

NATIVE AMERICAN HERITAGE MONTH

November





taxayam, or hello, in Chinuk Wawa

This informational packet was collaboratively designed with the entire Multicultural Center team. We feel that for too long, stories about Indigenous peoples have been shared and written through a non-Native lens. This is true for America, for Oregon, and for Clackamas Community College. We have a deep commitment to uplifting and centering our local Indigenous communities that have cared for this place we all call “home” since time immemorial. For this reason, we have intentionally included as much information and resources within the box directly from Indigenous communities in our area with clear mention of the source so that you know exactly where to go for more information.

Notice anything incorrect or missing that you think should be represented within this booklet? Please let us know so we can make proper updates to the online version on our website.

With Gratitude,

The 2021-22 Multicultural Center Team

Andwele Castleberry, Bailie Simpson, Colleen Walker, Madalena Larkins, Shannon Castleton-Rudolph, and Beau Gilbert



Download the Chinuk Wawa language app on your apple or android device. This is free and created by the Confederated Tribes of Grand Ronde.





ON-CAMPUS EVENT

As part of Native American Heritage Month (NAHM), we are collaborating with Red Lodge Transition Services to hand-write holiday cards to Indigenous people currently incarcerated in Oregon. They have been unable to have visitors since March 2020 due to Covid-19 restrictions.

This will be our second year of hosting this volunteer opportunity with Red Lodge Transition Services. Last year was a huge success, providing over 220 hand-written cards to people. This year, we would like to invite you to help us once more but this time... IN PERSON!!

MON. NOV 29 – FRI. DEC 3

OREGON CITY CAMPUS

9 AM TO 5 PM

Requirements to participate:

- Sign up for a time slot using the QR code or visiting: https://calendly.com/mcc_clackamas/nahm. There will be no more than 2 volunteers allowed in the Multicultural Center at one time to ensure safety of volunteers and our staff.
- Wear a mask and complete the CCC Daily Self-Health Checklist when you come to campus.
- Be willing to hand-write at least one card with the materials and instructions provided at the event.





NATIVE AMERICAN HERITAGE MONTH

Retrieved from the [National Native American Heritage Month Website](#):

What started at the turn of the century as an effort to gain a day of recognition for the significant contributions the first Americans made to the establishment and growth of the U.S., has resulted in a whole month being designated for that purpose.

One of the very proponents of an American Indian Day was Dr. Arthur C. Parker, a Seneca Indian, who was the director of the Museum of Arts and Science in Rochester, N.Y. He persuaded the Boy Scouts of America to set aside a day for the "First Americans" and for three years they adopted such a day. In 1915, the annual Congress of the American Indian Association meeting in Lawrence, Kans., formally approved a plan concerning American Indian Day. It directed its president, Rev. Sherman Coolidge, an Arapahoe, to call upon the country to observe such a day. Coolidge issued a proclamation on Sept. 28, 1915, which declared the second Saturday of each May as an American Indian Day and contained the first formal appeal for recognition of Indians as citizens.

The year before this proclamation was issued, Red Fox James, a Blackfoot Indian, rode horseback from state to state seeking approval for a day to honor Indians. On December 14, 1915, he presented the endorsements of 24 state governments at the White House. There is no record, however, of such a national day being proclaimed.





The first American Indian Day in a state was declared on the second Saturday in May 1916 by the governor of New York. Several states celebrate the fourth Friday in September. In Illinois, for example, legislators enacted such a day in 1919. Presently, several states have designated Columbus Day as Native American Day, but it continues to be a day we observe without any recognition as a national legal holiday.

In 1990 President George H. W. Bush approved a joint resolution designating November 1990 “National American Indian Heritage Month.” Similar proclamations, under variants on the name (including “Native American Heritage Month” and “National American Indian and Alaska Native Heritage Month”) have been issued each year since 1994.

Source:

The Library of Congress. *About National Native American Heritage month*. National Native American Heritage Month. Retrieved from <https://nativeamericanheritagemonth.gov/about/>.





BOX CONTENTS



Drink Tumblers

Each box contains 1 drink tumbler from Portland Indigenous Marketplace, either for cold drinks or hot ones! Portland Indigenous Marketplace supports indigenous artists and entrepreneurs by providing barrier-free, culturally respectful spaces that encourage cultural resilience and economic sustainability by promoting public education through cultural arts. A postcard with upcoming marketplace event info and a business card to contact them is contained within each cup.

Southern Tea Cake

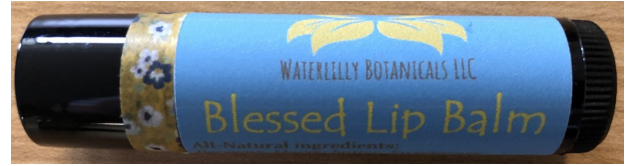
This southern tea cake comes from Mildred's Sweet Treats. She has African American and Indigenous ancestry, and provides southern style baked goods and treats to the Portland community.



Ononhkwa Tea

This single-serving tea sample comes from HerbnHood owner Chriet Palenshus (Kanienkeha:ka/Mohawk). Chriet provides botanical products and apparel to the Portland community. Ononhkwa tea contains mullein, fennel, hibiscus and fir for respiratory and digestive benefits.





Blessed Lip Balm

This lip balm comes from Waterlilly Botanicals owner Adrienne (Navajo).

Adrienne provides natural skin products, herbal preparations, herbal tea blends and jewelry to the Portland community. The Blessed lip balm contains beeswax, mango butter, sweetgrass (*Hierochloe odorata*) infused almond oil, pomegranate seed oil, frankincense, sandalwood, lavender and pine needle essential oils. A portion of the proceeds for blessed lip balm purchased this month through Waterlilly Botanicals will go to a Tribal youth non-profit group!

Buttons & Stickers

You will also find a variety of stickers and/or buttons within your NAHM box. These come from an Indigenous Diné artist, Demian DinéYazhi'. They are well-known on Instagram as @riseindigenous, and they happen to reside locally here in Portland, Oregon! Radical Indigenous Survivance & Empowerment, or R.I.S.E. is an Indigenous artist initiative dedicated to the amplification and evolution of Indigenous art and culture.

NAHM Music Playlist

A custom-made music playlist by the Multicultural Center team that uplifts Indigenous creators and musicians. The playlist can be played on Spotify. Just download the Spotify app on your phone and scan the code on the printout in your box! Special thanks to the music enthusiast on our team, Andwele Castleberry.





Outdoor Discovery Guide

The outdoor discovery guide provided in the box is a “sample” of engaging with nature in a way that aligns with Indigenous culture. Multicultural Center team members Colleen Walker and Bailie Simpson put together this guide for an introduction to identifying native plants in Oregon, trying out a “sit spot” in nature, and how to be more intentional with the way we interact with the world around us.

Oregon is Indian Country - Student Magazine

Oregon is Indian Country is a groundbreaking project that began in 2009 with collaborative efforts between all nine federally recognized tribes of Oregon and the Oregon Historical Society. This content is now available for museums and cultural institutions across the state as a traveling exhibit of vibrant banners.

Want to see it in person? The traveling exhibit is currently hosted at Lake Oswego Public Library from November 10 - December 8, 2021.

Citation:

Watt, Lisa J., et al. “Oregon Is Indian Country The Nine Federally Recognized Tribes of Oregon Student Magazine.” Oregon Is Indian Country The Nine Federally Recognized Tribes of Oregon Student Magazine, 2009.





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:



▼ Federally Recognized Tribe in Oregon

● Indigenous Community
(Nez Perce, Umatilla, Warm Springs, and Yakama have a long history of interaction)

■ Federally Recognized Tribe in Nevada,
but crosses Oregon border

Created in collaboration with Shoreline Consulting and Oregon Department of Education

These arrows only represent the Tribal Headquarters location and not all of the tribes' aboriginal/ceded lands.

The U.S. government recognizes nine Native American Nations in Oregon today. Some nations recognize specific Tribes and/or Bands within their tribal government. And, although in treaties and other official documents, tribes have an official name recognized by the federal government, many nations are known by names in their traditional languages.





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

Different Native American tribes are often located together, some by choice or by forced arrangement by the federal government. These groupings of tribes are called a Confederation of Tribes.

It is also important to recognize that not all people who identify as Native American are from nations that are federally recognized. Termination, colonization, and a failure of the U.S. government to uphold treaty agreements result in some nations not receiving federal recognition, and some folks not knowing their own tribal nations, and more. Upholding treaties is a federal obligation.

FEDERAL NAME TRIBES/BANDS

Burns Paiute Tribe

<https://burnspaiute-nsn.gov/>

Confederated Tribes of Coos, Lower Umpqua, and Siuslaw

<https://ctclusi.org/>

The confederated tribes of Coos, Lower Umpqua, and Siuslaw Indians has 3 tribes (4 Bands): 2 bands of Coos Tribes: Hanis Coos, Miluk Coos; the Quuiich (Lower Umpqua Tribe); and the Shayuushtla (Siuslaw Tribe).

Confederated Tribes of the Umatilla Indian Reservation

<https://ctuir.org/>

Umatilla, Walla Walla and Cayuse Tribes





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

FEDERAL NAME	TRIBES/BANDS
The Confederated Tribes of the Grand Ronde https://www.grandronde.org/	Kalapuya (including the Tualatin, Yamhill, Luckiamute, Mary's River, Muddy River, Long Tom, Calapooia, Winnefelly, Mohawk, Tekopa, Chafan, Santiam, Pudding River and Yoncalla bands) Molalla (including the Northern, Southern and Santiam bands) Chinook (including the Clackamas, Cascades, Clowwewalla, Multnomah, Cathlamet, and Skilloot) Umpqua (including the Upper, Cow Creek and Grave Creek bands) Rogue River (including the Takelma, Upper Takelma, Latgawa, Shasta, Applegate and Galice) Quilsieton Band of the Chasta and Nahelta Band of the Chasta. Cownantico Band of the Scotons, Sacheriton Band of the Scotons and Naalye Band of the Scotons. Tillamook (including the Salmon River, Nestucca, Tillamook and Nahalem bands)
Confederated Tribes of Warm Springs Indian Reservation https://warmsprings-nsn.gov/	Tygh, Tenino, Wyam, John Day (known as Warm Springs Band), Wasco, and Paiute Tribes
Cow Creek Band of Umpqua Tribe of Indians https://www.cowcreek-nsn.gov/	Nahank ^h uotana (Miwaleta, Quintiousa, Wartahoo, Targunsan and Myrtle Creek bands)





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

FEDERAL NAME

TRIBES/BANDS

Confederated Tribes of Siletz Indians

<https://www.ctsi.nsn.us/>

Clatsop, Chinook, Klickitat, Molala, Kalapuya, Tillamook, Alsea, Siuslaw/Lower Umpqua, Coos, Coquille, Upper Umpqua, Tututni (including all of the lower Rogue River Bands and those extending up the coast to Floras Creek and down to Whales Head), Chetco (including all of the villages from Whales Head to the Winchuck River), Tolowa, Takelma (including the Illinois Valley/mid-Rogue River and Cow Creek peoples), Galice/Applegate, and Shasta

Coquille Indian Tribe

<https://www.coquilletribe.org/>

The Coquille Indian Tribe is comprised of bands that historically spoke Athabaskan and Miluk, and include, but are not limited to, the Nasomah and K'amac'dun (Lower Coquille) who lived along the Coquille River estuary, the Qua-to-mah whose communities were located on the coast around Floras lake, and the Laenxasdun, Xwec'dun, Choceraladun, and Natijidun bands of the Mishikwutmedunne ("People who lived on the Eel River") who lived on the upper Coquille River.





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

FEDERAL NAME

Klamath Tribes

<https://klamathtribes.org/>

TRIBES/BANDS

Today it is common to say that the Klamath Tribes include the Klamath and Modoc Tribes and the Yahooskin Band of Paiute Indians. But this is a colonial simplification.

Today's "Klamaths" were once many villages of maqlaqs (people) scattered across Upper Klamath Lake (ews), Klamath Marsh (ewkshi), the Williamson River (ya?aga), the Sprague River (plaikni goge), and others on the Wood River (eukalksini goge) including: e'okak, e'ukwa'lksi, and kowac'di. The villages were distinct entities, had headmen, and were often matrilocal (husbands moving to wives' villages). Modern Klamaths refer to themselves collectively as: ewksiknii or people of the waters. Today's "Modocs" (moowatdal'knii) or people of the south were several bands before contact with European Americans, including: Hat Creek, Hot Creek, Cumbutwas, and Lost River. Their villages could be found around Tule Lake and massive Lower Klamath Lake. Today's Yahooskin Paiutes are the Numu (people) whose traditional lands are to the east of the Klamaths and northeast of the Modocs.

Reducing this complexity to "tribes" was a political act of the United States to facilitate treaty making. It was also a function of 19th century anthropologists' prejudices. After 140 years of living together on the same reservation, many of today's members trace their lineage to more than one of the three "tribes."





OREGON INDIGENOUS HISTORY

INDIAN BOARDING SCHOOLS

In recent months, there has been more media coverage of discoveries of children's graves at Canadian residential schools. This led our team to wonder: Why didn't we learn about Indian Boarding Schools in history class? Does Oregon have unmarked gravesites too?

On Indigenous Peoples' Day, October 11, 2021, SuAnn Reddick and Eva Guggemos published the results of their combined 35 years of research answering those exact questions for us on a public website called "The Deaths at Chemawa Indian School." The website contains the names, burial locations, and notes about students who died at the school between 1880-1945, which is located in present-day Salem. About 270 students died while in custody at Chemawa, with 175 buried in the school cemetery. According to the research, the remains of approximately 40 students were returned home, and the locations of at least 50 student's remains are still unknown. The recent media focus on children's graves throughout Canada encouraged Reddick and Guggemos to make their research available to the public now. They have shared that there is still a lot of work that needs to be done, but that the public deserves to know now.



Website Link:

<https://heritage.lib.pacificu.edu/s/deaths-chemawa/page/welcome>





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

SENATE BILL 13

Tribal History/Shared History was passed and signed into law in 2017. This takes a meaningful step toward a reconciliation in education, as well as recognition of tribal perseverance and sovereignty. Specifically, SB 13 called on the Oregon Department of Education (ODE) to develop a statewide curriculum relating to the American Indian experience in Oregon. The cross-curricular resources, which span grades 4, 8 and 10, focus on tribal history, governance, identity and contemporary issues -- elements that bridge the past, present and future.





OREGON INDIGENOUS HISTORY

Retrieved from the [Oregon Department of Education](#) website:

9 ESSENTIAL UNDERSTANDINGS OF NATIVE AMERICANS IN OREGON

Since Time Immemorial

Since Time Immemorial refers to a very long time - indefinite in the record of history (long predating European contact). Oral traditions of tribes maintain teachings that Indigenous people were created here and have existed here since time immemorial. From the coast to the interior valleys to the plateau and to the great basin, tribal peoples maintain continuous and balanced relationships including land and water. The Western Hemisphere is Native American Country; therefore, the Pacific Northwest is Native American Country.

Sovereignty

Sovereignty describes the inherent right of Native American Nations to exercise self-governance. This tribal sovereignty predates the existence of the U.S. government and the state of Oregon. Tribal governments are separate and unique sovereign nations with powers to protect the health, safety, and welfare of their citizens and to govern their lands, air and waters.

Note: There are three types of sovereign governments in the United States: Federal government, state governments, and tribal governments. Federal government derives its power from the People - its voting citizens. State governments derive their sovereign power from the





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U.S. Federal government. Tribal nations derive sovereignty from the people, the land, and their relationships; tribal sovereignty was not a gift from any external government and though it is not defined by the constitution, it is recognized by the constitution.

History

The history of Native Americans is multifaceted, complex, and timeless. Native Americans and their lifeways have always adapted and changed in response to environmental, social, and other factors. Mainstream curricula in schools has not always reflected the unique and important truths of tribal nations in Oregon.

Tribal Government

Tribal Government refers to a formal nation-to-nation relationship with the U.S. government. Tribal governments are legally defined as “federally recognized tribes.” As sovereign nations, tribal governments maintain the power to determine their own governance structures including the authority to interpret, pass, and enforce laws and policies. The responsibility of Tribal Government is to strengthen and protect tribal sovereignty and the well-being of its people.

Identity

Identity defines one’s understanding of who they are. Native American identities are alive, vibrant, and diverse. There is no singular Native American identity.





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Note: While it is never appropriate to say that any cultural or ethnic group should be clumped together, the list below can provide some socio-cultural-and-political context of Native American communities across the nation:

- Not all people who identify as Native American live on or near a reservation.
- Not all people who identify as Native American are enrolled in a tribe or nation.
- It is not uncommon for Native American young men and men to wear long hair.
- Some people who identify as Native American are multiracial.
- Not all people who identify as Native American can be recognized by their physical appearance (nor should anyone).
- Native American identities are shaped by many complex social, political, historical, linguistic and cultural factors.
- Native American tribes maintain a unique status as sovereign nations within a nation.
- Some people who identify as Native American will have limited or no contact with their Native American heritage and traditions.

Lifeways

Lifeways refer to the way in which people live. The lifeways of native peoples' beliefs and spiritualities continue today. Tribes continue to practice their unique cultures, traditions, and languages. Cultural values are inherent within the tribes and guide Indigenous ways of life.





OREGON INDIGENOUS HISTORY

Language

Language is defined by the method in which people communicate. Tribal languages have endured direct attack and although some were not able to survive, many have endured. Languages connect tribal people to place and maintain connections to ancestors. Language remains a direct conduit to important aspects of traditional tribal life. Language carries more than words; it carries worldviews and ways of being. Each tribe has their own distinct language(s), which includes varied dialects.

Treaties with the United States

Treaties refer to legal documents, designated in the United States Constitution as the “supreme law of the land.” Through treaties, the federal government used deception and coercion to dispossess tribal people, land, wealth, economies and resources. Tribes signed these legal documents under duress. The United States fails in its responsibilities to honor and uphold treaty obligations.

Key points to note:

- The U.S. government initiated treaties to gain title to Oregon tribal lands and resources.
- Some Oregon Tribes were forced to relinquish their lands and enter a trust relationship with the U.S. government.
- A trust doctrine is federal responsibility to tribes that require the federal government to support self-government, economic prosperity, and sovereignty.





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- These inherent rights were not “given” to the tribes; they were reserved so nations could fish, hunt, gather medicines and food, pasture livestock; in other words, thrive as distinct communities.
- Some tribes hold customary and ceded boundary rights to lands. This continues their inherent right to fish, hunt and gather traditional foods and medicines in usual and accustomed sites, on lands outside of the reservation within the ceded areas.
- Some tribes continue traditional practices without a treaty.
- Many of these treaties were signed under coercive conditions.
- Many of the treaties were never ratified (the land was taken, but the rights were never upheld).
- None of the treaties were fully honored by the U.S.

Genocide, Federal Policy and Laws

Genocide is defined as the massacre of a large group of people of a specific ethnic group. Genocide of Native Americans is an untold reality. United States laws and policies institutionalized existing genocidal practices. The purpose of these policies and laws were to exterminate and/or assimilate Native American people. The on-going devastating effects on the health and well-being of tribal people is intergenerational, widespread, and universal.





OREGON INDIGENOUS PRESENT & FUTURE

So much of what we know about Native American culture is rooted in binary and monolithic stereotypes, westernized misinformation, and this notion that Indigenous Peoples are a piece of history. In the past.

You might be thinking:

"What can I do to help shift this narrative in the right direction?"

SO. MUCH.

The truth is: Indigenous People have been, currently are, and always will be here. Read on for pointers on where to go, who to listen to and uplift, and how to get re-educated.





GRAND RONDE TRIBE RECLAIMS WILLAMETTE FALLS IN OREGON

Retrieved from the [Confederated Tribes of Grand Ronde](#) website:

Grand Ronde, Ore. — Tribal leaders from the Confederated Tribes of Grand Ronde (CTGR) gathered on Tuesday, September 21 to commemorate the beginning of on-site demolition work at the former Blue Heron paper mill in Oregon City. The private event marks the first time any large-scale demolition has occurred on the site since its closure and will continue in phases, in coordination with Oregon DEQ and remediation efforts.

“This is a special time for our people as we begin our work as stewards of the falls,” said Cheryle A. Kennedy, Chairwoman of the CTGR. “We are excited to begin the healing process for this land as well as take the first steps towards real progress in bringing our vision for this site to life.”

The Tribe shared its Vision for the site in March 2021. That vision is focused on healing the land through extensive ecological restoration, celebrating the site’s tribal connection, and bringing the public back to Willamette Falls. The site’s restoration efforts will focus on the natural basalt landscape and water channels underneath defunct industrial buildings, re-establishing native plantings and restoring riparian habitat for native fish, birds and other wildlife.

“Getting to see actual demolition begin on-site was so exciting, after ten long years of discussion since the paper mill closed. We’ve been working hard towards this goal since acquiring the property and are proud to see





the tangible impact begin,” said Chris Mercier, Vice Chair of the CTGR. “This is a major step forward for the project and to reintroducing the general public to this special place.”

In addition to the restoration work, the Tribe envisions a mixed-use development at the northern end of the site. Any potential development would visually and physically connect to the restored landscape and could include office space, hospitality, institutional or educational spaces, as well as tribal spaces, public gathering spots, restaurants, retail, and public access to Willamette Falls.

To learn more about their vision for the Willamette Falls Project, visit the Confederated Tribes of Grand Ronde website.

Source:

Demolition Begins at Willamette Falls Property. (2021, September 22).

Confederated Tribes of Grand Ronde. Retrieved November 16, 2021, from

<https://www.grandronde.org/press-media/press/demolition-begins-at-willamette-falls-property/>.





LOCAL SMALL BUSINESSES

This is far from an exhaustive list. Please help us in highlighting our local Indigenous-owned businesses and let us know who needs to be added.

Education & Community

Native American Youth and Family Center (NAYA)

(@naya_pdx)
www.nayapdx.org

Chachalu Museum & Cultural Center

[https://www.facebook.com/
CTGRgov](https://www.facebook.com/CTGRgov)

Red Lodge Transition Services

<https://redlodgetransition.org/>

The Museum at Warm Springs

[https://www.museumatwarm
springs.org/](https://www.museumatwarm
springs.org/)

Tamástslikt Cultural Institute

www.tamastslikt.org

Native American Student & Community Center

at Portland State University
[https://www.facebook.com/
PSU.NASCC/](https://www.facebook.com/
PSU.NASCC/)

Oregon Native American Chamber

<https://onacc.org>





Art & Jewelry

Arteotl

(@arteotl)

Makali'i Made

(@makalii_made)

**Tone-Pah-Hote
Designs**

(@tonepahhote_designs)

Atrium Arte

(@atrumarte)

Native Mexika Art

(@native_mexika_art)

True To Tradition

(@truetotradition)

Asdzaa Olta

(@lakotascott)

Native Twist

(@native_twist)

Wiwinu Enterprises

(@wiwinu_enterprises)

**Dempsey Designs
Beadwork**

(@dempseydesignsbead
work)

NimiiTli Beadwork

(nimii_tli_eva)

Minnow and Crow

(@minnowandcrow)

Rose Rico Designs

(@rosericodesigns)

Indigenous Come Up

(@indigenoucomeup)

Riggs Beadwork

(@riggsbeadwork)

Tonalli Altar Skulls

(@tonalli_altar_skulls)

Insomnia Arte

Y Cultura

(@insomnia_art_n_
culture)

Tle Xochitl Jewelry

(@tle.xochitl)

Tre Club Beadwork

(@treclubbeadwork)

Tuswecha Zi Creations

(@tuswechazicreations)

**Love Adorned
by Lori Tazbah**

(@loveadornedbylori
tazbah)





Health & Wellness

**Hawai'ian Cherokee
Organics**
(@hawaiiancherokeeorganic)

Ishq Skincare
(@ishqskincare)

Rose Alchemista
(@rosealchemista)

Waterlilly Botanicals
(@waterlillybotanicalsllc)

HerbnHood
(@herbnhood)

Karabombs
(@karabombsllc)

Two Spirit Medicinals
(@twospiritmedicinals)

**Somaflow Health
& Massage**
(@somaflow.health)

Next Level Physical Therapy
(@tre.lisette)

Food, Farms & Gardens

ǻast sǻit/Good Rain Farm
(@goodrainfarm)
<https://www.goodrainfarm.com/>

Sakari Farms
(@sakarifarm)
<https://sakarifarms.com/>

Wombyns Wellness Garden
(@wombynswellnessgarden)

Chalchi Farms
(@chalchifarm)

Flying Dog Heart
(@flyingdogheart)

Mathilde's Kitchen
(@mathildes_kitchen)





Hooligan Harvest

(@hooliganharvest)

Bison Coffee House

(@bisoncoffeehouse)

Ice Queen

(@icequeenpdx)

Brigham Fish Market

(@brighamfishmarket)

Aesthete Tea

(@aesthetetea)

Fashion & Apparel

Born of Legends

(@bornoflegends)

HABIT Apparel

(@habitapparelbytlc)

Salish Warrior Society

(@salishwarriorsociety)





MEDIA RECOMMENDATIONS

"I dedicate this to all the Indigenous kids that live in the world who want to dance and write stories. We are the original storytellers and we can make it here as well."

~Taika Waitiki

Digital News

- Indian Country Today

Podcasts

- All My Relations (@amrpodcast)
- Toasted Sister (@toastedsister)
- The Red Nation Podcast (@therednationmovement)
- Stolen: The Search for Jermain (hosted by @_connie_walker)

Movies/TV

- Gather
- The Grizzlies
- Reservation Dogs
- nîpawistamâsowin: We Will Stand Up
- The Body Remembers When the World Broke Open

Books/Reading Materials

- Chickaloonies by Dimi Macheras
- Braiding Sweetgrass by Robin Wall Kimmerer
- Firekeeper's Daughter by Angeline Boulley
- An Afro-Indigenous History of the United States by Kyle Mays
- There There by Tommy Orange
- An Indigenous Peoples' History of the United States by Roxanne Dunbar Ortiz
- Heart Berries by Terese Marie Mailhot
- The Night Watchman by Louise Erdrich





Social Media Influencers to Follow

James Jones (@notoriouscree)
Quannah Chasinghorse (@quannah.rose)
Charlie Amáyá Scott (@dineaesthetics)
Haatepah Clearbear (@haatepah)
Alice Paxató (@alice_paxato)
Autumn Peltier (@autumn.peltier)
Sharice Davids (@repdavids)
Winona LaDuke (@winonaladuke)
Annessa Hartman (@annessafororegon)
Adrienne Keene (@nativeapprops)
Allen Salway (@lilnativeboy)
Jordan Marie Daniel (@nativein_la)
Dallas Goldtooth (@dallasgoldtooth)
Lance Tsosie (@modern_warrior__)
Deb Haaland (@repdebhaaland)
Matika Wilbur (@project_562)
IllumiNatives (@illuminative)
NDN Collective (@ndncollective)
R.I.S.E. (@riseindigenous)





LAND ACKNOWLEDGEMENTS

Retrieved from "Honor Native Land" (usdac.us website):

Why Introduce the Practice of Land Acknowledgement?

- Offer recognition and respect
- Counter the “doctrine of discovery” with the true story of the people who were already here.
- Create a broader public awareness of the history that has led to this moment.
- Begin to repair relationships with Native communities and with the land.
- Support larger truth-telling and reconciliation efforts.
- Remind people that colonization is an ongoing process, with Native lands still occupied due to deceptive and broken treaties and practices of eminent domain and other mechanisms intended to benefit government or corporate America.
- Take a cue from Indigenous protocols, opening up spaces with reverence and respect.
- Inspire ongoing action and relationships.





LAND ACKNOWLEDGEMENTS

CCC's Land Acknowledgement

We acknowledge that the Clackamas Community College campuses reside on the traditional homelands of the Clackamas, Cascades, and Tumwater bands of Chinooks, as well as the Tualatin and Pudding River bands of Kalapuya and the Northern Molalla people. They lived and prospered by maintaining strong cultural ties to the land, and through wise management of resources. As signers of the Willamette Valley Treaty of 1855, they were removed from their homelands to the Grand Ronde Indian Reservation where they became members of the Confederated Tribes of Grand Ronde. Please join us in taking this opportunity to thank and honor the original caretakers of this land, their lives, and their descendants that live on as Tribal members today, still carrying on the traditions and cultures of their ancestors.

About CCC's Land Acknowledgement

Clackamas Community College's Land Acknowledgement was created in partnership with the Confederated Tribes of Grand Ronde and CCC's Multicultural Center during the 2020-2021 school year. We especially want to express our gratitude to David Harrelson and Torey Wakeland for their time, guidance, and support throughout the process of creating a college-wide Land Acknowledgement.





LAND ACKNOWLEDGEMENTS

Native-land.ca

As land acknowledgements become more commonplace, it is crucial that we continue to navigate them with respect and integrity. One website and app, Native Land (native-land.ca), is frequently shared as a way to encourage people to learn more about the land they reside on. In fact, our team in the Multicultural Center used to reference this site at the end of our land acknowledgement too!

After spending time developing our land acknowledgement with our local tribal community, we learned that the website does not accurately depict our region. In fact, the website even opens with a disclaimer that states: “This map does not represent or intend to represent official or legal boundaries of any Indigenous nations.” The creators of the site also encourage users to contact local nations to verify the results.

Therefore, we wish to suggest this website may prove to be more harmful than valuable if not used critically. It should be used only as a starting point to learn more, and always followed up with your local Indigenous communities before making any definitive statements acknowledging the land.





BEYOND LAND ACKNOWLEDGEMENTS

Retrieved from "Honor Native Land" (usdac.us website):

Acknowledgement by itself is a small gesture. It becomes meaningful when coupled with authentic relationships and informed action. But this beginning can be an opening to greater public consciousness of Native sovereignty and cultural rights, a step toward equitable relationship and reconciliation. Join us in adopting, calling for, and spreading this practice.

Naming is an exercise in power. Who gets the right to name or be named? Whose stories are honored in a name? Whose are erased?

Acknowledgement of traditional land is a public statement of the name of the traditional Native inhabitants of a place. It honors their historic relationship with the land.

Acknowledgement is the beginning. Acknowledgement - and the research required to do it with integrity - should be an invitation to deeper analysis, relationship, and action.

"I think we need to start imagining a constellation of relationships that must be entered into beyond territorial acknowledgments. Great, that's awesome you know you're on (for example) Treaty 6 territory. That's great you acknowledge that perhaps the Indigenous view of that treaty, that the land was not surrendered, is correct. Perhaps you understand the tension of your presence as illegitimate, but don't know how to deal with it beyond naming it. Maybe now it is time to start learning about your obligations as a guest in this territory. What are the Indigenous protocols involved in being a guest, what are your responsibilities?





BEYOND LAND ACKNOWLEDGEMENTS

What responsibilities do your hosts have towards you, and are you making space for those responsibilities to be exercised? To what extent are your events benefiting your hosts?" — Chelsea Vowel, Métis from the Plains Cree speaking community of Lac Ste. Anne, Alberta

<http://apihtawikosisan.com/2016/09/beyond-territorial-acknowledgments/>

Source:

U.S. Department of Arts and Culture. (n.d.). Honor Native Land Guide. U.S. Department of Arts and Culture. Retrieved November 16, 2021, from <https://usdac.us/nativeland>.





INDIGENOUS STUDIES IN OREGON

Critical Orientations: Indigenous Studies and Outdoor Education

- Free, online, self-paced class
- Available through Oregon State University's Professional and Continuing Education (PACE) program
- <https://workspace.oregonstate.edu/course/Critical-Orientations-Indigenous-Studies-and-Outdoor-Education>

Indigenous Nations and Native American Studies

- Undergraduate program; major and minor degree options
- Available through Portland State University
- Focuses: Tribal critical race theory, decolonizing methodologies, traditional and cultural ecological knowledge, and contemporary themes like community health, food sovereignty and cultivation of first foods, Indigenous land management, community development, resilience, Indigenous futurisms, self-determination
- <https://www.pdx.edu/academics/programs/undergraduate/indigenous-nations-and-native-american-studies>

Native American and Indigenous Studies

- Undergraduate program; major and minor degree options
- Two track options: a conventional track and a language track
- Available through University of Oregon
- <https://nativestudies.uoregon.edu/>





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