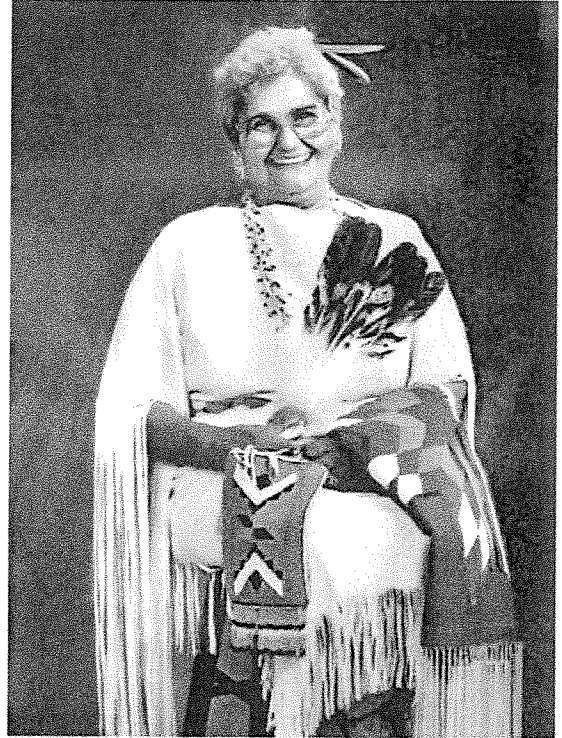


Civil Rights: Kathryn Harrison Fights for Restoration

Oregon Common Core Standards:

- 6-8.RH.1 Cite specific textual evidence to support analysis of primary and secondary sources.
- 6-8.RH.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
- 6-8.RH.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).
- 8.W.3 Write narratives to develop real or imagined experiences or events using effective techniques, relevant descriptive details, and well-structured event sequences.



Oregon Social Sciences Academic Content Standards:

- Historical Knowledge 8.1 Evaluate continuity and change over the course of the United States history by analyzing examples of conflicts, cooperation, and interdependence among groups, societies, or nations.
- Historical Knowledge 8.4 Evaluate the impact of different factors, including gender, age, ethnicity and class on groups and individuals during this time period and the impact these groups and individuals have on events on the time.
- Civics and Government 8.20 Analyze the changing definition of citizenship and the expansion of rights.
- Civics and Government 8.17 Examine the development activities of political parties and interest groups and their effect on events, issues, and ideas.

Objectives:

- Students will be able to discuss the speech given by Kathryn Harrison in a whole group discussion.
- Students will be able to identify and explain what is not directly stated in the text by drawing inferences.
- Students will be able to break down the speech to identify the main idea of the text.
- Students will be able to give examples of the text to support their answers.
- Students will be able to discuss in a whole group discussion what Restoration meant for the Confederated Tribes of Grand Ronde.

LESSON PLAN

Unit: Grand Ronde Tribal History

Lesson: Civil Rights and Restoration

Rational: Many students are familiar with Martin Luther King Jr. and the contributions he made for the African American people during the civil rights movement. But a majority students are unfamiliar with other civil rights leaders throughout other communities. In 1956 the Confederated Tribes of Grand Ronde were terminated and were no longer recognized as a tribe. This left many tribal members in search of new homes because they could not afford to buy their allotment of land from the government. Tribal members began to relocate to find work and the number of Chinuk Wawa speakers began to wither, along with many of the cultural practices and traditions. But with some faith, hard work, and a few who believed in brighter days, restoration was brought to life in 1983 and the tribe was restored. This lesson will teach students about a civil rights leader who helped restore the tribe and bring life back into the tribal community.

Goal: Students will become familiar with a tribal member who helped restore the tribe and gain recognition once again and fought for civil liberties for all tribal members. Students will also become familiar with restoration and what it meant for the community of Grand Ronde.

Oregon Common Core Standards:

- 6-8.RH.1 Cite specific textual evidence to support analysis of primary and secondary sources.
- 6-8.RH.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
- 6-8.RH.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).
- 8.RI.7 Evaluate the advantages and disadvantages of using different mediums (e.g., print or digital text, video, multimedia) to present a particular topic or idea.
- 8.L.4 Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grade 8 reading and content, choosing flexibly from a range of strategies.
 - a. use context (e.g., the overall meaning of a sentence or paragraph; a words position or function in a sentence) as a clue to the meaning of the word or phrase.
- 8.W.3 Write narratives to develop real or imagined experiences or events using effective techniques, relevant descriptive details, and well-structured event sequences.



LESSON PLAN

Oregon Social Sciences Academic Content Standards:

- Historical Knowledge 8.1 Evaluate continuity and change over the course of the United States history by analyzing examples of conflicts, cooperation, and interdependence among groups, societies, or nations.
- Historical Knowledge 8.4 Evaluate the impact of different factors, including gender, age, ethnicity and class on groups and individuals during this time period and the impact these groups and individuals have on events on the time.
- Civics and Government 8.17 Examine the development activities of political parties and interest groups and their effect on events, issues, and ideas.
- Civics and Government 8.20 Analyze the changing definition of citizenship and the expansion of rights.

Objectives:

- Students will be able to discuss the speech given by Kathryn Harrison in a whole group discussion.
- Students will be able to identify and explain what is not directly stated in the text by drawing inferences.
- Students will be able to break down the speech to identify the main idea of the text.
- Students will be able to give examples of the text to support their answers.
- Students will be able to discuss in a whole group discussion what Restoration meant for the Confederated Tribes of Grand Ronde.

Materials Needed:

- | | |
|---|-------------------------------------|
| ✓ Read aloud sheet about Kathryn Harrison | ✓ Picture of Martin Luther King Jr. |
| ✓ Kathryn Harrison's speech | ✓ Picture of Kathryn Harrison |
| ✓ Restoration Act | ✓ Dot camera/overhead projector |

Time: 50 minutes

Anticipatory Set: Show students the photo of Martin Luther King Jr on the dot camera or overhead projector. Ask students who this man is. Ask students what they know about him. Then show students the photo of Kathryn Harrison on the dot camera or overhead projector. Ask students who this woman is. Ask students what they know about her.

➤ Lesson Steps:

1. Place Kathryn Harrison's speech on the dot camera/overhead projector and read it aloud to the class.



LESSON PLAN

2. After reading the first page, ask students what they think this speech is about. Ask them to give examples of the text to support their answer.
3. Read the fifth paragraph (the first paragraph of the second page) of the speech and ask your students again what the speech is about. Ask them to give examples of the text to support their answer.
4. Other critical thinking questions to ask:
 - a. Who do you think Kathryn is speaking to? Who is her main audience? How do you know?
 - b. Do you think by speaking in Kathryn's native language at the beginning and end of the speech it makes it more effective? Why or why not?
 - c. What does Kathryn mean when she says, "We are speaking up for our right to exist" and "[we] have been statistically dead for twenty-nine years"?
 - d. Are there any words or phrases in this speech that stand out to you? What words/phrases and why?
 - e. Does this speech raise any questions for you? If so, what?
 - f. What was Kathryn trying to convey when she says, "...my Indianess remained as strong as ever."?
 - g. Would this speech have been effective had it been written down for the audience to read themselves? Or to watch through video? Was the speech more powerful given in person? Why or why not?
 - h. Based on the usage of the word termination in the text, what do you think termination means?
 - i. What do you think restoration meant for the community of Grand Ronde?
5. After discussing the speech, read the page on Kathryn Harrison.
6. Proceed to the writing activity.
7. Writing activity: Have students write their own speech starting with the prompt, "We are speaking up today for our right to_____".

Differentiation: Instead of reading Kathryn Harrison's speech aloud to the class, have students each read the speech individually. Have student's practice close reading and then discuss critical thinking questions afterwards.

Early Finisher Activity: If students finish early, have them doodle or draw three concepts they learned from the lesson. Teacher may also play a seven minute video of Restoration.

Have students read Kathryn Harrison's daughters speech and answer the question: How do you think Karen Harrison's speech affected Congress's decision to restore the tribe? Do you think being on 16 years old had an impact on Congress? Why or why not?



LESSON PLAN

Assessment:

	Yes	No	Notes
Student participated in the whole group discussion regarding the speech given by Kathryn Harrison.			
Student was able to give examples of the text to support their answers.			
Student was able to complete the writing activity.			

Notes/Other: none

Attachments:

- ✓ Read aloud sheet about Kathryn Harrison
- ✓ Kathryn Harrison's speech
- ✓ Picture of Martin Luther King Jr.
- ✓ Picture of Kathryn Harrison
- ✓ Restoration Act
- ✓ Karen Harrison's speech to Congress
- ✓ *Smoke Signals* Newspaper Special Edition article on Restoration





Vocabulary

Restoration

Restoration

Termination

Western Oregon Termination Act

Trail of Tears

Definitions:

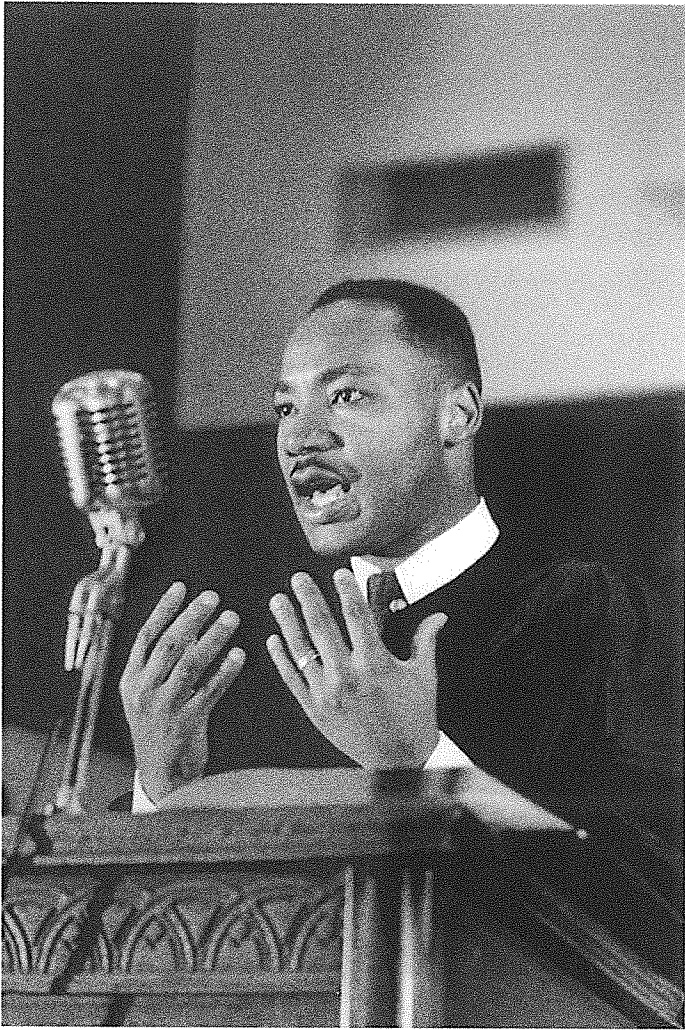
Restoration- to return something to its former condition.

Termination- the end or conclusion of- this is in reference to the policy of the United States to terminate all of the tribes; also referred to as liquidation

Western Oregon Termination Act- refers to a Congressional Act of August 13, 1954, Public Law 588

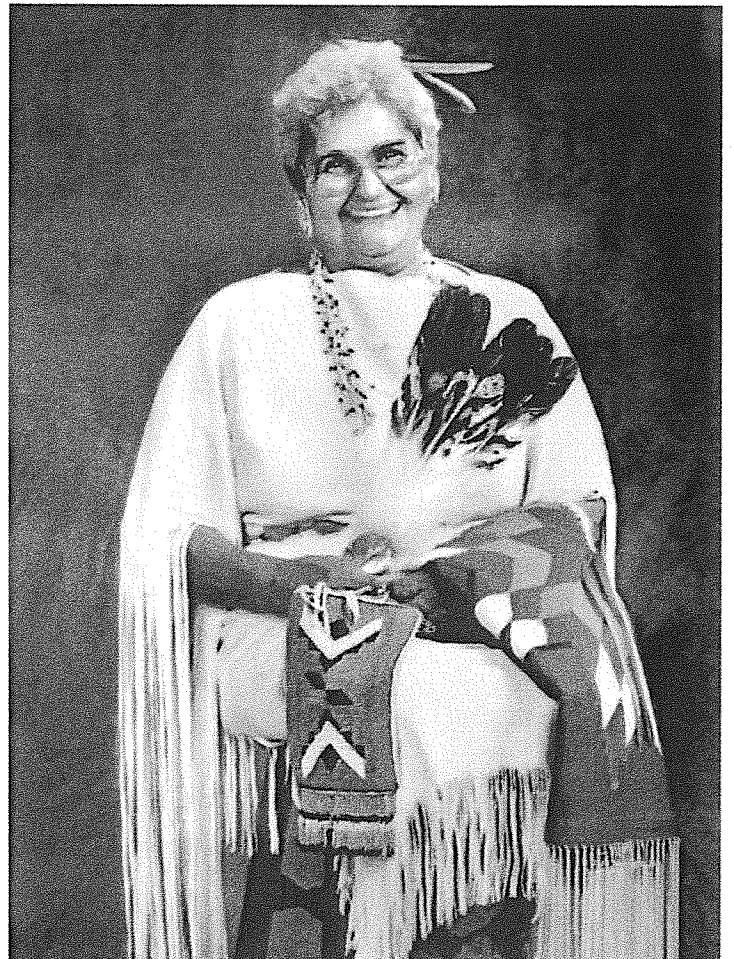
Western Oregon Indian Termination Act- a bill by which the federal government no longer recognized the western Oregon Tribes and their treaties and liquidated the reservations in western Oregon.

Trail of Tears- Native people were gathered up near Ft. Lane, at the base of Table Rock (near present day Medford) and forced to march during the winter months beginning February 23 through March 25, 1856, to the Grand Ronde Indian Reservation.



Martin Luther
King Jr.

Kathryn
Harrison



KATHRYN HARRISON'S SPEECH

q^hata mayka? nayka lakit shawash tilixam pi nayka lush-tətəm pus nanich msayka. ntsayka chakwa saya ili?i pus ntsayka miłayt ntsayka wa wa msayka. [How are you? My four tribal people and I are happy to be here. We have come a long way from our homes to talk to you.]...

As Vice-Chair of the Grand Ronde Tribal Council, I bring you greetings from my People; descendants of a People who began our passage through Oregon's unwritten history 127 years ago. How fortunate we are that they persisted so we, who came after them, could be here... Chosen by our tribal council to come here, we will be weaving a picture for you of our land, our People, our culture and our Spirit, the basics of an Indian nation.

We are speaking up today for our "right to exist." In the eyes of the government, we, as a terminated tribe, have been "statistically dead" for twenty-nine years. It has taken nine of those years—nine long struggling years—to reorganize, elect a new tribal council, and do research to work towards our goal... We were recognized once; we need to be recognized again. As a comparatively small tribe each member is vital to us, so each time one is lost, we can't help but feel that they might still be with us if they had continued health services. Many of our members are unemployed now, but we wonder perhaps if they'd had access to continued education assistance, if they would be in skilled labor jobs now. Most important is our identity—both individual and tribal... Our children, especially, need this identity. So we need to return to our rightful place within the family of Indian Nations. Lastly, the land. All the valuable timber land that was lost, with proper management, could be supporting us today... All these services are due for our People; we've already paid dearly for all of them.

Once we were happy and free in our own lands; we were seldom hungry, for there was plenty for everyone. Land was always regarded as a living entity and sacred to my People, but it became important, too, to the white invaders.

Our lands, means of existence, even part of our dignity, were taken long ago, encouraged by missionaries, army officers and government agents intent on ridding this country of our Indian existence. But the Grand Rondes were strong and continued to live through the years of the allotments and land cessions, weaving their beautiful baskets as they conversed in the Chinook Jargon, gathering their traditional foods and living in the new homelands they had no come to know and love so well. They knew they had seven treaties and that no other people had such a unique relationship with its government... The People were all living together now, and like their ancestors, the strands of their heritage were held tightly in their hands. But soon another change would be forced upon them.

In 1954, our second “Trail of Tears” began; this time they called it “termination”... legislation that forced us to surrender our identity as a federally recognized tribe, all our remaining lands and all social services. Families began to leave Grand Ronde or, worse, were separated... Termination was a disaster.

You can look at me and see that an Indian—if you could look clear into my soul, you’d see that I’m an Indian. Yet, like my people, in the eyes of the government, I am not. My parents and grandparents were Indians; my parents attended and met at Chamawa School during the times when it wasn’t considered “in” to be Indian. Yet I learned to be proud of my heritage through their lives and their teachings. I remember the conversations and laughter, using the Chinook Jargon... the traditional foods and the sweathouses. Although I lost [my parents] at age ten, my Indianness remained as strong as ever.

As a member of a recognized tribe... I was able to attend Chemawa, too, yet my children do not have that choice today. There is a brand new health clinic there, but my people cannot use it. The “Indian preference” jobs are not for us, either.

Like history repeating itself, our people have endured much, but they have endured. We’re here today having walked through twenty-nine years of termination. But like our ancestors, we have continued to hold tightly to those strands of our heritage, forever mindful of the coming generations.

łush ikta łush ntsayka wawa yakwa. saxali tayi nanich saxali msayka. [This has been good talk here in this place. May our Father above watch over you.]



THE FIGHT FOR RESTORATION

Martin Luther King Jr is well-known for his leadership during the African American Civil Rights Movement. He was born in 1929 and later became famous for his "I have a dream" speech in 1963, when he helped organize the March on Washington. He played a vital role in ending segregation in the South, which brought about the construction of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. Among prominent civil right leaders are many others that have gone unnoticed around the world, one of which is Kathryn Harrison, a tribal member of the Confederated Tribes of Grand Ronde.

Kathryn was born in 1924, the same year that the Indian Citizenship Act became law. Although she led a tough life, she persevered and later became known for her resiliency and fight for restoration for the Confederated Tribes of Grand Ronde. In 1954 President Eisenhower signed the Western Oregon Termination Act, which deprived Western Oregon tribes of recognition and terminated them. Termination meant that the tribes lost all of their treaty rights and land, as well as the small amount of services they were receiving from the government. The next thirty years were hard for the people of Grand Ronde. Many moved away because they could not afford to buy their land from the government and many could not find work in the area to support themselves and their families. Many relationships and family bonds were broken when families had to disperse to find work.

Efforts for restoration began in the 1970's by other tribal members, such as Margaret Provost, Marvin Kimsey, and Merle Holmes. Kathryn Harrison joined in on the journey in 1982 to fight for federal recognition. Government officials such as Oregon Senator Mark O. Hatfield, Representative Les AuCoin, and Governor Victor Atiyeh helped support Grand Ronde in its efforts towards restoration. Tribal members gathered in a small building on the only piece of land that was left after termination, the cemetery. They were left to write letters by hand, because they had no money to purchase typewriters.

Their challenges were threefold. First, the Grand Rondes had to overcome opposition by the neighboring communities, who were threatened by rumors of impending tribal land acquisition. Second, they had to garner the support of other tribes, who were fearful that the federal government might reduce their own meager benefits if another tribal entity lobbied for its share. Third, they had to convince Congress that this bill was not a Pandora's box, opening the way for a myriad of illegitimate claims. (Olson, 2005, p. 109).

With no money, the tribe had to do everything they could to raise money to fund their efforts towards restoration. This included selling baked goods, raffles, bazaars, movie showings, applying for grants and reaching out to various communities in the surrounding area for support. Kathryn states, "How many of each other's cakes and cookies we bought, [when they could have knocked on any door and been invited in to share a treat for free]" (Olson, 2005,

p.112). After several trips to Washington D.C. the Grand Ronde Restoration Bill was presented on September 14, 1983. A month later Kathryn Harrison stood before the House Interior and Insular Affairs Committee and presented her speech in hopes of convincing them to pass the Restoration Bill. In November, Kathryn returned to Washington D.C. for the floor votes. On November 11, 1983 "the Grand Ronde Restoration Act passed the Senate without amendment by the voice vote" (Olson, 2005, p.121). The next day the act was presented to President Reagan, where he signed it eight days later making the act Public Law 98-165 on November 22, 1983. "That very day, health-care benefits were extended to the nearly three thousand enrolled Grand Ronde members...other benefits quickly followed" (Olson, 2005, p.121).

Today, the Confederated Tribes of Grand Ronde hold a special celebration on November 22nd every year in remembrance of the day the tribe once again became federally recognized and restored.

KAREN HARRISON'S SPEECH

Karen Harrison is Kathryn Harrison's daughter. Karen was 16 years old at the time she went with her mother to Washington D.C. to speak in front of the House Interior and Insular Affairs Committee.

"Becoming restored is something altogether new, but important to me. All my life, I have only known termination. People ask me what tribe I am, and when I tell them, they've never heard of it. That, in itself, would mean a lot to me: for people to know that I am part of the Molalla Tribe of the Grand Rondes, and how proud I am to be a member of my tribe. Younger children of the tribe feel the same as I do...will make us one again... as People, to be known again by our Government as Indians."