

Educator Toolkit

Thank you for taking the time to review and learn about Senate Bill 13 and the new statewide Tribal History/Shared History curriculum.

Below is a list of the resources available in the Educator Toolkit that have been developed for your use. Please feel free to duplicate and share the resources with others.

1. Introductory Letter
2. Approaches in Indigenous Education
3. Senate Bill 13 General Overview/Talking Points
4. Senate Bill 13 Tribal History/Shared History Flyer
5. Frequently Asked Questions
6. Resource List (reference/background information available on the Native American experience in Oregon)
7. Youth Reading List – Native American Literature
8. Critical Orientations for Indigenous Studies Curriculum (developed by Leilani Sabzalian, PhD – Assistant Professor of Indigenous Studies in Education, Department of Education Studies, University of Oregon)



Photo courtesy of opb.org



Oregon Educators:

Thank you for taking the time to review and teach this new curriculum; an inclusive approach at sharing Oregon's diverse history. It is long awaited and the result of the collaborative effort of many in our state who value the importance of students learning about Oregon tribes and history.

The nine federally recognized tribes of Oregon have gathered together in an effort to create nine essential understandings of Native Americans in Oregon. These are the overarching ideas from which the curriculum is taught. They include: Since Time Immemorial; Sovereignty; History; Tribal Government; Identity; Lifeways; Language; Treaties with the United States; and Genocide, Federal Policy and Laws.

Each one serves as an important idea that relates to the culture and history of Oregon tribes.

Along with these essential understandings it was important to point out 13 guiding principles to help educators teach and students learn about Native Americans in Oregon:

1. Teach from the heart; show kindness, honesty, openness, and create a positive learning environment.
2. Understand that each Oregon tribe and Native American is unique and different. Acknowledge indigenous homelands of the places where you teach.
3. Native Americans have lived in Oregon since time immemorial (long predating European contact).
4. Indigenous peoples are still here. Focus on contemporary Indigenous leaders, changemakers and issues to affirm Indigenous students, challenge erasure/stereotypes, and highlight the strengths/struggles of Indigenous peoples today.
5. Move from teaching about Indigenous peoples to learning from Indigenous analyses.
6. Indigenous peoples have inherent sovereignty. Teach students about tribal sovereignty and the political status, rights, and issues that impact Indigenous nations and citizens as part of civics education.
7. Honor and respect traditional lifeways – students may be absent from school to participate in their tribe's traditions such as seasonal hunting and gathering, ceremonies and funerals.
8. Take a holistic approach to teaching. Get to know students and their families – build trust by modeling good teaching practices and showing you care.
9. Seek out information and visit your local tribe – many events are open to community members including annual powwows. This is a great opportunity to experience the culture of the tribe.
10. Incorporate Native American literature in your classroom whenever possible. Show examples of Indigenous creativity.
11. Know that it's okay to learn as you go and learn with/from your students.
12. Allow students to share and express their culture in as many ways as possible including speaking in their native language.
13. Invite Tribal Elders and Tribal representatives as guest speakers in your classroom. Cultivate and sustain partnerships with Indigenous peoples, organizations and nations.

By teaching this curriculum and implementing these guiding principles, you will be influencing tomorrow's leaders and shaping a new future for Oregon and its relationship with our tribes.

Thank you to Leilani Sabzalian, PhD, Assistant Professor, Indigenous Studies in Education, Department of Education Studies, University of Oregon for use of the integration of her work: *Critical Orientations for Indigenous Studies Curriculum*

SB 13 Tribal History/Shared History

Approaches in Indigenous Education

1. Teach as a leader and a learner. That means teaching from the heart; show kindness, honesty, openness, and create a positive learning environment. Know that it's okay to learn as you go and learn with/from your students. However, it is not okay to make the Indigenous student(s) the expert(s) in the class.
2. Understand that each tribe in Oregon and each Native person is unique and different.
3. Acknowledge indigenous homelands of the places where you teach.
4. Native Americans have lived in Oregon since time immemorial (long predating European contact and beyond human memory).
5. Indigenous peoples are still here. Focus on perspectives of contemporary Indigenous leaders, changemakers and issues to affirm Indigenous students, challenge erasure/stereotypes, and highlight the strengths/struggles of Indigenous peoples today.
6. Shift from teaching about Indigenous peoples to learning from Indigenous analyses.
7. Indigenous peoples have inherent sovereignty. Teach students about tribal sovereignty and the political status, rights, and issues that impact Indigenous nations and citizens as part of civics education.
8. Honor and respect traditional lifeways – students may be absent from school to participate in their tribe's traditions such as seasonal hunting and gathering, ceremonies and funerals. Therefore, when appropriate work with students to accommodate these absences.
9. Seek out information, cultivate and sustain relationships with and visit your local tribe's education and/or cultural department(s). Invite guest speakers (such as Tribal Elders, or others recommended by the tribe) to your classroom. Many events at tribes are open to community members including annual powwows. This is a great opportunity to experience the culture of the tribe.
10. Incorporate Native perspectives in your classroom through literature, architecture, scientific discovery, contributions, etc.
11. Allow students to share and express their culture in as many ways as possible, including speaking in their home language(s).

By implementing these guiding principles, you will be influencing tomorrow's leaders and shaping a new future for Oregon and its relationship with our tribes.

Thank you to Leilani Sabzalian, PhD, Assistant Professor, Indigenous Studies in Education, Department of Education Studies, University of Oregon for use of the integration of her work: *Critical Orientations for Indigenous Studies Curriculum*

Senate Bill 13 Tribal History/Shared History



General Overview/Talking Points

WHAT: As a result of Senate Bill 13, Oregon Department of Education in partnership with federally recognized Tribes in Oregon developed the Essential Understandings of Native Americans in Oregon.

- The ODE will provide lesson plans to school districts and will provide professional development to teachers and administrators relating to the Tribal History/Shared History.
- These lessons target grades 4, 8 and 10 for implementation to begin within the 2019-20 school year. The goal is to work toward having a complete K-12 curriculum in the near future. Educators will be able to choose from 45 lesson plans to integrate into existing curriculum.
- Subject integration will include English/Language Arts, Math, Science, Social Studies and Health/PE. Educators can choose 2 different subject areas to implement 2 lesson plans per academic year.
- 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.

WHY: This 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.**
- **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. For more information and updates, visit the ODE Tribal History/Shared History webpage.**





SB 13

TRIBAL HISTORY/ SHARED HISTORY



A historic investment in Oregon's education system.

Visit Oregon.gov to find out more.



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.
- The ODE has 45 lessons available to districts in grades 4th, 8th, and 10th (in several different content areas). Districts will be able to choose one lesson per grade in each content area to implement for the 2019-20 academic year – teaching a minimum of 15 lessons:

GRADES	CONTENT/SUBJECT
4 th Grade, 8 th Grade and 10 th Grade	English Language Arts
	Math
	PE/Health
	Science
	Social Studies

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.

Resource List

Disclosure:

This Resource List was drafted by the Oregon Department of Education in conjunction with the Confederated Tribes of Grand Ronde Library, representatives from the nine federally recognized tribes of Oregon, and several educators across Oregon as a learning resource to provide a robust background for educators and students on the Native American experience in Oregon. It is a living document and the Oregon Department of Education reserves the right to revise as necessary as resources are suggested for addition or deletion. The inclusion of resources on this list should not be viewed as an endorsement by the Oregon Department of Education. The selection of the reading resources is left to the discretion of each educator and/or student. It is highly recommended that educators preview the resource prior to using it in the classroom. Please notify the Oregon Department of Education Office of Indian Education if you find a resource on this list that you find inappropriate for classroom use.

BOOKS/MAGAZINES/JOURNAL ARTICLES

Reference to Native Americans in Oregon – general:

Atwood, Kay. *Illahē: 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.

Cressman, L.S. *The Sandal and the Cave*. Beaver Books, 1960.

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

Fisher, Andrew H. *Shadow Tribe: The Making of Columbia River Indian Identity*. University of Washington Press, 2015.

Gitzen, Garry D. *Nehalem Indians and Francis Drake 1579: Selected Writings from Francis Drake in Nehalem Bay 1579, Setting the Record Straight*. Fort Nehalem Pub., 2009.

- Hines, Donald M. *The Forgotten Tribes: Oral Tales of the Teninos and Adjacent Mid-Columbia River Indian Nations*. Great Eagle Pub., 1991.
- Mihesuah, Devon Abbott. *American Indians: Stereotypes & Realities*. Clarity Press, 2004.
- Miller, Robert J., and Elizabeth Furse. *Native America, Discovered and Conquered: Thomas Jefferson, Lewis and Clark, and Manifest Destiny*. University of Nebraska Press, 2008.
- O'Donnell, Terence. *An Arrow in the Earth: General Joel Palmer and the Indians of Oregon*. Oregon Historical Society Press, 1992.
- Pepper, Floy. "Indians in Oregon Today." *Blm.gov*, Publications and Multimedia Center Oregon Department of Education, 2004, https://www.blm.gov/or/resources/recreation/tabletrock/files/Indians_OR_today.pdf.
- Ramsey, Jarold. *Coyote Was Going There: Indian Literature of the Oregon Country*. Univ. of Washington Press, 1990.
- Roberts, Wilma, and Carolyn Z. Shelton. *Celilo Falls: Remembering Thunder ; Photographs from the Collection of Wilma Roberts*. Wasco County Historical Museum Press, 1997.
- Rubin, Rick, and Rene Denfeld. *Naked Against the Rain: The People of the Lower Columbia River, 1770-1830*. Pharos Editions, an Imprint of Counterpoint, 2016.
- 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:

Baldrice, Alice M., et al. "Cultural Resource Management in the Great Basin 1986-2016." *The University of Utah Press*, no. 131, 28 June 2019.
Anthropological Paper

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.

Stewart, Omer C. *The Northern Paiute Bands*. Anthropological Records, 2:3. Berkeley, California: University of California Press, 1939.

Stowell, S. J. (2008). *The Wada-Tika of the former Malheur Indian Reservation*. Davis, CA: University of California Davis.

Thomas, Julian, and Bruno David. *Handbook of Landscape Archaeology*. Routledge, 2016.

Wheat, M. M. (1977). *Survival Arts of the Primitive Paiutes*. Reno, NV: University of Nevada Press.

Winnemucca, Sarah, and Mary Tyler Peabody Mann. *Life among the Piutes: Their Wrongs and Claims*. Arcadia Press, 2017.

Reference to the Confederated Tribes of Coos, Lower Umpqua and Siuslaw:

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.

Frachtenberg, Leo Joachim. *Coos Texts*. AMS Press, 1969.

Frachtenberg, Leo Joachim, and Franz Boas. *Siuslawan (Lower Umpqua): an Illustrative Sketch*. G.P.O., 1922.

Frachtenberg, Leo Joachim. *Lower Umpqua Texts and Notes on the Kusan Dialects*. Nabu Press, 2010.

Phillips, Patricia Whereat. *Ethnobotany of the Coos, Lower Umpqua, and Siuslaw Indians*. Oregon State University Press, 2016.

Whereat, Don, et al. "The Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians: Our Culture and History." *City of Yachats*, 2010, yachatsoregon.org/Documents/Download/Our_Culture_and_History.pdf.

Youst, Lionel. *Shes Tricky like Coyote: Annie Miner Peterson, an Oregon Coast Indian Woman*. Univ. of Oklahoma Pr., 1997.

Reference to the Confederated Tribes of Siletz Indians

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.

Beckham, Stephen Dow. *Requiem for a People The Rogue Indians and the Frontiersmen*. Oregon State Univ. Press, 1998.

Beeson, John. *A Plea for the Indians: with Facts and Figures of the Late War in Oregon*. Ye Galleon Press, 1998.

Cone, Joseph, and Sandy Ridlington. *The Northwest Salmon Crisis: a Documentary History*. Oregon State University Press, 1999.

Gogol, John M. *American Indian Basketry and Other Native Arts*. American Indian Basketry, 1985.

Kent, William Eugene. *The Siletz Indian Reservation, 1855-1900*. Lincoln County Historical Society, 1977.

Letson Kasner, Leona. *Survival For An Artifact" - Siletz Indian Basketry*. Lincoln County Historical Society, 1976.

ODonnell, Terence. *An Arrow in the Earth: General Joel Palmer and the Indians of Oregon*. Oregon Historical Society Press, 1992.

Schwartz, E. A. *The Rogue River Indian War and Its Aftermath, 1850-1980*. Univ Of Oklahoma Press, 2010.

Stewart, Hilary. *Artifacts of the Northwest Coast Indians*. Hancock House, 1981.

Stewart, Hilary, and Bill Reid. *Cedar: Tree of Life to the Northwest Indians*. University of Washington Press, 1984.

- Stewart, Hilary. *Indian Fishing: Early Methods on the Northwest Coast*. Douglas & McIntyre, 2018.
- Stewart, Hilary. *Stone, Bone, Antler and Shell: Artifacts of the Northwest Coast*. Douglas and McIntyre, 1996.
- Sturtevant, William C. *Handbook of the North American Indians*. Smithsonian Institution, 1978. Vol. 7 (Northwest Coast), Vol. 8 (California) and Vol. 12 (Plateau) Smithsonian Institution.
- 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.
- Wilkinson, Charles F. *The People Are Dancing Again: the History of the Siletz Tribe of Western Oregon*. University of Washington Press, 2010.
- Youst, Lionel, and William R. Seaburg. *Coquelle Thompson, Athabaskan Witness: a Cultural Biography*. University of Oklahoma Press, 2002.
- Youst, Lionel. *Shes Tricky like Coyote: Annie Miner Peterson, an Oregon Coast Indian Woman*. Univ. of Oklahoma Pr., 1997.
- Reference to the Confederated Tribes of the Grand Ronde Community of Oregon:
- Beckham, Stephen Dow. *Requiem for a People The Rogue Indians and the Frontiersmen*. Oregon State Univ. Press, 1998.
- Bensell, Royal Augustus, and Gunter Barth. *All Quiet on the Yamhill: the Civil War in Oregon: the Journal of Corporal Royal A. Bensell*. University of Oregon Press, 2001.
- Cawley, Martinus. *Father Crockett of Grand Ronde: Adrien-Joseph Croquet, 1818-1902, Oregon Indian Missionary, 1860-1898: a Life in Honor of the 125th Anniversary of His Arrival*. Guadalupe Translations, 1996.
- Chinuk Wawa: Kakwa Nsayka Ulman-Tilixam Laska Munk-Kemtteks Nsayka = As Our Elders Teach Us to Speak It*. Confederated Tribes of the Grand Ronde Community of Oregon, 2012.
- Daehnke, Jon Darin. *Chinook Resilience: Heritage and Cultural Revitalization on the Lower Columbia River*. University of Washington Press, 2017.
- Jacobs, Elizabeth Derr. *The Nehalem Tillamook: an Ethnography*. Oregon State University Press, 2003.
- Juntunen, Judy Rycraft., et al. *The World of the Kalapuya: a Native People of Western Oregon*. Benton County Historical Society and Museum, 2005.

Kenoyer, Louis. *My Life - 1868-1937*. Oregon State University Press, 2017.

Kasner, Leone Letson. *Siletz, Survival for an Artifact*. Itemizer-Observer, 1980.

Lampman, Evelyn Sibley., and Richard Bennett. *Witch Doctors Son*. Doubleday, 1954.

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

Mackey, Harold. *The Kalapuyans: a Sourcebook on the Indians of the Willamette Valley*. Mission Mill Museum Association, 2004.

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.

Pearson, Clara, et al. *Nehalem Tillamook Tales*. Oregon State University Press, 1990.

Ruby, Robert H., and John A. Brown. *The Chinook Indians: Traders of the Lower Columbia River*. University of Oklahoma Press, 1988.

Summers, R. W., and Martinus Cawley. *Indian Journal of Rev. R.W. Summers: First Episcopal Priest of Seattle (1871-73) and of McMinnville (1873-81)*. Guadalupe Translations, 1994.

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

Reference to the Confederated Tribes of the Umatilla Indian Reservation:

Ahtone, Heather, Dobkins, Rebecca, and Roberts, Prudence F. *Crows Shadow Institute of the Arts at 25*. Hallie Ford Museum of Art, Willamette University, 2017.

Hunn, Eugene S., and James Selam. *Nchi-wána, "the Big River": Mid-Columbia Indians and Their Land*. University of Washington Press, 1990.

Hunn, Eugene S., et al. *Čáw pawá láakni/They Are Not Forgotten: Sahaptian Place Names Atlas of the Cayuse, Umatilla, and Walla Walla*. Tamástslíkt Cultural Institute, 2015.

Karson, Jennifer. *Wiyaxayxt/ Wiyaakaa'awn/As Days Go By: Our History, Our Land, Our People – The Cayuse, Umatilla, and Walla Walla*. Univ Of Washington Press, 2015.

"My Counting Book." *Tamstslíkt Cultural Institute*, www.tamastslíkt.org/shop/books/my-counting-book/?add-to-cart=1451.

Ruby, Robert H., et al. *The Cayuse Indians: Imperial Tribesmen of Old Oregon*. University of Oklahoma Press, 2005.

Reference to the Confederated Tribes of Warm Springs:

Aguilar, George W. *When the River Ran Wild!: Indian Traditions on the Mid-Columbia and the Warm Springs Reservation*. Oregon Historical Society Press, 2005.

The People of Warm Springs: Profile: the Confederated Tribes of the Warm Springs Reservation of Oregon. Confederated Tribes of the Warm Springs Reservation of Oregon, 1984.

Reference to the Coquille Indian Tribe:

Hall, Roberta L. *The Coquille Indians: Yesterday, Today, and Tomorrow*. Words and Pictures Unlimited, 1991.

Hall, Roberta L., and Don Alan. Hall. *People of the Coquille Estuary: Native Use of Resources on the Oregon Coast: an Investigation of Cultural and Environmental Change in the Bandon Area Employing Archaeology, Ethnology, Human Biology, and Geology*. Words & Pictures Unlimited, 1995.

Thompson, Coquille, et al. *Pitch Woman and Other Stories: the Oral Traditions of Coquille Thompson, Upper Coquille Athabaskan Indian*. University of Nebraska Press, 2007.

Youst, Lionel, and William R. Seaburg. *Coquille Thompson, Athabaskan Witness: a Cultural Biography*. University of Oklahoma Press, 2002.

Youst, Lionel. *Shes Tricky like Coyote: Annie Miner Peterson, an Oregon Coast Indian Woman*. Univ. of Oklahoma Pr., 1997.

Reference to the Cow Creek Band of Umpqua Tribe of Indians:

Beckham, Stephen Dow. *Land of the Umpqua: a History of Douglas County, Oregon*. Douglas County Commissioners, 1986.

Cow Creek Native Plant Plaques.

Riddle, George W. *History of Early Days in Oregon*. Andesite Press, 2017.

Sapir, Edward. *Takelma Texts, by Edward Sapir*. 1909.

Stewart, Hilary, and Bill Reid. *Cedar: Tree of Life to the Northwest Indians*. University of Washington Press, 1984.

Stewart, Hilary. *Drink in the Wild: Teas, Cordials, Jams and More*. Douglas & McIntyre, 2002.

Stewart, Hilary. *Indian Fishing: Early Methods on the Northwest Coast*. Douglas & McIntyre, 2018.

Reference to the Klamath Tribes:

Arnold, Mary Ellicott., and Mabel Reed. *In the Land of the Grasshopper Song: Two Women in the Klamath River Indian Country in 1908-09*. Bison, 2012.

James, Cheewa. *Modoc: the Tribe That Wouldn't Die*. Naturegraph, 2008.

McNally, Robert Aquinas. *The Modoc War: a Story of Genocide at the Dawn of Americas Gilded Age*. University of Nebraska Press, 2017.

Riddle, Jeff C. *Indian History of the Modoc War: and the Causes That Led to It (Classic Reprint)*. Forgotten Books, 2015.

Stern, Theodore. *The Klamath Tribe: a People and Their Reservation*. Theodore Stern. London, 1965.

TREATIES (Primary Source Documents for examples)

Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians, Confederated Tribes of Siletz Indians, and Coquille Indian Tribe – unratified Oregon Coast Tribes Treaty of 1855

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

“Eighth Grade Curriculum.” *Eighth Grade Curriculum | The Confederated Tribes of Grand Ronde*, Lesson 06 Laws and Treaties, www.grandronde.org/about/tribal-history/eighth-grade-curriculum/.

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.

Confederated Tribes of the Umatilla Indian Reservation (Cayuse, Umatilla, and Walla Walla) – June 9, 1855 - Ratified March 8, 1959

Floy, Pepper. “Indians in Oregon Today - Bureau of Land Management.” *Indians in Oregon Today*, Oregon Department of Education, 2004, www.blm.gov/or/resources/recreation/tabletrock/files/Indians_OR_today.pdf. Revision Version.

Confederated Tribes of Warm Springs – June 25, 1855 – Treaty of Wasco, Columbia River, Oregon Territory with the Taih, Wyam, Tenino, & Dock-Spus Bands of the Walla-Walla, and the Dalles, Ki-Gal-Twal-La, and the Dog River Bands of the Wasco - Ratified March 8, 1859 (first treaty)

“TREATY WITH THE TRIBES OF MIDDLE OREGON, 1855.” *U.S. Fish and Wildlife Service*, www.fws.gov/pacific/ea/tribal/treaties/Tribes_Mid_or.pdf.

Treaty with the Middle Oregon Tribes (Warm Springs) – November 15, 1865 – Ratified March 2, 1867 (second treaty)

“TREATY WITH THE TRIBES OF MIDDLE OREGON, 1855.” *U.S. Fish and Wildlife Service*, www.fws.gov/pacific/ea/tribal/treaties/Tribes_Mid_or.pdf.

Cow Creek Band of Umpqua Tribe of Indians - September 19, 1853 – ratified April 12, 1854

Floy, Pepper. “Indians in Oregon Today - Bureau of Land Management.” *Indians in Oregon Today*, Oregon Department of Education, 2004, www.blm.gov/or/resources/recreation/tabletrock/files/Indians_OR_today.pdf. Revision Version.

Klamath Tribes – October 14, 1864 – ratified July 2, 1866

Floy, Pepper. “Indians in Oregon Today - Bureau of Land Management.” *Indians in Oregon Today*, Oregon Department of Education, 2004, www.blm.gov/or/resources/recreation/tabletrock/files/Indians_OR_today.pdf. Revision Version.

VIDEOS

"American Cowboys: Early Days of Pendleton Roundup, Champion Jackson Sundown."
FirstNationsFilms, 1998.

Cain, Eric. "Broken Treaties, An Oregon Experience." *Oregon Public Broadcasting, OPB*, 26 Apr. 2017,
<https://www.opb.org/television/programs/oregonexperience/segment/broken-treaties-oregon-native-americans/>

Council, Siuslaw Watershed. "Jesse Beers, Confederated Tribes of the Coos, Lower Umpqua and Siuslaw Indians." *YouTube*, YouTube, 11 Feb. 2019, www.youtube.com/watch?v=gSwWEdlhiBg.

"Dark Waters: The Reservation Years." The Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians, 2007. Note: Contact Jesse Beers, Cultural Stewardship Manager, Confederated Tribes of Coos, Lower Umpqua and Siuslaw – 541-297-0748 or jbeers@ctclusi.org for copy of video

FirstNationsFilms. "American Cowboys - Preview." *YouTube*, YouTube, 2 Dec. 2013,
www.youtube.com/watch?v=mKkdFKPLn6I.

pacificmediapro.com. "Skookum Tillicum: The Strong People Of Siletz." *YouTube*, YouTube, 3 Mar. 2014, www.youtube.com/watch?v=vdSyQgOkats.

Media, Metzler. "Standing Strong The Tribal Nations of Western Oregon." *YouTube*, YouTube, 26 Mar. 2015, www.youtube.com/watch?v=-43tfBzWfDE.

"Skookum Tillicum: The Strong People of Siletz." Confederated Tribes of Siletz Indians of Oregon, 2002.

The CRITFC. "My Strength Is From the Fish: Chinook Trilogy Vol. 1." *YouTube*, YouTube, 19 Feb. 2013,
www.youtube.com/watch?v=CE_1roJ8ntU.

The CRITFC. "Empty Promises, Empty Nets: Chinook Trilogy Vol. 2." *YouTube*, YouTube, 19 Feb. 2013,
www.youtube.com/watch?v=URkgvvNNQVQ.

The CRITFC. "Matter of Trust: Chinook Trilogy Vol. 3." *YouTube*, YouTube, 19 Feb. 2013,
www.youtube.com/watch?v=ng67N5oNQ7E.

The Earth is Our Home (Burns Paiute video) <https://www.bing.com/videos/search?q=the+earth+is+our+home+paiute&view=detail&mid=DD3B74955C173115CE97DD3B74955C173115CE97&&FORM=VRDGAR>

"The People Are Dancing Again." Confederated Tribes of Siletz Indians of Oregon, 2002.

UWashingtonPress. "THE PEOPLE ARE DANCING AGAIN: THE SILETZ TRIBE OF WESTERN OREGON by Charles Wilkinson." *YouTube*, YouTube, 7 May 2010,

www.youtube.com/watch?v=NEtAIGxp6pc.

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/>

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)

Disclosure:

This Youth Reading List was drafted by the Oregon Department of Education in conjunction with the Confederated Tribes of Grand Ronde Library, representatives from the nine federally recognized tribes of Oregon, and several educators across Oregon as a learning resource to provide a robust background for educators and students on the Native American experience in Oregon. It is a living document and the Oregon Department of Education reserves the right to revise as necessary as resources are suggested for addition or deletion. The inclusion of resources on this list should not be viewed as an endorsement by the Oregon Department of Education. The selection of the reading resources is left to the discretion of each educator and/or student. It is highly recommended that educators preview the resource prior to using it in the classroom. Please notify the Oregon Department of Education Office of Indian Education if you find a resource on this list that you find inappropriate for classroom use.

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.

Deur, Douglas. *In the Footprints of Gmukamps: a Traditional Use Study of Crater Lake National Park and Lava Beds National Monument*. National Park Service, Pacific West Region, 2008.

- 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.

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.

Young Adult (YA) Fiction

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.

Hirschfelder, Arlene B., and Beverly R. Singer. *Rising Voices Writings of Young Native Americans*. Ivy Books, 1993.

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.

Lampman, Evelyn Sibley., and Richard Bennett. *Witch Doctors Son*. Doubleday, 1954.

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.

Bruchac, James, et al. *The Girl Who Helped Thunder and Other Native American Folktales*. Sterling, 2009.

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

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

Cohlene, Terri, and Charles Reasoner. *Turquoise Boy: a Navajo Legend*. Watermill Press, 2001.

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.

Dennis, Yvonne Wakim, and Arlene B. Hirschfelder. *Children of Native America Today*. Charlesbridge, 2014.

Doeden, Matt. *Weapons of the American Indians*. Capstone Press, 2009.

Doherty, Craig A., and Katherine M. Doherty. *The Apaches and Navajos*. F. Watts, 1989.

Dominic, Gloria, and Charles Reasoner. *Brave Bear and the Ghosts: a Sioux Legend*. Rourke Corp., 1996.

Eastman, Charles A., et al. *The Raccoon and the Bee Tree*. South Dakota State Historical Society, 2009.

Erdoes, Richard, et al. *The Sound of Flutes, and Other Indian Legends*. Pantheon Books, 1976.

Flanagan, A. C. *The Wampanoags*. Children's Press, 1998.

- Fleischer, Jane, and Bert Dodson. *Sitting Bull, Warrior of the Sioux*. Troll Associates, 1979.
- Heady, Eleanor B., and Arvis L. Stewart. *Sage Smoke: Tales of the Shoshoni-Bannock Indians*. Silver Burdett Press, 1993.
- Hoyt-Goldsmith, Diane, and Lawrence Migdale. *Potlatch: a Tsimshian Celebration*. Holiday House, 1997.
- Hucko, Bruce. *A Rainbow at Night: The World in Words (JN)*. Chronicle Books, 1996.
- Jassem, Kate, and Allan Eitzen. *Pocahontas, Girl of Jamestown*. Troll Associates, 2001.
- Johnson, Robert Proctor. *Chief Joseph*. Dillon, 1980.
- Jones, Hettie, and Robert Andrew. Parker. *The Trees Stand Shining*. Dial Press, 1971.
- 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*. Binford & 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.

Boyden, Linda. *Powwows Coming*. University of New Mexico Press, 2007.

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.

George, Jean Craighead, and Wendell Minor. *The Buffalo Are Back*. Dutton Children's Books, 2010.

Goble, Paul. *The Girl Who Loved Wild Horses*. Simon & Schuster., 1993.

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

Hinton, Leanne, and Susan L. Roth. *Ishi's Tale of Lizard*. Farrar, Straus, Giroux, 1992.

Hu, Ying-Hwa, et al. *Jingle Dancer*. Morrow Junior Books, 2009.

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

Jumper, Betty Mae. *Legends of the Seminoles*. Pineapple Press, 1994.

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.

Lacapa, Kathleen, and Michael Lacapa. *Less than Half, More than Whole*. Northland, 2001.

Lewis, Paul Owen. *Frog Girl*. Tricycle Press, 2001.

Lewis, Paul Owen. *Storm Boy*. Tricycle Press, 2001.

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.
- Taylor, Harriet Peck. *Coyote Places the Stars*. Aladdin Paperbacks, 1997.
- Tehanetorens. *Sacred Song of the Hermit Thrush: A Native American Legend*. Book Pub. Co., 1993.
- Tingle, Tim, and Karen Clarkson. *Saltpie: a Choctaw Journey from Darkness into Light*. Cinco Puntos Press, 2010.
- Van Camp, Richard. *What's the Most Beautiful Thing You Know about Horses?* Children's Book Press (CA), 2013.
- Vaughan, Richard Lee, and Lee Christiansen. *Eagle Boy: A Pacific Northwest Native Tale*. Sasquatch Books, 2012.
- Wardlaw, Lee. *Punia and the King of Sharks*. Dial Books, 1997.
- Wargin, Kathy-jo, and Gijsbert van Frankenhuyzen. *The Legend of Sleeping Bear*. Sleeping Bear Press, 2015.
- Williams, Maria, and Felix Vigil. *How Raven Stole the Sun*. Abbeville Press Publishers, 2001.
- Yolen, Jane, and David Shannon. *Encounter*. Harcourt Brace & Co., 1996.
- Yolen, Jane, and Barry Moser. *Sky Dogs*. Harcourt Brace Jovanovich, 1995.

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>

Tuck, E. (2009). Suspending damage: A letter to communities. *Harvard Educational Review*, 79(3), 409-428.)

Vizenor, G. (Ed.). (2008). *Survivance: Narratives of Native presence*. Lincoln, NE: University of Nebraska Press.

Wilkins, D., & Stark, H. K. (2010). *American Indian politics and the American political system* (3rd ed.). Lanham, MD: Rowman & Littlefield.)