Partnering with Tribes to Advance Authenticity and Inspire Student Agency

A Partnership between the Snoqualmie Indian Tribe and Bellevue School District
Land Acknowledgement

The Tonkawa belong to the Tonkawan linguistic family, that was once composed of a number of small sub-tribes that lived in a region that extended west from south central Texas and western Oklahoma to eastern New Mexico.

Source: http://www.tonkawatribe.com/
Presentation Goals

• **Inspire participants to reach out** to their local Native tribe to build authentic and accurate lessons using Native voice

• **Provide communication protocols** between schools and tribes that honor Native cultures and traditions

• **Provide and model lessons** that reflect the missing or misrepresented stories of Native peoples

• **Model strategies that build multiple perspectives** into any social studies curriculum using an analysis tool

• **Provide ideas for how to teach students to recognize bias** and develop agency to call out bias or missing narratives/information

• **Share positive outcomes from our partnership** with the Snoqualmie Tribe to deliver lessons of past and contemporary stories using their authentic voice
**State Mandate**

**RCW 28A.320.170 Curricula Tribal History and Culture** As districts review and revise social studies and history curricula, there are two new requirements passed by the 2015 Washington State Legislature:

1. **Integrate** *Since Time Immemorial: Tribal Sovereignty in Washington State* into current and newly-adopted social studies or history curricula.

2. **Collaborate** with *federally recognized Indian tribes* within or neighboring district boundaries to expand and improve materials, programs and cultural exchanges.

**Findings & Intent:**

*Legislature recognizes the need to reaffirm the state’s commitment to educating about…. Tribal history, culture, treaty rights, contemporary tribal and state government, relations and contribution of Indian Nations in Washington state. The legislature recognizes that this goal has yet to be achieved… Accordingly, the legislature finds that merely encouraging education regarding Washington’s tribal history, culture, and government is not sufficient, and hereby declares its intent that such education be mandatory in Washington’s common schools."

Moral Imperative

• Serve our students, value their humanity and affirm their identity

• Ensure that multiple narratives and authentic voices are integral components of curriculum

• Embrace the hard stories and ensure narratives share the on-going challenge of sovereignty and maintaining culture in the face of systemic oppression

Our Vision:
To affirm and inspire each and every student to learn and thrive as creators of their future world.

Our Mission:
To serve each and every student academically, socially, and emotionally, through a rigorous and relevant education that is innovative and individualized. As a learning community that values one another’s humanity, we provide courageous support for an equitable and exceptional education for all students.
Turn and Talk

State and Local

• What are your state and/or local expectations?
• Who could you contact at your district or state to learn about requirements?
• What resources/curriculum are currently provided? Are the resources Native authored?

Moral Imperative

• Who are you serving with this work?
• How will both Native and non-native students benefit from the work?
Implementation Process

• Partnerships
• Conversation Starter & Practices
• Curriculum Revision
• Resource Evaluation
• Professional Development
• Cultivating Resources
• Challenges
• Reflection
Relationship-Building:
Listen, Listen, Listen!

- Visit tribe headquarters to meet with educator(s) and government liaison
- Ask tribe members and tribe council which stories or information they would like shared
- Learn about microaggressions and how to dismantle stereo-types
- Co-plan learning objectives and assessment of learning
- If possible, co-write lessons. If not possible, write lessons with guidance and submit to the tribal council for approval
- Invite tribe member(s) to classrooms NOT to present but to welcome them into the educational experience
- Cultivate relationships– attend functions when invited
## Conversation Starter & Practices

<table>
<thead>
<tr>
<th>Questions from our Initial Meetings</th>
<th>Language &amp; Pedagogy to Practice</th>
<th>Language &amp; Pedagogy to Avoid</th>
</tr>
</thead>
<tbody>
<tr>
<td>What stories do you want told?</td>
<td>Using inclusive pronouns – we, us, etc.</td>
<td></td>
</tr>
<tr>
<td>How do non-Native curriculum writers share Native stories respectfully?</td>
<td>Balancing images of past and present</td>
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<tr>
<td>What resources should/can we use?</td>
<td>Validating Tribal history</td>
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<tr>
<td>What is the process for approving lessons and resources?</td>
<td>Balancing images of empowerment and subjugation</td>
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<td></td>
<td></td>
<td>Marginalizing language – them, they, etc.</td>
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<td>Using only images of the past – contributing to erasure</td>
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<td>Labeling Tribe history and stories as myths</td>
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<td></td>
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<td>Perpetuating subjugation</td>
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</tbody>
</table>
Land Acknowledgment Practice

- **Consider local Native protocol** - open up space with reverence and respect
- **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 – inspire ongoing action and relationships
- **Counter the “doctrine of discovery”** with the true story of the people who were already here
- **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
Land Recognition Examples

The Bellevue School District acknowledges that we are on the Indigenous Land of Coast Salish peoples who have reserved treaty rights to this land, including the Duwamish (dxʷdəwʔabš), Suquamish Tribe, (dxʷsəqʷabs), Muckleshoot Indian Tribe (bəqəɬəšǔl) and Snoqualmie Indian Tribe (sduksəl⁰babxʷ). We thank these caretakers of this land who have lived, and continue to live, here since time immemorial.

Source: Northwestern University - https://www.northwestern.edu/native-american-and-indigenous-peoples/about/Land%20Acknowledgement.html

Materials Selection

Our Snoqualmie partners request we...

- Search tribe websites first!
- Use authentic resources prepared by Native people – when in doubt – ask!
- Write lessons in collaboration with or at least approved by local tribe
- Make sure lessons include information about contemporary Native people
- Embed essential learning in all lessons
  1. We are sovereign
  2. We are still here
Art & Image Selections

- Authentic & Council approved sources
- Teach colleagues about cultural appropriation and microaggressions
- Request permission to use images

sdukʷalbixʷ
People of the Moon
sdukʷalbixʷ - The Snoqualmie People
People of the Moon

Snoqualmie Tribe Living History

Sacred Connections

Source: https://www.youtube.com/watch?v=uGXAR0DCqi4

Source: https://www.youtube.com/watch?v=dxksFUXucL4
Resources

- Native Knowledge 360
- Teaching Tolerance
- Indian Country Today
- 3 Ways to Expand Native American Curriculum Beyond Thanksgiving Myths
- Federally Recognized Tribes by State
- American Indians in Children’s Literature Blog
- District Generated Book Lists for K-5 (See NCSS Conference Session Details)
Benefits of **Since Time Immemorial Curriculum** for Students & Teachers

- Embrace and affirm our Native students and community
- Educate Native and non-Native students about Tribal history and culture
- Opportunity for all to carry the cognitive load – growing racial and cultural consciousness
- Greater academic demand for critical thinking and viewing historical accounts using multiple perspectives
Collaboratively Evaluate Resources

<table>
<thead>
<tr>
<th>Unit/Lesson</th>
<th>Narratives represent multiple perspectives (including, races &amp; genders)</th>
<th>Authentic voices &amp; authors</th>
<th>Unseen stories brought forward</th>
<th>Images portray situations of power and non-power</th>
<th>Relevance (Contemporary representation)</th>
</tr>
</thead>
</table>

1. Do narratives represent multiple perspectives – especially authentic multiple perspectives?
2. Are unseen stories and resources brought forward?
3. Do images and narratives portray people in positions of power?
4. How is this resource relevant today? Where can we see this “theme” still occurring?
5. Balance of portrayal – subjugation & resistance, acknowledgment & empowerment & challenge and triumph
Living in Celilo

What are the ways in which these tribes responded to the damming of Celilo, which threatened to extinguish their cultures and independence?

Students will bear witness to the legacy of Celilo and its importance to tribal people, even 50 years after its death.

“in lieu fishing sites”
“general fishing problem,”
“non-choice” choice
### Census Records – Celilo Falls 1940

**Department of Commerce – Bureau of the Census**  
**SIXTEENTH CENSUS OF THE UNITED STATES: 1940 POPULATION SCHEDULE**

<table>
<thead>
<tr>
<th>State</th>
<th>Oregon</th>
<th>County</th>
<th>Wasco</th>
<th>Township or other division of county</th>
<th>E. Dalles</th>
<th>Enumerator</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>NAME</th>
<th>RELATION</th>
<th>PERSONAL DESCRIPTION</th>
<th>COLOR OR RACE</th>
<th>AGE</th>
<th>COLOR</th>
<th>PLACE OF BIRTH</th>
<th>OCCUPATION AND INDUSTRY OF WORK</th>
<th>INCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brouder, Walter</td>
<td>Head</td>
<td>Relationship of this person to the head of the household as wife, daughter, father, mother-in-law, grandson, lodger, lodger's wife, servant, hired hand, etc.</td>
<td>M</td>
<td>In</td>
<td>35</td>
<td>Oregon</td>
<td>Fisherman</td>
<td>Fishing</td>
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</tbody>
</table>

Source: National Archives  
Retyped for readability  
Used Native names, to cultivate an authentic experience, show reverence and accuracy.
# Challenge the Text

<table>
<thead>
<tr>
<th>What do you observe?</th>
<th>What evidence makes you say that?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What message was the artist trying to illustrate?</td>
<td></td>
</tr>
<tr>
<td>Who has the power in this image and what makes you say that?</td>
<td></td>
</tr>
<tr>
<td>Who doesn’t have any “voice” in this image?</td>
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<tr>
<td>What assumption(s) can you make from this image?</td>
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</tr>
<tr>
<td>Who decided that this image is true?</td>
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</tr>
</tbody>
</table>

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*Wampanoag and Pilgrim Landing in Plymouth 1620 by Currier*

Credit art by N. Currier (March 27, 1813 – November 20, 1888)

This image depicts the Pilgrims arrival in 1620 at Plymouth. Plans are underway to commemorate the 400th anniversary of the landing. But some local Wampanoag are concerned that their perspective on the historical event will not be adequately told.
Critical Map Analysis

1. Juxtaposes two sovereignties

2. Layers of complexity

3. Close Reading of a map

4. Promotes Inquiry
# Map Analysis Tool

## Map Analysis Questions

<table>
<thead>
<tr>
<th>Map Title:</th>
<th>Observations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigate: Find the features of a map listed below and place a check mark in the box beside that feature. If you are not able to find the feature, leave the box empty.</td>
<td>1. What are 2 things you notice about this map right away?</td>
</tr>
<tr>
<td>[ ] Title or Heading</td>
<td></td>
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<tr>
<td>[ ] Date</td>
<td></td>
</tr>
<tr>
<td>[ ] Map Key</td>
<td></td>
</tr>
<tr>
<td>[ ] Symbols (pictures used to represent specific places)</td>
<td></td>
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<tr>
<td>[ ] Compass Rose</td>
<td></td>
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<tr>
<td>[ ] Roads or Trails</td>
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<tr>
<td>[ ] Areas of Water</td>
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</tbody>
</table>

## Reflections:

1. Why do you think this map was created?

## Questions:

1. What questions do you have about this map?

2. Is there anything that you would like more information about?
Tips for Delivering Professional Development

- Show how lessons align with state standards requiring education on sovereignty of Native Tribes
- **Pacing** – Prepare a proposed pacing guide to illustrate changes and manageability
- Make it **experiential**
- Leave time in the agenda for **questions and concerns**
- **On-going** support, communication and training
Lay the Groundwork to Shift Practice:

**Culturally Responsive Teaching**
- Goal is for teachers to believe why a shift in practice is necessary
- Prepare the ground for a shift in practice by using quality resources
## Challenges of New Curriculum (for Teachers)

<table>
<thead>
<tr>
<th>What You May Hear….</th>
<th>What to Acknowledge…..</th>
<th>What to Shift in Pedagogy….</th>
</tr>
</thead>
<tbody>
<tr>
<td>But I taught my curriculum really well!</td>
<td>New perspectives will continue to emerge throughout their career</td>
<td>Asking them to leave behind a curriculum for which they felt expertise… …Teachers need to acknowledge that even experts need to continually grow and learn</td>
</tr>
<tr>
<td>This isn’t the history that I learned.</td>
<td>White dominant history and education system</td>
<td>Shifting a mindset to multiple perspectives vs. a single narrative</td>
</tr>
<tr>
<td>How will we have time to teach all of history if we include this?</td>
<td>Teaching centered on multiple perspectives takes time.</td>
<td>Adjust curriculum and determine value and importance of existing structure.</td>
</tr>
<tr>
<td>I’ve never done this before and I don’t know how to teach it.</td>
<td>We are all learning and let’s do this together!</td>
<td>Provide continual support and ongoing professional development and encourage cultivating expertise.</td>
</tr>
</tbody>
</table>
Reflection

• Have we sufficiently honored Snoqualmie Native voices?

• How did teachers and students respond?
  • Were they respectful?
  • Were they engaged?

• Evidence that students reached learning targets?

• How can we refine the current lessons and museum program to improve students understanding of the Snoqualmie People?

Source: Mt. Si by Steve de los Angeles for The Snoqualmie Tribe
Thank You

Please contact us!

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