

**WISDOM OF THE ELDERS RADIO: SERIES 3, PROGRAM 7
HONORING GRAND RONDE
MIDDLE/HIGH SCHOOL * SOCIAL STUDIES**

Lesson plan written by Larry McClure.

SUBJECT AREAS

SKILLS

Exploring early American history
Understanding cultural traditions
Legal system (including tribal law)
Exploring careers
Economics and international trade

Tracing family history
Government (including Indian nations)
Using technology
Appreciating ancestors

LEARNING OBJECTIVES

INTRODUCTION

“The Confederated Tribes of Grand Ronde Community of Oregon includes over 20 tribes from western Oregon and northern California that were relocated in the 1850s. These included the Rogue River, Umpqua, Chasta, Kalapuya, Mollala, Salmon River, Tillamook, and Nestucca Indians who had lived in their traditional homelands for over 8,000 years before the arrival of the first white visitors. They lived off the land—fish and game were plentiful, and what they couldn’t catch in the rivers or hunt in the forests, they acquired by trade with other tribes, and later, with the non-Indians.

“Grand Ronde reservation was established by treaty arrangements in 1854 and 1855 and an Executive Order of June 30, 1857. The Reservation contained over 60,000 acres and was located on the eastern side of the coastal range on the headwaters of the South Yamhill River, about 60 miles southwest of Portland and about 25 miles from the ocean.

“In 1887, the General Allotment Act became law. Under the law, 270 allotments totaling slightly over 33,000 acres of the Grand Ronde Reservation were made to individual Indians. With these allotments came a provision which allowed the Indian lands to go from federal trust status to private ownership after 25 years. The purpose of the Act was to make farmers of the Indians. However, the result of this action was the loss of major portions of the reservation to non-Indian ownership. Then, in 1901, U.S. Inspector James McLaughlin declared a 25,791 [acre] tract of the reservation ‘surplus’ and the U.S. sold it for \$1.16 per acre.

“In 1936, under the Indian Reorganization Act, the Tribe was able to purchase some lands to provide homes for residents of the reservation. However, the Tribe’s attempt at recovery was brought to an abrupt end in 1954 when Congress passed the Termination Act which severed the trust relationship between the federal government and the Tribe. For nearly 30 years, between 1954 and 1983, the members were landless people in their own land. The termination policy robbed the Tribe of its social, economic, and political fabric, leaving a scattered population and poverty which led to a wide range of health, education and social problems.

“In the early 1970s, efforts began to reverse the tide of termination. From the state of social, economic, and political disarray, tribal leaders began the arduous task of establishing the Confederated Tribes of the Grand Ronde Community of Oregon. On November 22, 1983, with the signing of Public Law 98-165, the Tribe regained 9,811 acres of the original reservation when President Ronald Reagan signed the Grand Ronde Reservation Act into law. The reservation lies just north of the community of Grand Ronde.

“With restoration and the re-establishment of the reservation, tribal efforts have focused on rebuilding the tribal institutions and developing tribal service programs to meet the needs of the tribal members. They have provided the Tribe an opportunity to create a viable community, contribute to the local economy, and provide for the eventual achievement of tribal self-sufficiency.”

This introduction is from the tribal website. For a more comprehensive understanding of tribal history, go to <http://www.grandronde.org/culture/ikanum>.

Key Points

- Indians lived in Oregon before written records.
- They had no concept of land ownership, but regarded the earth as a gift to all.
- Early European-American visitors believed in the “right of discovery”; if land did not appear to be occupied by other white people, they considered it to be open for grabs and used various methods to “mark” their territory (maps, surveys, flags, medallions, carvings on trees, certificates, treaties, deeds).
- Indians lived a subsistence way of life (hunting, fishing, gathering) that met economic and spiritual (religious) needs. Oregon Country was rich in natural resources, particularly along the Columbia River and west of the Cascades, so food, fuel and fiber were not a problem most of the year. Trade patterns were very sophisticated; Celilo Falls and The Dalles region would be the equivalent to one of today’s super-malls, and the Oregon City area was a smaller trade center.
- When early traders, explorers and settlers came, tribes began to lose their traditional ways of life. New diseases (including smallpox, alcoholism and diabetes) had a terrible impact on families and communities in the following centuries.

- Missionaries came and tried to convert the native people to new religious faiths; some of these new spiritual practices did have an influence, and even today there are combinations of spiritual practices.
- Not all changes were bad: Euro-Americans brought all kinds of new materials and technologies that would increase the quality of life.
- Marriages between members of one tribe or race and another tribe brought changes as well as exchanges of customs and traditions. This continues today. One effect is that many Indian people no longer “look” Indian.
- Today there are very few traditional speakers of original tribal languages in the Pacific Northwest. The Confederated Tribes of the Grand Ronde Community have implemented a successful Chinook Wawa language program starting with pre-school age children on the reservation. Adult classes are also offered. Chinook Wawa is a derivative of native languages in the Northwest as well as French, Russian and English words and concepts.
- The Confederated Tribes of Grand Ronde owns a successful casino located in the town of Grand Ronde. In addition to per capita distributions, casino revenue supports health, education, housing and other social services as well as the charitable Spirit Mountain Community Fund, which has awarded millions of dollars of grants to nonprofit organizations in nearby communities and statewide.
- Indian gaming also has a long history among native people. Lewis and Clark described games of chance they observed in Oregon Country. They were also vexed by the high prices and tough business practices of Indian traders they encountered along the Columbia River.
- Lewis and Clark also observed that women and men in lower Columbia River villages had very defined roles in domestic and economic life. Women may have enjoyed more equality and economic power in Columbia River tribal communities than their Euro-American contemporaries enjoyed.
- In the Confederated Tribes of the Grand Ronde Community today, women often hold the highest elected offices.
- Some names for Oregon geographic landmarks that are likely associated with tribes now in the Grand Ronde Confederation include Clackamas, Chemawa, Chemeketa, Kalapuya, Multnomah, Tualatin, Umpqua, and Willamette.

Relationship to the Lewis and Clark Journey

Today the Grand Ronde Tribe cultural resources staff responds to requests for information about the tribes who lived roughly between the Cascades and Coastal Range and from the Columbia River to the north to northern California in the south. For example, during the Lewis and Clark Bicentennial in Oregon, the Tribe hosted a 10-day stop by the National Park Service “Tent of Many Voices” in March, 2006 to commemorate the roles played by Columbia Valley area tribes encountered by the Corps of Discovery 200 years ago roughly along the river from the Cascades to the Coastal Range.

In early November, 1805, the explorers Lewis and Clark traveled quickly down the Columbia with anticipation of reaching the Pacific. On this first trip, they made only brief mention of village life on the south shore of the Columbia. It was late March and early April, 1806, on their return voyage to St. Louis when the Corps of Discovery spent more time documenting tribal life in today's Oregon. As they paddled upstream, they mentioned villages such as today's Clatskanie. As they passed today's Portland/Vancouver, they heard about food shortages further up the Columbia and decided to lay in provisions before proceeding on. An upper-Chinookan Indian man from a village called Nichaqwli at today's Blue Lake Park (Fairview, Oregon east of Portland) offered to take William Clark and several men back downstream to explore the Willamette River which they had missed seeing earlier. On April 2-3, the group paddled as far as today's St. Johns Bridge in Portland and described several villages which they understood to be bands of Multnomah Indians. Returning their guide to Nichaqwli village, they learned more about the region's geography, including Indian communities whose names like Clackamas are still prominent today. Nichaqwli village itself was almost deserted because of a smallpox epidemic that had decimated tribes up and down the Columbia some years before.

A monument to Nichaqwli village was established at Blue Lake Park 200 years later as part Oregon's commemoration of the Lewis and Clark Bicentennial. The monument features two carved cedar plank house posts, a fish net sinker weight sculpture, and benches carved to represent Chinookan-style cedar canoes. The public art was created thanks to efforts by the Confederated Tribes of Grand Ronde and the Lewis and Clark Trail Heritage Foundation. Funds came primarily from the National Park Service Challenge Cost Share Program for the Lewis and Clark Historic Trail and the Spirit Mountain Community Fund, the benevolence arm of the Confederated Tribes of Grand Ronde from funds generated at Spirit Mountain Casino. The Oregon Heritage Commission also supported the effort. A curriculum guide for teachers is available by contacting Blue Lake Park or the Oregon Chapter, Lewis and Clark Trail Heritage Foundation.

History of Treaties in Oregon

- The legal rights of Indians are traced back at least to the U.S. Constitution.
- American Indians did not become citizens until 1924, including the right to vote.
- Treaties are legal agreements (promises) between nations. The President has the right to make treaties which then must be ratified by the U.S. Senate. Treaties of all nine federally-recognized tribes in Oregon were ratified. Several of these treaties date back to the 1850s. The Chinook Tribe's treaty was never ratified.
- Lands left to Indians were generally guaranteed in perpetuity. In Indian terms, this means "as long as the grass shall grow and the waters run."

Indians made treaties to:

- Reserve portions of their land, creating a reservation.
- Maintain the right to decide their own government.
- Maintain the right to use their lands as they choose in order to preserve the land and keep their usual way of life.
- Maintain as a natural entitlement (not a gift) the right to hunt, fish and gather foods and other natural resources in traditional and accustomed places (like fishing for Columbia River salmon, gathering berries, digging roots).
- Identify and define the rights of both nations (the tribe and the U.S. government).
- Deal with non-Indians on an equal basis.
- Establish borders for their nations.
- Be able to trade with other nations.

The United States made treaties to:

- Take land from the Indians (to then give away or sell for settlement).
- Protect certain rights of Indians, many of which they already had, but also to provide services like health and education.
- Keep the peace.
- Encourage trade with Indian nations.
- Set up reservations to keep Indians in one area.
- Set up a trust or management relationship for Indian land. As trustee, the government was to take care of reservation land for tribal use and benefit.
- End warfare.

Following ratification, political and legal decisions began to impact the treaties:

- Because treaties were signed with the federal government and became the Supreme Law of the Land between the nations, the U.S. Courts have more power than opposing state or local laws, though states can pass laws for conservation reasons and tribes are to be the “least restricted.”
- Tribes have their own legal system (laws, police, judges) within reservations while also conforming to most state and federal laws.
- Some non-Indians believe the treaties are no longer relevant and have outlived their usefulness.
- Most Indians and many non-Indians believe treaties are still fitting the need, particularly for conservation of natural resources (as long as the mountains stand and rivers flow). They often take a long view that decisions regarding the people and the natural environment should consider how life will be impacted seven generations from now.

Overview

This unit provides a brief history of the Confederated Tribes of Grand Ronde. There is one lesson for each area of focus in social studies: civics (tribal

governance and legal framework); geography (locations and distances of specific sites mentioned in the radio program); economics (comparisons of trade then and now); history (comparing the forced removal of the tribes now comprising the Grand Ronde to other similar events in American and world history and honoring the role of elders in transmitting the culture); and social analysis (looking at burial practices then and now).

Lesson 1: What Do Treaties Mean in Today's World?

Lesson 2: The Fur Trade as a Model for Economic Systems Today

Lesson 3: Sacred Sites

Lesson 4: Key Figures and Events

Lesson 5: Paying Respect

GUIDING QUESTIONS

- What has happened to tribes originally merged into the Confederated Tribes of Grand Ronde in terms of their people, language, traditions, lifeways?
- What opportunities for younger members are available?
- What careers are suggested by the topics covered in this program?

PREPARING TO TEACH THIS LESSON

- Listen to the entire program on the Grand Ronde, then find the exact segment(s) to play for students that match the lessons above.
- Try to have a high-quality CD player in the classroom so all can hear the segments selected for each activity. Many of the music segments are also ideal for setting the mood for a lesson and as background for the opening of class.

SUGGESTED ACTIVITIES

Lesson 1: What Do Treaties Mean in Today's World?

Standards

CIVICS AND GOVERNMENT

- SS.CM.CG.01—Understand the purpose of laws and government, provisions to limit power, and the ability to meet changing needs as essential ideas of the Constitution.
- SS.CM.CG.02—Understand the interrelationship between local, state, and federal government.
- SS.CM.CG.03—Understand how the branches of government have powers and limitations.
- SS.CM.CG.04—Understand the role of the courts and of the law in protecting the rights of U.S. citizens.

- SS.CM.CG.05—Understand the civic responsibilities of U.S. citizens and how they are met.
- SS.CM.CG.06—Understand how government policies and decisions have been influenced and changed by individuals, groups, and international organizations.
- SS.CM.CG.08—Understand how various forms of government function in different situations.

CD Segments to Play

For this topic, go to *Historical Introduction* and *Elder Wisdom*.

Background

Suggested Strategies

- Contact tribal offices in Grand Ronde, Portland, Eugene, or Salem for names of tribal members who might visit your school and discuss these issues.
- Set up a conference call with tribal managers, judge, or legal staff to obtain their views.
- Contact off-reservation government officials for their views on the meaning of treaties today (Governor's office, Representative from Third Congressional District). Invite students to begin their research on these issues by reviewing the tribe's website, <http://www.grandronde.org/>.
- Analyze the list of nonprofit organizations receiving grants from Spirit Mountain Community Fund. Are there any trends or implications?

Activities

1. Research

Guiding questions for student research, discussion and projects:

- What do treaties mean in today's world?
 - a. What is the history of reservations in Oregon and the Grand Ronde Confederation in particular?
 - b. What is known about the constituent tribes that make up the Confederation? For example, among the Kalapuyas was another large group known as the Atfaliti (names like the Tualatin River derive from this tribe). Invite students to research each subgroup such as Upper Umpquas, Kalapuyas, Mollalas, Tillamooks, Clatsop, Rogue Rivers, Takelmas, Latgawas, Chastas, Multnomahs, Mary's River, Clackamas, and Paiutes.

- c. What are treaties and how are they to be regarded today? Read the Constitution governing the Confederated Tribes of the Grand Ronde Community. (See <http://www.grandronde.org>.)
- d. Describe the laws that govern the Confederation and how these laws compare to the essential ideas of the U.S. Constitution. Does the U.S. Constitution address Indian nations?
- e. What is the history of intergovernmental relations between the Confederated Tribes of Grand Ronde and local jurisdictions such as cities, counties, school districts; the State of Oregon; and federal agencies? Why do reservations have different laws than off-reservation political entities? Does one jurisdiction supersede another? Give examples from recent history.
- f. What are the limits of power for the reservation vs. local, state and federal laws?
- g. How does the court system work for the Confederation? What is its jurisdiction?
- h. Research a recent example of how an issue for Tribal members with an external government was resolved through negotiation, arbitration, legislation or other problem-solving mechanisms.

2. Vocabulary

treaty
ceded lands
reservation

sovereignty
federally-recognized tribes

Lesson 2: The Fur Trade as a Model for Economic Systems Today

Standards

ECONOMICS

- SS.CM.EC.01—Understand how specialization and competition influence the allocation of resources.
- SS.CM.EC.03—Understand how consumer demand and market price directly impact one another
- SS.CM.EC.04—Evaluate different economic systems, comparing advantages and disadvantages of each.
- SS.CM.EC.05—Understand how government can affect the national economy through policy.
- SS.CM.EC.06—Understand how government can affect international trade through tariffs, quotas and trade agreements.
- SS.CM.EC.08—Understand how money makes saving and borrowing easier.
- SS.CM.EC.09—Understand the potential risks and returns of various investment opportunities, including entrepreneurship, in a market economy.

CD Segments to Play

For this topic, go to *Sacred Landscape* (Judy BlueHorse-Skelton on sea otter populations).

Background

Sea otter was the most valuable fur during the time Lewis and Clark made their journey. Beaver pelts were also a hot commodity, though not as sleek and fine as sea otter. Top hats in London, for example, were made of felt created from beaver fur. What are you wearing today that compares to the fur trade then? (After students speculate, ask them to look at the tags in their clothing and where their shoes, shirts, dresses, and coats are likely made.) The fashion industry still is a major driver in worldwide trade. We now receive more than we send overseas, causing a major imbalance of trade. Lewis and Clark also learned they should have brought more blue beads, the high-demand item among Columbia River tribes. Discuss how fathoms of beads were comparable to other forms of money at certain periods in U.S. history and how relative values change for coins and dollars used now.

Suggested Strategies

- Invite a knowledgeable furrier to class to discuss the history of fur trade then and now.
- For another view, invite an environmental activist to discuss the negative impacts such as those explained by Judy BlueHorse-Skelton.
- Invite a bead expert to trace the history of beads as trade items. Contact a local company that trades overseas and invite them to discuss market supply and demand in their competitive environment.
- Invite a local Indian artist to discuss how native arts are marketed today.

Activities

1. Discuss

- Research more about what happened to the sea otter fur trade. How did international trade in sea otter pelts work 200 years ago? What has happened to the fur trade today? Did the government intervene?
- What are the advantages and disadvantages of the barter system tribes used in the old days? Is this still a factor in our economic life today?
- What were the types of money used in the Northwest economy 200 years ago? (Dentalium shells were a major medium of exchange. Find out about this interesting shell, where it is harvested and how it was used then and still today.)

Lesson 3: Sacred Sites

Standards

GEOGRAPHY

- SS.CM.GE.01—Understand and use geographic information using a variety of scales, patterns of distribution, and arrangement.
- SS.CM.GE.03—Locate and identify places, regions, and geographic features that have played prominent roles in historical or contemporary issues and events.
- SS.CM.GE.04—Analyze changes in the physical and human characteristics of places and regions, and the effects of technology, migration, and urbanization on them.
- SS.CM.GE.05—Understand how worldwide transportation and communication patterns have affected the flow and interactions of people, ideas, and products.
- SS.CM.GE.06—Analyze and evaluate the impact of economic, cultural or environmental factors that result in changes to population of cities, countries, or regions.

CD Segments to Play

For this topic, go to *Trails of Tears* and *Sacred Places*.

Background

Suggested Strategies

- Obtain Oregon maps to trace routes traveled as bands of the Grand Ronde Indians were marched to the present-day reservation.
- Invite students to brainstorm “sacred places” in this region and nationally. (Also see “Social Analysis” section below.)
- How has the meaning of sacred places changed over time? Is desecration of the U.S. flag an example?

Activities

1. Listen

Listen to Brian summarize the Trail of Tears for the tribes sent from southern Oregon to the lands allocated for the Grand Ronde reservation.

2. Mapping exercise

Find Table Rock on a map. Trace 265 miles on that map in other directions to see how far it is.

3. Reflect

- What is the greatest distance you have ever walked at one time?
- If you were forced from your home, what would you take with you?
- What keeps YOU going when times are tough?
- What roads and highways in your area or state started out as Indian routes?

4. Discuss

Spirit Mountain is a landmark or sacred place for many members of the Grand Ronde Tribes.

- What makes a place like this so special?
- Where are sacred places in other cultures and religions?
- Where are sacred places for you and your family?
- What is the impact when someone desecrates a sacred place?
- Conflicts in other parts of the world have involved destruction of sacred sites? How do reactions to these acts impact political decisions?

Lesson 4: Key Figures and Events

Standards

HISTORY

- SS.CM.HS.01—Reconstruct, interpret, and represent the chronology of significant events, developments, and narratives from history.
- SS.CM.HS.02—Compare and contrast institutions and ideas in history, noting cause and effect relationships.
- SS.CM.HS.03—Recognize and interpret continuity and/or change with respect to particular historical developments in the 20th century.
- SS.CM.HS.04—Understand how contemporary perspectives affect historical interpretation.
- SS.CM.HS.06—Understand how individuals, issues, and events changed or significantly influenced the course of U.S. history after 1900.
- SS.CM.HS.07—Understand the causes, characteristics, and impact of political, economic, and social developments in Oregon state history.
- SS.CM.HS.08—Understand the causes, characteristics and impact, and lasting influence of political, economic, and social developments in local history.

CD Segments to Play

For this topic, go to *Parallels in American History, Prominent Figures of the Past, and Elder Wisdom*.

Background

Suggested Strategies

Activities

1. Discuss

- How was the Grand Ronde Trail of Tears like and different from others in American Indian history (including Chief Joseph)? Was the Japanese internment a similar event? The Bataan Death March?
- How did Lewis and Clark interact with tribes now comprising the Grand Ronde confederation?

2. Listen

Listen to the story of Martha Sands.

3. Reflect

- Name persons you look up to and why. Pick one (living or dead), and write a letter to this person expressing your feelings about the legacy they left. (You won't have to send this letter.) **(Need a list of prominent Indian men and women in Grand Ronde tribal history, such as former Council Chair Harrison.)**
- Who are the newly-emerging Indian heroes?
- Why is it important to remember these persons?
- What stands out in their career that you can relate to?

4. Discuss

- How has giving to others continued to be an important dimension for Grand Ronde tribal members today? (Spirit Mountain Community Fund)
- How is wisdom passed down through stories and learning skills like basket weaving and beadwork?

Lesson 5: Paying Respect

Standards

SOCIAL SCIENCE ANALYSIS

- SS.CM.SA.01—Define, research, and explain an event, issue, problem, or phenomenon and its significance to society.
- SS.CM.SA.02—Gather, analyze, use, and document information from various sources, distinguishing facts, opinions, inferences, biases, stereotypes, and persuasive appeals.
- SS.CM.SA.04—Analyze an event, issue, problem, or phenomenon from varied or opposed perspectives or points of view.
- SS.CM.SA.05—Analyze an event, issue, problem, or phenomenon, identifying characteristics, influences, causes, and both short- and long-term effects.
- SS.CM.SA.06—Propose, compare, and judge multiple responses, alternatives, or solutions; then reach a defensible, supported conclusion.

CD Segments to Play

For this topic, go to *Burial Practices and Celebrations of Life*.

Background

Suggested Strategies

- Ask students to research federal laws that protect sacred places and Indian artifacts. Discuss the implications of these laws for the local area. Consider how these issues now surround items in the news like Kennewick Man.
- Ask a representative of a federal agency like U.S. Fish and Wildlife Service, Bureau of Land Management, or U.S. Forest Service to explain how cultural artifacts are protected on federal lands and how archeologists do their work in these agencies.
- Invite a member of the Grand Ronde tribe to discuss the meaning of “sacred” for them. Invite a clergy person, rabbi or priest to discuss what “sacred” means for them.

Activities

1. Discuss

- How were burials described by Lewis and Clark different or the same from how native people bury and remember/honor their dead today?
- What can non-Indians learn from these practices and about paying respects to those who have passed over?
- Indians typically celebrate their veterans in more ways than non-Indians. Why is this so?
- How have funerals traditionally been handled in your family?
- Interview your parents and grandparents about family experiences and decisions and how memories are maintained.

- Describe your feelings about a funeral you attended and how the person's life was honored.

EXTENDING THE LESSON/REFERENCES

1. Are there lessons from the Confederated Tribes of Grand Ronde history for current events (e.g. immigration policy)? What about the treatment of migrant workers in Oregon? Research the Underground Railroad and report to the class what this was in another part of the nation. Rent the movie *Schindler's List* and draw parallels with Martha Sands. Consider how the Japanese in Oregon and other parts of the US were sent to internment camps during World War II. Invite a Japanese elder to discuss their experience in an internment camp.
2. In what ways were the struggles of tribes like the Confederation at Grand Ronde like/different from the situations faced by African Americans in the Civil Rights movement during the middle part of the last century? Invite a civil rights activist from the 1960s to visit your class.
3. Research Indian casino history in Oregon and invite students to hold debate on the pros and cons from these points of view: historic traditions of gambling in and between tribes, sovereignty, economic issues, and negative impacts of gambling on individuals and families. However, also emphasize how gaming was and is an important part of family and leisure time where having fun was the motive.

Publications, Websites, etc.

Smoke Signals

Subscribe at no cost to the Grand Ronde tribal newspaper for news about tribal activities and personalities today.

Southern Poverty Law Center

<http://www.splcenter.org/center/tt/teach.jsp>

A poster series and *Teaching Tolerance* magazine are free for teachers.

Elizabeth Furse. "Indian Tribes, Their Rights and Responsibilities" (1999).

<http://www.tribalgov.pdx.edu>

The Institute for Tribal Government was established in the Hatfield School of Government at Portland State University in Portland, Oregon. It was founded by its director, former Congresswoman Elizabeth Furse. Contact:

Institute for Tribal Government
Portland State University
PO Box 751
Portland, Oregon 97207
503-725-9000
tribalgov@pdx.edu

Another valuable resource at the Institute: recorded interviews with many Indian leaders from tribes across the country.

Robert J. Miller (Law professor at Lewis & Clark College). Native America, Discovered and Conquered: Thomas Jefferson, Lewis & Clark, and Manifest Destiny (2006).

Foreword by Elizabeth Furse. To order, visit <http://www.greenwood.com> or call 1-800-225-5800.

“American Holocaust: When It’s All Over, I’ll Still Be Indian.”

A short film comparing the Jewish Holocaust to the Native American Holocaust. \$30 DVD. E-mail spiritworldproductions@worldnet.att.net, or contact:

PO Box 352
Northridge, CA 91324-2974.

Winds of Change.

The only nationally distributed, full-color magazine published by and for American Indians with a focus on career and educational advancement. The magazine is published quarterly. Its key features include:

- American Indian role models
- Stories of personal achievement and leadership
- Educational programs, scholarship opportunities
- Corporate contributions and opportunities
- Career development and job position listings
- Columns, news, book reviews and articles that bridge traditional and modern perspectives on Native issues.

Indians in Oregon Today

For more detail in preparing for this unit, and additional student activities, see *Indians in Oregon Today*, a comprehensive curriculum for middle school/high school teachers on Oregon tribes. The 2004 revision is available from the Oregon Department of Education and developed in collaboration with all nine federally-recognized tribes in the state. Contact info: Much of the content for this resource guide is drawn directly from that document and we acknowledge the hard work of the Indian educators and tribal members who compiled this valuable curriculum. To obtain this document, visit

http://www.ode.state.or.us/opportunities/grants/nclb/title_vii/indiansinoregotoday.pdf or contact the Oregon Department of Education:

255 Capitol St. NE,
Salem, OR 97310-0203