SOCIAL SCIENCE

Place and Remembrance: We Continue To Use Our Own Names

ESSENTIAL UNDERSTANDINGS

- **Since time immemorial**
- **Language**
- **Sovereignty**
- **Treaties with the United States**
- **History**
- **Genocide, federal policy, and laws**

LEARNING OUTCOMES

By the end of the lesson, students will be able to:

- **Describe the national movement to change offensive or racist place names and contribute their informed perspectives on how to address this issue.**
- **Draw connections between Indigenous place names of Oregon to share information about the linguistic and geographic history of Indigenous people in western Oregon.**

ESSENTIAL QUESTIONS

- **How do place names reflect a society's values, beliefs, and identity?**
- **How did place names that are derived from Indigenous languages—both those that have been newly named and those that were named in the past—come to get their names?**
- **Why is it important to replace stereotyped, offensive, or racist place names?**

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Overview

The ancestors of the Confederated Tribes of Siletz Indians came from many different Tribes. Their ancestral homelands spanned a vast area that included all of western Oregon, as well as parts of northern California and southwest Washington. This lesson begins with an activity to encourage students to explore place names in Oregon that come from Native languages of the Siletz peoples and draw conclusions about what these place names show us about the Tribe's presence in a geographic region. It then provides an overview of the national movement to identify and rename places whose current names reference stereotypes, slurs, or violence against Native peoples. Students are asked to draw conclusions across the activities to discuss ways to uplift the history and impact of the First Peoples in the region.

Background for teachers

Beginning in the mid-1850s, the federal policy of removal shattered Indigenous lives and families. Large groups of Native people from all over western Oregon were removed to the Coast (Siletz) Reservation as well as the later-established Grand Ronde Reservation. Smaller groups of people

- **What can place names in Oregon teach us about the peoples who became the Confederated Tribes of Siletz Indians?**

LOGISTICS

- **Where does the activity take place?**
  Classroom
- **How are the students organized?**
  ☒ Whole class ☒ Teams: 3 – 4
  ☒ Pairs ☒ Individually

TIME REQUIRED

Three hours and 10 minutes. This activity can be split up over several days.

managed to remain in their ancestral homelands by either hiding out or fleeing the reservations—eventually becoming other federally recognized Tribes. Some people were removed as prisoners of war after violent conflict, some were removed after being forced to sign treaties, and others already lived in the territory set aside as a reservation and were forced to share that land with other Tribes and bands. At the time of removal, western Oregon was one of the most linguistically diverse places in the United States. The people removed to Siletz did not all speak the same language. In fact, across the Tribes and bands there were nearly a dozen unique language families—some of which were as different from each other as English is from Korean—as well as many dialects within those language families. In addition to speaking different languages, these different groups all had

STANDARDS

Oregon social sciences standards

HS.55 - Analyze the complexity of the interaction of multiple perspectives to investigate causes and effects of significant events in the development of world, U.S., and Oregon history.

HS.60 - Analyze the history, culture, Tribal sovereignty, and historical and current issues of the American Indian/Alaska Native/Native Hawaiian in Oregon and the United States.

HS.61 - Analyze and explain persistent historical, social and political issues, conflicts and compromises in regard to power, inequality and justice and their connection to currents events and movements.

HS.65 - Identify and analyze the nature of systemic oppression on ethnic and religious groups, as well as other traditionally marginalized groups, in the pursuit of justice and equality in Oregon, the United States, and the world.

HS.11 - Analyze and evaluate the methods for challenging, resisting, and changing society in the promotion of equity, justice and equality.

Oregon English language arts standards

11-12.RI.3 - Analyze a complex set of ideas or sequence of events and explain how specific individuals and groups, ideas, or events interact and develop over the course of the text.

11-12.RI.7 - Integrate and evaluate multiple sources of information presented in different media or formats to address a question or solve a problem.

unique traditions, ways of life, and beliefs that allowed them to live and flourish in their ancestral homelands. For example, the Tillamook people living along the northern Oregon Coast had very different lives than the Takelma and Shasta peoples living in the Rogue Valley in southern Oregon.

Native people in western Oregon were diverse, but they were not isolated from each other. Before the arrival of settlers, Indigenous peoples in western Oregon lived in a vibrant and interconnected world. Different regional groups, across hundreds of miles, were tied together through shared networks of food gathering cycles, trade, means of transportation, intertribal marriages, conflicts, and more. Dee-ni' elders on the southern Oregon Coast remembered canoeing as far as Yaquina Bay on the central Oregon Coast or as far south as the mouth of the Klamath River in northern California to trade and celebrate. Tribes from the valley would cross the Coast Range to exchange food and hides with people living on the coast, while Tribes from the east would travel over the Cascade Mountains to the Willamette Valley to hunt and trade. Even as Native people in western Oregon had their own languages, traditions, and beliefs, they were also bound together with the other Tribes around them in complex and ancient relationships.

As the various Tribes and bands came to live on the reservation together, those intertribal relationships were strained. Conflicts sometimes arose between the different groups, exacerbated by the shared trauma of removal. Just as often, however, the

MATERIALS

- Slides (PowerPoint slide deck).
- Tape.
- Classroom audiovisual technology and internet access to display PowerPoint slides, video, and websites (see following items).
- Optional: Web-enabled devices for students (school/district-issued laptop or tablet computers for allotment-mapping activity; students could also use personal smartphones if school or your own classroom policy permits their use for instructional purposes and classroom internet access is available).
- "Selected English Place Names with Indigenous Origins in Western Oregon" handout (one copy per student).
- Graphic organizers (one copy of each per student group for Activity 3).
  - Graphic organizer: Spider Map **https://s3.amazonaws.com/prod-hmhco-vmg-craftcms-public/spider-map.pdf**
  - Graphic organizer: Tree Chart **https://s3.amazonaws.com/prod-hmhco-vmg-craftcms-public/Tree-chart.pdf**
  - Graphic organizer: Fact and Opinion **https://s3.amazonaws.com/prod-hmhco-vmg-craftcms-public/fact-and-opinion.pdf**
  - Graphic organizer: Comparison Matrix **https://sbcobbstor.blob.core.windows.net/media/WWWCobb/medialib/marzano-comparison-matrix.ab9db345328.pdf**

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Indigenous people removed to Siletz supported each other's efforts to survive in difficult conditions. As people grew closer and closer together a new language became important on the reservation: Chinook Jargon (also known as chinuk wawa). Chinook Jargon started as a trade language created from original Chinookan and other Indigenous languages, as well as a mix of French and English words picked up from fur trappers and other white traders. At Siletz and other western Oregon reservations, Chinook Jargon became a first language for many Native children, as it was the most effective way to navigate such a linguistically diverse environment. Many Native children also learned their ancestral language, but Chinook Jargon became an important way to communicate, both on the reservation and across the Pacific Northwest.

Throughout the late 19th and early 20th centuries, the federal government undertook a policy of forced assimilation, which was intended to cut Native people off from their cultural traditions and their languages. This policy was carried out through Indian boarding schools, by banning Tribal cultural and religious ceremonies and other traditional practices, and through forced removal, which meant Tribes could no longer move freely across their ancestral homelands to engage in seasonal rounds and unrestricted travel. Due to these assimilationist policies, many of the languages spoken by the people removed to Siletz are now sleeping (some linguists say "extinct"), while some others have only a few current

MATERIALS *(Continued)*

- Article: "Dozens of Pacific Northwest places have a slur in their name. People are coming up with replacement names" by Tom Banse, Oregon Public Broadcasting. Available at: **https://www.opb.org/article/2022/04/22/pacific-northwest-places-derogatory-slur-replacement-names/**
- Article: "Oregon Geographic Names Board to consider replacing offensive names of some features" by Tiffany Eckert, KLCC. Available at: **https://www.klcc.org/news/2022-08-19/oregon-geographic-names-board-to-consider-replacing-offensive-names-of-some-features**
- Article: "Secretary Haaland Takes Action to Remove Derogatory Names from Federal Lands" by U.S. Department of the Interior. Available at: **https://www.doi.gov/pressreleases/secretary-haaland-takes-action-remove-derogatory-names-federal-lands**
- Article: "Derogatory Place Names Need Indigenous Revision" by Amanda Grace Santos. Available at: **https://www.sapiens.org/culture/derogatory-place-names-need-indigenous-revision/**
- Article: "How place names impact the way we see landscape" by B. "Toastie' Oaster, High Country News. Available at: **https://www.hcn.org/issues/54.5/people-places-how-place-names-impact-the-way-we-see-landscape**
- Website: "Map of Approved Sq___ Replacement Names" by the U.S. Board of Geographic Names **https://geonarrative.usgs.gov/names_taskforce/**

speakers. Despite these struggles, the Tribe and Siletz people still maintain a deep connection to their ancestors and are working to revitalize some of their heritage languages.

Place names

Believe it or not, you almost certainly know some words from these Indigenous languages, even if you are not aware of it. When settlers first came to Oregon, they often used words from the Indigenous languages to name towns, rivers, or mountains. Over time, these place names came to sound more and more like English, but they originally came from the Indigenous languages of the area.

Place names are tied to the past, but they are maintained through daily usage. This connection can make the names of places a source of conflict and disagreement between current or evolving values, interests, and priorities and the conceptions that people have about history. The backlash to renaming federal army bases named after Confederate generals is one example of this conflict—as was the push to name federal army bases after traitors to the federal government in the first place during the late 19th and early 20th centuries. Place names enter common usage in many ways, but those tied to history often come to embody contested ideas about how we view the past and how we want to define the future.

For Indigenous people, the tension between names, recognition, and land is a complicated and multi-layered issue that lives against the backdrop

VOCABULARY

Confederated Tribe – A single Tribal government that is composed of multiple Tribes and/or bands.

Linguistic – Related to language.

Lingua franca – A language that is adopted as a common language between speakers whose native languages are different.

Squ*w – An offensive slur referring to an Indigenous woman of North America. The asterisk is used out of respect.

of the many shattering changes from colonization. Many place names in the United States continue to use slurs against Indian people, such as the hundreds of place names with derogatory slurs like "squaw," while many others explicitly celebrate episodes of defeat, horror, or pain for Indigenous people. In 2020, U.S. Secretary of the Interior Deb Haaland, a Laguna Pueblo Tribal member from New Mexico and the first Native person to serve in that role, led an effort to rename places that were located on federal land and still had names that were offensive to Native people. Secretary Haaland made a deliberate effort to involve Tribes in the renaming process. But this is not typical. Many state, county, and local governments have rushed to rename places without waiting to consult Tribes, sometimes appropriating names from Indigenous languages in a way that resulted in confusing or inaccurate new names. For example, in the 1990s, Jackson County chose to rename Dead Indian Road, but they did not consult with local Tribes. The new name, Dead Indian Memorial Road, was no better than the original.

Sometimes different Tribes and/or Tribal people disagree about the best name to recommend as a replacement or even about which names are offensive. Rather than provide definitive answers about the single correct path forward, this lesson is designed to encourage students to learn and think about the impact of names by engaging with the rich and complex linguistic history of western Oregon place names. Teachers should keep in mind that this issue can be highly emotional. Many people have a strong personal attachment to place names they have known since childhood. Teachers should take special care to ensure that classroom discussions remain calm and respectful and do not include harmful or inflammatory language.

To prepare for this lesson teachers should

- Review all handouts and materials for this lesson.
- Ensure students have access to all materials (printed and/or electronic) and audiovisual resources (e.g., internet access and web-enabled devices such as laptop or tablet computers) needed to participate in this lesson (see "Materials" section above). Articles and handouts can be printed or shared online, except for the Graphic Organizers handout. This handout

will require adjustments to the lesson activities if it is used online instead of in print by students.

- Prepare classroom audiovisual technology to display the slides.
- Identify place names in your local area that are referenced in the lesson plan or that have Native linguistic origins or names that have been changed from previous versions that were harmful or offensive. If possible, research these names and share them in the lesson as appropriate. The U.S. Board of Geographic Names (see link below), which includes a list of place names that have been changed, can help.

References

Confederated Tribes of Siletz Indians. (n.d.). *Our heritage.* [Online]. **https://www.ctsi.nsn.us/heritage/**

Wilkinson, C. (2010). *The people are dancing again: The history of the Siletz Tribe of western Oregon.* University of Washington Press.

U.S. Board of Geographic Names. (2023). *Official replacement names for Sq____.* [Online] **https://edits.nationalmap.gov/apps/gaz-domestic/public/all-official-sq-names**

Considerations for teachers

Assessment

The core activity of this lesson is focused on student discussion and engagement with primary texts. Teachers can assess student learning by monitoring student pair and small-group discussion.

Practices

- *Small groups* – Small-group activities allow students to share and analyze ideas with three to five other people. This practice can be good for

students who do not want to share their ideas with the whole class and/or who may be afraid of others' reactions. The teacher should monitor group discussions to determine the degree to which students are understanding the concepts and contributing to the group.

- *Classroom discussion* – Large-group, whole-class discussion allows students to express their thoughts and hear the thoughts of others. For the instructor, this practice is a good way to take the pulse of the group and see what general themes are emerging. For students, large-group discussion can be a way to express themselves or to hear differing perspectives from others.
- *Differentiation* – This lesson includes lengthy reading activities. You may want to differentiate reading materials for students based on your knowledge of their individual reading levels.
- *Difficult conversations* – This activity will include difficult conversations about historical events and the use of racial slurs. Throughout the lesson, try to gently remind students why we use terms like "s-slur" instead of using a derogatory word like "squaw." To prepare students, you can set and reinforce ground rules in your classroom for difficult conversations. More information can be found at: **https://citl.indiana.edu/teaching-resources/diversity-inclusion/managing-difficult-classroom-discussions/index.html**
- *Gallery walk* – This activity allows students to observe the insights and diverse perspectives of their peers. It also encourages students to use the information presented by other students as an opportunity to discuss the topic with their peers. The instructor should take an active role in modeling and encouraging this kind of discussion during the activity. More information can be found at **https://www.theteachertoolkit.com/index.php/tool/gallery-walk#:~:text=This%20discussion%20technique%20allows%20students,problem%2Dsolving%20situations%20or%20texts**

Learning targets

- I can describe the national movement to change offensive or racist place names and contribute my perspectives on how to tackle this issue.
- I can draw connections between Indigenous place names of Oregon to share information about the linguistic and geographic history of Indigenous people in western Oregon.

Appendix

Materials included in the electronic folder that support this lesson are:

- Place and Remembrance_Slides.ppt
- Selected English Place Names with Indigenous Origins in Western Oregon.doc
- Place and Remembrance_ Lesson Plan.doc

Activity 1

Warm-Up: The Power of Place Names

Time: 10 minutes

Overview

Students engage in a warm-up activity to activate their prior knowledge.

Step 1

Display slide 2 ("The Power of Place Names") and ask students to discuss the prompts with a partner. The prompts ask students to reflect on various questions related to place names. Suggest that students share answers to each question with their peers. Each student should speak for two minutes, followed by two minutes of general discussion.

Step 2

Ask for a few volunteers to share what they discussed in their pairs. Take a moment to draw connections between what students share and the topics that will be covered during the lesson.

Step 3

Review the learning targets and vocabulary for the lesson. Display slide 3 when reviewing the vocabulary term "Confederated Tribe."

Step 4

Let students know that later in the lesson, the class will be discussing a term that is derogatory to Native women. Set classroom expectations about how to say and write this term respectfully. Show students the webpage **https://www.dictionary.com/browse/squaw** or another dictionary that lists the word as offensive or a slur.

Activity 1 *(Continued)*

Say:

Later in the lesson we're going to read about a term that has been used a lot in the past but that is highly offensive to Native American people today. That word is squaw. Today we're going to use the term 's-slur' so that we aren't repeating a harmful slur. What is fascinating about language is that the meaning and impact of words can change over time, based on many factors. If you go to the dictionary today, you'll notice that s-slur is defined as a word that is disparaging and offensive. Despite the general acceptance that the word is offensive, it appears in many place names across the country. There have been many attempts to remove this term from these places, something that we will explore in depth in today's lesson. As a sign of respect, we will use terms that are preferred by Native people today, and we will avoid saying hurtful words whenever possible. That is why we will use s-slur.

Step 5

Pause to take any questions from students before moving on.

Activity 2

Teacher Presentation: Siletz Languages and Place Names

Time: 15 minutes

Overview

In this activity, students will learn general details about the languages and cultures of the Tribes of Siletz before, during, and after removal.

Step 1

Display slide 4 ("Linguistic and Cultural Diversity") and provide a few opening remarks to transition to the activity.

Say:

Before the forced removal of the many individual Tribes and bands that today make up the Confederated Tribes of Siletz Indians, western Oregon was very linguistically diverse, with nearly a dozen unique language families spoken. What does "linguistic" mean? (Pause.) *Linguistic means related to language. Some of these languages were as different from each other as English is from Korean. Take a minute to think about this linguistic diversity across Native cultures in this region. Imagine the diverse tapestry of languages, dialects, and cultures in this region.* (Pause and model or walk students through a few deep breaths here.) *At the time, many places or landmarks were named for significant events, resources, or descriptions of the landscape in the very specific Native language of a given area.*

Step 2

Take a moment to read the map included on slides 3–6. Discuss the locations of each Tribe and its language family. Say each name out loud and point to it on the map as you share. Ask students to share what they observe on the map.

Activity 2 *(Continued)*

Step 3

Display slide 5 ("Connected Peoples").

Say:

Despite speaking different languages, the people of western Oregon had very interconnected and complex relationships. Trade networks facilitated many types of cultural exchange, including intermarriage, celebrations, and shared traditions. In many cases, these relationships went back thousands of years and involved Tribes spread across hundreds of miles. These relationships created shared experiences and kinship between the various Tribes and bands living in the area.

Step 4

Display slide 6 ("Removal").

Say:

Beginning in the mid-1850s, the U.S. government forcibly removed dozens of these Tribes from their ancestral homelands with the intent of concentrating them on the 1.1 million acre Coast (Siletz) Reservation, an area that originally encompassed close to a third of the Oregon coastline. Reality was messier. Some people slated to be removed to the Coast (Siletz) Reservation ended up on what would later become the Grand Ronde Reservation, while still other families managed to remain in their ancestral homelands, becoming the ancestors of other Confederations that are recognized today.

Those forced to the Coast (Siletz) Reservation soon saw the federal government abandon its promise to secure a "permanent home" for them. Instead, the government bowed to the demands of settlers and business interests and reduced the size of the reservation. Within 20 years of its establishment in 1855, the government had reduced the Coast (Siletz) Reservation by more than 80 percent—first in 1865, through an illegal presidential executive order that opened a 200,000-acre tract of land centered on Yaquina Bay, and then by an act of Congress in 1875 that removed an additional 700,000 acres, or two-thirds of the original reservation. On

Activity 2 *(Continued)*

this slide, we can see the difference in the original size of the land set aside for the Tribes that were forcibly removed (shown in gray) and the area to which they were ultimately moved (shown in red).

The many individual Tribes and bands forced onto the Coast (Siletz) Reservation mostly supported each other and remained peaceful. However, the trauma of removal also led to some conflicts and adjustments as different groups were brought together on the reservation. Take a moment to imagine all these culturally and linguistically diverse groups being forced to relocate and live together in a new place. What difficulties or challenges do you think might have arisen from this forced relocation and mixing of different peoples? (Pause for responses.) *The shift also required innovation by the people of the newly formed community. One such innovation was that a new language, chinuk wawa (also known as Chinook Jargon) came into use.*

Step 5

Display slide 7 ("Removal and Language").

Say:

At the time, the federal government discouraged and even outlawed the use of Indigenous languages and cultural practices through a variety of programs, most notably boarding schools. Boarding schools were established to force Indigenous people to assimilate into the mainstream and to cut Native children off from their cultural traditions and ancestral languages. Because of these assimilationist efforts, many languages of the Siletz people have few or no speakers today. Take a moment and imagine what it might be like to be one of the last speakers of a language.

Step 6

Display slide 8 ("Quote about Siletz Languages"). Ask a student volunteer to read the quote. Ask students to briefly discuss the quote with a peer at their table. Ask two or three students to share their thoughts.

Activity 2 *(Continued)*

Step 7

Display slide 9 ("Siletz Languages Today")

Say:

Despite this history of forced assimilation, the Tribes of Siletz have worked hard to document, preserve, and revitalize many of their ancestral languages. Today, the Siletz Tribal Language Project offers community classes in Nuu-wee-ya' (Athabaksan) and supports classes at the local high school. In addition, Siletz families maintain their connection to their languages and the landscape by using their own names for towns, rivers, and other geographical features.

Step 8

Pause to take any questions from students before moving on.

Activity 3

Siletz Place Names Graphic Organizer

Time: 45 minutes

Overview

In this activity students read a packet about various place names with linguistic connections to the Siletz peoples. Students then work together to organize this information into graphic organizers to identify patterns.

Step 1

Display slide 10 ("Place Names").

Say:

Even though the modern Siletz Reservation may be far away from these places, many families at Siletz still remember their ancestral homelands and have worked across the generations to remain connected to all the areas shown on this map. Because of the systematic ways that the federal government discouraged Indigenous people from passing down their languages, traditions, and history, there are some place names whose origins have conflicting stories. Some of these languages don't have a modern alphabet or writing system and were only written down by non-Native ethnographers and linguists. Many of the names have simplified spelling in order to make them easier to pronounce for English speakers. One thing to keep in mind as you read is that many of the place names drawn from the Native languages of the Siletz are closely tied to traditional stories or describe specific geographical features. Unlike many place names in English, they are rarely named after a person or a deed.

Step 2

Divide students into groups of two or three using your preferred method. Distribute the "Selected English Place Names with Indigenous Origins in Western Oregon" handout and one copy of each of the four types of graphic organizers per group (see "Materials" section). Give the student groups a few

Activity 3 *(Continued)*

minutes to familiarize themselves with the content. If you have a style of graphic organizer that you use as a class, and that fits the prompt, add it to the list of graphic organizer options. Optional: Ask student groups to share their ideas for their graphic organizers with you before they start filling them in.

Say:

In your small groups, you will read through the "Selected English Place Names with Indigenous Origins in Western Oregon" handout. Once you have finished, choose a graphic organizer that you can use to share common features you have observed in the place names. For example, you may choose to highlight place names that literally translate to the description of the physical place. Once everyone has finished, you will share your graphic organizers with the whole class, so please write them in a way that can be read and understood by someone outside of your group.

Step 3

Move around the room observing student groups as they work and providing support as needed.

Activity 4

Graphic Organizer Gallery Walk

Time: 20 minutes

Overview

In this activity students will observe the graphic organizers created by their peers and use them as inspiration for a group discussion about Siletz place names.

Step 1

Provide each student with tape so they can attach their graphic organizer to a wall. If there is no tape or wall space available, encourage students to place their graphic organizers on their desks so that others can see them.

Step 2

Inform students that they will have 10 minutes to walk around and observe the graphic organizers that their peers have made.

Say:

Please spend 10 minutes walking around the room and observing the graphic organizers that your classmates created. As you observe, see if there are connections or place names that your classmates highlighted that you did not. Does their work give you any ideas about things you could add to your own graphic organizer?

Step 3

Encourage the small groups from Activity 3 to come back together and add final thoughts and details to their graphic organizers based on what they observed. Allow 5 minutes.

Step 4

Ask students to share common themes and connections that they observed during the gallery walk.

Activity 5

Renaming Derogatory Names Research

Time: 15 minutes

Overview

In this activity students review articles and share information from the articles with their peers.

Step 1

Provide background context for the activity.

Say:

As we saw in our last two activities, many place names are tied to the past, but they are maintained through daily use. This can make place names a source of conflict and disagreement due to current or evolving values, interests, and priorities and the conceptions that different people have about the past. For example, a few years back, some federal army bases that were originally named after Confederate generals were renamed due to their association with slavery and the oppression of Black people before, during, and after the Civil War. Meanwhile, many other people were strongly against these renaming efforts. This is only one example of the strong feelings and opinions people can have about place names. For Indigenous people, the tension between names, recognition, and land is a complicated and multi-layered issue. Many place names in the United States continue to use slurs against Indian people, such as the hundreds of place names that include the s-slur, while many others explicitly celebrate episodes of defeat, horror, or pain for Indigenous people.

There have been many attempts to change these hurtful place names, although what those names should be changed to is often a source of great debate, as well. Sometimes the renaming process can be very complex, requiring a lot of discussion and deliberation. Many state, county, and local governments rush to rename places without waiting to consult Tribes, sometimes appropriating names from Indigenous languages in a way that results in confusing or inaccurate new names. Other times,

Activity 5 *(Continued)*

local opposition derails the renaming process. To explore this complicated issue, we're going to start with a group activity, then we'll split into smaller groups to read a few articles that examine different viewpoints.

Step 2

Show students the U.S. Board of Geographic Names' map of approved changed s-slur names: **https://edits.nationalmap.gov/apps/gaz-domestic/public/all-official-sq-names**. Look at Oregon on the map, focusing on the area near your school. Read a few of the points on the map together. Ask students to briefly share their thoughts and reactions.

Step 3

Display slide 11 ("Place Name Changes"). Divide the class into small groups of three to five students each, using your preferred method. Distribute the following handouts to student groups: "How place names impact the way we see landscape," "Derogatory Place Names Need Indigenous Revision," "Dozens of Pacific Northwest places have a slur in their name," "Secretary Haaland Takes Action to Remove Derogatory Names from Federal Lands," and "Oregon Geographic Names Board to consider replacing offensive names of some features," or provide students with links to the articles to read on electronic devices (see "Materials" section). You will need one copy of each handout per group.

Step 4

Continue to display slide 11. Encourage all students to choose one article from the selection to read independently. As they finish, students should share key takeaways from the articles they read with their peers.

Step 5

Move throughout the room and observe student groups as they read and discuss.