



BACKGROUND

From the Author's Note:

Originally published in 1977, *The People Shall Continue* is a story of Indigenous peoples of the Americas, specifically in the United States, as they continue to try to live on lands they have known to be their traditional homelands from time immemorial. Even though the prairies, mountains, valleys, deserts, river bottomlands, forests, sea shores and coastal regions, and swamps and other wetlands across the nation are not as vast as they used to be, all of the land is still considered to be the sacred, sovereign homeland of the People.

And despite attempts by non-Indigenous colonial forces to eradicate traditional customs, rituals, and lifestyles, these essential Indigenous practices continue to take place today. Indigenous languages are still spoken, although constant modern-day social, cultural, and economic changes have resulted in some loss of more traditional knowledge. Indigenous identity is still deeply felt by the heart and soul of the People. Traditional prayers, songs, dances, and ceremonies are communally regarded as essential, and tribal elders urge that traditions must always be continued.

Of course, many Indigenous peoples now live in US cities across the nation as urban residents amid the national citizenry of many different ethnic and cultural peoples. Indigenous peoples are a part of the human struggle to achieve fulfilling lives. Like other peoples of the United States, Indigenous peoples are seeking an adequate and suitable education, and the knowledge and skills needed to secure a sustainable living. This is one of the many constant struggles that Indigenous peoples continue to face.

The Standing Rock tribal community of Sioux peoples in North Dakota have also been dealing with a great struggle. They have been fighting to stop the Dakota Access Pipeline (DAPL), because severe pollution, contamination, and devastation of land, water, air, plant life, animal life, and human life take place when oil pipelines break.

The Sioux people wish to protect their own health and lives, as well as the lives of everyone and everything negatively affected by heedless technological developments. The lives and lands of Sioux peoples are threatened and endangered, but so are other peoples and lands across the US and around the world. This

is why the courageous call of “NO DAPL” was taken up by many other Indigenous Americans as well as non-Indigenous peoples in the US, and people in Asia, Europe, South America, and elsewhere. It is not only Indigenous peoples who are sustained and tied to the lands: we all are.

Without any doubt, the endeavor to continue to live as Indigenous Americans is sincere and serious. It is a way of living that engenders love, care, responsibility, and obligation. It must be exercised and expressed as belief, commitment, and assertion of one's humanity in relationship to others and all life-beings in Creation, in order that the People shall always continue.

Native American Oral Storytelling:

Oral storytelling is integral to Native People's traditions. Joseph Bruchac, an Abenaki author, writes in his book, *Lasting Echoes: An Oral History of Native Americans*, “American Indians have been telling their own stories for countless generations. Deep, varied oral traditions existed in pre-contact times and still exist on the North American continent. These songs and traditional stories, including epic works, could fill many volumes. They have great meaning within the individual cultures, meaning that is often not easily understood by an outsider... Native American oral traditions may include myths and legends, tribal history, personal experience, dreams and visions. These traditions show us a world where everything is alive and everything has a voice... The history of the American continent has usually been seen through European eyes. Yet there were people here long before the coming of the Europeans, and the descendants of those original native people still remain on this land.” (<https://www.publishersweekly.com/978-0-15-201327-1>)

Oral histories also vary amongst tribal nations. The Wampanoag Tribe of Gay Head writes about oral history, “Oral tradition is very important to us as Wampanoag and to other Native Americans, as well, because our ancestors did not write books as we do today. So the way that our ancestors ensured the passing on of their knowledge of our history was by creating stories. The stories that they created explained many great and amazing events, and at the same time the stories contained our true history.” The link below contains a lesson plan featuring an Interview with Aquinnah Wampanoag Elder Helen Manning as part of an Oral History Unit. (<http://www.wampanoagtribe.net/>)



[pages/wampanoag_education/manning\)](#)

Dakota Access Pipeline:

The U.S. Army Corps of Engineers approved the construction of the Dakota Access Pipeline in early February 2017. The pipeline is designed to carry crude oil 1,172 miles from the Bakken shale oil field in northwest North Dakota all the way to central Illinois. Along this route, it crosses under Lake Oahe near the Standing Rock Sioux Reservation. (<https://www.nytimes.com/interactive/2016/11/23/us/dakota-access-pipeline-protest-map.html>)

Protestors, led by the Standing Rock Sioux Tribe, have been working to fight the Dakota Access Pipeline since April 2016. The route under the Missouri River poses a threat to drinking water. According to the Associated Press, two leaks occurred in March 2017 in North Dakota, and another leak happened in early April in South Dakota. (<http://www.pbs.org/newshour/rundown/dakota-access-pipeline-operation-months-resistance/>)

Members of the Standing Rock Sioux Tribe, whose reservation lies just downstream from the place where the pipeline crosses the Missouri River, vow to continue fighting. They fear that a pipeline leak could contaminate their drinking water and sacred lands. A lawsuit from the tribe is still pending in federal court. (<http://www.npr.org/sections/thetwo-way/2017/06/01/531097758/crude-oil-begins-to-flow-through-controversial-dakota-access-pipeline>)

American Indians in Children's Literature:

American Indians in Children's Literature (AICL) provides critical perspectives and analysis of portrayals of Indigenous peoples in children's and young adult books, school curricula, popular culture, and society. It provides resources and suggestions for children's books featuring American Indians in addition to recommending language that should be used when discussing American Indians and other historical events. There are several best book lists about American Indians and First Nations that are wonderful additions to any classroom. (<https://americanindiansinchildrensliterature.blogspot.com/p/best-books.html>)

The National Museum of the American Indian:

The summary listed here is provided by the National Museum of the American Indian: "A diverse and

multifaceted cultural and educational enterprise, the National Museum of the American Indian (NMAI) is an active and visible component of the Smithsonian Institution, the world's largest museum complex. The NMAI cares for one of the world's most expansive collections of Native artifacts, including objects, photographs, archives, and media covering the entire Western Hemisphere, from the Arctic Circle to Tierra del Fuego.

The National Museum of the American Indian operates three facilities. The museum on the National Mall in Washington, D.C., offers exhibition galleries and spaces for performances, lectures and symposia, research, and education. The George Gustav Heye Center (GGHC) in New York City houses exhibitions, research, educational activities, and performing arts programs. The Cultural Resources Center (CRC) in Suitland, Maryland, houses the museum's collections as well as the conservation, repatriation, and digital imaging programs, and research facilities. The NMAI's off-site outreach efforts, often referred to as the "fourth museum," include websites, traveling exhibitions, and community programs.

Since the passage of its enabling legislation in 1989 (amended in 1996), the NMAI has been steadfastly committed to bringing Native voices to what the museum writes and presents, whether on-site at one of the three NMAI venues, through the museum's publications, or via the Internet. The NMAI is also dedicated to acting as a resource for the hemisphere's Native communities and to serving the greater public as an honest and thoughtful conduit to Native cultures—present and past—in all their richness, depth, and diversity."

The National Museum of the American Indian features an educator's page with ideas for Language Arts teachers, including lesson plans with unique ideas to teach writing and poetry to young students, and a link to explore the museum's collections online. (<http://www.nmai.si.edu/explore/education/>)

National Indian Education Association:

The National Indian Education Association (NIEA) was formed by Native educators in 1969 to encourage a national discourse on Native education. NIEA adheres to the organization's founding principles: to bring Native educators together to explore ways to improve schools and the education of Native children; to promote the



maintenance and continued development of Native languages and cultures; and to develop and implement strategies for influencing local, state, and federal policy and policymakers. The National Indian Education Association also offers a Culture-Based Education Repository that houses culture-based education curriculum aligned with the Common Core State Standards. Educators can browse the Repository and submit lessons. (<http://www.niea-resourcerepository.org>)

Additional titles to teach about Native People:

Bears Make Rock Soup written by Lise Erdrich, illustrated by Lisa Fifield

<https://www.leeandlow.com/books/bears-make-rock-soup>

Louis Sockalexis written by Bill Wise, illustrated by Bill Farnsworth

<https://www.leeandlow.com/books/louis-sockalexis>

Sky Dancers written by Connie Ann Kirk, illustrated by Christy Hale

<https://www.leeandlow.com/books/sky-dancers>

This Land is My Land written and illustrated by George Littlechild

<https://www.leeandlow.com/books/this-land-is-my-land>

What's the Most Beautiful Thing You Know About Horses? written by Richard Van Camp, illustrated by George Littlechild

<https://www.leeandlow.com/books/what-s-the-most-beautiful-thing-you-know-about-horses>

Rattlesnake Mesa written by EdNah New Rider Weber, illustrated by Richela Renkun

<https://www.leeandlow.com/books/rattlesnake-mesa>

Wolf Mark written by Joseph Bruchac

<https://www.leeandlow.com/books/wolf-mark>

Killer of Enemies written by Joseph Bruchac

<https://www.leeandlow.com/books/killer-of-enemies>

A Man Called Raven written by Richard Van Camp, illustrated by George Littlechild

<https://www.leeandlow.com/books/a-man-called-raven>



VOCABULARY

(Language Standards, Vocabulary Acquisition & Use, Strands 4–6)

The story contains several content-specific and academic words and phrases that may be unfamiliar to students. Based on students' prior knowledge, review some or all of the vocabulary below. Encourage a variety of strategies to support students' vocabulary acquisition: look up and record word definitions from a dictionary, write the meaning of the word or phrase in their own words, draw a picture of the meaning of the word, create a specific action for each word, list synonyms and antonyms, and write a meaningful sentence that demonstrates the definition of the word.

Content Specific

Plains, Canyons, Piedmonts, Woodlands, elk meat, hides, flint knives, Nation, Popé, Apache Nation, Pueblo Nation, Tecumseh, Shawnee, Great Lakes, Appalachians, Ohio Valley, Black Hawk, Sauk and Fox Nation, Great Plains, Crazy Horse, Sioux, Osceola, Geronimo, Chief Joseph, Sitting Bull, Captain Jack, Treaties, reservation, buffalo, miner, boarding school, missionary, outlaw, rancher, livestock, Shawnee, Cheyenne, Navajo, Lakota, Pima, Acoma, Tlingit, Mohawk, Seminole, Cherokee, Chippewa

Academic

Hollow, canyon, artisans, nevertheless, famine, hardship, take for granted, fearful, dreadful, fervor, aim, fertile, precious, minerals, slave, resist, colonial, imprisoned, Indigenous, coasts, colonial, famine, heedless

BEFORE READING

Prereading Focus Questions

(Reading Standards, Craft & Structure, Strand 5 and Integration of Knowledge & Ideas, Strand 7)

(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1 and 2)

Before introducing this book to students, you may wish to develop background knowledge and promote anticipation by posing questions such as the following:

1. The book is celebrating its 40th anniversary. What does that mean to you? Why do you think this book might be important?
2. Think about the title. Why do you think author Simon J. Ortiz chose *The People Shall Continue*? What makes you think so?
3. What do you know about Native history? What have you learned about Native people?
4. What do you know about colonialism? How might colonialism be connected to this book?

If you would like to provide children with background information prior to reading:

1. The book is celebrating its 40th Anniversary with a Special Edition. *The People Shall Continue* is important to Native history and children's literature because it is one of the few books with both a Native author and illustrator, and it tells Native history from pre-history to present day from a Native perspective.
2. Consider reading the Author's Note to children prior to reading. While this is often done after reading, the Author's Note contains important background information and language that students can use in the discussion during and after reading the book.
3. Consider asking students about what they think colonialism means, and then provide a concrete definition, one can be found at Britannica (<https://www.britannica.com/topic/colonialism>) or Stanford Encyclopedia of Philosophy. (<https://plato.stanford.edu/entries/colonialism/>)
4. Begin a conversation with students about culturally responsive language when referring to Native People. Make a guideline on chart paper with definitions and terms so that students can refer to it during discussion. This can be done at any point during engagement with the book. Write terms on the board or on chart paper so students can be reminded of what is appropriate to mention in discussion. The Native terminology listed below comes from the National American Indian Education Association: (<http://www.niea.org/nieaflipbook/mobile/index.html#p=7>)



- Let students know that American Indians are indigenous, meaning they were the first people to inhabit this land.
- There are 567 federally-recognized tribal nations within the United States, each with their own distinct culture, traditions, and language.
- Tribal affiliation is important to Native peoples and should be the primary descriptor when referencing a particular culture or people. For example, Simon J. Ortiz is an Acoma writer.
- The term “tribe” is often used as a general descriptor for individual indigenous communities. Groups in various regions of the United States use other terms in lieu of tribe, including “nation,” “band,” “Rancheria,” “pueblo,” and “village.”
- American Indian (or Alaskan Native) is a term used in federal government policy and research to refer specifically to indigenous peoples of the United States. Some Native people prefer to use this term.
- The term Native also can be used to describe indigenous peoples from the United States, but is used more generally in official and non-official documents. The word Native can be used as a descriptor, for example, Native lands, Native people, Native heritage, Native traditions.
- The term First Nations or First Peoples can also be used to describe the Indigenous population in Canada.

If you would like students to think about what they know about Native People prior to reading without explicit background information:

1. If you first learned about Native People in school, what were you taught? What kinds of things did you learn about?

Exploring the Book

(Reading Standards, Key Ideas & Details, Strand 1, Craft & Structure, Strand 5, and Integration of Knowledge & Ideas, Strand 7)
(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1 and 2)

1. **Book Title Exploration:** Talk about the title of the book, *The People Shall Continue*. Then ask students what they think this book will most likely be about and whom the book might be about. What do they think might happen? What information do they think

they might learn? What makes them think that?

2. **Picture Walk:** Take students on a book walk and draw attention to the following parts of the book: front and back covers, title page, author’s note, and illustrations.
3. **Read Author’s Biography:** Read about Simon J. Ortiz. Dr. Debbie Reese of AICL emphasizes that it’s important for children to understand that Native writers and illustrators are present today; that they are still living and not “extinct.”
4. **Read Illustrator’s Biography:** Read Sharol Graves’ biography at the LEE & LOW book page for *The People Shall Continue*. (<https://www.leeandlow.com/books/the-people-shall-continue>)
5. **Encourage students to stop and jot in their reading notebooks during the read-aloud when they:** learn new information, see a powerful image, have an emotional reaction or an idea, have a question, or hear new words.
6. **Have students quickly write a feeling in their notebook during reading.** After reading, ask students why they wrote that feeling down and have them write a journal entry about it.

Setting a Purpose for Reading

(Reading Standards, Key Ideas & Details, Strands 1–3)

Have students read to find out:

- the People’s message throughout the book
- the history of the People, how it changed over time, and what factors affected their livelihood
- the impact of colonialism
- the detrimental effects of greed and power
- the importance of appreciation for nature and the world around us
- how the People demonstrate kindness and respect

Encourage students to consider why the author, Simon J. Ortiz, would want to share this story with young people about American Indians from North America.



“The times call on all of us to share *The People Shall Continue*. Ortiz reminds us that we must come together to save our planet.”

– *Debbie Reese (Nambé Pueblo), PhD and publisher of American Indians in Children’s Literature*

“A self-described ‘teaching story’ whose mission is to instill a sense of responsibility for life, this is necessarily expository rather than dramatic; its lesson is inarguably worthy.”

–*Publishers Weekly*

“A healing introduction, respectful reflection, profound and poetic celebration of the drumbeat, the heartbeat of Native Nations — past, present and future.”

–*Cynthia Leitich Smith (Muscogee), New York Times bestselling author*

AFTER READING

Discussion Questions

After students have read the book, use these or similar questions to generate discussion, enhance comprehension, and develop appreciation for the content. Encourage students to refer to passages and/or illustrations in the book to support their responses. **To build skills in close reading of a text, students should cite evidence with their answers.**

Literal Comprehension

(Reading Standards, Key Ideas & Details, Strands 1–3)
(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1–3 and Presentation of Knowledge & Ideas, Strand 4)

1. How did the People come to be?
2. What were the different roles of the People?
3. What did the People trade? How did the People trade?
4. What were some of the things that the People from different regions used for food?
5. Why did the People say life was hard?
6. How did the People respect each other?
7. What happened when the Spanish men arrived? What did the Spanish men want and how did they affect the People?
8. What happened when the English, French, and Dutch men arrived? What did they want and how did they affect the People?

9. How did the People defend themselves from the European men?
10. How long did the People fight to defend their land?
11. What happened after the fighting ended? What did the People agree to?
12. After the People agreed to live on reservations, what happened to their land?
13. What did the government do to the People?
14. What did the People continue to tell their children and each other?
15. How did the People continue to speak about their beliefs? Who did they speak to?
16. What were the words of the elder People?
17. What did the People realize in the end of the story? What did they tell others?

Extension/Higher Level Thinking

(Reading Standards, Key Ideas & Details, Strands 1–3 and Craft & Structure, Strands 4 and 6)
(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1–3 and Presentation of Knowledge & Ideas, Strand 4)

1. What does the 40th anniversary of this book mean to you after reading? Why do you think it’s important to celebrate this important event for *The People Shall Continue*? How is this book still relevant to readers and schools today?
2. How does the author present the People’s message? Why do you think the author chose to write this book in that particular way?



3. The author states in the Author's Note that *The People Shall Continue* is a traditional oral narration. What did you notice about the author's style and craft?
4. Compare this book to other books you have read about Native peoples. How is this book different? Why do you think it's different?
5. Why do you think Simon J. Ortiz chose to begin the book with the line, "Many, many years ago, all things came to be"? Why did he not pick a particular year?
6. Why do you think Simon J. Ortiz chose to present the historical events in this way?
7. How does the People's message change throughout the book? Or does it stay the same? How do you know?
8. Why do you think the Spanish, English, French, and Dutch men took the People's lands? What makes you think that?
9. How did colonialism affect the People? What does colonialism mean to you after this book? How does it make you think about our country's history differently?

Reader's Response

(Writing Standards, Text Types & Purposes, Strands 1–3 and Production & Distribution of Writing, Strands 4–6)

Use the following questions and writing activities to help students practice active reading and personalize their responses to the book. **Suggest that students respond in reader's response journals, essays, or oral discussion.** You may also want to set aside time for students to share and discuss their written work.

1. What is one big thought that you have about this book? Think about the People's message and mission. What is your takeaway from this book? What would you tell a friend about this book?
 2. What do you think is Simon J. Ortiz's message to the reader? What does Simon Ortiz want to tell us? Why do you think he wants to tell us that?
 3. How did the People continue to spread their message? How did the People continue to uphold their beliefs and values despite the invasion of their land? How can you incorporate their message into your everyday thoughts and actions?
4. Have students make a text-to-self connection. What kind of connections did you make from this book to your own life? What does the People's message mean to you?
 5. Have students make a text-to-world connection. What kind of connections did you make from this book to what you have seen in your life, such as on television or in a newspaper? Why did this book make you think of that?
 6. How do you think Simon J. Ortiz views colonialism? How does his perspective differ from what you have learned in the past about colonialism? Why is that?
 7. What do you think has been happening with the People since the book was published 40 years ago?

ELL/ESL Teaching Activities

(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1–3 and Presentation of Knowledge & Ideas, Strands 4–6)
(Language Standards, Vocabulary Acquisition & Use, Strands 4–6)

These strategies might be helpful to use with students who are English Language Learners.

1. Assign ELL students to partner-read the story with strong English readers/speakers. Students can alternate reading between pages, repeat passages after one another, or listen to the more fluent reader.
2. Have each student write three questions about the story. Then let students pair up and discuss the answers to the questions.
3. Depending on students' level of English proficiency, after the first reading:
 - Review the illustrations in order and have students summarize what is happening on each page, first orally, then in writing.
 - Have students work in pairs to retell either the plot of the story or key details. Then ask students to write a short summary, synopsis, or opinion about what they have read.



- The book contains several content-specific and academic words that may be unfamiliar to students. Based on students' prior knowledge, review some or all of the vocabulary. Expose English Language Learners to multiple vocabulary strategies. Have students make predictions about word meanings, look up and record word definitions from a dictionary, write the meaning of the word or phrase in their own words, draw a picture of the meaning of the word, list synonyms and antonyms, create an action for each word, and write a meaningful sentence that demonstrates the definition of the word.
- Note: For Spanish-speaking students, there is a Spanish edition available: *El Pueblo seguirá* (<https://www.leeandlow.com/books/el-pueblo-seguira>). Use this edition if it would be beneficial for your students.

class rules? How did this book inspire you to think differently about our classroom community?"

- Review/Introduce Plot and Theme with students. Create a T-chart that lists "Plot" on one side and "Theme" on the other side. According to *The Reading Strategies Book* (<http://www.heinemann.com/products/e07433.aspx>), explain to students that plot is "what happens in the book" and theme is the "big idea about the book." What is the plot in *The People Shall Continue* and what are the themes that emerge from the plot? Have a group discussion and write both on chart paper.
- List characteristics of the People and the Colonists in the book. Create one web for the People and one web for the Colonists. After reviewing the language and words that students come up with, ask the students what can they learn from these different groups.
- Have students write a journal entry about something that they thought about when reading the text. Students can create a chart from *The Reading Strategies Book*: on the left is the column about something that stood out to them in the text, and on the right is their connection. Students can write about what happened on the left-hand side of the column and what that part made them think about on the right-hand side of the column.
- Have students select a quote or a few sentences from the book to write about. Why did they choose to write about that particular quote? What are their reactions to that statement?
- Have students select one of their notes from their stop and jot during reading and have them write a longer journal entry about it. Have the student share that journal entry with a partner or small group.
- Teach students to read and think critically about the representation of Native People in the books they may encounter while reading:
 - Read the article, "How to Tell the Difference," from the website Oyate, a Native organization working to see that Native lives and histories are portrayed with honesty and integrity, with your

INTERDISCIPLINARY ACTIVITIES

(Introduction to the Standards, page 7: Students who are college and career ready must be able to build strong content knowledge, value evidence, and use technology and digital media strategically and capably)

Use some of the following activities to help students integrate their reading experiences with other curriculum areas. These can also be used for extension activities, for advanced readers, and for building a home-school connection

English Language Arts

(Reading Standards, Key Ideas and Details, Strands 1–3, Craft and Structure, Strands 4–6, Integration of Knowledge & Ideas, Strands 7–9, Range of Reading of Text Complexity, Strand 10)

(Writing Standards, Text Types & Purposes, Strands 1–3, Production & Distribution of Writing, Strands 4 and 6, Research to Build & Present Knowledge, Strands 7–9, Range of Writing, Strand 10)

(Speaking and Listening Standards, Comprehension and Collaboration, Strands 1–3, Presentation of Knowledge and Ideas, Strands 4–6)

- Brainstorm as a class about daily responsibilities to ensure that all are kind and respect one another. What responsibilities do we have as human beings today? Have students reflect on their class rules and add or revise any of the pre-existing rules. As, "Why do you think we made these changes to the



students. (<http://oyate.org/index.php/resources/41-resources/how-to-tell-the-difference>)

- Have students search for and examine books in their classroom (such as books about the Thanksgiving holiday) that may feature Native People. How do these books meet the standards from the article? Create a Venn diagram for each book and compare it to *The People Shall Continue*. What are the different characteristics of these books in terms of their portrayal of Native People? What are the similarities between these books?
 - Have students investigate Dr. Debbie Reese’s “Revisions to Racism in Books.” (<https://americanindiansinchildrensliterature.blogspot.com/p/revisions-to.html>) Students can work in groups to examine books on the list to view how the revisions were made. Ask students to respond either verbally or in writing: Why do you think those changes were made? What did you notice?
 - Consult the “Selective Bibliography and Guide for ‘I’ is not for Indian: Portrayal of Native Americans in Books for Young People” to read more about recommended titles, titles to avoid, and additional guidelines in choosing culturally responsive Native texts for students. (<http://www.nativeculturelinks.com/ailabib.htm>) Read books that meet these criteria in the following categories:
 - Find books that feature Native People in the present. LEE & LOW titles include *This Land is My Land* by George Littlechild (<https://www.leeandlow.com/books/this-land-is-my-land>) and *Kiki’s Journey* by Kristy Orona-Ramirez (<https://www.leeandlow.com/books/kiki-s-journey>).
 - Find books that present Native People accurately such as *Buffalo Song* (<https://www.leeandlow.com/books/buffalo-song>) and *Crazy Horse’s Vision* by Joseph Bruchac (<https://www.leeandlow.com/books/crazy-horse-s-vision>).
 - Find biographies of Native People, such as *Quiet Hero: The Ira Hayes Story* by S.D. Nelson (<https://www.leeandlow.com/books/quiet-hero>) and *Jim Thorpe’s Bright Path* by Joseph Bruchac (<https://www.leeandlow.com/books/jim-thorpe-s-bright-path>).
8. Teach students to read and think critically about the representation of Native People in the wider world. Define stereotypes to students as: “oversimplified

mental pictures that are held to characterize the typical individual of a group” (<https://www.tolerance.org/classroom-resources/tolerance-lessons/stereotypes-and-tonto>). Here are some ways to show students how these stereotypes are present in material that they may engage with every day:

- Have students read Abenaki author Joseph Bruchac’s essay on the complexities of the word “Indian” in the U.S. today. (<http://cynthialeitichsmith.blogspot.com/2014/04/guest-post-joseph-bruchac-on-you-dont.html>)
- Bring students’ awareness to the use of Native People in colloquialisms (for example, “low man on the totem pole” and “off the reservation”). Read Dr. Debbie Reese’s article, “Common Phrases” featured on her blog for more in-depth history behind these microaggressive and offensive terms. (<https://americanindiansinchildrensliterature.blogspot.com/p/all-you-do-is-complain.html>)
- Bring students’ awareness to hurtful costumes that feature Native People. Have students read the article, “When Media Promotes Offensive Indian Stereotypes” from Indian Country Today. (<https://indiancountrymedianetwork.com/news/native-news/manning-when-media-promotes-offensive-indian-stereotypes/>)
- Have students research activist organizations, such as Change the Mascot. Have students research sports teams that feature Native racial slurs or epithets in their names. Encourage students to write a letter to the organization demanding that they change the name and explaining why they should change the name. Students can also research news articles online about schools across the country that are working to change their mascots. (<http://www.changethemascot.org>)



Social Studies/Geography

(*Reading Standards, Key Ideas and Details, Strands 1–3, Craft and Structure, Strands 4–6, Integration of Knowledge & Ideas, Strands 7–9, Range of Reading of Text Complexity, Strand 10*)

(*Writing Standards, Text Types & Purposes, Strands 1–3, Production & Distribution of Writing, Strands 4 and 6, Research to Build & Present Knowledge, Strands 7–9, and Range of Writing, Strand 10*)

1. Have students research the leaders mentioned in *The People Shall Continue* who fought to protect Native homelands. Arrange students in groups and have students consult books and other resources to prepare a presentation to the class about each of the specific leaders featured in *The People Shall Continue*. Have students be aware that some outdated resources may contain stereotypes and they should be conscious of them, but you can also show these resources in class to demonstrate when to recognize these stereotypes.
2. Have students research the tribal nations in *The People Shall Continue*. Arrange students in groups to research the different tribal nations mentioned in *The People Shall Continue*. Again, have students be aware that some outdated resources may contain stereotypes. Have students create posters and conduct a gallery walk in the classroom so students can see the different tribal nations featured in *The People Shall Continue*.
3. Research and investigate tribal nations in your school's area. Students can conduct research through books or other materials on tribal nations that are indigenous to the local area. Ask them if the nations are still living in their area today. If not, ask students if the nations were moved elsewhere and why. Students can look for information on current tribal government information today.

Science/STEM

(*Reading Standards, Key Ideas and Details, Strands 1–3, Craft and Structure, Strands 4–6, Integration of Knowledge & Ideas, Strands 7–9, Range of Reading of Text Complexity, Strand 10*)

(*Writing Standards, Text Types & Purposes, Strands 1–3, Production & Distribution of Writing, Strands 4 and 6, and Research to Build & Present Knowledge, Strands 7–9, Range of Writing, Strand 10*)

(*Speaking and Listening Standards, Comprehension and Collaboration, Strands 1–3, Presentation of Knowledge and Ideas, Strands 4–6*)

1. Have students work in groups to examine the geographical regions mentioned in this book. What are the characteristics of these lands? Why did the

tribal nations mentioned in the book live on these lands? Have students research more about the specific Native tribal nations who lived in those lands and what they traded, ate, and grew. Have students prepare a handout or presentation for the rest of the class.

2. Have students conduct research on the Dakota Access Pipeline. Students can research information online about the Dakota Access Pipeline, its origins, what tribal nations it affects, and the protests against its construction. Have students contact organizations or find out more information on how to be activists against the Dakota Access Pipeline.

Art/Media

(*Reading Standards, Key Ideas and Details, Strands 1–3, Craft and Structure, Strands 4–6, Integration of Knowledge & Ideas, Strands 7–9, Range of Reading of Text Complexity, Strand 10*)

(*Writing Standards, Text Types & Purposes, Strands 1–3, Production & Distribution of Writing, Strands 4 and 6, Research to Build & Present Knowledge, Strands 7–9, and Range of Writing, Strand 10*)

(*Speaking and Listening Standards, Comprehension and Collaboration, Strands 1–3, Presentation of Knowledge and Ideas, Strands 4–6*)

1. Have students examine the collections, galleries, and exhibitions at Institute of American Indian Arts (IAIA) Museum of Contemporary Native Arts. The IAIA Museum of Contemporary Native Arts is the country's only museum for exhibiting, collecting, and interpreting the most progressive work of contemporary Native artists. (<https://iaia.edu/iaia-museum-of-contemporary-native-arts/museum-about/>) Have students look at different pieces of art featured on the website (or on a field trip if financially and geographically possible) and research an artist of their choosing.
2. Have students research Native writers and illustrators today. If available, have students consult the librarian for help with researching and/or acquiring these books. Consider having the class generate a list of questions about the author or illustrator's work that they can send to the author or illustrator to encourage collaborative dialogue. Additionally, have students read Dr. Debbie Reese's blog posts about Native authors and illustrators. (<https://americanindiansinchildrensliterature.blogspot.com/2014/05/why-i-advocate-for-books-by-native.html>)



3. Have students listen to Native music in the tribal nation that's closest in proximity to their school. What do they notice about the music? What kind of sounds do they hear? What kind of repetitions do they hear? How does it make them feel?
4. Have students listen to the Corbin Harney Water Song. What similarities does Corbin's introduction and song have to The People Shall Continue? What kinds of sounds do they hear? What kinds of repeating sounds? (<https://soundcloud.com/poets-org/corbin-harney-water-song>)
5. Read the Indian Arts and Crafts Act. The Indian Arts and Crafts Act of 1990 (P.L. 101-644) is a truth-in-advertising law that prohibits misrepresentation in the marketing of Indian arts and crafts products within the United States. The Act makes it illegal to offer or display for sale, or sell any art or craft product in a manner that falsely suggests it is Indian produced, an Indian product, or the product of a particular Indian or Indian Tribe or Indian arts and crafts organization, resident within the United States. (<https://www.doi.gov/iacb/act>) Students can present their findings from reading about the Indian Arts and Crafts Act to the class. What are their reactions to this act? Have they ever violated it, and if so, how? Why is it important for people to know about this act?

School–Home Connection

(Speaking & Listening Standards, Comprehension & Collaboration, Strands 1–3, Presentation of Knowledge and Ideas, Strand 4)
(Writing Standards, Text Types & Purposes, Strand 2, Production & Distribution of Writing, Strand 4, and Research to Build & Present Knowledge, Strands 7–8)

1. Encourage students to look through their own books, toys, and videos to search for stereotypes of Native People. In the future, children can be mindful with their families about recognizing stereotypes when they watch movies, television shows, or read books together.
2. Provide families with a list of resources about Native People, such as museums, organizations, and children's books that they can use on their own as a family. Have students continue to research current Native literature and activities with the family.



ABOUT THE AUTHOR

Simon J. Ortiz is a Puebloan writer of the Acoma Pueblo tribe, and one of the key figures in the second wave of what has been called the Native American Renaissance. Ortiz has published many books of poetry, short fiction, and nonfiction. His writing focuses on modern people's alienation from others, from oneself, and from one's environment—urging humanity to reconnect with the wisdom of ancestral spirits and with Mother Earth. Ortiz lives in Tempe, Arizona.

ABOUT THE ILLUSTRATOR

Sharol Graves is a multimedia artist who creates innovative paintings, serigraphs and computer-generated artworks. She studied art at the Institute of American Indian Arts and received a Bachelor of Fine Arts degree from Mills College in Oakland, California. Her artwork has been shown throughout the US since 1977. Her Native American Indian lineage includes Chief Tecumseh of the Shawnee tribe and Chief Peter Graves of the Red Lake Chippewa tribe. She is a member of the Absentee Shawnee tribe.

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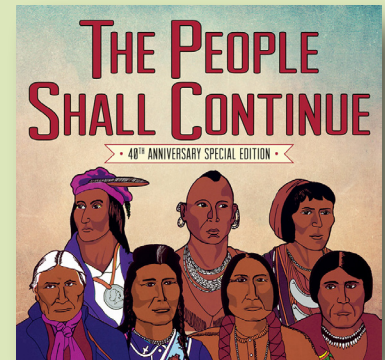
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*Reading Level: Grade 5

Interest Level: Grades 4–8

Guided Reading Level: U

Accelerated Reader® Level/
Points: 4.2/0.5

Lexile™ Measure: 660L

THEMES: United States History, Time, Power, Authority and Governance, Geography, Humans and the Environment, Development and Transformation of Social Structures, Civic Ideals and Practices, Peaceful Diplomacy, Cultural Diversity, Discrimination, Dreams and Aspirations, Overcoming Obstacles, Protest, Native/Indigenous History, Native/Indigenous Interest, Identity

RESOURCES ON THE WEB:

<https://www.leeandlow.com/books/the-people-shall-continue>

All guided reading level placements may vary and are subject to revision. Teachers may adjust the assigned levels in accordance with their own evaluations.