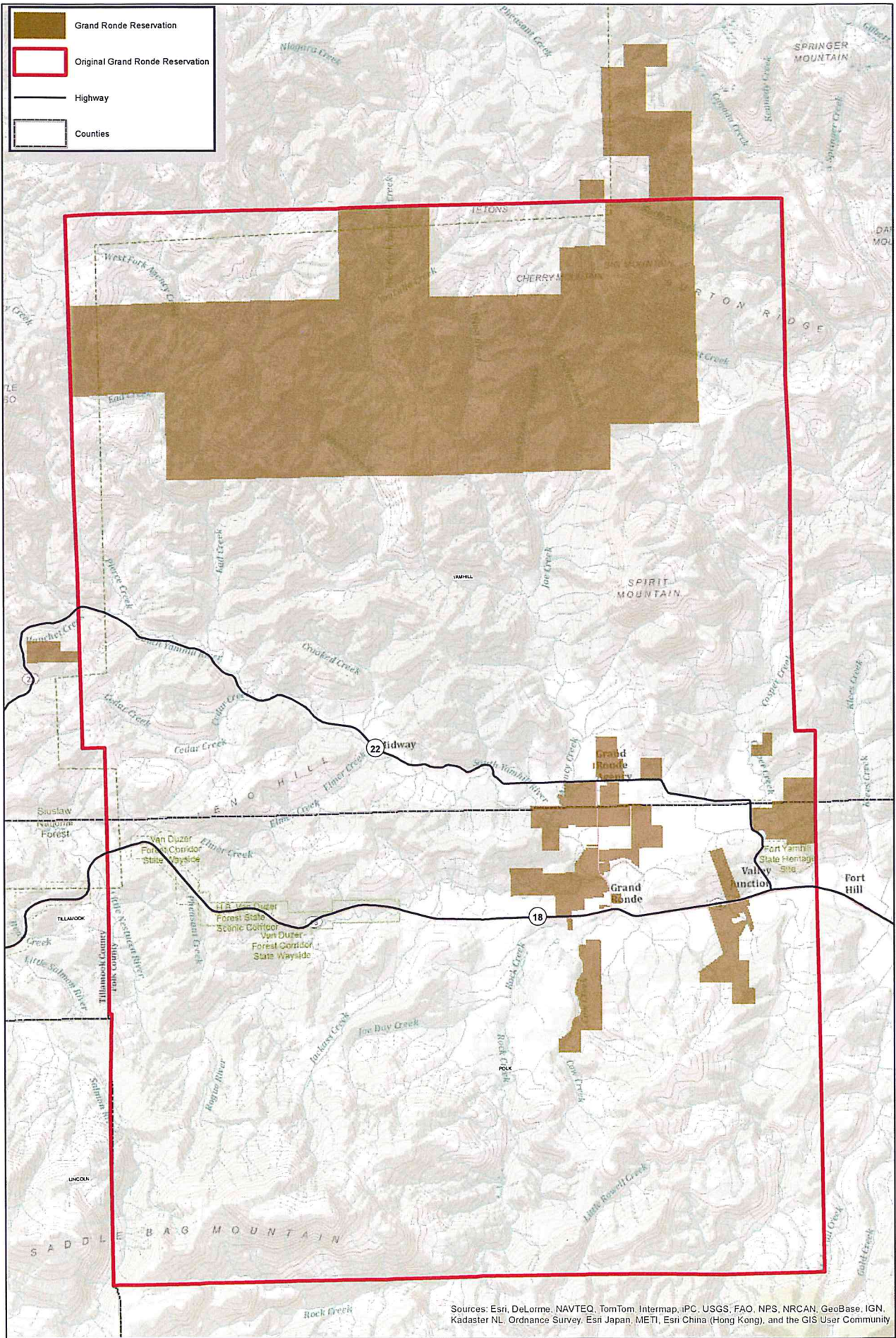


Grand Ronde Reservation

0 0.5 1 1.5 Miles



	Grand Ronde Reservation
	Original Grand Ronde Reservation
	Highway
	Counties





Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

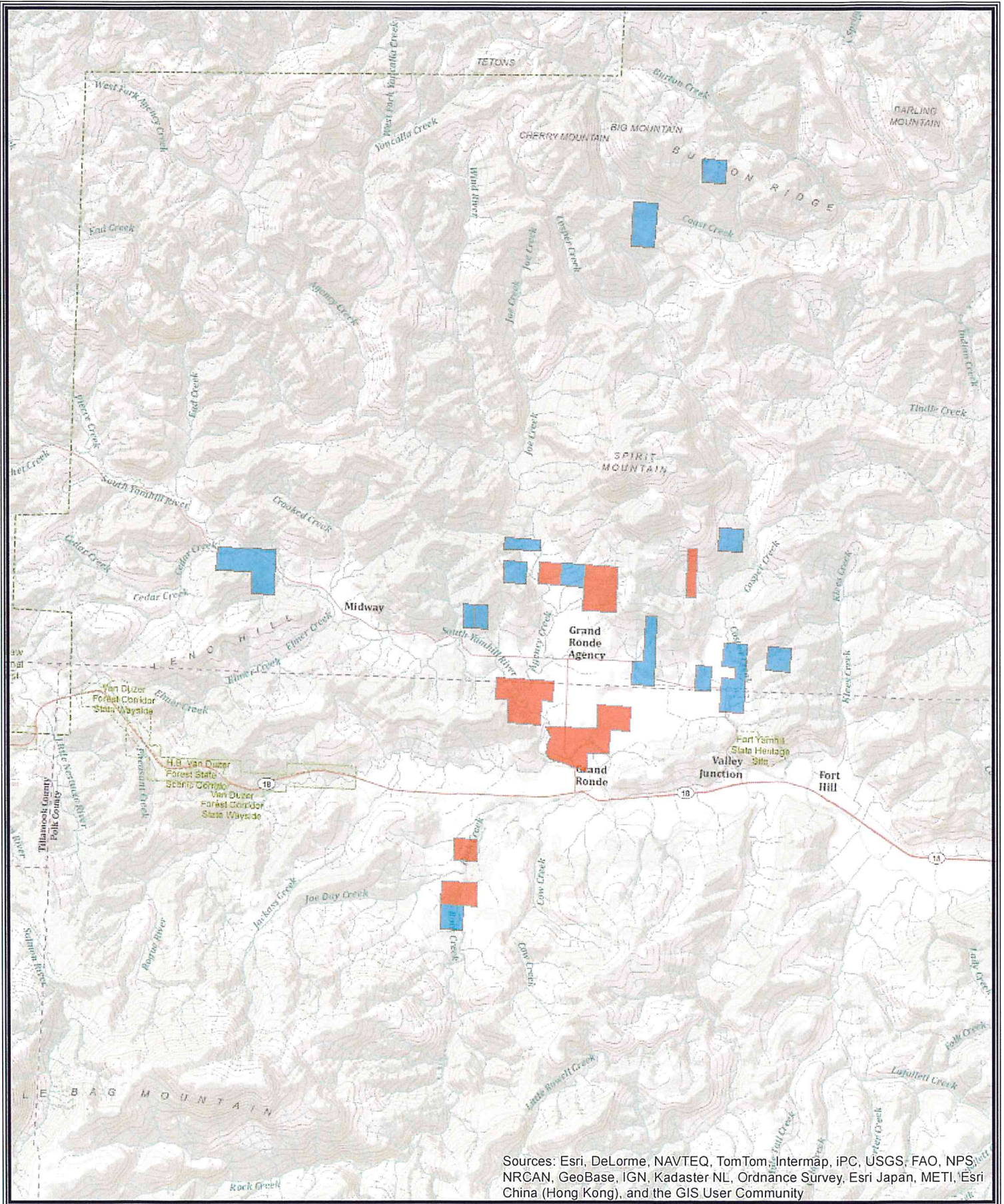


Grand Ronde Reservation 1941



Legend

-  individual allotments
-  Tribal lands

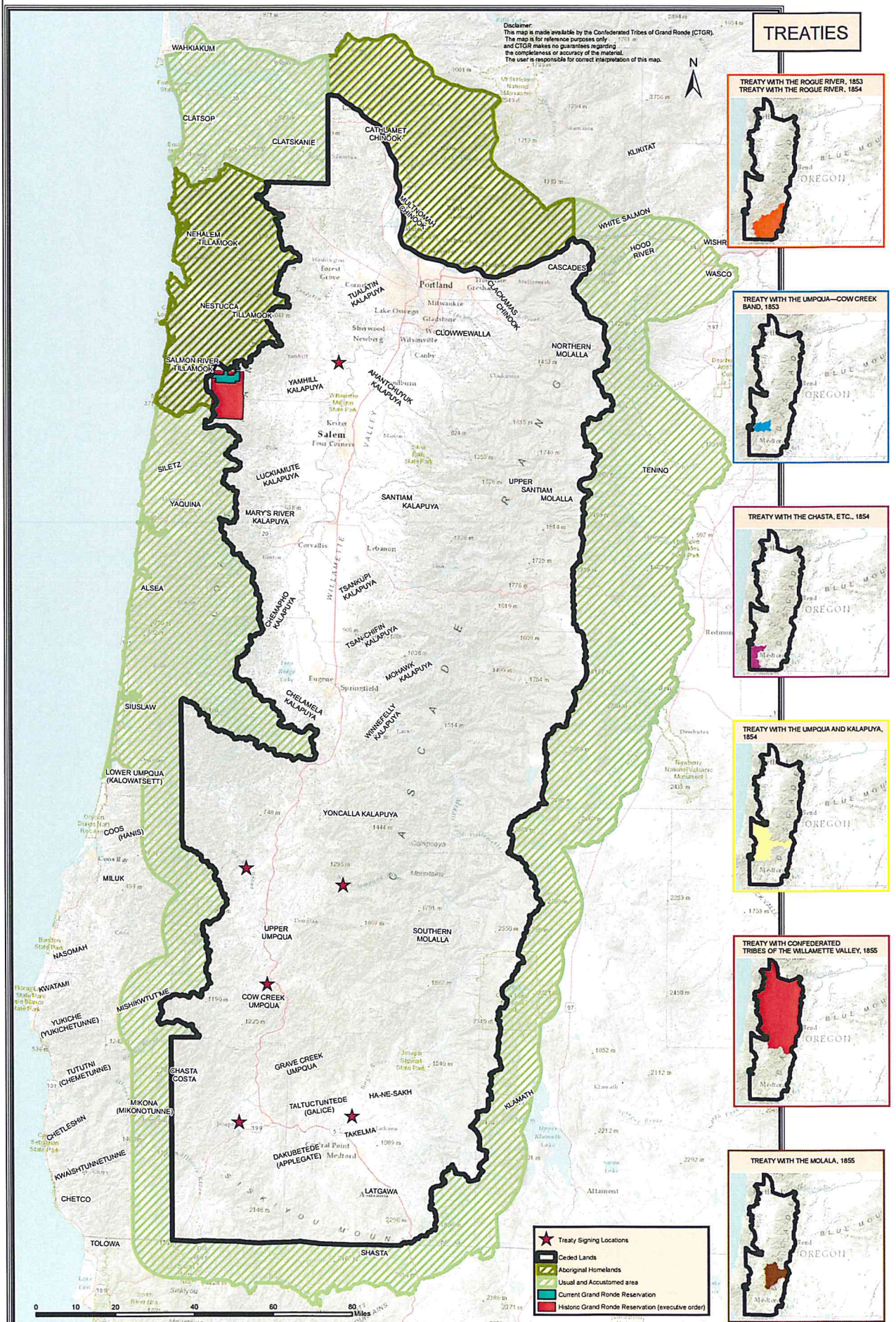
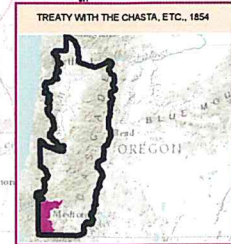
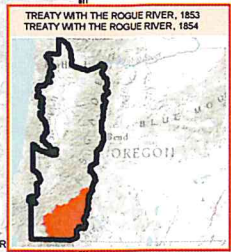



Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

Ceded Lands

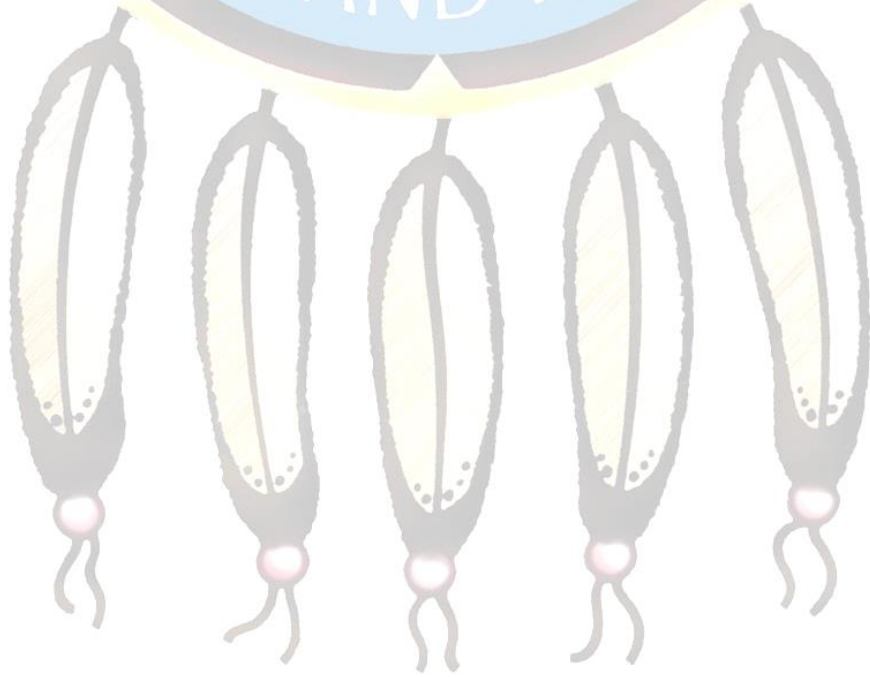
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TREATIES



The seal of the Confederated Tribes of Grand Ronde is circular with a scalloped outer edge. It features a central landscape scene with a forest and a body of water. The text "THE CONFEDERATED TRIBES" is written along the top inner edge, and "OF GRAND RONDE" is written along the bottom inner edge. The seal is overlaid with a large, bold, black text "APPENDIX D".

**APPENDIX
D**



Critical Orientations for Indigenous Studies Curriculum

Leilani Sabzalian, Assistant Professor, Indigenous Studies in Education, University of Oregon

PLACE

- ***You are always on Indigenous homelands***
- Acknowledge Indigenous peoples and homelands of the places where you teach
- Move beyond acknowledgements to anchor curriculum around issues that affect local Indigenous peoples, lands, and nations
- Seek out Indigenous place names when appropriate and possible



PRESENCE

- ***Indigenous peoples are still here***
- Over 6 million people identify as American Indian/Alaska Native and there are >570 federally recognized Native nations in the US
- Focus on contemporary Indigenous leaders, changemakers, and issues to affirm Indigenous students, challenge erasure/stereotypes, and highlight the strengths/struggles of Indigenous peoples today



John Herrington,
Chickasaw Nation,
Astronaut



Susan Shown Harjo,
Cheyenne &
Hodulgee Muscogee,
Writer and Advocate



Deb Haaland,
Laguna Pueblo,
Congresswoman

PERSPECTIVES

- ***Indigenous perspectives challenge Eurocentrism and provide analyses to enrich curriculum more broadly***
- Curriculum often “faces West” (e.g., expansion, exploration); instead, consider how “facing East” (e.g., invasion, encroachment) (Richter, 2001) might reorient the curricula
- Move from teaching *about* Indigenous peoples to learning *from* Indigenous analyses



Karenne Wood, poet and citizen of the Monacan Indian Nation, from “Enough Good People: Reflections on Tribal Involvement andn Inter-Cultural Collaboration 2003-2006,” Circle of Tribal Advisors and Lewis & Clark Bicentennial

Richter, D. (2001). *Facing east from Indian country: A Native history of early America*. Cambridge, Mass.: Harvard University Press.

Wood, K. (nd). *Homeland*. National Association of Tribal Historic Preservation Officers. Retrieved from http://www.nathpo.org/Many_Nations/mn_fiction.html

POLITICAL NATIONHOOD

- ***“Indigenous Peoples are nations, not minorities” (Wilkins & Stark, 2010)***
- Indigenous peoples have *inherent* sovereignty and while protected by civil rights, they also have prior treaty rights
- Teach students about tribal sovereignty and the political status, rights, and issues that impact Indigenous nations and citizens as part of civics education
- Teach students that honoring the treaties is part of their democratic civic responsibility



Flags of the nine federally recognized tribal nations in Oregon

POWER

- ***Challenge power dynamics within curricula and create space to highlight examples of Indigenous creativity and collective power***
- Beyond including Indigenous perspectives, challenge colonial power dynamics in curriculum (i.e., lands were “empty” or “free”)
- Share examples of Indigenous creativity, agency, and possibilities, and to avoid framing Indigenous peoples as “damaged” or as victims of oppression (Tuck, 2009; Vizenor, 2008)



Image Credits: Overpass Light Brigade

PARTNERSHIPS

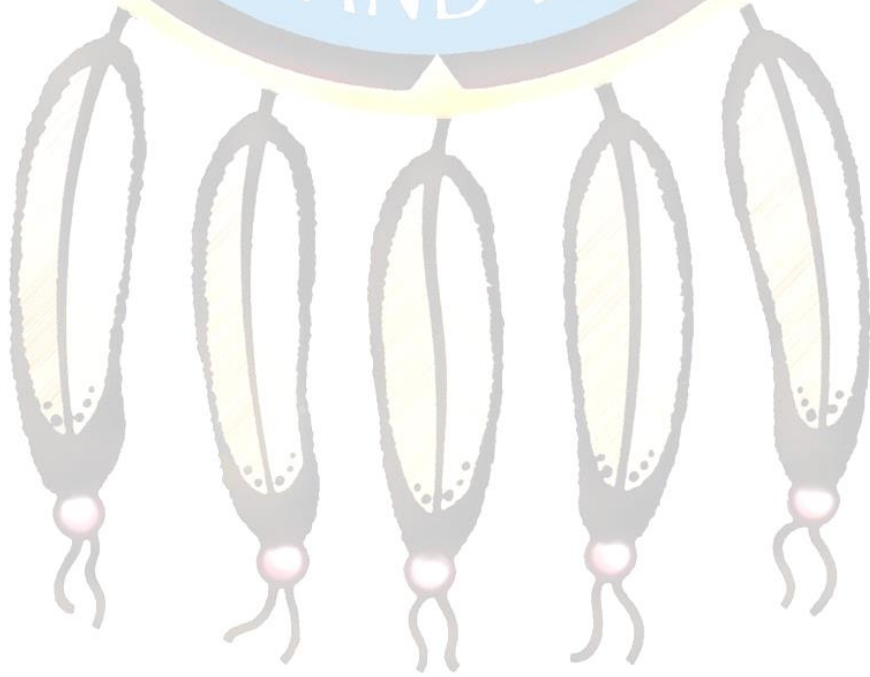
- ***Cultivate and sustain partnerships with Indigenous peoples, organizations, and nations***
- The federal government and State of Oregon recognize government-to-government relationships and engage in tribal consultation
- Move beyond token guest speakers to sharing power and developing meaningful partnerships
- Effective collaboration may include hiring a tribal liaison, creating an MOU, or consulting early and often on decisions that impact nearby Native organizations, nations, and/or students



Screenshot of USDA Forest Service "Tribal Engagement Roadmap," <https://www.fs.fed.us/research/tribal-engagement/roadmap.php>

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APPENDIX E





Frequently Asked Questions

Senate Bill 13 Tribal History/Shared History

What is Senate Bill (SB) 13?

As a result of Senate Bill (SB) 13, the Oregon Department of Education in partnership with Oregon Tribes and Education Northwest is developing a curriculum relating to the Native American experience in Oregon.

- The curriculum will be made available to school districts and will provide professional development to teachers and administrators relating to the curriculum.
- The curriculum will be in grades 4, 8 and 10 to begin with in the 2019-20 school year. The goal is to work toward having a complete K-12 curriculum in the near future.
- Subject integration will include English/Language Arts, Math, Science, Social Studies and Health.
- The Tribal History/Shared History curriculum will cover the Native American experience in Oregon, including tribal history, sovereignty issues, culture, treaty rights, government, socioeconomic experiences and current events.
- It will be historically accurate, culturally relevant, community-based, contemporary and developmentally appropriate; and aligned with the academic content standards adopted under ORS 329.045.
- For the 2019-20 academic year, the ODE has 45 lessons available to districts in grades 4th, 8th, and 10th (in several different subject areas). Districts will be able to choose which 2 lessons per grade and 2 subject areas to implement for the 2019-20 academic year. Recommended implementation strategy:

GRADE	CONTENT/SUBJECT	CONTENT/SUBJECT
4 th Grade	Social Studies	PE/HEALTH
8 th Grade	English Language Arts	Math
10 th Grade	Science	CHOICE

Why Senate Bill (SB) 13?

Senate Bill (SB) 13 is a historic investment in Oregon's education system. SB 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state.

- These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with



each of our tribes.

- We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all.
- This curriculum initiative supports ODE’s work towards equity for all students and a result of the holistic, collaborative effort of many in our state who knew the value and importance of our students learning about Oregon’s tribes and history.
- Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state’s history—or U.S. history—without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state’s public-school curriculum.
- “When Governor Brown proposed SB13 during the 2017 legislative session and subsequently signed it into law, it was because she deeply values the preservation of tribal cultural integrity and believes that honoring the history of Oregon’s tribal communities is critically important to our state as a whole, and to future generations of students.” – Colt Gill, Deputy Superintendent of Public Instruction
- Senate Bill 13 is a long-awaited gift. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon’s diverse history.

What is the Essential Understandings Advisory Committee (EUAC)?

The Essential Understandings Advisory Committee (EUAC) is a group made up of appointed representatives from Oregon’s nine federally recognized tribes. They along with the Oregon Department of Education and Education Northwest were tasked with developing the Essential Understandings of Native Americans in Oregon.

Partnering with our nine Tribal governments to develop the essential understandings began in May 2018; and in June 2019, Tribal representatives agreed to bring these essential understandings to tribal leadership for final approval.

The essential understandings will continue to inform the creation of lesson plans and replace decades of inaccurate stereotypical teaching of Native Americans in classrooms across Oregon.

What are the Essential Understandings?

The Essential Understandings of Native Americans in Oregon are the conceptual framework and foundation for the statewide curriculum. They serve as the basis that informs the creation of lesson plans for the statewide curriculum. These Essential Understandings were developed by the Essential Understandings

Advisory Committee (EUAC). This group was made up of appointed representatives from Oregon’s nine federally recognized tribes along with the Oregon Department of Education and Education Northwest. Partnering with our nine Tribal governments to develop the essential understandings began in May 2018; and in June 2019, Tribal representatives agreed to bring these essential understandings to tribal leadership for final approval. The essential understandings will serve as a guide for professional development for the statewide curriculum and will assist in replacing decades of inaccurate stereotypical teaching of Native Americans in classrooms across Oregon.



Who was involved in the Essential Understandings development process?

The Essential Understandings Advisory Committee (made up of representatives from each of the nine federally recognized tribes in Oregon), the Oregon Department of Education and Education Northwest.

Who is involved in the lesson plan development for the curriculum?

The Oregon Department of Education hired Education Northwest to draft the lesson plans for 4th, 8th and 10th grade levels by utilizing information gathered from the Essential Understandings.

Who approved the curriculum?

This curriculum is supported by the Oregon Department of Education and a fulfillment of the Senate Bill 13 law.

What is the difference between ODE’s statewide curriculum and each of the nine federally recognized tribes’ curriculum?

The Oregon Department of Education curriculum is an overview of the Native American experience in Oregon. It covers the following topics: since time immemorial, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, federal policy and laws. It also has additional resources for Essential Understandings of Native Americans in Oregon such as acts and laws that have historic policies that impacted and continue to impact Native American identity.

Additionally, each federally recognized tribe in Oregon was given resources to develop their own “place based” curriculum that is specific to their tribe. Each tribe is unique in their government, identity, lifeways,



language, and relationship with the U.S. government and therefore requires a deeper understanding by educators and students in reviewing their individual, distinguishing qualities and history.

How will districts receive curriculum materials?

Both the Oregon Department of Education statewide curriculum and the individual tribes' curriculum will be made available on the Oregon Department of Education SB 13 Tribal History/Shared History webpage.

When will the districts receive curriculum materials?

Curriculum materials will be made available on the ODE website by September 2019 (date subject to change). To find out when materials are posted and other updates on the curriculum, please sign up for the email listserv on the ODE SB13 Tribal History/Shared History webpage.

Where can I find the curriculum materials?

Curriculum materials will be made available on the ODE website. To find out when materials are posted and other updates on the curriculum, please sign up for the email listserv on the ODE SB13 Tribal History/Shared History webpage.

Will educators will be trained on the curriculum?

Yes, there will be select onsite and online training opportunities available on the curriculum. The best way to ensure you are receiving the most up to date information on training opportunities is to sign up for the e-mail listserv on the ODE SB13 Tribal History/Shared History webpage.

When will educators be trained on the curriculum?

Training opportunities will be made available starting in October 2019 via onsite and online. To find out more information, sign up for the email listserv on the ODE SB13 Tribal History/Shared History website. You can also contact the ODE Indian Education staff at: 503-947-5810.

Is the curriculum required or optional?

This curriculum is required and a fulfillment of Senate Bill 13 signed into law in 2017.

How will districts demonstrate curriculum implementation and effectiveness?

An evaluation process will be completed by teachers and administrators at the end of the 2019-2020 school year that reflects participation in the curriculum. ODE will also be visiting select schools and creating focus groups of teachers to gather feedback on their participation in the curriculum as well as suggested revisions for the curriculum.

Why is the focus on 4th, 8th, and 10th grades?

When tasked with developing a statewide curriculum for grades K-12, it proved unrealistic to accomplish implementation for all grade levels in two years. So, prioritization occurred in having the initial lessons developed for grade levels which had natural intersections.



For example, in fourth grade civics and government, multicultural studies, geography, history with a focus on Oregon history, historical knowledge, historical thinking, and social science analysis are all social sciences academic content standards covered – and so often indigenous peoples are either not accurately taught about or are completely left out of the lessons due to a lack of accessibility to information/lessons.

In eighth grade, civics and government as well as geography and multicultural studies are taught as a part of the social sciences standards. We thought it would be important to highlight sovereignty and the nine Tribal nations of Oregon within these areas.

Lastly, in tenth grade, civics and government, multicultural studies, geography, history, historical knowledge, historical thinking, and social science analysis are covered and connecting concepts about the nine Tribal nations of Oregon is directly related to all of these standards.

I've heard the terms unit, curriculum and lesson plans - can you clarify?

The Oregon Department of Education is developing a statewide curriculum which will include lesson plans on since time immemorial, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, federal policy and laws. It also has additional resources for Essential Understandings of Native Americans in Oregon such as acts and laws that have historic policies that impacted and continue to impact Native American identity.

Additionally, each federally recognized tribe in Oregon was given resources to develop their own “place based” curriculum that is specific to their tribe. Each tribe is unique in their government, identity, lifeways, language, and history and therefore requires a deeper understanding by educators and students in reviewing their individual, distinguishing qualities. The individual tribes’ curriculum will have lesson plans available within them.

Did the Oregon federally recognized tribes receive funding?

Yes, each of the nine federally recognized tribes in Oregon received funding from the Oregon Department of Education to develop their own “place based” curriculum that is specific to their tribe.

What is the timeline of the new statewide curriculum?

The timeline and rollout process of the new curriculum will be delivered through the Communication Plan. This will be made available on the ODE Senate Bill 13 Tribal History/Shared History website. The curriculum including Essential Understandings and lesson plans will be available to teachers in the 2019-20 school year. Professional development opportunities will be offered at the beginning of the school year and continue to be made available after that. For updates on the curriculum and professional development opportunities, visit the ODE Senate Bill 13 Tribal History/Shared History website and/or join the e-list serv.

What does this new curriculum mean for Teacher Education Programs? How can we support them?

This curriculum offers a new, inclusive perspective and provides an opportunity to educate pre-service teachers on Oregon tribes including their past and current presence, sovereignty, history, tribal government, identity, lifeways, language, treaties with the United States, and genocide, Federal policy and laws. Native Americans have lived in Oregon since time immemorial. It is impossible to understand Oregon or U.S. history,



geography or government without having some essential understandings of the rich culture and contributions of its Native people.

For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Support can come in the form of encouraging Teacher Education Program staff and pre-service teachers to attend professional development opportunities offered (either onsite or online) by ODE and/or the tribes. It can also come in the form of Teacher Education Program professors teaching/modeling the curriculum in the classroom and supporting pre-service teachers to learn and teach the curriculum in their field experiences and beyond graduation.

What is the background of the legislation? How did this bill come to be?

Senate Bill 13 has been long awaited and the result of the collaborative effort and hard work of many in our state who valued the importance of students learning about Oregon Native Americans. For years teachers have requested information from ODE and other education entities on Oregon Native Americans that is historically accurate and culturally relevant. Up until this point, there was very limited classroom ready material available.

How are the tribes in Oregon engaged in this process?

The Oregon Department of Education partnered with the nine federally recognized tribes in Oregon to develop the Essential Understandings of Oregon Native Americans. Each of the tribes appointed representatives to share their heart, expertise and knowledge in order to create concepts which will support educators as they teach information tribes wish to share. The initial process began in early May 2018 and on June 14, 2019 the Tribal representatives agreed to move the document forward for final approval to their Tribal leadership. Tribes are also in the process of developing their own place-based curriculum that will be specific to their tribe. This curriculum will be made available on the ODE Senate Bill 13 Tribal History/Shared History webpage.

Why is this a mandate?

This curriculum was developed and now mandated because the Oregon Department of Education and leaders within the state deeply value equity in education as well as the need to increase inclusion and make our education system better for all. The preservation of tribal cultural integrity and honoring the history of Oregon's tribal communities is critically important to our state as a whole, and to future generations of students. Native Americans have lived in Oregon since time immemorial. It is impossible to understand Oregon or U.S. history, geography or government without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum.

Who is in charge of implementation of SB 13?

The Oregon Department of Education Office of Indian Education will be taking a lead role in rolling out the implementation of Senate Bill 13 within Oregon schools. Professional development opportunities will be provided to teachers via online and onsite. For more information, visit the Communication Plan on the ODE's Senate Bill 13 Tribal History/Shared History website.



Will everyone have access to Tribe specific curriculum?

Yes, each of the nine federally recognized tribes in Oregon are developing their own place-based curriculum that is specific to their tribe. This will be made available for all educators to access on the ODE Senate Bill 13 Tribal History/Shared History website.

Will the curricula/curriculum be available online?

Yes, both the statewide Tribal History/Shared History curriculum and each of the tribe's place-based curriculum will be available on the ODE Tribal History/Shared History website for educators to access.

How do folks know which tribe to contact?

ODE encourages schools to contact the tribe that is closest to their school. Each of the tribe's contact information will be made available on the ODE Senate Bill 13 Tribal History/Shared History website.

How will the state provide professional development to teachers?

There will be select onsite training for teachers at locations throughout Oregon in the 2019-20 school year. In addition, online training opportunities will be available on the curriculum. The best way to ensure you are receiving the most up to date information on training opportunities is to sign up for the e-mail listserv on the ODE Senate Bill 13 Tribal History/Shared History webpage.

How should folks deal with pushback, especially in different power relationships?

In dealing with pushback it is important to listen respectfully, communicate transparently and keep the focus on the purpose and intent of the curriculum as well as the positive outcome that is expected to be. Educators should also be encouraged to seek out support from their administrators and the Oregon Department of Education. Change can be difficult, but in this area is much needed. If parents, students or others have concerns, it is important to gather facts. Their feedback is appreciated and can be reported to the Oregon Department of Education.

How do we help districts prioritize this?

In helping districts prioritize the new curriculum it is important to respectfully communicate the purpose and intent of the curriculum, the endorsement that is around the curriculum from the Oregon Department of Education (ODE) and Oregon tribes, as well as the new mandate in place from the signing of Senate Bill 13 into law. If you need more support, please contact ODE.

How do we progress and share progress?

Progress can take place by teaching the lesson plans provided in the new curriculum. The first year will be the most difficult as it is the first time to implement the new curriculum. Through time and appropriate changes/feedback it can be refined to meet desired classroom effectiveness. It is important to seek out the professional development opportunities that will be provided on the new curriculum through ODE. If you need more support please contact the ODE Indian Education staff and/or reach out to the Tribal Cultural/Education department closest to you. Progress can be shared by joining the teacher focus group on the curriculum within ODE and/or by contacting the ODE Indian Education staff.



Are we including instructional strategies for carrying out lesson plans?

Instructional strategies will be discussed as a part of the professional development opportunities that will be offered to educators via onsite and online through the ODE Senate Bill 13 Tribal History/Shared History website. There will be also be additional instructional strategies developed over time as teacher focus groups on the curriculum convene throughout the 2019-20 school year.

Will curriculum directors and teachers convene/have support? Do we look to ESD's for help here?

Curriculum directors and teachers should be encouraged to participate in professional development opportunities offered through ODE on the new curriculum via onsite and online through the ODE Senate Bill 13 Tribal History/Shared History website. They can also join the teacher focus groups that will convene throughout the 2019-20 school year and seek out the ODE Indian Education staff for further support.

What does this mean for teachers and parents?

The process of implementing a new curriculum in the classroom can be a challenge, but in this case one well worth doing. It is important to provide patience and continued support to teachers as they teach the new lessons. The curriculum is also new to parents, so it is important to communicate with transparency about the reasons for the new curriculum as well as the expected benefits.

What are the benefits of this for all Oregonians?

The new statewide curriculum is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

Will this new curriculum align with common core and Oregon content standards?

Yes, each of the lessons in the curriculum were drafted and aligned with the common core and Oregon content standards.

What can I do to support this initiative?

Support for this initiative can be provided by attending professional development opportunities offered through ODE and encouraging districts in their efforts to implement the curriculum in the 2019-20 school year and beyond. For teachers, simply teaching the lesson plans and providing feedback to ODE will be a great form of support. Teachers can also join the teacher focus groups at ODE that will convene in the 2019-20



school year and look to their buildings and districts for other teachers that are going through the same process of implementing the new curriculum realizing that they are all in this together with positive outcomes in mind.

Why is this focused on Indigenous people and tribes; don't we already have ethnic studies?

The new statewide curriculum is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. Tribes share a unique, sovereign status within the state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

If a school has curriculum in place already, can they use it or do they have to toss it?

If a similar curriculum is already in place, this will give teachers the opportunity to move things around and make adjustments that don't feel overwhelming. For example, teachers can swap out older lessons partially or in their entirety with pieces of the new curriculum.

What are the learning outcomes for students?

Each lesson plan within the curriculum has its own lesson outcomes. The overall greater outcome is a historic investment in Oregon's education system. Senate Bill 13 is far more than a state law. It is an agreement between the State of Oregon, its government and the governments of each of the nine tribes that reside here in this state. Tribes share a unique, sovereign status within the state. These children that we are teaching this curriculum to will be tomorrow's leaders and will shape a brand-new future for the state of Oregon and its relationship with each of our tribes. We benefit from multiple perspectives in our history. We can increase inclusion and make our education system better for all. Native Americans have lived in Oregon since time immemorial. It is impossible to understand the state's history or U.S. history without having some essential understandings of the rich culture and contributions of its Native people. For decades, however, that contribution has been minimized, mischaracterized, or completely left out of the state's public-school curriculum. Our charge as a state is to come together with ODE and the school districts of Oregon, so that students will have the opportunity to learn and grow from the history and contributions of tribes in Oregon, a new, inclusive version of Oregon's diverse history.

Is there a timeline for implementation of the curriculum and is it the same across the state or do some districts have more/less time than others to implement?



All schools will have the opportunity to implement the new curriculum when it is introduced in the 2019-20 school year. However, each district may have different existing curriculum in place and therefore may have different timelines in implementing the new curriculum in its entirety.

Is there money for Professional Development?

ODE will be providing professional development at select sites and online throughout the 2019-20 school year and beyond at no charge to the district(s). The online professional development opportunities will be made available through the ODE Senate Bill 13 Tribal History/Shared History website and by signing up for our e-listserv.

What grades are affected?

The statewide curriculum that will be released in the 2019-20 school year is designed for grades 4, 8 and 10. However, there is information within the curriculum that can be utilized and implemented at other grade levels. The plan is to have a complete K-12 curriculum offered in the future.

Since this is mandatory, who monitors accountability/consensus?

The ODE will be gathering feedback from districts through a pre/post assessment and evaluation process in the 2019-20 school year. Teachers and district staff are encouraged to contact ODE for support in implementing the curriculum. ODE staff will be visiting as many schools as is feasibly possible to provide support on the curriculum implementation process as well. Administrators are highly encouraged to provide positive support to teachers in their buildings/districts for the new curriculum.

Is the curriculum statewide?

Yes, the new curriculum is statewide.

How does Title VI meet PD needs? How does Title VI fit into SB13 curriculum/PDs?

The ODE encourages Title VI staff to participate in the professional development opportunities that will be offered via onsite and online. Title VI staff can also support the SB 13 Tribal History/Shared History curriculum by teaching the curriculum and communicating information available on the curriculum as well as encouraging district/building staff to participate in professional development opportunities.

Where are we in the process/what is the timeline?

A communication plan of Senate Bill 13 including a timeline for roll-out/implementation will be made available on the ODE Tribal History/Shared History website. The curriculum will be made available online for educators to access in the 2019-20 school year.

Who will be responsible for updating the website?

The ODE Information Technology, Communications and Indian Education Team will take on the role of continually updating the Senate Bill 13 Tribal History/Shared History website to ensure the most up to date



information on the new statewide curriculum as well as professional development opportunities are made available to educators.

What tribes will the new curriculum be about?

The new statewide curriculum will cover information about the nine federally recognized tribes in Oregon. These include the Burns Paiute Tribe, Confederated Tribes of Coos, Lower Umpqua and Siuslaw, The Confederated Tribes of the Grand Ronde Community of Oregon, Confederated Tribes of Siletz Indians, Confederated Tribes of the Umatilla Indian Reservation, Confederated Tribes of Warm Springs, Coquille Indian Tribe, Cow Creek Band of Umpqua Tribe of Indians, and Klamath Tribes.

How is the Tribal History/Shared History curriculum aligned, supported, and/or infused with the Ethnic Studies Standards?

The 2018 Social Science Standards and the proposed Ethnic Studies Standards call on students to understand and investigate the local, state, and North American history of Native Peoples. The lessons created by SB13 are intended to support teaching to the standards utilizing the specific lens provided by the Essential Understandings. As students gain more complex knowledge of Tribal History and culture it becomes possible to connect to our Shared History.