

Dear Teachers,

My colleague Shane Doyle (Apsáalooke [Crow]) just told me that if we close the book on a particular historical place or event, that the history is dead. *Dead?* The short answer is “Yes, it is.”

The longer—and much more powerful rationale—came when I asked him to tell me more: “When we accept one perspective, we assume that we know everything we need to know about history; we also assume that we have everything we need to know about the future. And both of those things are impossible.

“If we accept that both [history and the future] are predetermined, then we decide that the story has been written.

“The way people learn from history is to present it and re-present it. Each generation and each individual needs to have the opportunity to represent that history in a way that makes the story their own. The historical metanarrative takes that power away from us. History is about empowerment, and we are disempowered when we are left out of the possibility of knowing or telling a different story. [The metanarrative] is easily consumable and fits within the framework of a history that is less complex than it should be. And so one of the weaknesses of history is that it’s not complex enough; what feeds into that is the idea that history is what is written down. There are millions of stories that are not written down, and when we ignore those or act like they’re irrelevant, then history is dead.”

That’s what this entire project is about. Demystifying and disassembling the written historical canon in such a way that honors the legacies—and layers—of the vast history of this land.

My curriculum, “A Thousand Celilos: Tribal Place Names and History Along the Lewis and Clark Trail,” strives to tell the story of a place that, on the surface and in the present, is silent and docile. Celilo Falls, a once thriving sacred fishing and cultural site along the lower Columbia River that divides Oregon and Washington State, was a “world trade center” for thousands of years for hundreds of Indian tribes as far north as Alaska and as far east as the Dakotas. In 1957, the US Army Corps of Engineers built the Dalles Dam and inundated the falls, drowning along with it millennia of commerce, economic superpowers, industry, tradition, and culture. What the Dalles Dam did not do, however, is drown the spirit of The People. It did not drown the history. Time and water covered it up, but the falls are still there, still magnificent, still sacred.

My Auntie told me a long time ago that the Army Corps of Engineers dynamited Celilo Falls shortly before its inundation, thus destroying any hope of its return if, say, in some far off

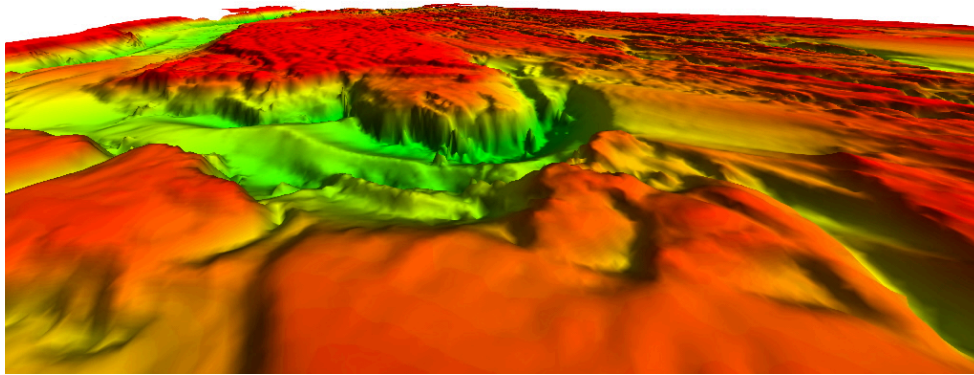
“When we accept one perspective, we assume that we know everything we need to know about history; we also assume that we have everything we need to know about the future. And both of those things are impossible.

*--Shane Doyle, Ph.D.
(Apsáalooke [Crow])*

future, changing social mores and environmental priorities saw fit to dismantle dams to restore salmon runs.

2007 ACOE sonar photos dispelled that long-held, common belief. In fact, Celilo Falls is completely intact, and, as if in defiance of the directive to die, the Falls are nearly free of the massive silt buildup that the Corps and the Columbia River Tribes had expected. It is nearly pristine, a symbol of the resilience and perseverance of the tribal people who revere it.

Imagine if everyone had just continued to blindly accept the metanarrative of its fate.



http://blog.oregonlive.com/news_impact/2008/11/newcelilo.jpg

Now, imagine if you teach your students to look beneath the murky waters, to uncover the stories of the places where they live and go to school?

Imagine the life energy we can inject into our students, classrooms, and our communities when we refuse to accept the metanarrative, when we empower our students to refuse to accept that there has always been a Starbucks on that corner and always been a cornfield on that back forty.

There are a thousand Celilos. There are a thousand places that have been covered by the silence of untold or long-forgotten stories. Imagine the life energy we can inject into our students, classrooms, and our communities when we refuse to accept the metanarrative, when we empower our students to refuse to accept that there has *always* been a Starbucks on that corner and *always* been a cornfield on that back forty. How about *that* for bringing history to life?

My Thoughts on The Common Core

Truly the Common Core State Standards are skills-based, not the regimenting of the educational system and its students. It was in this vein that I presented to my fellow

Honoring Tribal Legacies writers and colleagues the idea that in order for us to be transformative we could not be happy with a significant part of social studies curriculum, and

they were already well ahead of me. The curriculum they envisioned (and have now written) focuses on math and science, pre-school to college. For me, a humanities teacher, I did not have to break new ground to gain entrance into mathematical and scientific legitimacy, I had to transform the literary trail, worn deep by the mono-vision of predecessors who categorized tribal stories and legends alongside other world mythology and primary reading curriculum. And then left them there. Their extensive worth untapped.

David S. Reynolds suggests that the literariness of Pre-Civil War transcendentalists “resulted not from a rejection of socioliterary context but rather from a *full assimilation and transformation* of key images and devices from this context.”¹

My fourth grade unit of study: “A Thousand Celilos: Place Names and History Along the Lewis and Clark Trail” follows in the same vein of pragmatism and elevates, I hope, the curriculum as yet another tool to teach the Common Core.

The unit elevates local tribal literature, experience, and oral history to mentor text status, worthy of the rigor that the Common Core requires. One cannot merely dismiss the literature with a patronizing pat on the head as the “nice little folklore of a once proud people.” The literary and informational merits of the selections stand on their own.

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The rigor of these selections begs for a legitimate place in mainstream education—at the very least, in the teaching of the standards, and, at the most, a place in the canon itself. This is not to say that notable authors like Sherman Alexie and Louise Erdrich are unworthy or are patronizingly used in English/Language Arts classrooms. It is to say, however, that the oral histories and legends of tribes on their own are, in fact, worthy exemplars of literary and informational texts.

The Common Core State Standards advocate for increasing the percentage of informational reading over literary texts as students mature.

Among the rationale provided by *David Coleman and Susan Pimentel*, the publishers’ criteria of the Common Core State Standards demands selections that exhibit a number of criteria.

Coleman and Pimentel also claim in the criteria that “Informational texts in science, history, and technical subjects may or may not exhibit literary craft, but they should be worth reading as valuable sources of information to gain important knowledge.”

The inextricable marriage of the natural, the spiritual, the artistic, the literary, the historical, and the scientific in Native Teachings embodies what Coleman and Pimentel call “literary craft.” The literary *and* the informational are contained in oral teachings. They are one and the same.

I can’t seem to get rid of this errant footnote.

Sàpsikw’a: Pùtìmt Pùtaaptit Silàylu: Wanicht Tàmnànàxt ku Ishchit Lewis ku Clark
Shana Brown
9/27/14 DRAFT

For example, Yakama tribal member and elder Dr. Virginia Beavert's retelling of the oral tale "Echo Mountains at Palouse" not only explains the geological features of a certain sacred area in her tribal homelands located in what is now called southeastern Washington State, it describes the local tribal traditional preparation of salmon, the traditional staple of northwest tribes. The tale is meant to be told, taught, and heard, not read in isolation for one single academic discipline. The tale encourages pronunciation of certain Ichiskiin words, a local dialect from the Sahaptin tribal language family. It explains the process of twisting native hemp into string for fishing nets and dramatizes the scattering and rebounding of sound waves, a scientific phenomenon known as "echoes."

All within two pages of text.

One reading contained in my unit of study highlights what our team already knows: Native perspectives are essential in meeting the rigorous standards of the Common Core. By sheer economy, oral legends, such as "Echo Mountains at Palouse," connect the two textual worlds upon which the Common Core insists: the literary and the informational. The connections do so in such a way that they compel teachers to seek opportunities to extend learning about culture, science, spirituality, and literature across literary *and* informational texts. Our curriculum project routinely provides both the informational and the literary, because that's how traditional culture and beliefs work: everything is organically connected: visual, oral, and (later) written art reflects beliefs, science, even governance. The connections are not forced, artificial, or even have to be created by the teacher. The interdisciplinary connections are authentic and obvious; the interpretation of the literature is rigorous.

We do not stop at the academic value of the tribal teachings, however; we as a curriculum writing team do not deny the obvious, glaring omission of an essential skill we all teach. In my interactions with teachers all over the Northwest, the big complaint about the common core standards is the treatment of teacher and student as automaton. If all we taught—and all we were responsible for teaching—were skills, every child in the country would be an independent, online learner. We don't simply teach skills.

The core, and I believe in the common core, leaves out the most important thing we teach: we teach the human, we teach students the value of humanity and the responsibilities that all of humankind share. The core omits it simply because it is not testable or measurable. It is, nonetheless, essential and it was once present in several state learning goals that are quickly being abandoned in favor of the common core. We should not and cannot deny its rightful place in academia.

We suggest, then, an Eleventh Standard: that students "demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts."

I invite you to value the Eleventh Standard not just as part of Honoring Tribal Legacies, but as an essential piece of your own planning and teaching.

Shana Brown (Yakama)

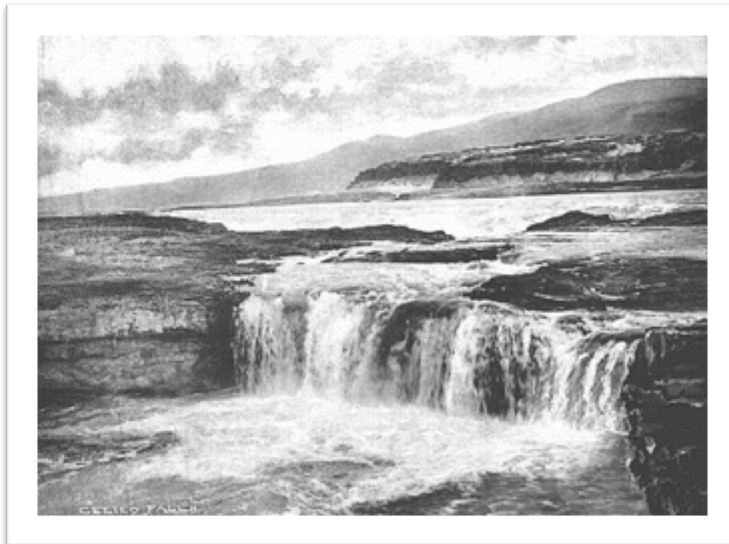
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Tìmnànàxt ku
Ishchìt Lewis ku Clark
(A Thousand Celilos: Tribal Place Names
and History
Along the Lewis and Clark Trail)
A Reading Curriculum for
Intermediate Elementary Grades**

No place is a place until things that have happened in it are remembered in history, ballads, yarns, legends, or monuments. –Wallace Stegner

English Language Arts, Literacy in History/Social Studies, Science, and/or Technical Subjects



Abstract

In a five-week reading unit of study, students will develop nonfiction reading skills in the context of the ancestral Columbia River fishing grounds at Celilo Falls in relation to their own lives, knowledge, and presumptions about history. Students will practice and develop CCSS E/LA standards-based skills by comparing Lewis and Clark journal entries to a Umatilla interpretation of the same places, people, and events in order to identify bias and evaluate how perspective affects the interpretation of history. In doing so, students will successfully demonstrate their skills and knowledge about how history connects to the present and future by conducting local research projects and presenting their projects to a select audience.

My Story:

The Creating of a Curriculum or The Little Rabbit Who Became An Otter

Shana Brown (Yakama)

Hello. My name is Shana Brown, and I am a recovering “Indian Expert.”

I was born and raised on the Yakama Indian Reservation. My mother was an enrolled tribal member, and she married a white man. My brother and I were lighter skinned than all our cousins, and definitely lighter than the other Yakamas on the Rez. My brother found it fairly easy to fit in, because he went the cowboy route. I, on the other hand, was different. I didn’t like to get dirty; I didn’t like the dust. I was distrustful of strangers and introverted. Not good to be on a reservation.

And I was afraid of all those tough Indian girls. I remember hiding behind my cousin at the local movie theater when I was young. Course you didn’t have to be that tough. I was much smaller than average and as timid as a rabbit. These girls could take one look at me and see “lunch” not merely written on my little rabbit forehead, they’d see it on a big sandwich board with flashing neon letters. I learned how to melt into the wall.

I could be even more inconspicuous if I weren’t there at all. So, I picked white friends, did “white” things, like sleepovers and finding ways to avoid going to rodeos with my family. Into adolescence, I learned “white” things. Attending a public school (the tribal school at that time was for those Indian kids who didn’t fit in the mainstream educational setting), I learned about ancient Greece and Rome, the Middle Ages, the Renaissance. *That* was what was of value.

Now you might be thinking here, “Where’s your family? Where’s your tribal upbringing?” Indeed, where was it?

My family never taught me to be ashamed to be Indian, to be sure, but those things that would or could make me proud were long gone. My mother’s parents were products of Indian boarding schools. It was there they lost their language, and a good lot of their Indian identity. We didn’t

grow up traditional; we grew up Catholic. While others learned how to bead, I learned how to crochet and embroider, just like my grandma learned at St. George's Indian School in Tacoma, Washington.

I'm not telling you all this to excuse my shame, only to explain it. There were just as many children and grandchildren of boarding school kids that embraced traditional culture in spite of the cultural genocide experienced at those institutions.

I am very proud of my grandparents, Blanche (Hoptowit) and John Craig. My grandma worked for the tribe as a cook, first at Head Start, then for the tribal jail. My grandpa worked construction, masonry and concrete work on dams, ironically enough, and other local building projects. Not once did they ever negate their "Indianness," neither did my mother for that matter. But there was always an explicit belief in my world: white ways were superior to Indian ones. That came from all over the reservation.

But it was my great effort to forget or deny my Indianness. The tribe back then had summer programs and camps to teach about tribal ways and bring the tribe's children together. Since I felt so intimidated around kids who were so obviously Indian, I avoided them. I opted for days in front of the TV by myself over those tribal programs.

I should explain a little about my reservation. While the Yakama Reservation is the largest in Washington State (probably one of the largest in the nation), its land base is known as a "checkerboard." Through the General Allotment Act (also known as the Dawes Act) land was divvied up among Indian families to establish individual ownership of tribal land, and thus divide and conquer. When the federal government ran out of enrolled tribal members to whom to allot land, the remainder of the reservation was declared "surplus," and then open to non-Indian settlement. Moreover, Indian families were taxed on their property, and since back then, it was quite easy to sustain your family in traditional ways of hunting and gathering, there wasn't a big need for cash. But now you needed lots of it to keep your land. Many Yakamas (like thousands of others) were forced to sell their property or have it foreclosed upon. This land was then offered up to non-Indian sale. The land was purchased by non-Indian farmers and ranchers, including my husband's family. So there are large plots of land that are non-Indian owned, but are completely within the borders of the reservation.

The voices that mattered were those of the business and property owners. And those are the only voices I heard. In my public educational and therefore social world, there was no one who said or showed that traditional ways were anything other than the occasional spectacle at the All-Indian Rodeo or Treaty Days celebrations.

So, remember that my little rabbit self rabbited everywhere Indians were not. In the fourth grade, my best friend's father endearingly referred to me as "Buckskin." At sixth grade camp (sponsored by the Yakama's tribal camp called "Chaparral") an elder came to tell Spily'i (coyote) stories one evening. In going out to "cruise" on Saturday nights in Yakima, my best friend defended my acceptability by stating to a cute boy who accused me of being Indian that, "It's okay; she's only half." I never joined the Indian Club, never went to visit the tribal family advocate hired by the district, and I continued to actively avoid any and all things Indian.

One evening I overheard my aunts talking to my mother, "Shana's ashamed to be Indian." And in response my mother declared that I should be proud of who I am. I had no idea how.

And then there was high school United States History.

“Go My Son, Get an Education”

My US history teacher was an impressive man with an even more impressive belly: beloved by the community, this former coach absolutely exuded history. But not tribal history, even though he had a 9-foot totem pole in his classroom. His only mention of tribal history—let alone local tribal history—was the day he turned his metal classroom trashcan upside down and began beating it like a drum. He chanted, “Go my son, get an education! Go, my son, get off the reservation!”

That is exactly what this little rabbit did.

At Western Washington University, they needed at least four Indian students to start an Indian Student Union. I was number four, and I remained silent. As I began the process of transferring to the University of Washington, I discovered that I could gain entrance through the Educational Opportunity Program. My white friends at Western resented my affirmative action entrance, and even when the BIA Superintendent at the Indian Agency explained that it is not how you get there, it is what you do once you have arrived; I still felt a twinge of inferiority.

At the University of Washington, all of a sudden, I was introduced to Proud Indians. Active Indians, pert-near Militant Indians. What was I to do now? This whole idea of ethnic pride was utterly foreign to me. I had to do something, be something to prove to others that I was just like them, just as proud and just as vocal. I was still a rabbit, to be sure, but I wore a wolf’s skin in those days.

Well that took me to my first year in teaching. Jesus, I’d found my calling, but when I revealed to others that I was “Native American” (I’d always get the question, “What are you?” when I met new non-Indian people. Though I could pass for something other than Indian, it was clear that I was not white), I became the go-to gal for everything from peyote to dream catchers to “Just how authentic is *Dances With Wolves* anyway?” I, of course, was at a loss. So I went about faking it for awhile, getting my hands on native legends books, anything to cram Indianness into my little rabbit brain.

My journey began in earnest while teaching in the Bay Area.

“If I Don’t, Who Will?”

In addict speak, “I got honest” and I accepted the reality of my past and what I wanted to do for the future. I could spend my time getting angry for the ignorance of my colleagues, I mean, really. How can educated individuals really expect a Plateau Indian to know anything about Plains or Southwestern tribes and traditions? How is it that they truly believe that an Indian is an Indian is an Indian? How presumptive. How rude. Well, I could stay there in that place, thumping my little angry rabbit feet or I could plainly and simply do something about their—and my own—cultural ignorance. I thought to myself, “If I don’t teach, who will?”

My journey, oddly enough, took me to the Bay Area. As you can well imagine, the urban Indian community in San Francisco is large and in charge. And proud. I volunteered at the family center, I went for a sweat in the East Bay (though it became too rainy that day), and I designed a course called “More Than Bows and Arrows (taken from the documentary film I showed to my classes),” to teach about Northern California tribes as well as my own. I enlisted my Auntie Carol (the first in our family to graduate college; I was the second.) who then worked at the Columbia River Intertribal Fish Commission to get me anything and everything about the tribe. She sent me boxes and big manila envelopes full of my history

(and by this time I could actually call it *my history*), full of who I was to become.

Little rabbit me didn't rabbit anywhere except to my home in Seattle. Not the reservation, but close.

Here I married my childhood sweetheart (whose non-Indian relatives owned hundreds of those checkerboard squares on my reservation), started my family, and continued my quest.

By this time, I was adept at gathering resources and designing courses. I taught high school English and literature in a small suburban school district just north of Seattle and brought my Auntie into town to speak to my classes about tribal tradition and the sacred salmon. I was making headway, but still only in my little academic fiefdom known as my classroom. In 2000, schools were still funding classroom grants and professional development and so I applied for and received one such grant to include tribal perspectives into our social studies and English departments.

I collected native resources for the social studies department where I taught at that time. I presented it to the department, thinking it would be like Christmas for them. I had worked so hard, and here I was, giving them a binder full of information. After I had presented my gift, I got a bunch of nods, and "Atta boys." The department dutifully placed the binder of curriculum materials on the shelf in the social studies lounge, and there it remained. Untouched. I have since moved on, and if this binder has not been "recycled," it has at the very least been "archived," what happens to resources rendered noteworthy but useless or "outside the scope" of the curriculum. The materials: DVDs, CDs, books, and even a VHS tape or two were housed in our professional library section. Sadly, in 2011 the librarian emailed me and asked if I wanted the materials back, as no one was using them and she wanted them to go to a place where someone just might.

I'd like to give my colleagues the benefit of the doubt, and I think in 2005 I was perfectly willing to do so. Truth is, there are teachers who are open and teachers who are not. And within those ranks are those who are willing to learn and try something new, and those who are perfectly willing to keep with the "tried and true." The more I do this, the more I think it's not just that it's tried and true because, quite frankly, the social studies curriculum that we have tried over the years is decidedly not "true." At best, it is incomplete; at worst, it is as dismissive as the Ugly American Tourist. As a teacher who has taught elementary, middle, high school, and college, the arrogance scale has its first spike in high school. Teachers' identity, it seems, gets wrapped up in what they teach. This is especially true of those who teach in AP or IBB programs. I don't feel badly stating the obvious; I was one of those Ugly Americans.

And it does teachers and our students a disservice to think that any new curriculum is somehow inapplicable or insufficient.

In 2000, I met with the Multicultural Program Director at Shoreline Community College. She said something incredibly liberating and enlightening. She posed that, "Introducing multiple

perspectives into your classroom doesn't make things easier. It makes it harder. It makes it messy."

I embraced that new messy maxim, and I found new hope in my colleagues, new hope in my goals. But, again, in order to do that I had to "get honest." Truly, how many times had I gone to a conference, received a beautiful binder full of amazing curriculum only to find that when Monday comes, I'm in a crunch and choose to teach what I've always taught. It is easier, less messy, less time consuming. The rabbit had stopped rabbiting away from discomfort and shame, to be sure. Now it was time to rabbit toward something powerful, a place where I could make a difference as an Indian teacher.

I rabbit to the state Capitol.

"I'm Your Huckleberry"

I met with the then director of the Indian Education Office Denny Hurtado. I was his dream. Not because I necessarily had anything of value (though I did), but because I volunteered to be on the committees no one else wanted to be on. And I did it for free. I sat through meeting upon meeting, and then things started happening.

At that time our state assessments office had a "Cultural Fairness" committee to determine the validity of certain state assessment questions. Denny put me on the committee to determine its fairness to Indian kids and other kids of color. From there I found myself on the committee to help write the social studies standards for Washington State. We sent to the state legislature standards that required the inclusion of tribal government whenever teachers taught about any sort of federal, state, county, or municipal government. I do not know if they merely rubber stamped it (my faith in civics and government certainly hopes not) or even if they paid attention, but it was approved.

Those two words—tribal sovereignty—were huge. They were bound to transform how we taught Native history.

But no one noticed.

Washington State's educational system is based on "local control," meaning that local district governing bodies (usually school boards) are in charge of how state standards are delivered and what content is included in all the major disciplines. There are 295 public school districts to entrust. But even if they do pay attention, who is going to "enforce" this requirement (to date we really do not have standardized social studies assessments on which to hang this standard)? So, I was back to that old question, but this time I was no longer alone.

This little rabbit could make a difference. In fact, I no longer felt like a rabbit. More like an Otter, industrious, playful, and, well...happy and proud.

.....
"You Gonna Get It Right This Time?"

In one of the many trips I made to the reservation, I was at my Auntie Carol's office. Now she worked for Yakama Nation Fisheries as their educational outreach director. I ran into a

classmate's father, a big wig in the Nation. I explained my curriculum, what I was doing there, and what I hoped to accomplish. He did one of those incredulous harrumphs. There was silence for what I was sure eleven hours, and then he asked, "You gonna get it right this time?"

"I sure hope so," was all I stammered (apparently I'm not all Otter yet).

"Hmph. You better." And then he walked on.

.....
I believe we did get it right. The resulting curriculum project, *Since Time Immemorial: Tribal Sovereignty in Washington State*, is a curriculum designed to at a minimum complement and at a maximum become the full focus of any social studies lesson taught, grades 3 – 12. 2005 state legislation strongly encourages school districts to adopt and teach tribal sovereignty and history in the common schools. The curriculum project endeavors to provide everything teachers need to teach tribal sovereignty and tribal history *confidently*—the materials, the lessons, the support, the research, and where to go for further study.

Three pedagogical bases—*inquiry, place and integration*—ground the innovative nature of the model. There are 27 tribal sovereignty units for every elementary, middle, and high school U.S. History, Washington State History, and Contemporary World Problems unit that Washington State's Office of the Superintendent of Public Instruction recommends. Within each unit of study are three levels of resources and lessons from which to choose, based on curricular needs and teaching time constraints. *The teacher* decides how much, to what degree, and how often she includes issues of tribal sovereignty in the social studies units and lessons that she already teaches.

This massive undertaking could not have been possible without the generosities shown by Enough Good People: the tribes whose stories need to be respected and told in a way that is accessible to teachers and students, both Indian and non-Indian alike.

Honoring Tribal Legacies is one way—an intensely personal, powerful way—to teach not only the common core, but also to teach our students to love, know they are beloved, and know we are connected by time, place, and responsible to everyone and everything around us.

The generosity continues with the National Park Service, who believes in the legitimate place of those stories in history, and this just reinforces the generosity of the writers and editors of this amazing project.

And it is this convergence of generosity that frames my writing, my dedication to this project.

When Dr. Michael Pavel (CHiXapkaid) brought me to this project, I could think of no other place, no other people to honor but Celilo. This place, this sacred place is not dead; it has never been dead. The Otter spirit now so alive inside me sought to bring this place to life for everyone.

Honoring Tribal Legacies is one way—an intensely personal, powerful way—to teach not

only the common core, but also to teach our students to love, know they are beloved, and know we are connected by time, place, and responsible to everyone and everything around us.

Otter is proud.

Title of Teachings: Pùtìmt Pùtaaptit Silàylu: Wanicht Tìmnanàxt ku Ishchit Lewis ku Clark / "A Thousand Celilos: Tribal Place Names and History Along the Lewis and Clark Trail"

Introduction to the Specific Topic of the Teachings

Outwardly, one would presume that it is a social studies curriculum, and it is. This four-week unit, however, uses the local tribal history and legends as the vehicle to teach targeted reading and research skills.

The unit elevates local tribal literature, experience, and oral history to mentor text status, worthy of the rigor that the Common Core requires. One cannot merely dismiss the literature with a patronizing pat on the head as the "nice little folklore of a once proud people." The literary and informational merits of the selections stand on their own.

In Episode 1, students discover the history of Celilo and its place names. They listen to—and teach others—the Ichiskiin pronunciations of these place names. They understand and are able to explain the importance of connecting past to present and future.

Episode 2 delves into narrative nonfiction and students practice the skill of comparing traditions, jobs, practices, and views of people living in the 1950s to today, as well as Indian and non-Indian values. This episode is important early on, because it also tackles issues as complex as "what to call a Native American?" to why Indian costumes can be offensive to many tribal people.

Episode 3 continues how to tackle complex text and, most importantly, how to infer bias with the differing points of view of tribal people and Lewis and Clark's description of the landscape and Celilo Falls, what they called "The Great Mart." Group research into community places begins. They develop their own essential questions about their communities.

Synthesis of research and drawing conclusions are the goals of Episode 4, with each student research team analyzing and evaluating their resources.

Finally, Episode 5 allows student research teams the time required to determine how they will display their findings and the answers to their essential questions. I leave it to the teacher to determine how best to exhibit the students' discoveries: a school-wide "museum exhibit," a classroom gallery walk, or small group presentations. Though I have never quite been courageous enough to undertake a community gathering, it seems to make the most sense. To that end, I provide my best guidance on how to undertake such an event.

You'll be teaching [your students], in this unit, to read rapidly, to evaluate and compare resources, and to construct in-depth, critical understandings of research topics. To do

that kind of high-level, critical, analytical work, students need to read more than one text on a subject. They must become expert both at gathering information and at analyzing how that information is conveyed, so they can evaluate texts rather than simply summarize them. All students are expected to keep a reading journal to record their reading thoughts. All students are expected to conduct independent reading (text is entirely their choice) outside of school, every day for at least 30 minutes. – from Teachers College Reading and Writing Project Reading Curricular Calendar, Fifth Grade, 2013-2014

A word about Independent Reading: The text choices for independent reading come from your classroom collection of local history resources. Students use these texts to practice skills learned in class from your Celilo mentor and to read aloud texts.

A word about Nonfiction Reading: This unit of study will not have been students' first exposure to nonfiction. If it is, you may need to spend more time scaffolding strategies to refocus when meaning is lost (word attack skills, identifying the differences between narrative and expository nonfiction, determining main idea and supporting details, drawing conclusions, etc.)

Curriculum Design Approach

- Place-Based Multiliteracies Framework.
- Mini-lessons and Readers Workshop: Researching Nonfiction, Grade 5, Reading Level T/U (Fountas & Pinnell reading level scale).

The Eleventh Standard

Students will demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.

Common Core State Standards for the Teachings

Selected Standards within English Language Arts

- **Common Core State Standards** Selected standards within English Language Arts (Fourth Grade Standards are used throughout the unit of study where indicated.)

Grade 4/5 (Use your grade level standards where appropriate. Standards below are from Grade 4.)

- RL.4.1 Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.

- RL.4.3 Compare and contrast two or more characters, settings, or events in a story or drama, drawing on specific details in the text.
- RL.4.6 Describe how a narrator's or speaker's point of view influences how events are described.
- RI.4.2 Determine two or more main ideas of a text and explain how they are supported by key details; summarize the text.
- RI.4.3 Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text.
- RI.4.6 Analyze multiple accounts of the same event or topic, noting important similarities and differences in the points of view they represent.
- RI.4.9 Integrate information from two texts on the same topic in order to write or speak about the subject knowledgeably.
- SL.4.4 Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace.
- SL.4.5 Add audio recordings and visual displays to presentations when appropriate to enhance the development of main ideas or themes.
- W.4.1 Write opinion pieces on topics or texts, supporting a point of view with reasons and information.
 - CCSS.ELA-LITERACY.W.4.1.A
Introduce a topic or text clearly, state an opinion, and create an organizational structure in which related ideas are grouped to support the writer's purpose.
 - CCSS.ELA-LITERACY.W.4.1.B
Provide reasons that are supported by facts and details.
 - CCSS.ELA-LITERACY.W.4.1.C
Link opinion and reasons using words and phrases (e.g., *for instance*, *in order to*, *in addition*).

Curriculum Expressions

Big Ideas

- **Encountering Indigenous Peoples – Compare the differing perspectives of the encounter of Indigenous Peoples at Celilo, “The Great Mart.”** (See “Washington History” website to compare L&C accounts to tribal accounts *Sahaptin Place Names: What Can They Teach Us?* Eugene Hunn, University of Washington.)
- **Unity through History – Since the introduction of non-native people and industry to the area surrounding Celilo Falls, how has that area changed?** (See books AND stories: *When the River Ran Wild! Celilo Tales* and *Celilo Storypath (inundation)*).

- **Traces of the Past Observed Today – What was life at Celilo like before Lewis & Clark? What is being done today to keep traditions alive?**
See Celilo Storypath and Oregonian's *"Always Celilo: No Falls, Fewer Fish, Marginal Land. Why Stay?"*

Enduring Understandings.

- The Columbia River tribes have made significant contributions to the region over time and continue to do so today.
- Knowledge of tribal cultural, environmental, political, social, and economic factors affects how we understand the significance of an inundated waterfall.
- Celilo Village has been affected by past, present, and future events occurring locally, regionally, nationally, and globally.
- The decisions that were made about Celilo Falls before and after March 10, 1957 will affect the status of that place for years to come.

Essential Questions Aligned with Trail/Tribal Themes.

Traces of the Past Observed Today – What was life like before Lewis & Clark?

- How does the concept of "since time immemorial" relate to the world in the past, present, and future?
- What are the creation stories of this place? How are these stories pertinent to understanding the world today?
- What are the ancestral sites and scope of territory of American Indian tribes who have inhabited this place?
- How have relationships between people and the natural and built environment of this place been viewed?
- How have American Indian peoples traditionally:
 - named, described, and interpreted this place?
 - interacted with and contributed to the natural environment of this place?
 - built relationships and communicated with each other in this place?
 - created and organized a built environment in this place?
 - transported themselves and goods through this place?
- Why did other groups of people come to this place?

Encountering Indigenous Peoples - What happened during the Lewis and Clark journey?

- How did members of the Lewis and Clark expedition describe and interpret this place?
- How did American Indian peoples describe encounters with members of the Lewis and Clark expedition?

Unity through History - What happened during the last two hundred years?

- Since the time of the Lewis and Clark expedition...
 - Why did various groups of people come to this place?
 - What political changes have occurred in this place?
 - What changes in the natural environment have occurred in this place?

- What changes in lifeways, social interaction, and communication among peoples have occurred in this place?
- What changes in the traditional cultures and languages have occurred in this place?
- What economic changes have occurred in this place?
- How has the health and wellbeing of tribal peoples been affected?

What are we going to do in the future?

- What does the future hold for this place?
- How might tribal cultures, languages, cultural landscapes, place names, sacred sites, and communities of this place be preserved and sustained?
- How can tribal peoples and other stakeholders work together to forge their future?

Episodes/Teachings (Unit of Study)

Materials

1. Readings from “Living in Celilo: A Storypath Exploring the Lasting Legacy of Celilo Falls” curriculum. Free, downloadable lesson plans: <http://www.indian-ed.org/curriculum/elementary-school-curriculum/wa-celilo-falls-dalles-dam/>
 - a. “I Wish I Had Seen the Falls” by Carol Craig and accompanying questions
 - b. “The First World Trade Center” and glossary by Shana Brown and accompanying questions
 - c. Photographs of Old Celilo
 - d. “Honoring the Foods” by Dr. Sally Thompson and accompanying questions
 - e. “The First Salmon Feast” and accompanying questions
 - f. “Old Celilo Falls” by Dorothea Norstrand and accompanying questions
 - g. “Childhood Memories of Fishing at Celilo Falls” by Allen V. Pinkham, Sr., and the accompanying close reading activities.
2. *Lewis and Clark Through Indian Eyes: Nine Indian Writers on the Legacy of the Expedition*, edited by Alvin M. Josephy, Jr. 2006. ISBN: 978-1-4000-7749-6
3. Video footage of the falls from “Echo of Water Against Rocks,” starting 23 seconds into the video. Streaming Link: <http://www.indian-ed.org/sti-videos/>
4. Streaming video of the removal of the Lower Elwha River Dam: <http://www.nps.gov/olym/naturescience/elwha-ecosystem-restoration.htm>
5. Website: Restoring Our Names. An interactive map that shows traditional Umatilla tribal place names, pronounces them, and indicates where they are on an American map. Link: <http://www.digitalcultures.com/ctuirMap/>
6. YouTube Videos on Persuasive Technique and Purpose
<http://www.youtube.com/watch?v=GODg8IPsO-U> and
<http://www.youtube.com/watch?v=x4tTugqBkJU>
7. For culminating group projects
 - a. Making foldables: <http://www.scribd.com/doc/77370206/Foldables>

b. Web 2.0 Ways to Present Digitally

<http://cooltoolsforschools.wikispaces.com/Presentation+Tools> Recommend:

- i. Prezi—creates presentations in a non-linear way. (This is a good way to model how time can be marked in ways other than a linear timeline. Traditional tribal teachings stress time as cyclical, not linear.)
- ii. Museum Box—great 3-D visual for multimedia (this is a pay service).
- iii. PreZentit—a way to create presentations with just a few clicks (ease for elementary aged children) and they can all work on it at the same time (like GoogleDrive). Great use of a computer lab so all students are not hovering over one person controlling the keyboard.
- iv. VoiceThread—great presentation tool where students and other invited “guests” can comment on the projects.
- v. GlogsterEdu—for making interactive pages about the project with “bells and whistles” and for sharing with the class. This one has a small fee for full classroom usage, but most of it is free.

Preparation

Students will be conducting their own local historical research. Well ahead of time, make sure that you have enlisted as many community resources as is feasible. Suggestions:

1. Website articles on local history (neighborhoods, economy, historical events, etc.).
2. Video clips on local history.
3. Local maps.
4. People from the community who can offer primary or secondary documents as well as provide interviews.
5. A copy of *Lewis and Clark: Through Indian Eyes—Nine Indian Writers on the Legacy of the Expedition*, Alvin M. Josephy, Jr., editor.

Create your classroom library with plenty of books and articles on local history (the closer to where students live, the better). Make sure students have gone “book shopping” in your library before or shortly after you have launched the unit. This will be their independent reading. This step is important so that they can practice the skills you teach and model with the Celilo Falls materials.

Methods—The daily lessons contained in this unit of study below frequently uses a basic “mini-lesson” approach. This means that the direct teaching you will do is limited to no more than 20 minutes so that students have ample time to practice the skill. All lessons provide a tie in to the previous lesson.

