

Chapter 8


How Does an Indigenous Critical Orientation Change the Story?

Ken Carano, Western Oregon University


Figure 1. Apache DrumBeat, October 1, 1963

OCT 24 1963

Charles F. Gritzner
Executive Secretary
Arizona Commission of Indian Affairs
1623 West Adams
Phoenix, Arizona



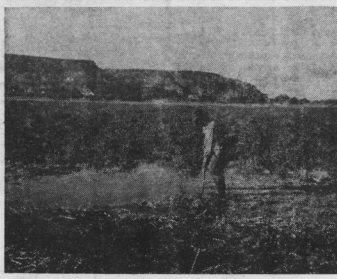
APACHE DRUMBEAT



No. 20—San Carlos Apache Reservation
SAN CARLOS, ARIZONA
10c
October, 1963

Robert Kennedy Calls Plight "disgraceful"

Report by Harrison Porter



Clinton Henry irrigating alfalfa field. Cutting is expected soon

"It is a tragic irony that the American Indian has for so long been denied a full share of freedom," Attorney General Robert F. Kennedy told the National Congress of American Indians at Bismarck, North Dakota September 8-14. Kennedy, in remarks prepared for a banquet meeting of the 20th annual convention, noted this country has adopted many of the ways and words of the native Indians.

But, he said, the Indians today are poorly educated, ill-housed, without jobs and with a health status so poor that their rate of infant mortality is nearly twice that of any other racial group in the country. "That these conditions can be allowed to prevail among people uniquely entitled to call themselves the first Americans is nothing less than a national disgrace," asserted the attorney. Kennedy said the Indian "may be technically free, but he is the victim of social and economic oppressions that hold him in bondage." But he predicted

a turn in the tide and enumerated several points on which the current administration has moved to aid the red man in education, hospital care, employment, fiscal support and other areas.

Kennedy added: "Those are the goals of charity of spiritual first-aid and the Indian deserves much more from his country than that."

There has been, he said "a good deal of hypocrisy" among some northern whites who point to discrimination against the Negro in the South but ignore civil rights legislation is passed, the Negro, Indian and other minority groups still face a problem of jobs, education and other pressing needs.

Kennedy said he personally favors demands by Indians to amend federal law which allows states to assume civil or criminal jurisdiction over Indian Reservations.

The President's younger brother concluded his talk with

a quotation by Chief Joseph of the Nez Perce tribe, one of the last Indian war leaders of the last century.

"Whenever the White man treats the Indian as he treats his own kind, then we will have no more wars."

"We shall all be alike — brothers of one father and one mother, with one sky above us, and one country around us."

Indians Re-elect Congress Head

Walter Wetzen of Browning, Montana was re-elected president of the National Congress of American Indians for a second two-year term.

Wetzel, 48-year old chairman of the Blackfeet tribe, received 821 combined tribal and individual votes compared with 590 for Joseph Garry of Coeur d'Alene, Idaho, and 30 for Carl Whitman of Marshall, North Dakota. Garry was Congress president from 1953 to 1959. Whitman is chairman of the three affiliated tribes on the Fort Berthold reservation.

Need for Dignity as Starting Point

The starting point of community development programs on the nation's Indian reservations is a sense of dignity, pride and self-respect, delegates to the 20th annual convention of the National Congress of American Indians were told at Bismarck, North Dakota. William Knoch, director of community development for the National Council of Churches with headquarters in New York, was the speaker.

He said he didn't believe that the starting point was the development of water systems, construction of community halls or other physical-type approaches. "I think the starting point is a sense of dignity, pride and self-respect," Mr. Knoch said.

He said the critical need of Indian Americans in 1963 is to participate in the discussions affecting their lives, at all levels but most particularly at the local, community level.

Rather than stress programs in terms of more welfare and more special consideration for Indians, Knoch said, the emphasis should be on placing the Indian in the stream of modern, American life, in helping him "catch up" with the twentieth century.

Education, Job Training Are Stressed

Education and training of Indians, particularly the rising generations, is needed if Indian peoples are to take their rightful role in society, St. Fryer, assistant commissioner of Indian affairs, said. Fryer appeared on a National Congress of American Indians panel discussing the use of credit and pointed to the economic plight in which


Farm Enterprise Had Successful Year

By Buck Kitcheyan

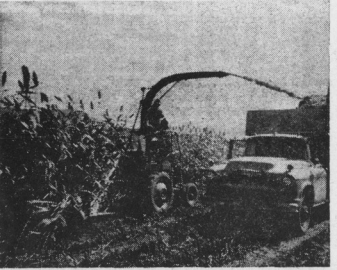
Farm Enterprise is under management of Mencho Garcia. Mr. Garcia's responsibility is to overlook the operation of farms at Bylas and San Carlos and it is a big chore. Assisting him are two conscientious local Apache men who are working for progress in making our farm land productive in crops and cattle. Tyrus Allen is assistant at San Carlos and Andy Wright foreman at Bylas. With the hard work and the efforts for improvement by these men a good balanced farming program is anticipated.

This year the cotton crop looks very favorable for a good harvest. It is now being picked and providing employment for the Bylas residents. The cattle and feeding program is coming along fine.

The alfalfa did not do so well due to the weather which has been unfavorable this year for hay crops. Another reason was the delay from default of mechanical equipment. It is true we lost some cutting in the rain but actually it was not neglected for that reason. These were put into another benefactor to the farm. You may have seen the farm cattle grazing



Assistant Farm Manager Tyrus Allen points out farm land to be productive.




The cutting of maize to be processed into ensilage. Cutting at 7-Mile Wash Area

in that area. So, what was really lost? It was put into poundage in beef which is profited by farm in sales. When these cattle were removed, grazing had cleared it of grass and alfalfa. Irrigation of the land is now in progress and another cutting is anticipated.

During the summer months approximately 120 acres of farm land was seeded with maize. This is a first year crop. Maize was planted for the purpose of making ensilage. They are used mostly for feeding stock. The yield on this crop was far above expectations. One field in the Seven Mile Wash area ran 34 tons per acre which is about twice as much as is usually produced. This crop has a promise of being a good source of revenue to the Apache Tribal Farms. Mr. Garcia reports there is a great demand for this type of feed from nearby dairy farms and ranchers off the reservation.

Hundreds of acres of farming land are in plans for development in the Bylas and San Carlos areas. Previously, Farms had not been so successful in getting enough water for these lands. Whenever the

(Continued On Page 5)



Cut maize unloaded at farm yard where it is stored for use.

(Continued On Page 5)

Note. Apache DrumBeat. (1963, October 1). Chronicling America, Library of Congress.

How Does an Indigenous Critical Orientation Change the Story?

C3 Disciplinary Focus U.S. History, Geography, Civics	C3 Inquiry Focus Evaluating primary sources and communicating conclusions	Content Topic Telling the story through Indigenous voices
<p>C3 Focus Indicators</p> <p>D1: Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources. (D1.5.9-12)</p> <p>D2: Analyze the ways in which the perspectives of those writing history shaped the history that they produced. (D2.His.6.9-12) Analyze the relationship between historical sources and the secondary interpretations made from them. (D2.His.9.9-12) Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past. (D2.His.16.9-12)</p> <p>D3: Identify evidence that draws information directly and substantively from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims. (D3.3.9-12)</p> <p>D4: Apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts. (D4.8.9-12)</p>		
Suggested Grade levels 9-12	Resources Throughout chapter	Time Required Variable

The lives of Indigenous peoples, in the social studies classroom, are often documented in a manner that is not inclusive of Indigenous voices. This chapter explores ways of analyzing primary sources that recognize and integrate Indigenous voices and presence. To meet this goal, the chapter explores terminology used for Indigenous peoples and resources pertaining to Indigenous peoples in a Library of Congress search. An Indigenous critical orientation framework to use in the classroom is also shared and activities that use this Indigenous critical orientation and inquiry learning while analyzing primary sources from Indigenous and non-Indigenous sources are presented.

Terminology

People often ask the proper term to use when referencing Indigenous peoples. An Alutiiq scholar once gave sage advice on this topic when stating the following:

Never fails. No matter how nuanced the presentation is, someone always asks: “What is the preferred term: Native American or American Indian?” I find Thomas King’s quote useful: “*There has never been a good collective noun because there never was a collective to begin with.*” [emphasis added] (Sabzalian, 2019a)

Therefore, educators should model to their students attempting to be respectful by using the specific Indigenous nation names whenever possible. As Sabzalian (2019b) further elaborates,

Educators should also appreciate the political and social significance terms such as Indigenous, Native American, or American Indian can wield as they attempt to address a base of collective experiences with respect to land, people, and colonization; however, they should also recognize the inadequacy, even the risk, inherent in any term that collapses the rich geographic, political, linguistic, cultural, and spiritual diversity of Indigenous peoples. (p. 48)

For the purpose of this chapter, the author attempts to use the Indigenous Nation name when available and Indigenous at other times unless referring to the concepts or phrases used in a Library of Congress search to find primary sources related to Indigenous peoples, which leads to the next point on the use of verbiage. Terminology is also important when doing keyword searches for primary sources. Teachers must take into consideration concepts and phrases used in different historical periods. For example, words such as “Native Americans,” “Indians,” and specific tribe names may each yield results depending on the topic and time period. Additionally, when using keywords to find primary sources, depending upon the topic being searched (i.e., broken treaties, termination, boarding schools), there may be times that phrases, deemed offensive today, will yield primary source results, as terminology in historical materials and in Library of Congress descriptions does not always match the language preferred by members of Indigenous communities and may include negative stereotypes that were common during the era in which the source was produced. For example, if looking for resources from past historical eras, in order to expand ones’ search, keywords such as “chief,” “warrior,” “savage,” “redskin,” or “squaw,” words that most of us rightfully deem derogatory, may yield additional results.

These keywords have the potential to consciously and unconsciously convey and perpetuate biases in society, further negatively affecting how students perceive Indigenous communities. Ideally, language used to describe Indigenous communities (or any community) should acknowledge the way that communities self-identify. Unfortunately, the inflammatory verbiage often used during various historical periods influences Library of Congress source

searches. Teachers should be cognizant of this and have a discussion with students to be aware of reasons this wording is derogatory before proceeding on the searches in order to stay true to the learning process.

Rationale for Classroom Practice

The United States government has entered into more than 500 treaties with tribal nations living on this land. Unfortunately, many of these treaties have been broken. Indigenous peoples have endured senseless loss of life and attempts at erasure and assimilation. Additionally, among the many atrocities endured since the arrival of Europeans on land already occupied by sovereign Indigenous nations, Indigenous nations have gone through termination and the pains of seeking reconciliation (Dunbar-Ortiz, 2014).

As United States citizens, we have a responsibility to make sure peoples' history on this land is acknowledged, treaties are upheld, and students understand the repercussions of United States' settler misdeeds, so that we can reconcile past failures in order to move forward in a humane manner. Yet, despite being sovereign nations on the same soil, most Americans have only been exposed to part of the story, as told from a single perspective through the lenses of popular media and textbooks. Research also shows that 87% of state standards across the United States address Indigenous peoples only on pre-1900 happenings (Shear et al., 2015). "These narrow Eurocentric narratives presented in American textbooks, state standards, and teacher resources have a real impact on the ways people understand and interact with Indigenous People" (NCSS, 2018, para. 4). Additionally, these portrayals also often negatively affect Indigenous youth sense of self-worth (Sabzalian, 2019b).

Social studies classrooms are not neutral. They are contested spaces in which perspectives of times and places are often narrowed to hegemonic views (Lintner, 2004). "Educators must pay more attention to the ways colonization, racism, and power matter in educational settings and work towards more effective and longer-term pre-service and in-service training that helps educators understand and strategize about their role as agents for social change and greater educational equity" (Brayboy & Castagno, 2009, p. 49). When exploring primary sources, it is critical to understand whose voice is driving the primary source. Students (and teachers) must understand that a primary source about a specific Indigenous tribe, or that generalizes Indigenous peoples, and is not voiced by an Indigenous person of that tribal nation being described can lead to misconceptions and stereotypes. Therefore, it is recommended that if using a primary source from a non-Indigenous voice, students analyze the source for author bias. Imbalance through teacher selection of sources is one example of bias (Sadker, 2009). This is also a possible danger in using primary sources that inadvertently display Indigenous peoples from a non-Indigenous voice.

The framework shared in this section has the potential of disarming these biases. Ideally, primary sources from Indigenous voices should be used whenever possible. As a framework

to bring in Indigenous voices, Leilani Sabzalian (2019b) has identified six areas to guide Indigenous studies in the classroom: *place*, *presence*, *perspectives*, *political nationhood*, *power*, and *partnerships*. These six areas can be used as a teacher analysis guide for educators to make sure they are bringing in Indigenous voices. Table 1 provides a breakdown of the essential elements of each.

Table 1. An Indigenous Critical Orientation

Critical Orientation	Description
Place	<i>All teaching and learning takes place on Indigenous lands.</i> Educators emphasize the Indigenous peoples and homelands of the place in which they live and teach.
Presence	<i>Students are taught that Indigenous peoples are still here.</i> Educators focus on contemporary Indigenous peoples and issues in curriculum to counter the dominant narrative that Indigenous peoples no longer exist
Perspectives	<i>Indigenous voices can counter Eurocentrism in curriculum and provide generative analyses to enrich social studies more broadly.</i> Educators incorporate Indigenous perspectives throughout the curriculum, not only to create more robust and comprehensive accounts of history, but also to complement all curricular topics.
Political Nationhood	<i>Indigenous identities and communities are not only social and cultural; they are also political.</i> Educators move away from a multicultural emphasis on Indigenous cultures, and toward a focus on Indigenous citizenship, nationhood, and inherent sovereignty as part of civics and citizenship education.
Power	<i>Educators challenge power dynamics within curriculum as well as recognize Indigenous power.</i> Educators critically interrogate the ways Eurocentrism permeates textbooks and curriculum, as well as emphasize the countless creative ways Indigenous peoples assert their power by enacting meaningful social change.
Partnerships	<i>Cultivate and sustain partnerships with Indigenous peoples, organizations, and nations.</i> Educators foster meaningful and mutually beneficial relationships between districts, schools, and/or classrooms and Indigenous peoples, organizations, communities, and/or nations

Note. From Sabzalian (2019b)

These critical orientations are used as a framework for guidance when attempting to be inclusive of tribal nations’ perspectives while establishing how and what primary sources are being analyzed. By using this framework, teachers can counter fallacies that lead to misconceptions and stereotypes through using Indigenous voices and recognizing Indigenous lands and sovereignty while allowing educators and students to critically reflect on how their own understandings have been constructed.

Analyzing Primary Sources With Indigenous Peoples

When analyzing Indigenous primary sources, it is also pertinent that teachers and students be cognizant of whose perspective is authoring the source (see the “Perspectives of the Primary Source Creator, Selector, and Learner” chapter for further exploration on the importance of recognizing voice). Are the primary sources being explored from an Indigenous voice or a non-Indigenous voice? The following sub-sections look at how analysis may differentiate based on author voice.

Non-Indigenous Primary Source

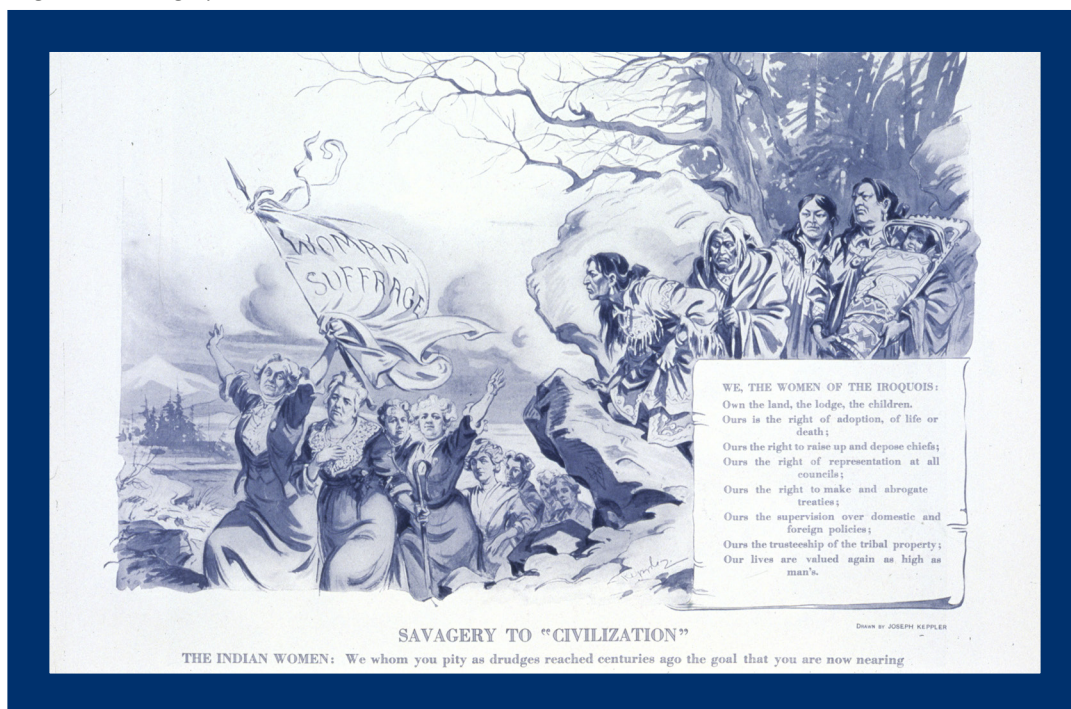
The primary source author impacts the suggested analysis criteria, as a primary source may have Indigenous images in it but not be an Indigenous-voiced primary source. Before beginning a primary source inquiry, the teacher should remind students that a primary source may include Indigenous peoples in it, but the perspective often will still include a Western slant that likely does not include an Indigenous voice. In order to prepare students for this, the teacher could provide examples from the Indigenous critical orientations. For example, a map made by a United States cartographer may only be using the names given to tribes by the federal government but is unlikely to use labels from tribes when naming areas or use the ethnographic tribal names that occupied different areas.

Another example could be taken from Thomas Jefferson’s words in the Declaration of Independence, in *political nationhood*, when he generalizes hundreds of sovereign nations by referring to all Indigenous peoples as “savages.” In Edward Curtis’ photographs (see [“Activities” section](#)), *power*, and more precisely who is exercising this power, should be explored through his use of stereotyping people and romanticizing Indigenous peoples through how the photographs were choreographed to display a particular image of the “vanishing Indian.” In this orientation, it is critical to locate and challenge colonial wording or images used in a source. Students could also explore *perspective* through analyzing the question, “Was western expansion actually western invasion?” By developing a *partnership* with the local Indigenous community, students could learn how a local community member interprets the primary source being analyzed. [Table 2](#) provides an example of ways that the Indigenous critical orientation can be used in the Library of Congress’ Teaching with Primary Sources *observe, reflect, question* framework when analyzing the illustration [Savagery to “Civilization,”](#) which was authored by an non-Indigenous person.

Table 2. Analyzing Non-Indigenous Voices through Critical Orientation

Critical Orientation	Observe	Reflect	Question
Place	Where does the non-native author position the Iroquois women?	What biases does the author make in the Iroquois positioning?	What do you wonder about in regards to Iroquois land represented here?
Presence	How are the Iroquois women depicted?	How does this depiction contrast to the contemporary Iroquois Confederacy?	What does this depiction make you wonder about contemporary Iroquois?
Perspectives	Whose perspective does the creator of this piece represent? What people does the written text belong to? Whose language is the written text in?	What assumptions are made? How might the illustration's title differ if the author was Indigenous? How might this voice be different than an Indigenous voice?	What do you wonder about a contemporary Iroquois Confederacy member's perspective on this depiction?
Political Nationhood	What sovereign nations are represented?	How does this source address tribal sovereignty?	What does this depiction make you wonder about tribal sovereignty today?
Power	Who represents power in the depiction? How is power represented in the depiction?	Who is omitted? How does the title of this illustration represent power?	What do you wonder about the influence of the power relationships in this depiction?
Partnerships	*Note: this requires partnering with member(s) of a tribal community	*Note: this requires partnering with member(s) of a tribal community	*Note: this requires partnering with member(s) of a tribal community

Figure 2. *Savagery to “Civilization”*



Note. Keppler, U. J. (1914) *Savagery to “civilization”* [Print]. Library of Congress.
<https://www.loc.gov/item/97505624/>

Indigenous Primary Sources

Using the Indigenous critical orientation framework when exploring an Indigenous-authored primary source, provides a safeguard against blurring the analysis questions with ones’ non-Indigenous lens. For example, when looking at a map and taking *place* into consideration, analysis could include questions focusing on students exploring the map for Indigenous place names, tribal lands, Indigenous languages used, Indigenous spatial borders, and tribally significant places.

When focusing on presence, students could concentrate on the existence of primary sources of contemporary Indigenous peoples. *Perspective* is not only about using primary sources from Indigenous-voices. It also entails teaching students to learn from Indigenous analysis. When exploring Indigenous-voiced primary sources through *political nationhood*, students should be doing an analysis that focuses on tribal sovereignty. When analyzing *power*, non-Indigenous students could reflect upon and challenge their own personal colonial interpretations while analyzing the source.

Through developing *partnerships* with a local Indigenous tribal community or peoples, teachers should be encouraged to use primary sources the community is willing to share and analyze the documents with a special emphasis on seeking to understand that voice’s perspective. Table 3 provides some ways that the Indigenous critical orientation can be used in the Library of Congress’ Teaching with Primary Sources *observe, reflect, question* framework

when analyzing primary sources from a local Indigenous tribal community or peoples.

Table 3. Analyzing Indigenous Voices through Critical Orientation

Critical Orientation	Observe	Reflect	Question
Place	What is the physical setting?	How does the source reflect Indigenous lands?	What do you wonder about in regards to Indigenous land represented here?
Presence	What objects are shown?	How do you see Indigenous peoples included in this source? How do you see Indigenous issues included in this source?	What does this depiction make you wonder about contemporary Indigenous peoples?
Perspectives	How are objects arranged?	How is this topic reflected differently than ways you've seen this topic reflected previously?	What do you wonder about an Indigenous perspective of this image?
Political Nationhood	What objects representing nationhood are displayed?	How is tribal sovereignty addressed in the source?	What does this depiction make you wonder about tribal sovereignty today?
Power	How does this photo portray ownership?	How does this source challenge Eurocentrism?	What do you wonder about the influence of the power relationships in this depiction?
Partnerships	*Note: this requires partnering with member(s) of a tribal community	*Note: this requires partnering with member(s) of a tribal community	*Note: this requires partnering with member(s) of a tribal community

Connections to the C3 Inquiry Arc

Inquiry is an ideal pedagogical approach for helping students explore nuanced stories of Indigenous histories, cultures, and contemporary lives (Schupman, 2019, para. 5). Each activity follows the guidelines outlined in the C3 Framework (NCSS, 2013), is guided by areas from the Indigenous critical orientation, and includes questions from the Library of Congress observation, reflection, and question structure. The activities also include methods and approaches common to one or more social studies disciplines, primary sources from the collections of the Library of Congress for student analysis and use in answering the question, and culminating activities for students to share their drawn conclusions and structure an informed action activity based on primary source evidence.

Activity: A Settler Invasion of Sovereignty

The most common approach to teaching about Indigenous and European encounters is through the Westward Expansion approach, which is the movement of settlers into the American West. It is often taught as one of the defining American history themes in United States' social studies classrooms (Loewen, 2008). Taught this way, social studies teachers are ignoring the stories of hundreds of nations on this land. In this section, we model an activity, using the Indigenous critical orientation, that looks at this topic.

Dimension 1

One method in which students could analyze primary sources and disrupt stereotypes typical in the curriculum is to compare and contrast a topic's traditional settler lens with Indigenous perspectives. For example, students counter a settler way of analyzing primary sources about U.S. land policies and settler property allotments on former Indigenous lands by using the framework outlined in this chapter to explore the Dawes Act's impact, which would fall under the *political nationhood* critical orientation. Additionally, this could be used as a case example for looking at *perspectives* by analyzing reasons that so-called "expansion" is considered an invasion of tribal sovereignty by Indigenous peoples. In order to do this, through an inquiry, students answer the compelling question, "How did the Dawes Act and settler actions impact perceptions that Indigenous nations have been disregarded and dehumanized?" In this activity, students will be determining the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of view represented in the sources, the types of sources available, and the potential uses of the sources (D1.5.9-12).

Dimension 2

It is critical to ground students in understanding how to source, analyze, and contextualize items as they answer the compelling and supporting questions from the lens they are attempting to understand, in this case, an Indigenous lens. The C3 Framework indicators discussed in this section can be juxtaposed with suggested Indigenous critical orientations previously discussed in this chapter.

In the activity that focuses on the compelling question, “How did the Dawes Act and settler actions impact perceptions that Indigenous nations have been disregarded and dehumanized?” described in Dimension 1, high school students can analyze evidence from multiple historical sources and interpretations in order to make a reasoned argument about the past (D2.His.16.9-12). The activity also highlights the *political nationhood* and *perspectives* dimensions of the Indigenous critical orientation. Since indicators that entail applicable evidence from varied sources and interpretations are a focus, it is necessary that sources from both settlers and Indigenous peoples during the time frame are used. In order to do this in the Dimension 3 section, we model a variety of sources from multiple perspectives, such as ways to analyze settler perspective maps and newspaper articles from settler and Indigenous perspectives.

Dimension 3

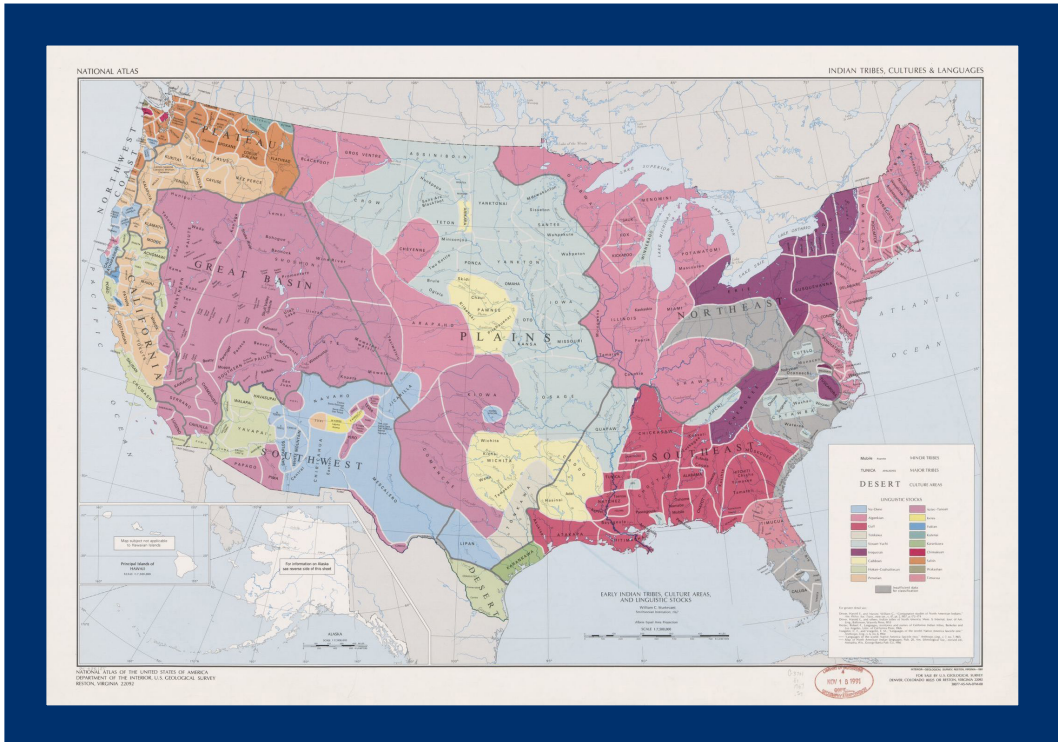
Now that students have established the compelling question and sources being used, the Dimension 3 section builds off Dimension 2. In Dimension 3, we explore ways students can analyze information in order to develop informed answers for an inquiry. In this activity modeled, students identify evidence that draws information from multiple sources to detect inconsistencies in evidence in order to revise or strengthen claims (D3.3.9-12).

The General Allotment Act of 1887 (commonly known as the Dawes Act) developed a policy of assimilation, in which Indigenous people could become U.S. citizens if they broke all ties with their tribe and adopted habits of what colonizers classified as “civilized life.” Prior to the act, the U.S. government had forced Indigenous tribes into a reservation system that allowed self-government and the ability to maintain some of their cultural traditions. The Dawes Act put an end to the reservation system by partitioning tribal lands into individual plots. The Act’s author, Senator Henry Dawes, said the following:

The defect of the [reservation] system was apparent. It is [socialist] Henry George’s system and under that there is no enterprise to make your home any better than that of your neighbors. There is not selfishness, which is at the bottom of civilization. Till this people will consent to give up their lands, and divide among their citizens so that each can own the land he cultivates they will not make much more progress. (Dunbar-Ortiz, 2014, p. 158)

Many Indigenous tribal nations did resist but to no avail (Dunbar-Ortiz, 2014). Even the U.S. Supreme Court finally acknowledged a century later in *Yakima v. Confederated Tribes* (1992) that tribes were not provided a voice in the decision and that the Dawes Act's objectives “were simple and clear cut: to extinguish tribal sovereignty, erase reservation boundaries, and force the assimilation of Indians into the society at large” (Pevar, 2012, para. 5).

Figure 3. Map of Indigenous Nations, Cultures, and Languages



Note. Sturtevant, W. C. & U. S. Geological Survey. (1991). *National atlas. Indian tribes, cultures & languages* [Map]. Library of Congress. <https://www.loc.gov/item/95682185/>

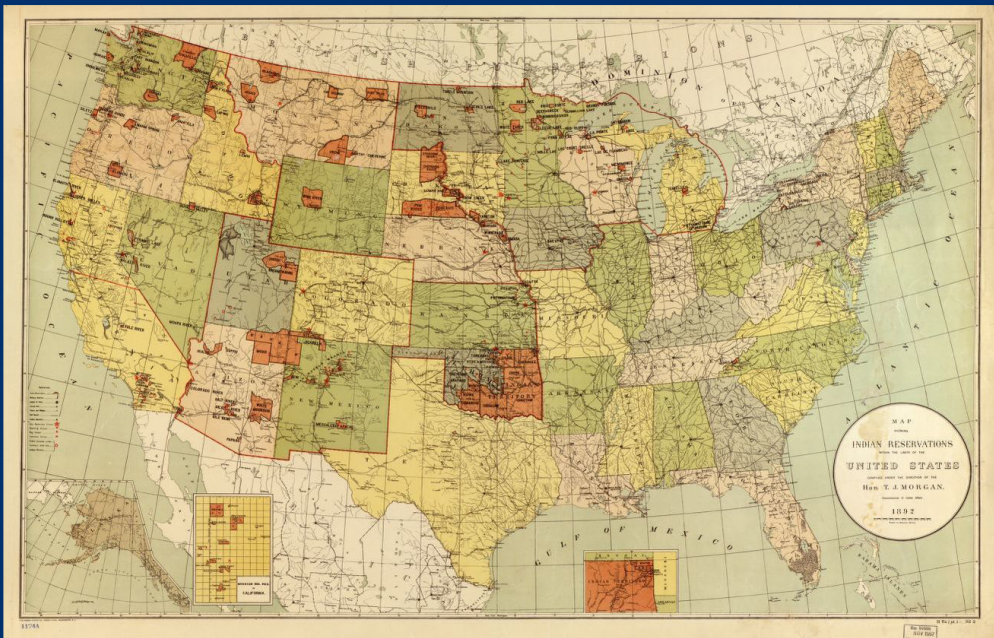
Once students have been provided some background on the Dawes Act, students are provided two maps that can be accessed digitally from the Library of Congress. It should be noted to students that both maps are from a settler perspective. The first is of Indigenous nations, cultures, and languages in what is now considered the United States, from pre-colonial times (Figure 3; see also Appendix A). They are also shown a map of Indian reservations in U.S., published by the U.S. Bureau of Indian Affairs in 1892 (Figure 4; see also Appendix B). Using the following questions, students analyze the maps:

1. Reading the names of places (i.e., mountains, rivers, etc.) in both maps what percentage appears to be named after English names versus Indigenous names?
2. How many Indigenous nations are identified on both individual maps?
3. How does this source represent Indigenous land?
4. How does authorship of these maps impact the perspectives of the map?

5. What might the Indigenous nations change in landholdings imply about the repercussions of the Dawes Act?

In addition to the two maps, students could be provided a digital map that shows Indigenous nations in North America pre-settler days, which was made with the input of Indigenous peoples in order to provide a non-settler perspective (see Table 4). It should be noted, though, that there is not uniform agreement on names and landholdings among Indigenous peoples. If using this, it is strongly suggested that students understand that controversy.

Figure 4. *Map of Indian reservations, U.S. Bureau of Indian Affairs, 1892*



Note. United States Office of Indian Affairs & Morgan, T. J. (1892). *Map showing Indian reservations within the limits of the United States* [Map]. Library of Congress. <https://www.loc.gov/item/2009579467/>

Table 4. About Native Land Digital Map

Native Land. Created by a settler, this digital map is now Indigenous-led, with an Indigenous executive director and board of directors who direct the organization. It does have non-Indigenous people on its advisory council. The digital application allows people to see Indigenous nations that historically lived in North America prior to settler invasion.

<https://native-land.ca/>

Native Land Teacher’s Guide. This teacher’s guide provides ways to use this map critically.

<https://native-land.ca/teachers-guide/>

After the students have finished analyzing the maps, they develop and write down a hypothesis that can be made about the U.S. Congress’s respect for Indigenous sovereignty at the time the Dawes Act was implemented. Next, students will look at newspaper articles in order to contrast white settler viewpoints to some Indigenous peoples’ viewpoints on the repercussions of policies stemming from the Dawes Act. By doing a search on the Library of Congress website using the keywords “Dawes Act” many newspapers can be found. Additionally, the Library of Congress’ “[Topics in Chronicling America—Dawes Act and Commission](#)” provides links to articles on this topic.

For this modeled activity, those two methods were used to get three articles. Two of the articles promote settler voices, and one of the articles provides Indigenous voices for students to explore. In the initial article, which comes from a newspaper in the village of West Randolph, Vermont, the writer talks of civilizing Indigenous people and compares the Dawes Act to the Emancipation Proclamation for Indigenous people. Having students work with partners can have positive benefits (Jonsson, 2020); therefore, students should work in pairs to read this article and discuss and answer the analysis questions in [Figure 5](#). When doing the reflection part of the analysis, make sure students justify their answers by referencing the document.

Figure 5. Analysis of Newspaper Article from Herald and News

<p>The passing of a bill to make army officers Indian agents, thus relegating the Indian affairs from the Interior to the War Department has aroused public interest anew in the Indian problem. There are many who seriously question the advisability of wasting much time or money on poor Lo. but practical experience seems to show that he can really be civilized and "citizenized." To those who have faith in this result, the passage of such an act seems the utmost folly. Army officers will not make the right men for Indian agents. Indian affairs do not properly belong to the military. Then, too, whatever officers are detailed for this work will naturally be the ones who can be spared the best, and it is a position which requires superior intelligence and worth. The Dawes Act of 1887 marked a new epoch in the career of the Indian. It is to the red man what the Emancipation Proclamation was to the black. This bill provides that Indians who take their lands in severalty become at once citizens of the United States. They are admitted at once into the full rights, privileges, duties and responsibilities of citizenship. It will take a long time to bring this law into full effect and there is danger of hastening it, a result which was feared by its author. It seems hardly necessary to say that before the Indians are admitted into citizenship in this way, they should be thoroughly educated and trained in the ways and customs of civilized life. To be sure, this sort of training is often omitted in making our citizens, but it is nevertheless a duty. There is now no question but that the Indian can be educated, and it is a foolish bit of economy which has cut down the estimate of the Commissioner of Indian affairs for education. It is false economy, because it means a return to barbarism and Indian wars with all their horrors. Education is the only handle by which we may hope to grasp the Indian question and if that fails why not try Paris Green?</p>	<p>Observe Describe what you see. What text stands out to you?</p> <p>Reflect Who do you think was the audience for this publication? In what ways does the author's point of view discredit or dehumanize Indigenous people? Why do you think the author compares the Dawes Act to the Emancipation Proclamation?</p> <p>Question What does this article make you wonder about regarding the author's or other settlers' perspectives about Indigenous people?</p>
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Herald and News. (1892, May 5). *Chronicling America*, Library of Congress., <https://chroniclingamerica.loc.gov/lccn/sn86082061/1892-05-05/ed-1/seq-1/>

The second article comes from the *Rock Island Argus*, one of Illinois' oldest (and still continuous) newspapers. In this article, a settler author takes a very different ideological stance in the article "Indians Always Prey of Whites." Have students, again, work in pairs. As they read this article, students discuss answers to the analysis questions in Figure 6. They should justify their answers to the reflection questions by referencing the document. After answering the questions students will compare and contrast the two perspectives from these initial articles.

Figure 6. Analysis of Newspaper Article from Rock Island Argus

THE ROCK ISLAND ARGUS, MONDAY, JANUARY 2, 1911.

You Cannot Forget

Young & McCombs

CO-OPERATIVE STORE CO., ROCK ISLAND

Great January Broken Lot Sale

Doors Open Tomorrow, Jan. 3, Promptly at 9 O'clock a. m.

A FEAST OF BARGAINS

"The Store That Knows What You Want and Has It"

INDIANS ALWAYS PREY OF WHITES

Investigation Started by Senator
Shows Cause of Indian
Record of Studied Rob-
bery of Lands.

When Helen Hunt, who fought for the Indian as one of the greatest of the world's heroes, made the charges which brought to the notice of President Sherman his open hostility to the white man's career of civilization.

When Helen Hunt, who fought for the Indian as one of the greatest of the world's heroes, made the charges which brought to the notice of President Sherman his open hostility to the white man's career of civilization.

When Helen Hunt, who fought for the Indian as one of the greatest of the world's heroes, made the charges which brought to the notice of President Sherman his open hostility to the white man's career of civilization.

The Old Reliable

J. P. Williamson's new and 2d hand store has returned to Rock Island and will be conducted under the firm name of Carney & Thompson. It was just the same as "J. P." more for your goods and still cheaper than before.

CARNEY & THOMPSON
WE SELL CHEAP
1014 FIFTH ST. (Opp. Second Ave.)
Rock Island, Ill.

Observe

Describe what you see. What text stands out to you?

Reflect

Who do you think was the audience for this publication?

In what ways do you see the author legitimize Indigenous nationhood?

In what ways, does the author argue that U.S. policies, including the Dawes Act, delegitimize Indigenous political nationhood?

Question

What does this article make you wonder about regarding the author's or other settlers' perspectives about Indigenous people?

Rock Island Argus. (1911, January 2). *Chronicling America*, Library of Congress. <https://chroniclingamerica.loc.gov/lccn/sn92053934/1911-01-02/ed-1/seq-10/>

The final newspaper article comes from *The Tomahawk*, which proclaimed itself as the official outlet of the Ojibwe in Minnesota. The article provides an Indigenous perspective in a legal case against U.S. agents. As students answer the questions in Figure 7, they should also be spending time comparing and contrasting the perspectives in the three articles.

Figure 7. Analysis of Newspaper Article from The Tomahawk

<p>The Tomahawk, White Earth, Minnesota, Thursday, May 4th, 1922</p> <h1 style="text-align: center;">CHIPPEWAS DEMAND THEIR RIGHTS</h1> <p style="text-align: center;"><i>Suit Filed in the Supreme Court of the District of Columbia for the Protection of the Rights of the Chippewa People.</i></p>		
<p>This is the Answer of the Chippewa People to the Arrogant Action of the Present Commissioner of Indian Affairs</p> <p>The Success of This Suit Means the Ultimate Recovery for the Chippewa People of the Millions of Dollars of Property Unlawfully Taken From Them by the Officers and Agents of the United States.</p> <p>The Commissioner of Indian Affairs has definitely taken his stand in favor of the continued repudiation of the agreement of the United States with the Chippewa Indians of Minnesota. This means that the Chippewa people will lose the greater portion of their lands and that the little pitance now and hereafter to be paid into the hands of the government will be reduced to a mere pittance. The Commissioner's action is a direct violation of the agreement of the United States with the Chippewa Indians of Minnesota, and is a direct violation of the laws of the United States.</p> <p>The Commissioner of Indian Affairs has definitely taken his stand in favor of the continued repudiation of the agreement of the United States with the Chippewa Indians of Minnesota. This means that the Chippewa people will lose the greater portion of their lands and that the little pitance now and hereafter to be paid into the hands of the government will be reduced to a mere pittance. The Commissioner's action is a direct violation of the agreement of the United States with the Chippewa Indians of Minnesota, and is a direct violation of the laws of the United States.</p> <p>The Commissioner of Indian Affairs has definitely taken his stand in favor of the continued repudiation of the agreement of the United States with the Chippewa Indians of Minnesota. This means that the Chippewa people will lose the greater portion of their lands and that the little pitance now and hereafter to be paid into the hands of the government will be reduced to a mere pittance. The Commissioner's action is a direct violation of the agreement of the United States with the Chippewa Indians of Minnesota, and is a direct violation of the laws of the United States.</p>	<p>On the 2nd of May, 1922, the Commissioner of Indian Affairs, at Washington, D. C., filed a suit in the Supreme Court of the District of Columbia against the Chippewa Indians of Minnesota. The suit is for the recovery of the millions of dollars of property unlawfully taken from the Chippewa Indians of Minnesota by the officers and agents of the United States. The Commissioner of Indian Affairs has definitely taken his stand in favor of the continued repudiation of the agreement of the United States with the Chippewa Indians of Minnesota. 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This means that the Chippewa people will lose the greater portion of their lands and that the little pitance now and hereafter to be paid into the hands of the government will be reduced to a mere pittance. The Commissioner's action is a direct violation of the agreement of the United States with the Chippewa Indians of Minnesota, and is a direct violation of the laws of the United States.</p> <p>The Commissioner of Indian Affairs has definitely taken his stand in favor of the continued repudiation of the agreement of the United States with the Chippewa Indians of Minnesota. This means that the Chippewa people will lose the greater portion of their lands and that the little pitance now and hereafter to be paid into the hands of the government will be reduced to a mere pittance. The Commissioner's action is a direct violation of the agreement of the United States with the Chippewa Indians of Minnesota, and is a direct violation of the laws of the United States.</p>
<p>Observe Describe what you see. What text stands out to you?</p>	<p>Reflect Who do you think was the audience for this publication? What does this article imply about Chippewas (and Indigenous) political nationhood? In what ways does the perspectives of the author in this article differ from the previous articles?</p>	<p>Question What does this article make you wonder about Indigenous perspectives on this issue?</p>

The Tomahawk. (1922, May 4). Chronicling America, Library of Congress. <https://chroniclingamerica.loc.gov/lccn/sn89064695/1922-05-04/ed-1/seq-4/>

A final activity to help answer the compelling question has the students reading a short article from the Library of Congress about federally recognized Indigenous tribes and analyzing maps of Indigenous lands years prior to and after the Dawes Act. To begin this portion of the activity, students will learn what it means to be a federally recognized Indigenous tribe in the United States by reading “Headings for Indian Tribes Recognized by the U.S. Government.” As an alternative (or additional reading) to understanding Indigenous

tribal federal recognition and tribal sovereignty, the teacher can have students read “[McGirt v. Oklahoma: Understanding What the Supreme Court’s Native American Treaty Rights Decision Is and Is Not](#).” The article discusses a 2020 Supreme Court decision that sets a precedent for future boundary cases with tribal nations.

While reading, students should focus on what it means to be “federally recognized” for an Indigenous tribe and how it pertains to political nationhood. After reading, the teacher leads a class discussion by asking the students, “What does it mean in regards to power relationships that an Indigenous tribe has to meet federal guidelines to be recognized by the U.S. government as a tribe?” After discussing this question, students next analyze the evolution of tribal land by looking at four maps, the two they previously analyzed, a map of Indigenous tribes, reservations, and settlements made in 1939, and a modern map of federally recognized tribes (see [Appendices A-D](#)). As they investigate the maps, students should focus on how the Indigenous land has evolved and reflect upon how the idea of a “federally recognized” Indigenous tribe changed (or continued) the power dynamics that have been going on in this land since white settler involvement.

For the formative assessment, in order to demonstrate understandings and abilities to use evidence from multiple sources while supporting their claims, and in order to demonstrate an understanding of Indigenous perspectives and political nationhood, students could write their own newspaper entry. They should include a headline that captures their main argument in the compelling question, “How did the Dawes Act and settler actions impact perceptions that Indigenous nations have been disregarded and dehumanized?”

Activity: The Romanticized Portrayal of Indigenous Peoples

Edward Curtis spent approximately 30 years photographing Indigenous communities in the early twentieth century. Thousands of his photos of Indigenous peoples include many of the most recognized photos to Americans. Curtis, though, has been criticized for his manipulation techniques and romanticized version of Indigenous cultures (Campagna, 2011).

Dimension 1

In this activity, students analyze the stereotypes and manipulation of photography behind photographs and compare it to the reality of contemporary Indigenous peoples in order to answer the compelling question, “How does the romanticized ‘Vanishing Indian’ portray the reality and understanding of contemporary Indigenous peoples?” By doing this activity, students are exposed to how one can influence society to create an alternative reality about another group of people by contrasting that with primary sources that show the reality. This relates to the Indigenous critical orientations of *perspectives*, *power*, and *presence*. While exploring the next two sections, the reader should reflect on how the various sources are helpful in answering the compelling questions and how questioning and analyzing with an

Indigenous critical orientation can be utilized to analyze sources through a new lens (D1.5.9-12).

Dimension 2

This activity focuses on the compelling question, “How does the romanticized ‘Vanishing Indian’ portray the reality and understanding of contemporary Indigenous peoples?” Students analyze the ways in which the perspectives of those writing history shaped the history that they produced (D2.His.6.9-12) and analyze the relationship between these sources and the secondary interpretations made as a result of them (D2.His.9.9-12). The activity also provides an example of how the Indigenous critical orientations *perspectives*, *power*, and *presence* can be incorporated while analyzing primary sources. To answer the compelling question, we model using newspaper articles and photographs.

Dimension 3

In order to identify evidence that draws information from multiple sources to detect inconsistencies in evidence to revise or strengthen claims (D3.3.9-12), students begin the activity by reading [an article](#) that gives background on Edward Curtis and manipulation techniques he would use while photographing Indigenous peoples. If students are unaware of what manipulation techniques are, the teacher could model some ways that one creates images or arguments that favor a particular interest through using logical fallacies. The students could read the article in pairs and fill out a T-Chart (see [Table 5](#)) identifying the manipulation techniques Edward Curtis used in the photographs and student opinions about the repercussions of those techniques. Once students finish working on this in pairs, the teacher could lead a whole class discussion on the techniques and repercussion and have students put their responses on chart paper in a location of the classroom that remains displayed throughout the remainder of the activity.

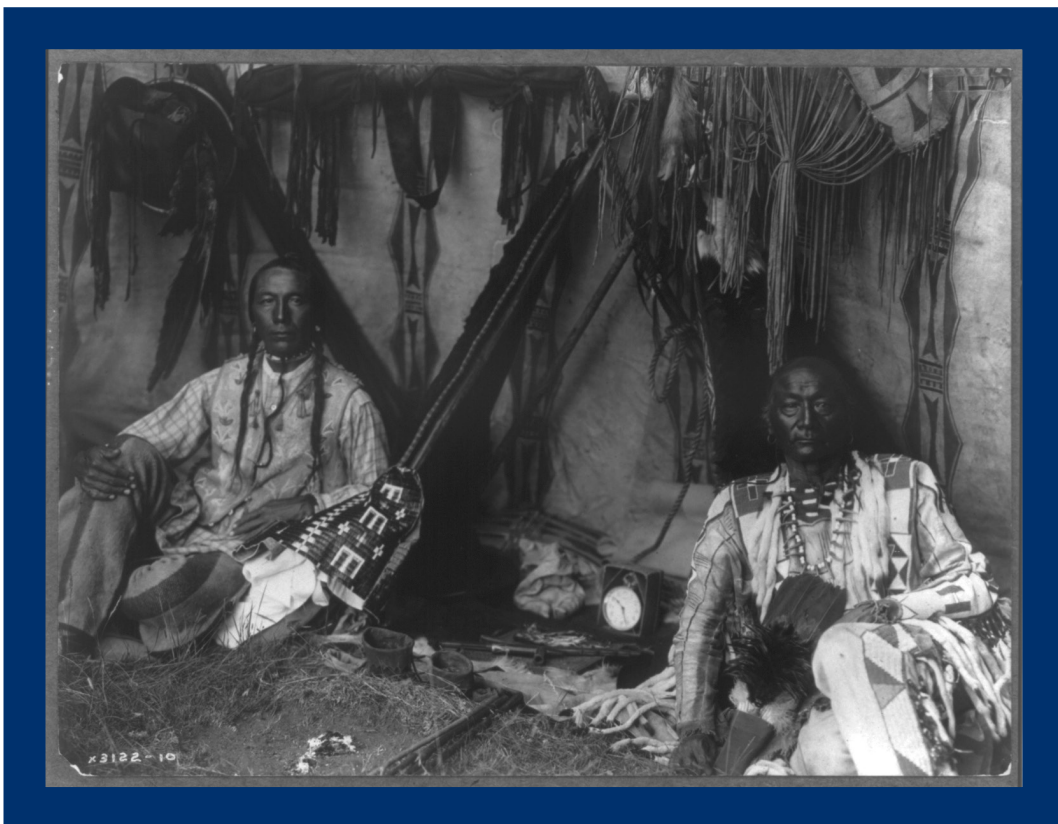
Table 5. Example T-Chart About Manipulation Techniques

Manipulation Techniques in Photographs	Possible Repercussions
Dress Indigenous people up in clothing not usually worn Take items that demonstrate modernity (i.e., clocks) out of photo	Lead to stereotypes of Indigenous cultures Lead to stereotypes of how Indigenous people live.

Next, the students analyze two Edward Curtis photographs by using the following Library of Congress analysis questions.

1. Describe what you see?
2. What people and objects are shown?
3. Why did Curtis make this image?
4. Who do you think was the audience for this image?
5. What does the image make you wonder?

Figure 6. *In a Piegan lodge*



Note. Curtis, E. S. (ca. 1910). *In a Piegan lodge* [Photograph]. Library of Congress. <https://www.loc.gov/item/2003652798/>

After analyzing the first photo, students contrast this with [the photo](#) from Claremont Colleges Library. Students should specifically look for ways the photo has been manipulated and provide opinions as to why they believe the photos may have been altered. A couple of items students will likely notice are that in the second photo Edward Curtis clearly doctored the previous photo by taking out the clock and altering the photo color. As a note, preservice teachers may not have background on whether a photo is altered. Farid and Bravo (2010) provided three cues indicative of photo tampering: shadows, reflections, and perspective distortion. Using the photos here ([Figure 8](#) and [the photo from Claremont Colleges Library](#)), in addition to the altered coloring, there is a clear perspective distortion in the second photograph where the clock had been, and the area is now grainy compared to the area surrounding it.

After analyzing Edward Curtis' photos, students analyze contemporary photos of Indigenous peoples taken by Indigenous community members and the infamous migrant mother photo. The photos can be found in appendices E-H. Many people may be surprised to learn that the woman in the migrant mother photo, Florence Owens Thompson, was from the Cherokee nation (Phelan, 2014). Students could use the same analysis questions used to investigate the Edward Curtis photos and then conclude the activity by writing a persuasive response comparing and contrasting the power dynamics in the most recent photos to the Edward Curtis photos while addressing the question, "How does the romanticized 'Vanishing Indian' portray the reality and understanding of contemporary Indigenous peoples?" In their responses, students should justify their answers by citing evidence gathered through their analysis questions and Curtis' use of manipulation techniques.

Dimension 4: Taking Informed Action

Through the previous activities, students should be gaining a greater understanding of incorporating Indigenous voices through primary sources in a critical manner. With this new understanding, students can apply a range of deliberative and democratic strategies and procedures to make decisions and take action in their classrooms, schools, and out-of-school civic contexts (D4.8.9-12). For example, Muetterties and Swan's (2019) four category ranges, from smaller to grander, of taking informed action (be informed, be engaged, be a leader, be the change) could be used. [Table 6](#) provides examples in each of these category ranges. Additionally, it is recommended that the teacher clarify that an "action" should be modeling a literacy perspective, and students should do the following while taking informed action: state an argument or claim; provide evidence to back it up.

Table 6. Taking Informed Action

Taking Informed Action Type	Example Taking Informed Action Activity
Be Informed	Make a pamphlet about current Indigenous tribe(s) in the area.
Be Engaged	Invite a guest speaker from an Indigenous tribe to speak to a student group.
Be a Leader	Organize a student organization to learn about tribal issues in your community.
Be the Change	Write a resolution for your school to do a land acknowledgement statement that includes sustainable elements (see the recommended land acknowledgement sites to help with this in the “Working with Your Local Tribe” activity).

In addition to these activities, Table 7 provides example topics that fit into the five critical orientations in which primary sources can be accessed at the Library of Congress (note: partnership was not included in the list as that requires working with local tribes).

Table 7. Critical Orientation Example Primary Source Library of Congress Resources

Critical Orientation	Topic
Place	Native American Spaces: Cartographic Resources at the Library of Congress https://guides.loc.gov/native-american-spaces/published-sources/cartography
Presence	Digitized Indigenous Newspapers https://chroniclingamerica.loc.gov/newspapers/?state=&ethnicity=Indians+of+North+America&language=
Perspectives	Native American Cultures Today: Primary Source Documenting Music Law and Everyday Life https://blogs.loc.gov/teachers/2014/11/native-american-cultures-to-day-primary-sources-documenting-music-law-and-everyday-life/
Political Nationhood	Treaties, Indigenous Nations Laws and Constitutions https://blogs.loc.gov/law/2013/11/american-indian-constitutions/?loc-rl=blogtea
Power	Native American Legal Struggles in Primary Sources https://blogs.loc.gov/teachers/2014/11/native-american-legal-struggles-in-primary-sources/

Working With Your Local Tribe

In the previous C3 Framework section, the *partnership* Indigenous Critical Orientation dimension was not addressed. While this dimension is rich in inquiry and primary source analysis possibilities, it is a particularly difficult dimension to respectfully address by only using primary sources accessible through the Library of Congress. The most respectful manner of addressing the *partnership* critical orientation dimension and including Indigenous voices in a curriculum, which would also likely address *political nationhood* and *presence*, is to work with a local tribe in your area. *Maps of United States Indians by State* provides a list of contact information for federally recognized tribes in each state. Partnering with a local tribe may allow the educator to utilize that tribe's primary sources. For example, the author of this chapter has been working with the Confederated Tribes of the Grand Ronde's curriculum specialist with students in his social studies pedagogy courses in order for pre-service teachers to gain an understanding for how Indigenous voices can be incorporated in a social studies curriculum and to develop partnerships with local tribes.

One activity that we have done with social studies pedagogy students specifically incorporates local tribal primary sources. To begin this activity the teacher leads students in a land acknowledgement statement in order to acknowledge and begin to develop an understanding of the longstanding history (past and present) Indigenous peoples have had on the land (note: this activity addresses the critical orientation *place*). The land acknowledgement statement, which was provided by the Confederated Tribes of Grand Ronde curriculum specialist is below:

Western Oregon University in Monmouth, OR is located within the traditional homelands of the Luckiamute Band of Kalapuya. Following the Willamette Valley Treaty of 1855 (Kalapuya etc. Treaty), Kalapuya people were forcibly removed to reservations in Western Oregon. Today, living descendants of these people are a part of the Confederated Tribes of Grand Ronde Community of Oregon (<https://www.grandronde.org>) and the Confederated Tribes of the Siletz Indians (<https://ctsi.nsn.us>).

Working with a local tribal member, educators could do a similar acknowledgement statement. A couple of excellent resources for information on writing a meaningful land acknowledgement include the following:

1. Honor Native Land: A Guide and Call to Acknowledgement (<https://usdac.us/nativeland>)
2. Native Governance Center (<https://nativegov.org/a-guide-to-indigenous-land-acknowledgment/>)

After completing the land acknowledgment, the Confederated Tribes of Grand Ronde curriculum specialist often begins the course by having the students identify all of Oregon's (the state in which the author works) confederated tribes on a blank map of Oregon. After giving students a few minutes to work on this, she reviews answers with the class and provides them with a map of the correct answers, which has the nine federally recognized confederated tribes. Afterwards, she often provides details on the tribe's history and current governance and takes questions from the students. In this instance, she is the primary source and provides examples of *presence* and *political nationhood* in the class discussion. Additionally, when working with a local tribe in the area, there is the opportunity to have students investigate primary sources, such as photos from that community's members (see "The Romanticized Portrayal of Humans" activity above for an example of how this could work). Also, some tribes have online independent media, such as newsletters or podcasts, and virtual experiences that students can analyze. Table 8 provides some examples of these types of primary sources that the Confederated Tribes of the Grand Ronde provides.

Table 8. Confederated Tribes of Grand Ronde Sources

Smoke Signals. The official newsletter for the Confederated Tribes of the Grand Ronde. Provides news, information on tribal governance, culture, and health and education. <https://www.smokesignals.org/>

Smoke Signals Podcast. Provides stories on tribal programs and interviews with tribal members. <https://www.spreaker.com/show/smokesignalspodcast>

Lifeways. A short film that provides a tribal perspective of its history and culture. <https://www.grandronde.org/services/cultural-resources/cultural-education/culture-class-videos/lifeways/>

Conclusion

Incorporating an Indigenous critical orientation while analyzing sources provides a more critical understanding of events and a greater opportunity of empathy development. When using inquiry to analyze primary sources through this critical orientation, it is important to put Indigenous voices at the forefront and, when Indigenous voices are not available, to make sure students are aware of the power dynamics involved. The activities in this chapter are a model of how the Indigenous critical orientation can be used to frame investigation while using the Teaching with Primary Sources analysis tool.

Table 9. Additional Resources

List of Federally Recognized Tribes

<https://www.bia.gov/service/tribal-leaders-directory/federally-recognized-tribes>

Native American Stories Resources

<https://pnsn.org/outreach/native-american-stories/native-american-stories-resources/native-american-stories-resources>

Legal documents related to Indigenous peoples in Library of Congress

<https://www.loc.gov/collections/native-american-constitutions-and-legal-materials/about-this-collection/>

Native-Land (search to see the land you live on)

<https://native-land.ca/>

Dr. David Lewis Blog (Grand Ronde)

<https://ndnhistoryresearch.com/>

Native Knowledge 360 Lesson & Resources: Smithsonian National Museum of the American Indian

<https://americanindian.si.edu/nk360>

Library of Congress Lesson on Boarding Schools

<http://www.loc.gov/teachers/classroommaterials/lessons/indianschools/>

Library of Congress Lesson on Reservation Controversies

<http://www.loc.gov/teachers/classroommaterials/lessons/reservation/>

Broken Treaties, An Oregon Experience

<https://watch.opb.org/video/oregon-experience-broken-treaties-oregon-experience/>

Acknowledgment

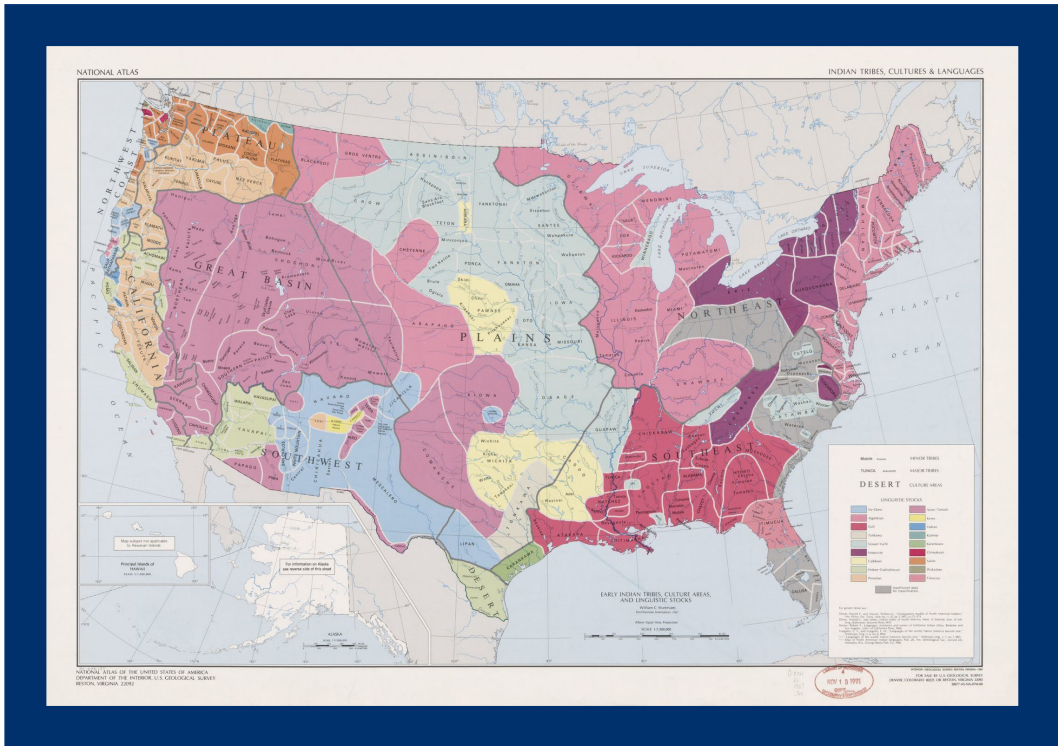
The chapter author would like to acknowledge and thank Mercedes Jones, from the Confederated Tribes of the Grand Ronde, for her support and feedback when writing this chapter.

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Appendix A

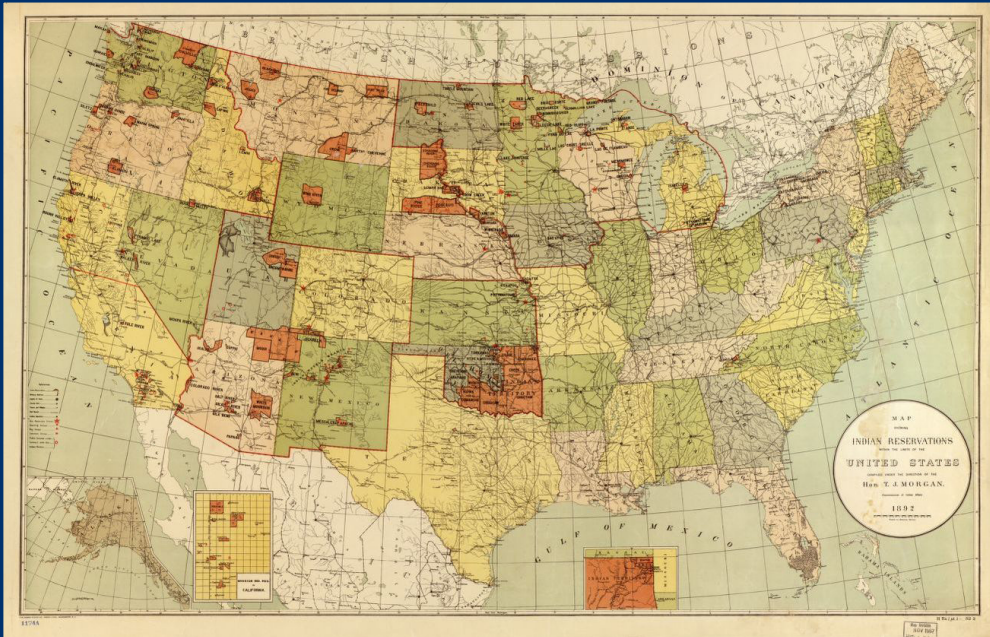
National Atlas. Indian Tribes, Cultures & Languages (United States)



Note. Sturtevant, W. C. & U. S. Geological Survey. (1991). *National atlas. Indian tribes, cultures & languages* [Map]. Library of Congress. <https://www.loc.gov/item/95682185/>

Appendix B

Map Showing Indian Reservations Within the Limits of the United States, 1892



Note. United States Office of Indian Affairs & Morgan, T. J. (1892). *Map showing Indian reservations within the limits of the United States* [Map]. Library of Congress. <https://www.loc.gov/item/2009579467/>

Appendix C

Indian Tribes, Reservations and Settlements in the United States (Created 1939)



Note Attahvich, S. & U. S. Office of Indian Affairs. (1939). *Indian tribes, reservations and settlements in the United States* [Map]. Library of Congress. <https://www.loc.gov/item/2009579474/>

Appendix D

Indian Lands of Federally Recognized Tribes



U.S. Department of the Interior Indian Affairs. (2016). *Indian Lands of Federally Recognized Tribes of the United States* [Map]. www.bia.gov/sites/default/files/dup/assets/bia/ots/webteam/pdf/idc1-028635.pdf

Appendix E

Participants in a Colorado Springs Native American Inter-Tribal Powwow and Festival in that Central Colorado City



Note. Highsmith, C. M. (2015). Participants in a Colorado Springs Native American Inter-Tribal Powwow and festival in that central Colorado city [Photograph]. Library of Congress.
<https://www.loc.gov/item/2015633465/>

Appendix F

Walter Larkin and Charlotte Larkin of Colorado Springs, Colorado, Were Participants in a Colorado Springs Native American Inter Tribal Powwow and Festival in that Central Colorado City



Note. Highsmith, C. M. (2015). *Walter Larkin and Charlotte Larkin of Colorado Springs, Colorado, were participants in a Colorado Springs Native American Inter Tribal Powwow and festival in that central Colorado city* [Photograph]. Library of Congress. <https://www.loc.gov/item/2015633454/>

Appendix G

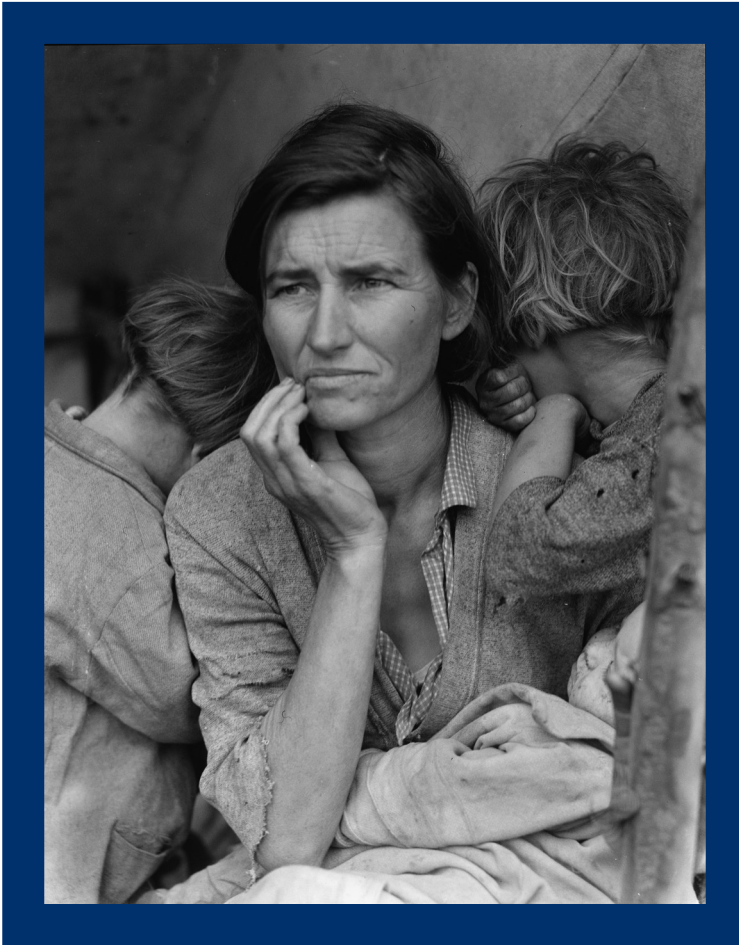
Former Marine Lance Corporal Manuel Valenzuela, a Member of the Jumano Native American Tribe, Photographed With Family Members in Pueblo, Colorado, at a Gathering of North American Native People



Note. Highsmith, C. M. (2015). *Former Marine Lance Corporal Manuel Valenzuela, a member of the Jumano Native American Tribe, photographed with family members in Pueblo, Colorado, at a gathering of North American Native People* [Photograph]. Library of Congress. <https://www.loc.gov/item/2015633902/>

Appendix H

Destitute Pea Pickers in California. Mother of Seven Children. Age Thirty-Two. Nipomo, California



Note. Lange, D. (1936). *Destitute Pea Pickers in California. Mother of Seven Children. Age Thirty-Two. Nipomo, California* [Photograph]. Library of Congress. <https://www.loc.gov/pictures/item/2017762891/>