

Grand Ronde

TRIBAL HISTORY CURRICULUM



KINDERGARTEN

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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

Kindergarten Unit

SOCIAL STUDIES

Tribal Roles & Responsibilities

MATH

How Many Bones?

SCIENCE

Noble Oaks

APPENDIX A

Resource List

APPENDIX B

Youth Reading List

APPENDIX C

Maps

APPENDIX D

Critical Orientations for Indigenous Studies Curriculum

APPENDIX E

Senate Bill 13 FAQ



Noble Oaks



Title: Land Stewardship: Grand Ronde and You

Standard(s) Met:

★ Next Generation Science Standards

- ☐ K-LS1-1: Use observations to describe patterns of what plants and animals (including humans) need to survive.

Overview: Students will learn about how Grand Ronde Tribal Members take care of the land and what they can do to take care of the environment.

Learning Outcomes:

- Students will be able to explain how they can take care of plants.
- Students will be able to identify resources that plants need to survive.

Logistics: This lesson will take place in the classroom in a whole group setting.

Materials Needed/Preparation/Equipment:

- Book: Our Lands
- Noble Oaks Location Map
- Noble Oaks Part 1 - Introduction Youtube video
<https://www.youtube.com/watch?v=qf3ZCe8KibU>
- Paper
- Drawing Utensils

Time Frame: This lesson requires 20 minutes to complete.

Background for teachers: Noble Oaks is a parcel of land owned by the Confederated Tribe of Grand Ronde. On this land, the Tribe has planted native plants.

Key vocabulary:

- Land Stewardship - is the protection of natural resources.

Considerations for teachers:

Assessments: Use the group discussion as a way to assess student understanding.

Practices: Students will learn how the Grand Ronde Tribe takes care of the land and identify ways they can take care of the land as well.

Learning Targets:

I can explain how to take care of the land.



Activities:

1. Show students pictures of trees and ask them what they know about the image shown.
2. Ask students how important it is to take care of the world around us.
3. Let students know that there are lots of people in the world that take care of the land.
One group of people that help the land are Native Americans.
4. Inform students that today they are going to learn how Grand Ronde Native Americans take care of the land and what they can do to help the land as well.
5. Read aloud- Our Land storybook.
6. Show students the Noble Oaks Location Map.
7. Locate the following on the map: Grand Ronde and Noble Oaks. Let students know that this land is owned by the Confederated Tribe of Grand Ronde. On this land, the Tribe has planted native plants.
8. If applicable, locate the town where the students go to school and show students the proximity between them and Grand Ronde / Noble Oaks.
9. Watch the Youtube Video about Noble Oaks. Ask students to pay attention to how Native Americans helped the land.
 - Native Americans planted native species of plants in the area.
10. Point out to students that the person in the video is a Grand Ronde Tribal Member.
11. Ask students what they noticed about the video.
12. Let students know that one thing Grand Ronde Tribal Members did was plant native plants in the area and make sure that they were taken care of. This is important to Grand Ronde Tribal Members because they believe that land stewardship is really important.
13. Ask students what they know about plants and what they need to survive.
14. Guide students to come up with the following 3 things: Water, Sun, and Soil.
15. These three things are what helps the plants grow strong and tall. Without one of these things, the plants will not survive.
16. Ask students to create a drawing of them taking care of plants. Challenge them to show the plants getting the three things they need to survive (water, sun, and soil). This can be done on paper with preferred coloring tools.



Options/Extensions/Anticipatory set/Differentiation:

Extensions:

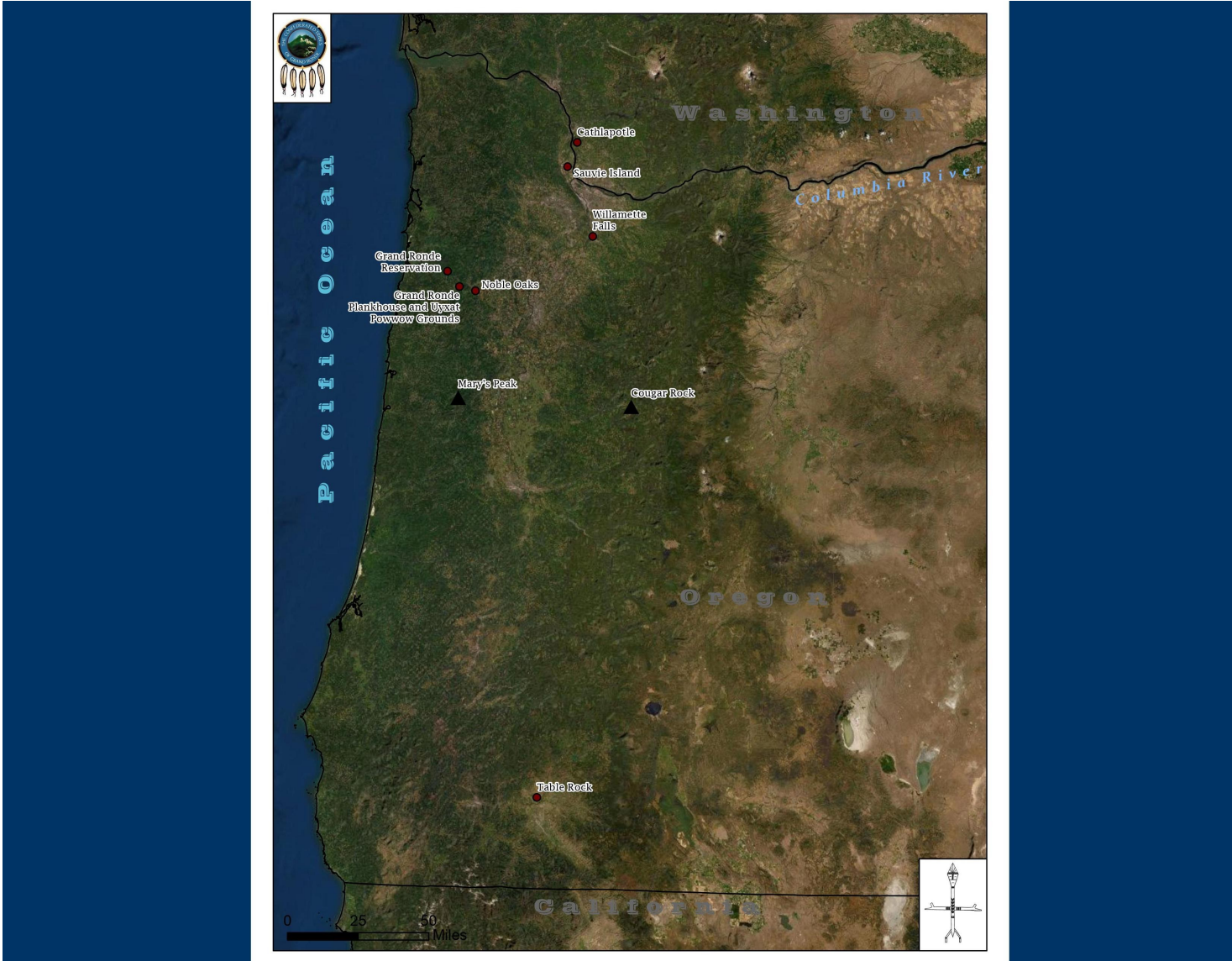
- Encourage students to help take care of plants at home.
- Look at a real tree that is near the school. Show students the different parts of the tree and how they can take care of the trees.
 - Leave the leaves attached to the tree.
 - Water the tree if it is really hot out.
 - Leave the bark on the tree.

Reflection/Closure:

1. After students are done coloring, ask them how they can be like the Grand Ronde Tribal Members in the video to take care of the plants around them.
2. Create a list of 3 things that everyone can do to help the plants around them.

Attachments:

- Noble Oaks Location Map



Tribal Roles & Responsibilities



Title: Tribal Responsibilities- What are some of my responsibilities?

Standard(s) Met:

★ Common Core Language Arts

- ☐ CCSS.ELA-LITERACY.SL.K.2 Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood.
- ☐ CCSS.ELA-LITERACY.SL.K.3 Ask and answer questions in order to seek help, get information, or clarify something that is not understood.

Overview: Students will engage in an activity where they learn about the different responsibilities tribal members had in the past and then think about their own responsibilities as a student and in their one families.

Learning Outcomes:

- Students will be able to determine what a responsibility is.
- Students will be able to identify what their responsibilities are in their families.

Logistics: This lesson will take place in the classroom. Students will engage in whole group and individual discussions.

Materials Needed/Preparation/Equipment:

- Book: Our Ancestors
- How I Help graphic organizer
- YouTube video

Time Frame: This lesson will take 30 minutes to complete.

Background for teachers: Tribal people served in many different roles historically and in present day, to help maintain a sense of community and contribute to their survival. Some of those roles included basket weavers, hunters, fishermen, storytellers, gatherers, and builders. This lesson focuses on students looking at any of the roles that they play in their house such as helping with animals/pets, washing dishes, taking out the trash, being a learner/student, helping a younger sibling with tasks, etc. In the end, students will see that we all have different responsibilities in our family/community to help it function successfully.

Key vocabulary:

1. **Responsibility-** being dependable, making good choices, and doing what you need to do.

Considerations for teachers: None

Assessments: Use the student's graphic organizers and whole-group discussion as a way to assess students' understanding.



Practices: Students will engage in meaningful discussions on what our responsibilities as people are. Students will use communication skills to have whole group discussions.

Learning Targets:

I can explain what a responsibility is.

I can define what my responsibilities are in my family.

Activities:

1. Begin the lesson with a whole group discussion and ask students what a responsibility is.
2. Write down the word responsibility on chart paper and add their ideas underneath it.
3. Explain to students that having a responsibility means doing the right thing, making good choices, and being dependable.
4. Ask students what some of their responsibilities are in the classroom. If students need help you could give examples like being a student and a learner, being a good listener, completing assignments, lining up for recess quietly, etc.
5. Explain to students that you are going to read a book to them called Our Ancestors. Explain that the book is about people from the Confederated Tribes of Grand Ronde who lived a long long time ago.
6. As you read the book stop at various spots to ask students or explain some of the different responsibilities tribal members had. For example, the page with the elk says, "our ancestors hunted deer and elk." use this moment to explain to students that some tribal members' responsibilities were to hunt deer and elk so that tribal members had protein to eat. The page that has a photo of berries in a basket is a good place to explain to students that some tribal members' responsibilities were to gather berries as a food source and to preserve them so they could be eaten through the wintertime. As you continue, stop at other pages and ask students if they can identify what some of the other responsibilities are that tribal members had.
7. After reading the story, pose the question to students: "What are some of your responsibilities in your own family?"
8. Write down some of the student's ideas either on chart paper or on the board.
9. Explain to students that these responsibilities are important because they help our families be successful.

Options/Extensions/Anticipatory set/Differentiation:

- **Options:** To get a hard copy of the story please contact Mercedes Jones at mercedes.jones@grandronde.org or you can access a digital version of the story on the tribe's YouTube channel [here](#).

- **Differentiation:** To help students better understand what a responsibility is use pictures to demonstrate what some look like. If students need extra think time, have students think, pair, share with a partner before engaging in the whole group discussion.

Reflection/Closure:

1. To close the lesson, pass out the How I Help graphic organizer to students. Explain to students that they will be drawing themselves doing two different responsibilities that they do at home. For example, walking the dog or cleaning their room.
2. Allow enough time for students to complete their drawings.

Attachments:

- [How I Help graphic organizer](#)

How do I help my family?

Name: _____

Date: _____

What are two ways you help your family? Draw a picture to show how you help your family.

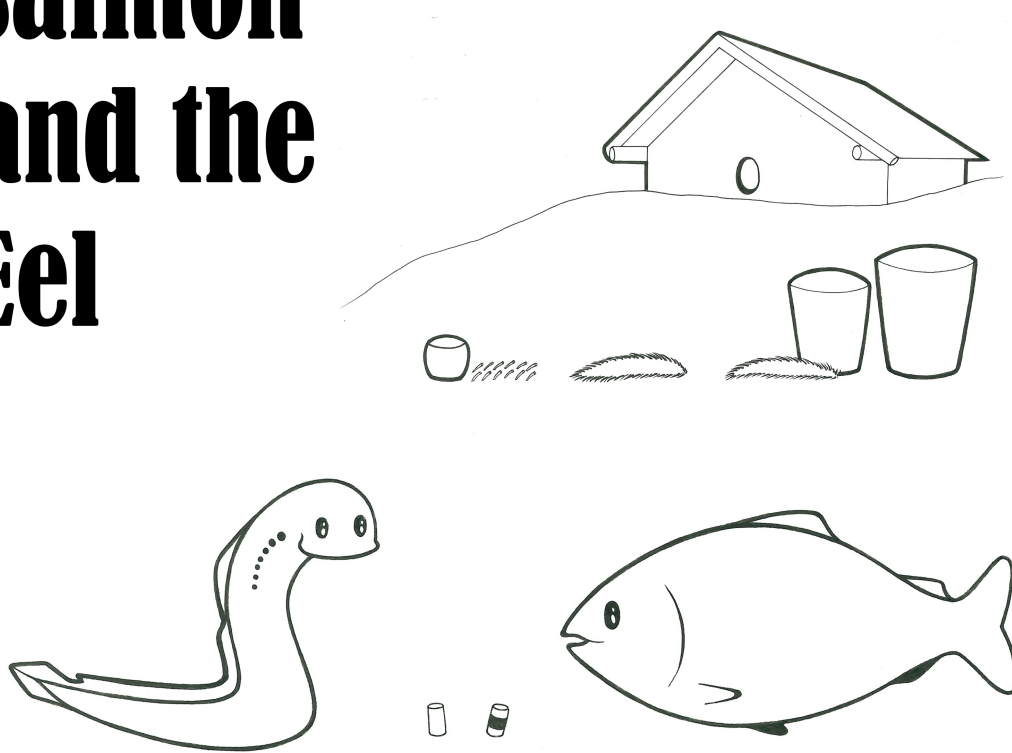
How I help?

How I help:



How Many Bones

The Salmon and the Eel



A traditional Grand Ronde story
Illustrated by Crystal Starr

Title: Salmon and the Eel Bone Math

Standard(s) Met:

★ Common Core Math Standards for the State of Oregon

- ☐ CCSS.MATH.CONTENT.K.CC.B.4.B: Understand that the last number name said tells the number of objects counted. The number of objects is the same regardless of their arrangement or the order in which they were counted.
- ☐ CCSS.MATH.CONTENT.K.CC.B.5: Count to answer "how many?" questions about as many as 20 things arranged in a line, a rectangular array, or a circle, or as many as 10 things in a scattered configuration; given a number from 1-20, count out that many objects.

Overview: Students will explore a traditional Grand Ronde story and apply the knowledge of counting between 1-20 (regardless on configuration) to elements from the story.

Learning Outcomes:

- Students will be able to demonstrate ability to count between 1-20.
- Students will be able to determine the number of bones in different fish regardless of how the bones are arranged.

Logistics: The lesson will take place in the classroom. A combination of whole group, small group and individual work will be used.

Materials Needed/Preparation/Equipment:

- Book: The Salmon and the Eel
- How Many Bones Worksheet
- Exit Ticket

Time Frame: This lesson will take 20 minutes to complete.

Background for teachers: Preview the book before reading it.

Key vocabulary:

- Traditional Story - a story that has been told and retold over many years.

Considerations for teachers:

Assessments: To assess student learning, analyze the exit ticket administered at the end of the lesson.

Practices: Students will count between 1-20 regardless of the configuration and know that that number corresponds to the number of bones in each fish.

Learning Targets:

I can count up to 20.

Activities:

1. Hold up the book for the students and ask them what they notice about the cover. Ask students if they recognize anything.



2. Tell students that this book is a traditional Grand Ronde story that the people of the Grand Ronde Tribe have told for many years.
3. Read the book: The Salmon and the Eel to the students.
4. While reading the story, have students practice counting between 1-10. For example, you could count the number of gills on the eel, the number of fish on each page, the number of items the salmon has won.
5. When finished reading the book, let students know that they will be practicing their counting by counting the number of bones fish from the story have.
6. Pass out How Many Bones Worksheet to the students.
7. Ask for volunteers to lead the counting of the bones in fish diagram 1 and 2. Write the answer in the space provided.
8. If students are ready, release them to work with a table partner on the remaining fish diagrams.
9. Allow time for students to work through the problems.
10. Gather students back as a whole group. Ask for experts to show the class their thinking for fish diagrams 3, 4 and 5.
11. Allow students to talk through their thinking if differences arise. For example if Student A got 5 bones for fish diagram 4 and Student B thinks the answer is 10.

Options/Extensions/Anticipatory set/Differentiation:

- **Options:** Pull small groups or have classroom aides work with small groups when step 8 of the lesson is reached.
- **Differentiation:** Manipulatives can be used to help solidify thinking for students who are struggling to make connections between the lines on the paper and the number of bones. These manipulatives can be anything, such as beans, dots, stickers, etc.

Reflection/Closure:

12. Pass out the exit ticket to the students.
13. Have students complete the exit ticket on their own to check for understanding.

Attachments:

- [How Many Bones? Worksheet](#)
- [How Many Bones? Exit Ticket](#)

Name: _____

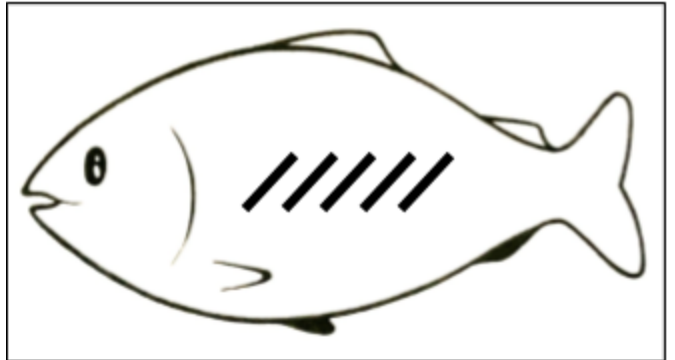
How Many Bones?

Directions: Look at each of the fish from the story The Salmon and the Eel and determine how many bones are in each fish.

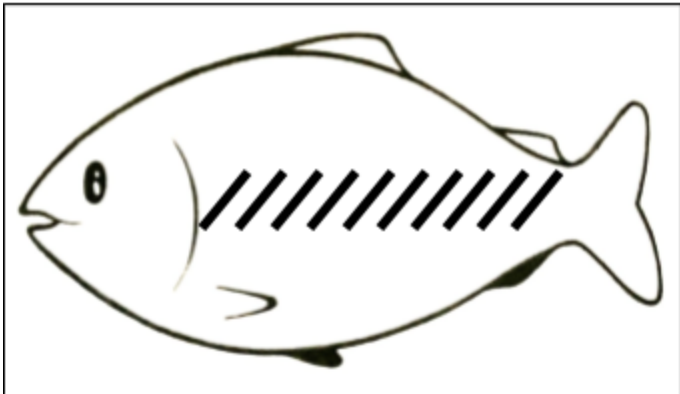
1. How many bones: _____



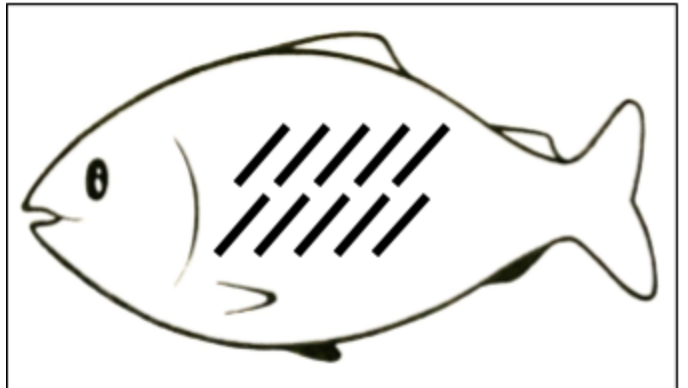
2. How many bones: _____



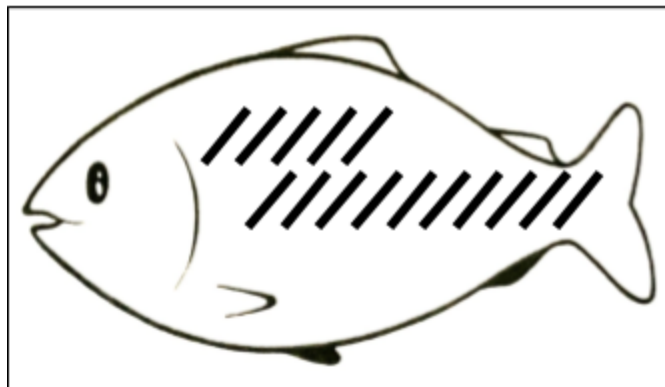
3. How many bones: _____



4. How many bones: _____



5. How many bones: _____

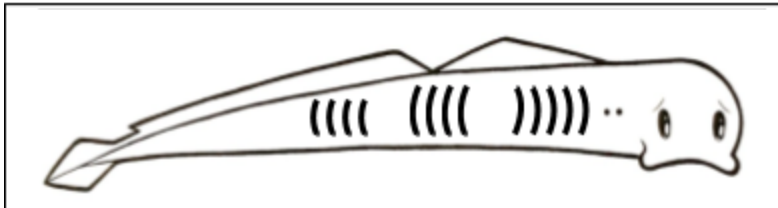


Name: _____

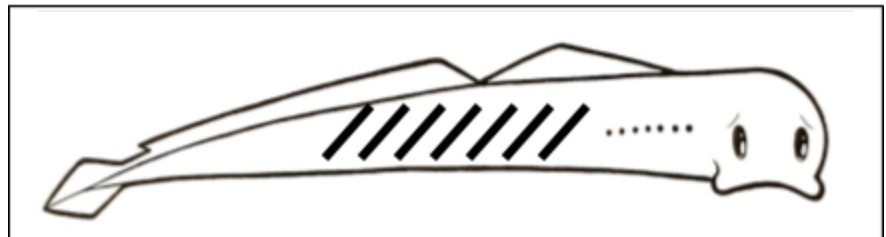
How Many Bones?

Directions: Look at each of the eel from the story The Salmon and the Eel and determine how many bones are in each eel.

1. How many bones: _____



2. How many bones: _____

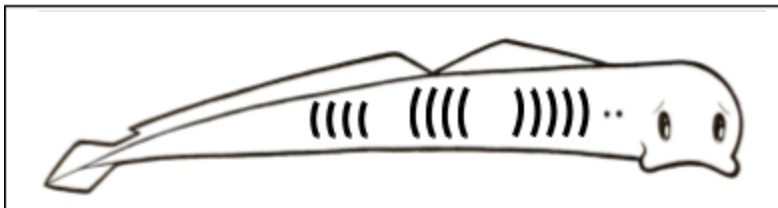


Name: _____

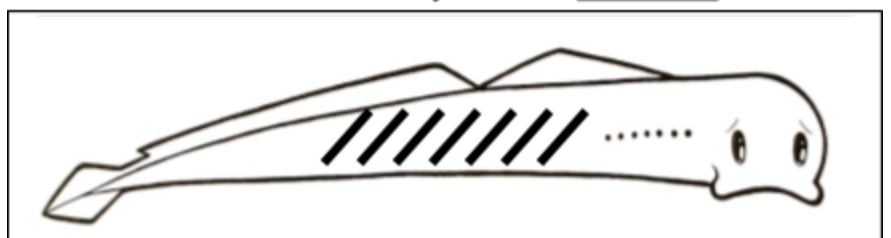
How Many Bones?

Directions: Look at each of the eel from the story The Salmon and the Eel and determine how many bones are in each eel.

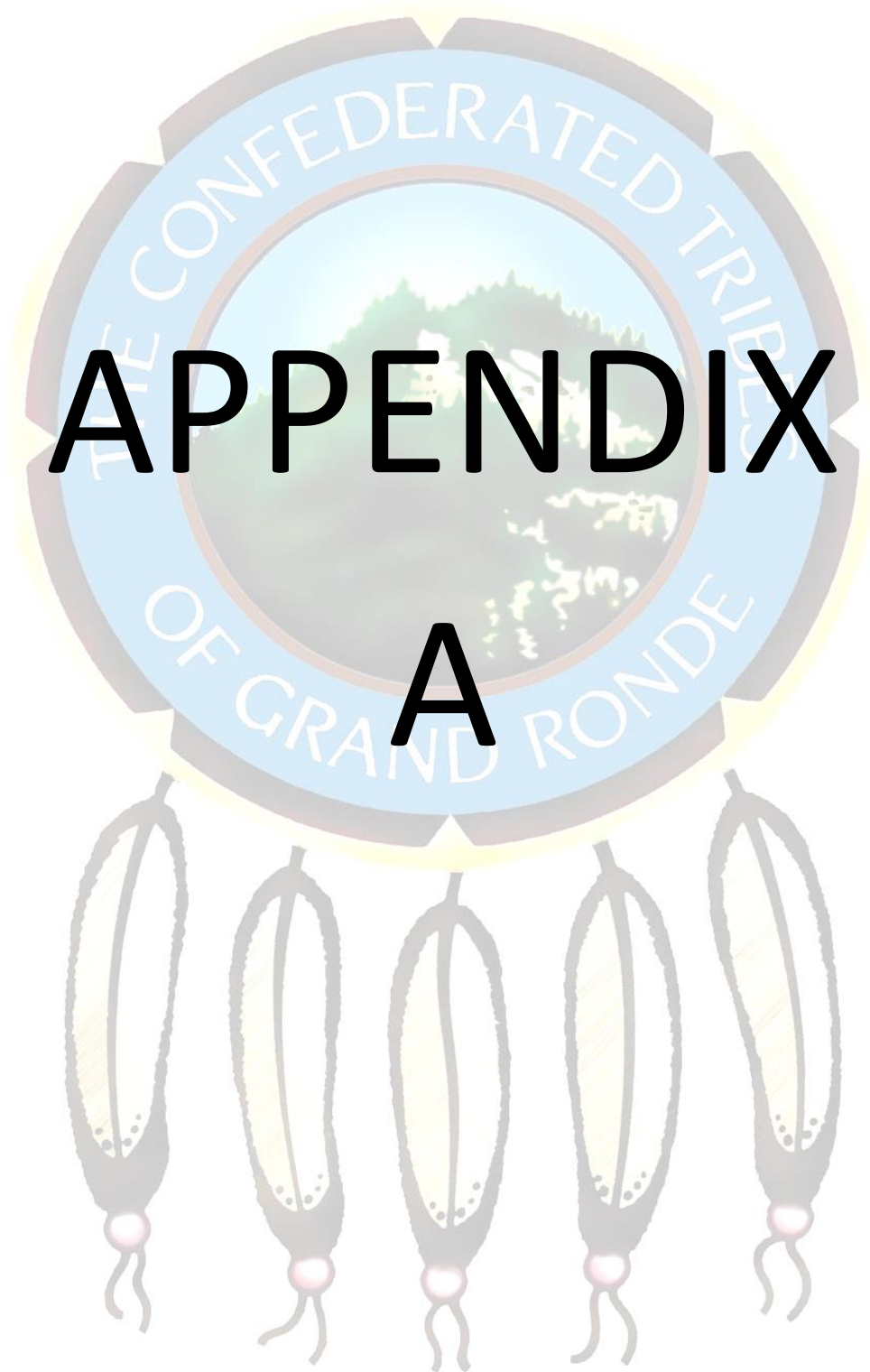
1. How many bones: _____



2. How many bones: _____



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.

BOOKS/MAGAZINES

Reference to Oregon Tribes – general:

Atwood, Kay. *Illahe: the Story of Settlement in the Rogue River Canyon*. Oregon State University Press, 2002.

Beckham, Stephen Dow. *Oregon Indians: Voices from Two Centuries*. Oregon State University Press, 2006.

Beckham, Stephen Dow. *The Indians of Western Oregon: This Land Was Theirs*. Arago Books, 1977.

Berg, Laura. *The First Oregonians*. Oregon Council for the Humanities, 2007.

Boyd, Robert T. *People of the Dalles: the Indians of Wascopam Mission*. University of Nebraska Press, 2005.

Clark, Ella E. *Indian Legends of the Pacific Northwest*. University of California Press, 2003.

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Douthit, Nathan. *Uncertain Encounters: Indians and Whites at Peace and War in Southern Oregon, 1820s-1860s*. Oregon State University Press, 2002.

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Roberts, Wilma, and Carolyn Z. Shelton. *Celilo Falls: Remembering Thunder ; Photographs from the Collection of Wilma Roberts*. Wasco County Historical Museum Press, 1997.

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Schlick, Mary Dodds. *Columbia River Basketry: Gift of the Ancestors, Gift of the Earth*. University of Washington Press, 2002.

Ulrich, Roberta. *Empty Nets: Indians, Dams, and the Columbia River*. Oregon State University Press, 2007.

Van Laere, M. Susan. *Fine Words & Promises: a History of Indian Policy and Its Impact on the Coast Reservation Tribes of Oregon in the Last Half of the Nineteenth Century*. Serendip Historical Research, 2010.

Watt, Lisa J., et al. "Oregon Is Indian Country The Nine Federally Recognized Tribes of Oregon Student Magazine." *Oregon Is Indian Country The Nine Federally Recognized Tribes of Oregon Student Magazine*, 2009.

Williams, Chuck. *Bridge of the Gods, Mountains of Fire: a Return to the Columbia Gorge*. Friends of the Earth, 1993.

Zucker, Jeff, Hummel, Kay, and Høgfoss, Bob. *Oregon Indians*. Oregon Historical Society, 1983.

Reference to the Burns Paiute Tribe:

Bright, Ruth McGilvra. *Prehistory and History of Harney Area: A Cultural Resources Overview*. Bureau of Land Management, Burns, Oregon, 1981.

Buan, C. M., & Lewis, R. (1991). *The first Oregonians: An illustrated collection of essays on traditional lifeways, federal-Indian relations, and the states native people today*. Portland, OR: Oregon Council for the Humanities.

Couture, Marilyn Dunlap. *Recent and Contemporary Foraging Practices of The Harney Valley Paiute*. Thesis. Portland; State University, 1978.

Kirkpatrick, J. (2008). *Love to water my soul: A novel*. Colorado Springs, CO: Multnomah Books.

Ogle, J., & Chocktoot, C. (n.d.). *Fort Rock and Paisley Cave Descendants - The Chocktoot Bands of the Paiute Snake Tribes*. Bend, OR: Maverick Publications.

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Beck, David R.M. *Seeking Recognition: The Termination and Restoration of the Coos, Lower Umpqua, and Siuslaw Indians, 1855-1984*. University of Nebraska Press, 2009.

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- Treaty with the Umpqua-Cow Creek Band 1853
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- Treaty with the Umpqua and Kalapuya, 1854
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- 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

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<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/>

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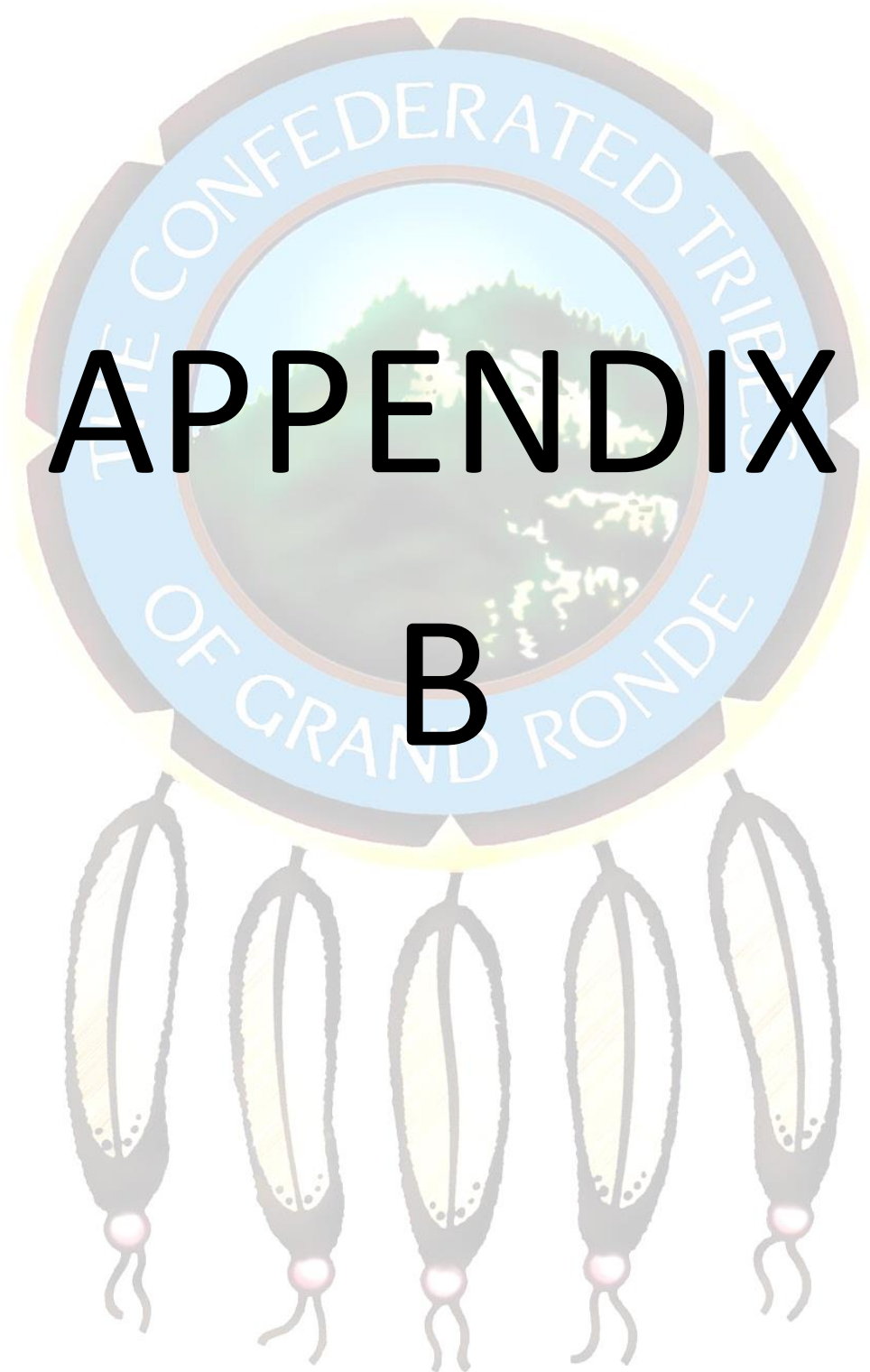
Confederated Tribes of Warm Springs
<https://warmsprings-nsn.gov/>

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

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

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

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

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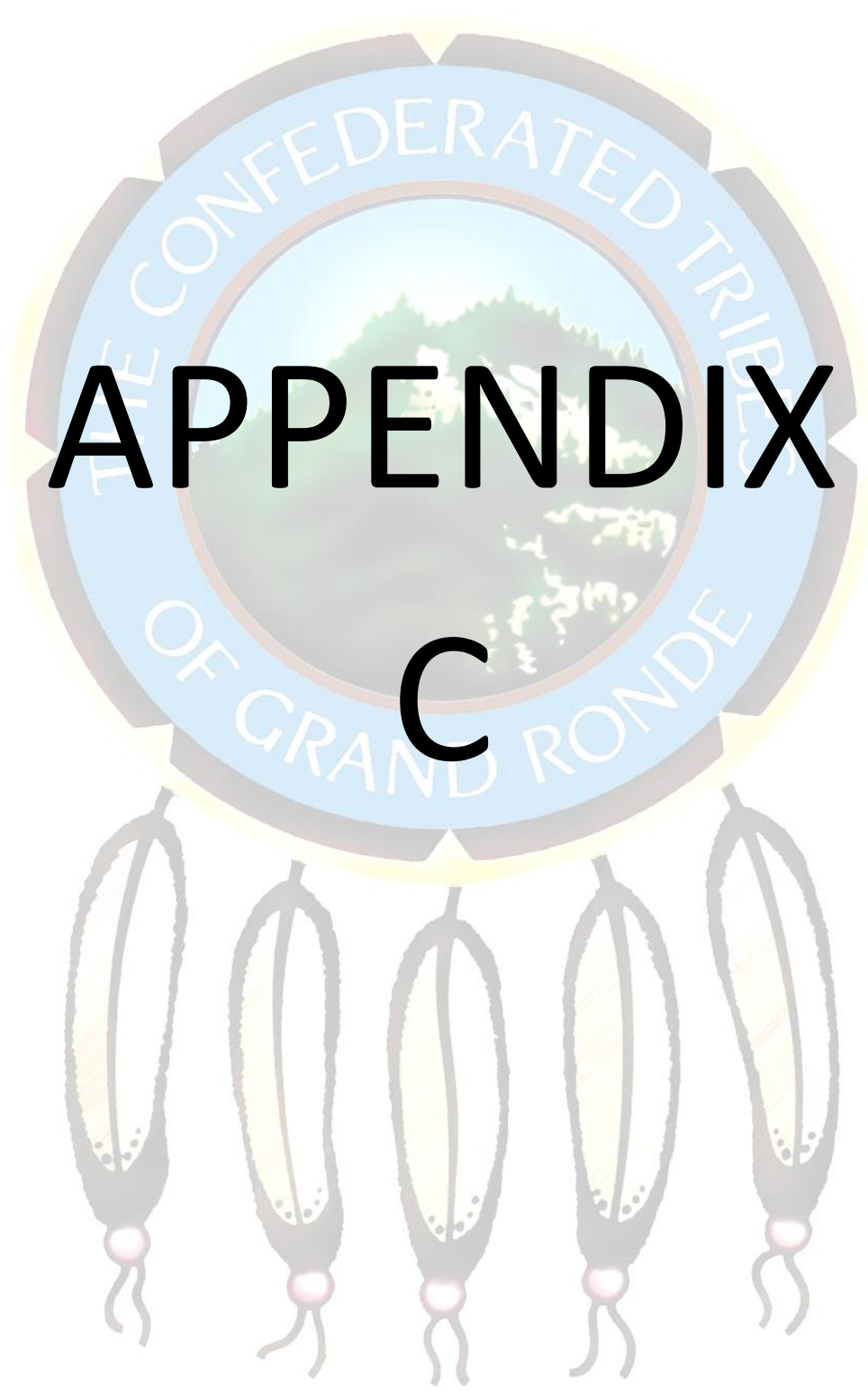
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APPENDIX C





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



0 15 30 60 90 120 Miles

TREATIES



TREATY WITH THE ROGUE RIVER, 1853
Sept. 18, 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. 18, 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,
Kalapooias 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, Chehalis, Chehalis,
Chenango, Chemsquo, Chehalis, Bands of the Calapooias,
Molalla Band of Molalls, Calapooia Band of Calapooias,
Winnemah, Molaw, Tekopa, Chafin, Bands of Calapooias,
Wahalla Band of Tumwaters, Clackamas, Clowewalla Tumwater
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: Quileston, Hahulla Bands of Chasta, Comanicko,
Sachertion, Naahle 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

This map is made available by the Confederated Tribes of the Grand Ronde Community of Oregon for informational purposes only. It is not intended to be used for legal or historical purposes. The map is not a guarantee of accuracy and the user is responsible for correct interpretation of the map.

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



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



0 15 30 60 90 120 Miles

- Current Grand Ronde Reservation
Historic Grand Ronde Reservation (executive order)
Ceded Lands (showing treaties)
tribe
- Willamette Valley Bands
 - Umpqua and Calapooia
 - Umpqua and Calapooia / Molalla
 - Costa Chasta
 - Cow Creek Band of Umpqua / Umpqua and Calapooia
 - Molalla
 - 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

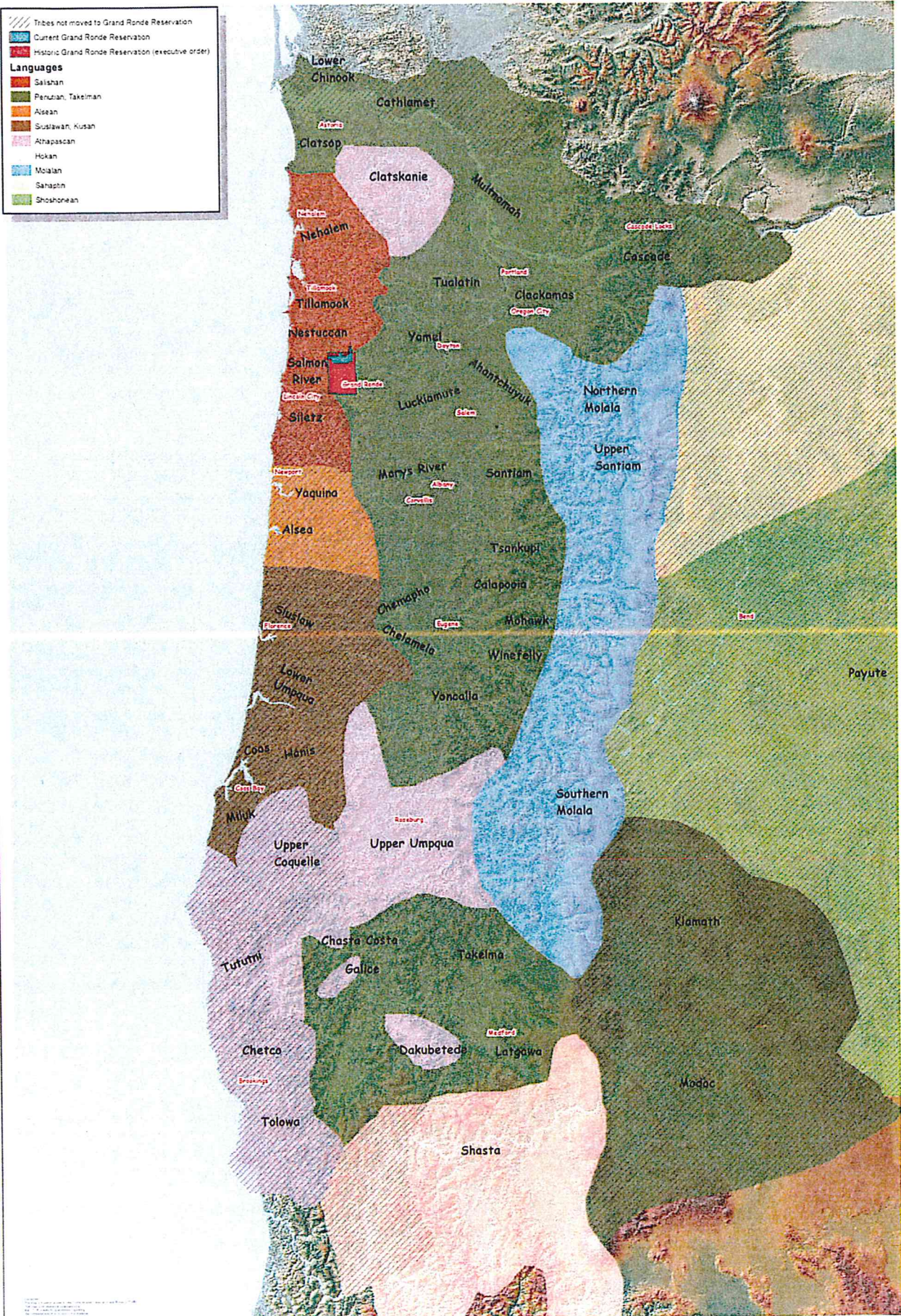
TREATY WITH THE UMPQUA AND KALAPUYA,
1854
Nov. 29, 1854 | 10 Stat. 1125 | Ratified Mar. 3, 1855 |
Proclaimed Mar. 30, 1855
Tribes & Bands: Confederated Bands of Umpqua,
Calapooias residing in Umpqua Valley

TREATY WITH THE KALAPUYA, ETC., 1855
Jan. 22, 1855 | 10 Stat. 1143 | Ratified, Mar. 3, 1855 |
Proclaimed, Apr. 10, 1855
Tribes & Bands: Tualatin Calapooias, Yamel, Cheukimauks,
Chapanoph, Chemapho, Chakamela, Bands of the Calapooias,
Molalla Band of Molallas, Calapooia Band of Calapooias,
Winnefally, Mohawk, Telopka, Chafan, Bands of Calapooias,
Wahila Band of Turnwaters, Clackamas, Clowewalla 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: Quiliskiton, Nahella Bands of Chasta, Cowanatic,
Sachertion, Nalaly 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

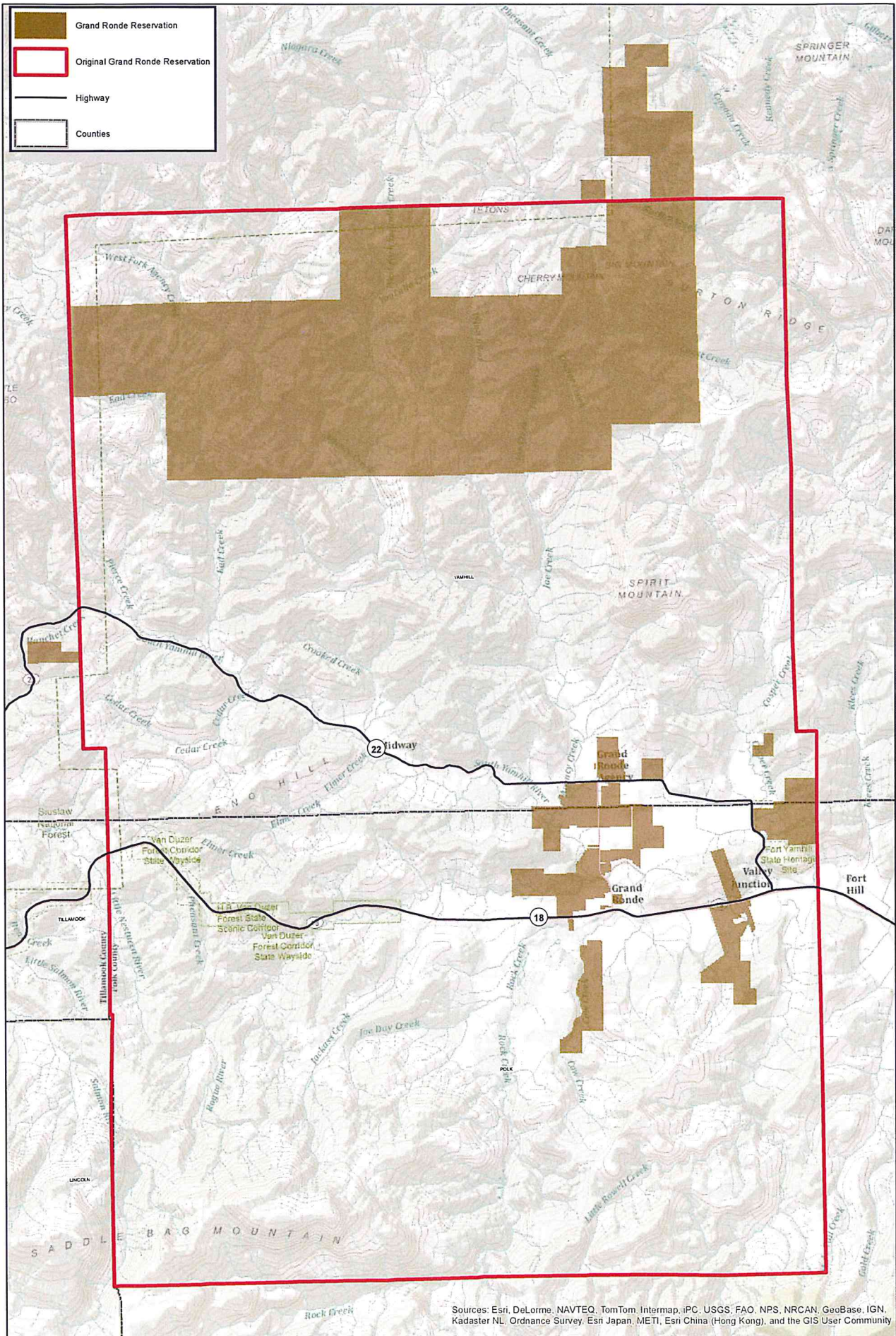
The Confederated Tribes of the Grand Ronde community of Oregon Native Languages In Western Oregon





Grand Ronde Reservation

0 0.5 1 1.5 Miles



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

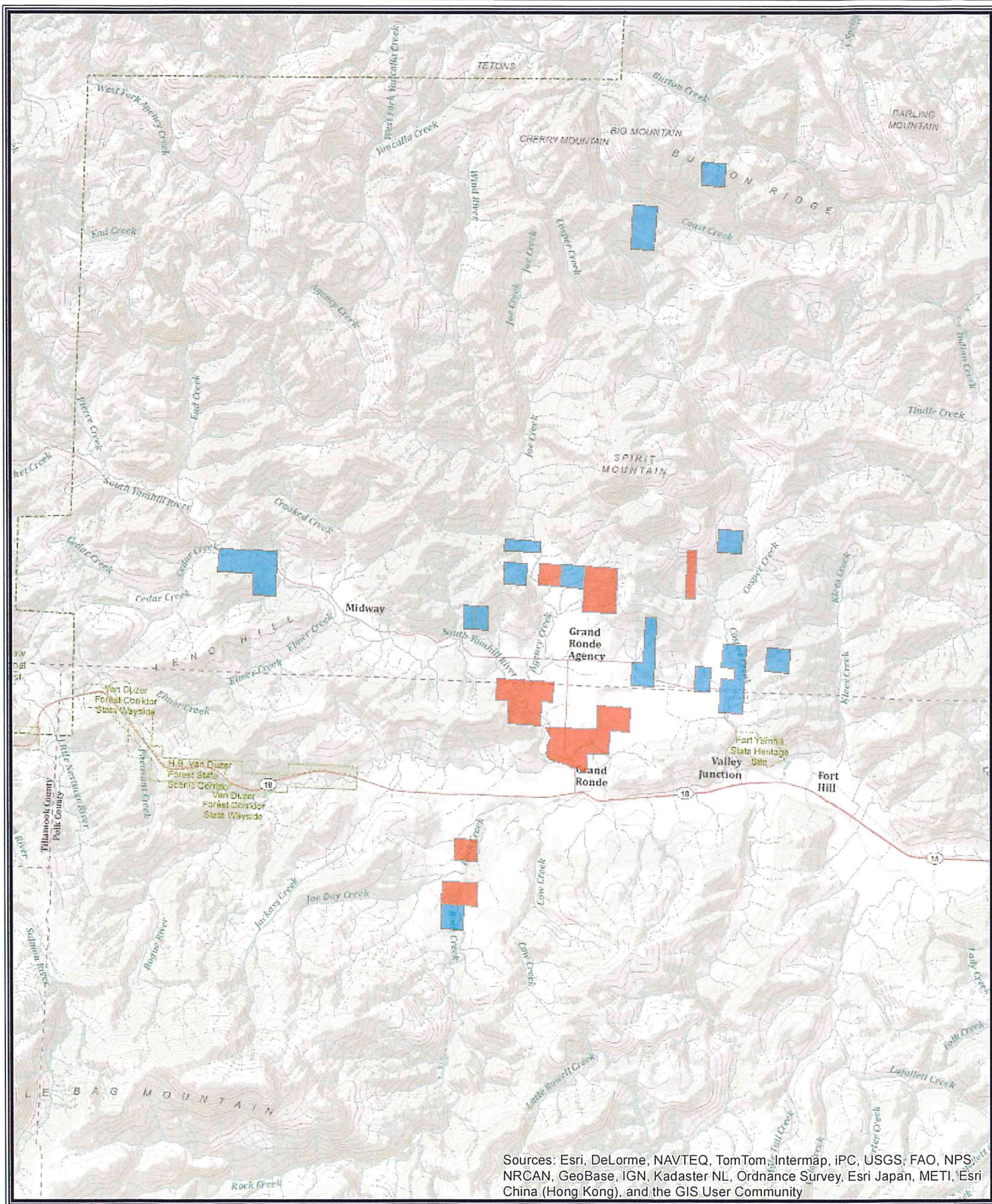


Grand Ronde Reservation 1941

0 1 2 3 Miles

Legend

- individual allotments
- Tribal lands

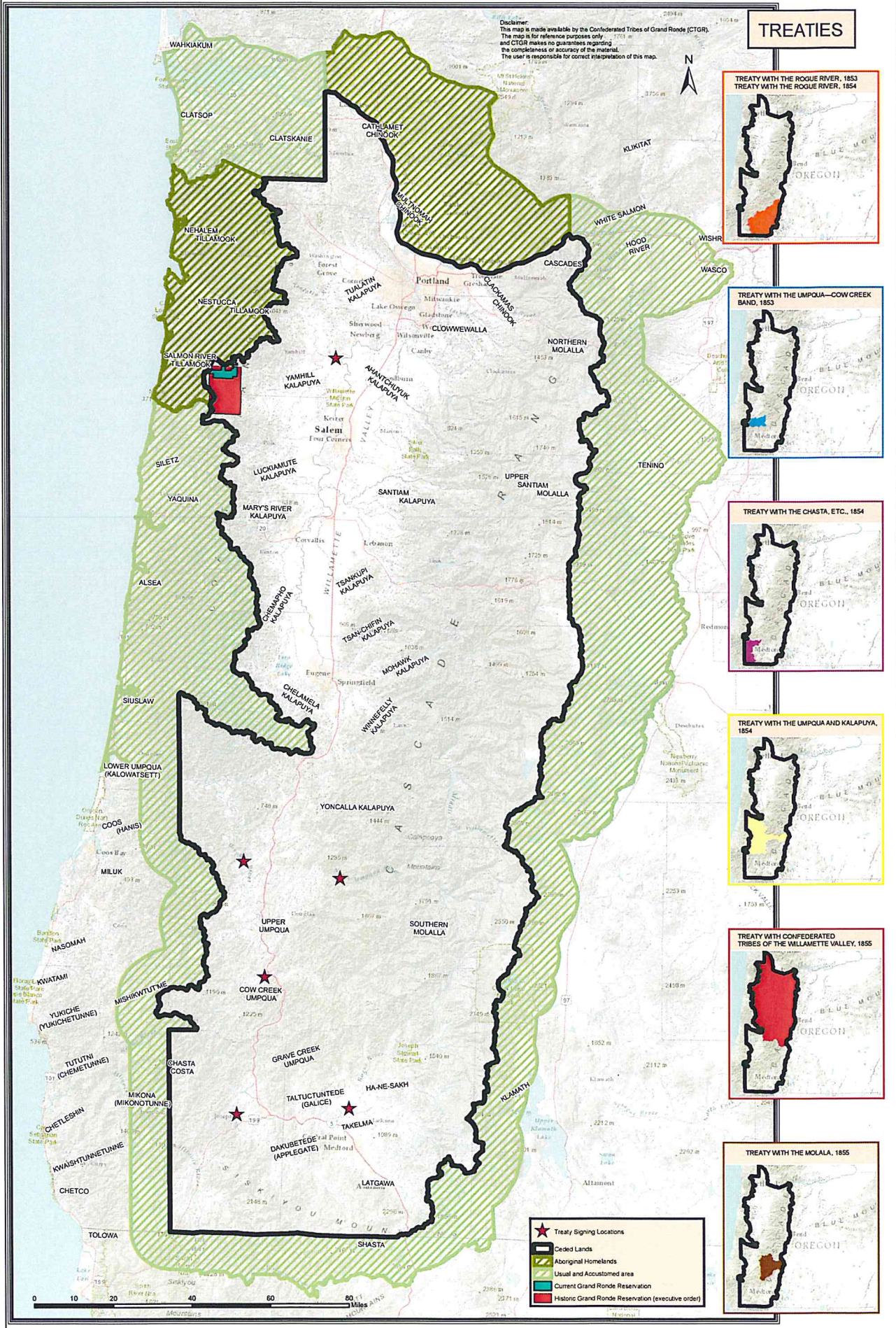
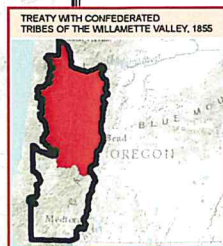
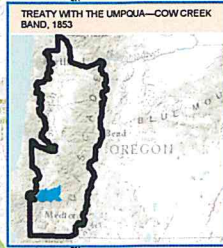
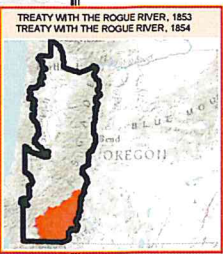


Sources: Esri, DeLorme, NAVTEQ, TomTom, Intermap, iPC, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), and the GIS User Community

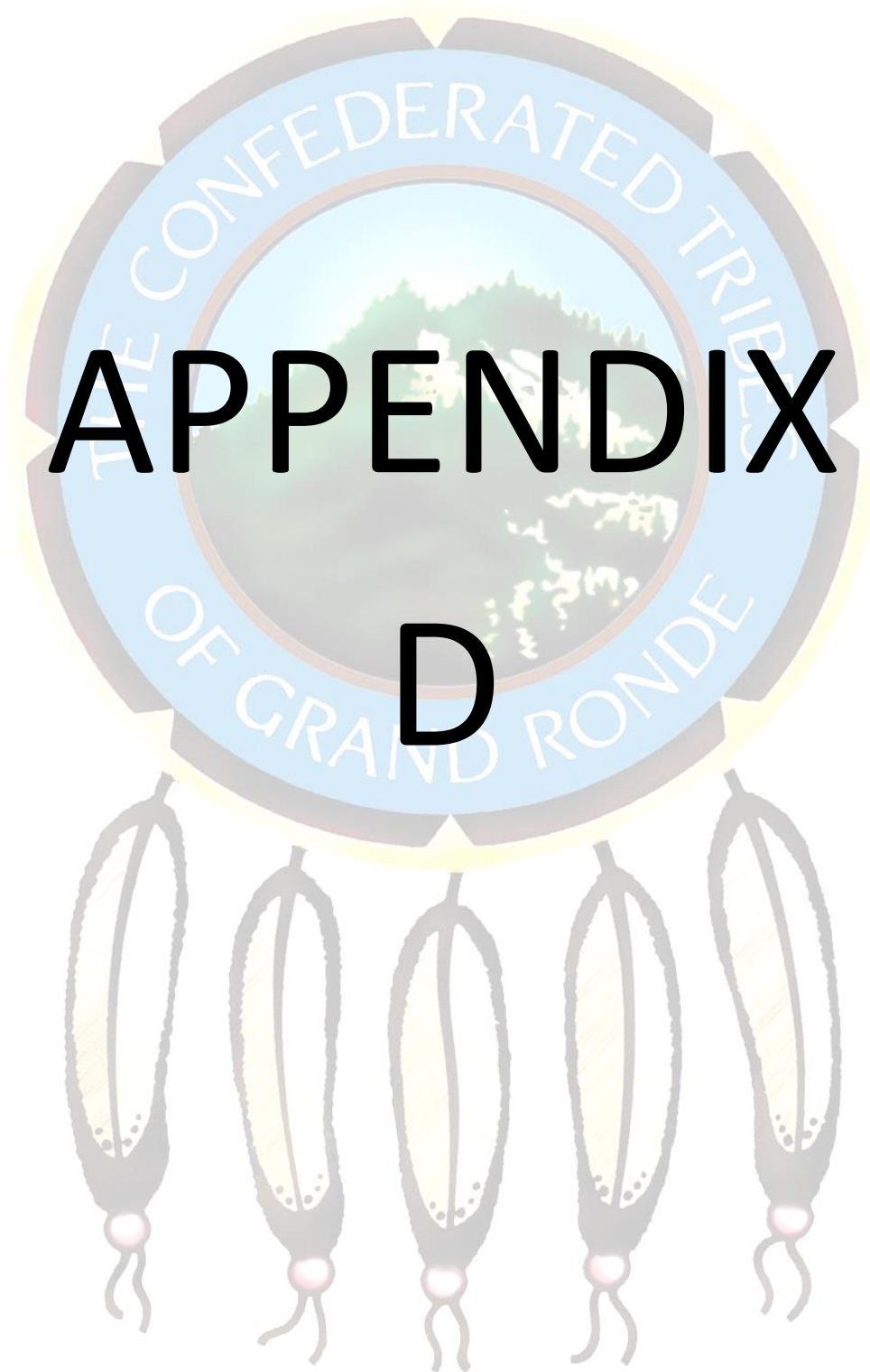
Ceded Lands

Disclaimer:
This map is made available by the Confederated Tribes of Grand Ronde (CTGR).
The map is for reference purposes only.
CTGR makes no guarantees regarding the
completeness or accuracy of the material.
The user is responsible for correct interpretation of this map.

TREATIES



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 and Inter-Cultural Collaboration 2003-2006," Circle of Tribal Advisors and Lewis & Clark Bicentennial

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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>

The seal of the Confederated Tribes of the Grand Ronde Community is a circular emblem. It features a central landscape with a green forest, a body of water, and a mountain range under a blue sky. This central image is surrounded by a light blue ring containing the text "THE CONFEDERATED TRIBES" at the top and "OF GRAND RONDE" at the bottom. The entire seal is set against a yellow circular background. Below the seal, there are five stylized, elongated, teardrop-shaped objects, each with a yellow center, a black outline, and a small pink dot at the bottom, resembling traditional Native American jewelry or decorative elements.

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?

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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.