

# Land Acknowledging



# Questions for District Leadership:

To you, what does it mean to acknowledge something?

How do you facilitate that through your role in the District?

Why do you think beginning with a Land acknowledgement is important?

What are some actions that you can do for a Meaningful Land acknowledgement?

To dig into bias and the performative nature of some acknowledgments why do you think there is commonly a feeling that a Native person needs to give the Land acknowledgement?

What are ways that you can support a non-performative Land acknowledgement.

Land acknowledgements often use the word Caretaker or Steward. What does a Caretaker of the Land mean to you?

They also often refer to the original Caretakers, how can we successfully recognize, appreciate and acknowledge those original Caretakers?

How can you bring the Land into your community?

# Questions for District Staff:

To you, what does it mean to acknowledge something?

How do you facilitate that through your role in the District?

Why do you think beginning with a Land acknowledgement is important?

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How can you bring the Land into your community?

# Questions for Secondary Students:

To you, what does it mean to acknowledge something?

When you feel you are being acknowledged in a positive way, what does that feel like for you?

How does that impact you?

How can you initiate that same sentiment for the Land? And how might that impact the way you look at/treat the Land?

The Land Acknowledgement statement is not the acknowledgement, What are some actions that you can do to have meaningful acknowledgement of the Land?

To dig into bias and the performative nature of some acknowledgments why do you think there is commonly a feeling that a Native person needs to give the Land acknowledgment?

Land acknowledgements often use the word Caretaker or Steward. What does a Caretaker of the Land mean to you?

They also often refer to the original Caretakers, how can we successfully recognize, appreciate and acknowledge those original Caretakers?

What are everyday ways that you can support the original Caretakers/Stewards?

What are ways that you can support a non-performative Land acknowledgement.

How can you bring the Land into your community?

# Questions for Elementary Students:

What do you feel it means to acknowledging something?

What are some ways that you acknowledge others in a positive way?

When you feel you are being acknowledged in a positive way, what does that feel like for you? How does that effect you?

How can you copy that same feeling with the Land?

What are ways that we can treat the Land like a friend or Relative?

Land acknowledgements often use the word Caretaker or Steward.

What does a Caretaker of the Land mean to you? (Define caretaker and steward)

They also often refer to the original Caretakers, how can we successfully recognize, appreciate and acknowledge those original Caretakers?

# Land Acknowledgements



- How are you actively “Acknowledging” the land?
- Stand
- No clapping afterwards. Hold space for reflection
- Partnership with the original caretakers of the land?
- Treaty Tribe Snoqualmie



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Educators are in the ideal position to advocate for and disrupt the Euro-centric, colonial master narrative within their classrooms, professional learning communities, schools, and districts

# Educational Experiences from Native American Students:

“As a Native person who has attended schools in the Northshore district throughout my whole life, I can tell you the memory that solidified what my experience had been and would continue to be. I was 7 years old when I was sitting in my class and the teacher taught us about Thanksgiving. How the ‘Indians and Pilgrims sat down together and had a meal. And that’s why we celebrate it today’. I raised my hand and when called on, I said ‘I’m Native and my Auntie told me that’s not true’. She told me to put my hand down. It may seem like a small moment to some, but that is one of the earliest memories I have of my education and it was of my peoples history being changed to fit a narrative. Unfortunately, this behavior from staff would continue up until High School.

**Invisible. Ignored. And Erased.”**

Maya Rodriguez-Peltier  
Turtle Mountain Ojibwe and Nakota of White Bear Nation  
NorthShore School District Graduate



# Educational Experiences from Native American Students:

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“"As an Indigenous student, I've noticed how little representation there is for Native voices in education. Although it can be discouraging, it has also made me more determined to change that. I aspire to help bring Native perspectives into classrooms and create space for education about our people and community, **so that future students can learn about our voices, histories, knowledge, and culture.**"

Aspen Balkman  
Oglala Lakota & Yankton Sioux  
Lake Washington School District Junior  
High School Student

# Educational Experiences from Native American Students:

“Not having representation of Native culture in school has had a big impact on how I view myself and my culture. I often find myself hesitating when talking about cultural beliefs and activities for fear of being seen as strange or different. I feel embarrassed to talk about traditional practices, like medicine bags, because Native culture is often seen as “primitive” or “antiquated.”

In my personal experience, whenever Native American culture was mentioned in school it was always in the context of history, and it was usually an aside in the “main” story of British, French and Spanish colonization. I was never told that Native American people still practice many of these traditions all across North America. We are still here, and we still practice our sacred traditions just like any other culture, yet we are not seen as the same as “any other culture.”

My high school has a land acknowledgment that appears briefly on the TV slideshows around the school and at the very end of my school news broadcasts, but I have never once heard someone verbally say whose land we are on. It doesn’t make me feel seen, it makes me feel like an afterthought. While land acknowledgments are important and valuable for people to see, they need to have more importance placed on them and I believe that they should specifically mention the tribe(s) whose land we are currently on.

Schools need to change how they talk about Native Americans. We should not be an afterthought. Our culture should not be described as antiquated. **We are still here.”**

Qwinn Currier  
Cherokee Nation  
Lake Washington School District Junior High School Student



# Educational Experiences from Native American Students:



**"Education is sacred.** It is a right that you must actively partake in to reach your potential. And history shows that potential is the most wasted thing in the world. So, take advantage of the learning potential you have in school and on your own.

NSD should have taught me more about indigenous peoples—not just the history, but also the present. Stronger teaching would have enhanced my ability to act against continuing injustices.

Adan Rodriguez-Peltier  
Turtle Mountain Ojibwe and Nakota of White Bear Nation  
NorthShore School District Graduate  
First Native American ASB President of UW Bothell



# Privilege

We All have  
Privilege

How do we use  
ours to help  
others?

# Discussion Prompt:

In your role, how  
can you use your  
privilege  
to Support our  
Native  
students/families?



# OF THE INDIAN NATION

“If you have met one Native person,  
you have met one Native Person”

- 574 Federally Recognized Tribes
  - 14 State Recognized Tribes
  - 630 First Nations
  - What does Federally Recognized Mean?

# Tribal Sovereignty

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Snoqualmie is our treaty  
tribe for LWSD.

Treaty of Point Elliott,  
1855



# Government to Government Relations

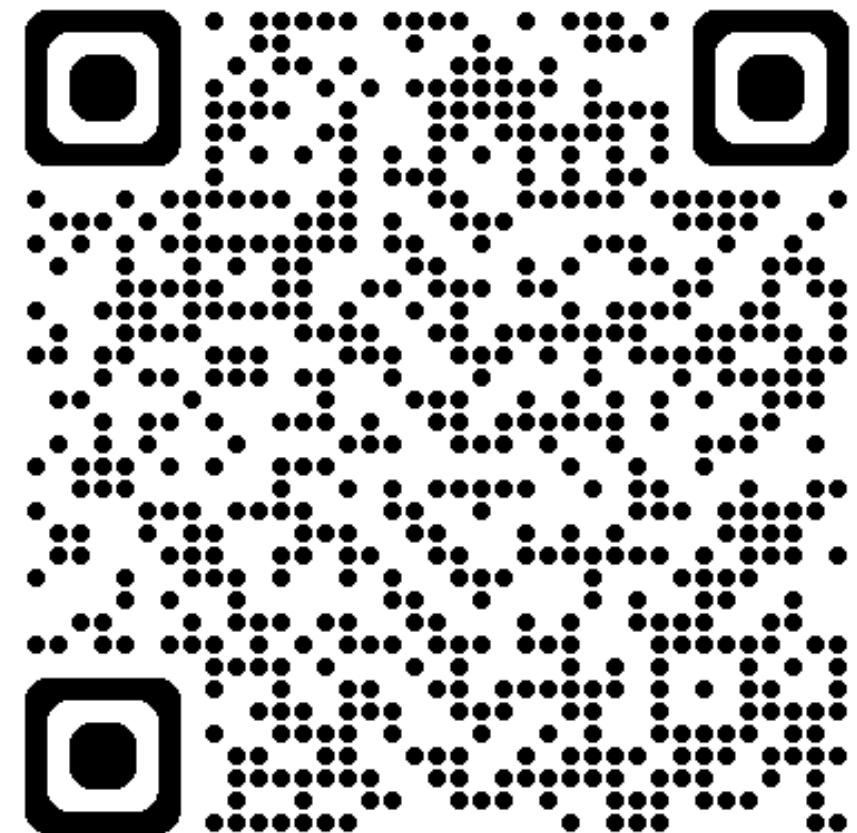
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## Title VI federal grant

- [ED 506 Form](#)
- Challenges that come with 506 forms

## How YOU can support

- Get 506 forms
- Share about ENAEP
- Support ENAEP
- Be in community with Native people



# Since Time Immemorial Curriculum

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In 2015, the Legislature passed Senate Bill 5433 requiring the Since Time Immemorial: Tribal Sovereignty in Washington State or other tribally-developed curriculum be taught in all schools.



All students benefit from having their cultures and identities recognized, validated, and represented in the classroom, as well as learning from other cultures, experiences and history.

**STI is for  
EVERYONE**





## Challenges to implementing STI or Tribal history curriculum

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- The inaccurate or absence of authentic education received
- Lack of support or resources
- Fear of teaching incorrectly or in-authentically
- Time constraints

# Additional Ways to incorporate Native Ways of Knowing

- Have Native traditional languages signage in your school or classroom.
- Learn how to say Hello in the language of this region. Use it with your students and teach your students. *?i čəxʷ, ?əsčal čəxʷ* (Hello how are you?) [- Lushootseed](#)
- Find out if any of your students are Native or Indigenous. Incorporate their tribal ways of knowing to honor them.
- Share or post for your students, Native events that are happening in WA that they can attend.
- When teaching a concept or idea, share the Native perspective or experience in contrast.
- Observe Native holiday's or days of remembrance.  
Ex: May 5<sup>th</sup> is Missing & Murdered Indigenous People's day. Wear Red!

# Ways to incorporate Native Ways of Knowing

-Within a lesson, sharing the traditional ways that Native people incorporated that concept

Ex: Math (Counting) Coast Salish tribal cedar weavers had to be skilled at counting to create their beautiful designs. Here are some picture examples. Why do you think being able to count would be helpful for them to weave?

- Include pictures, posters, artwork etc. from Native people, of Native people or showcasing creations from Native people, especially from this WA region in your classroom and classroom materials.
- Utilize Native songs or music in the classroom.
- Have and utilize Native authors in your classroom and curriculum.
- Ensure Land Acknowledgements are happening in your school.
- Be a part of the Native community. Support ENAEP. Build partnerships.

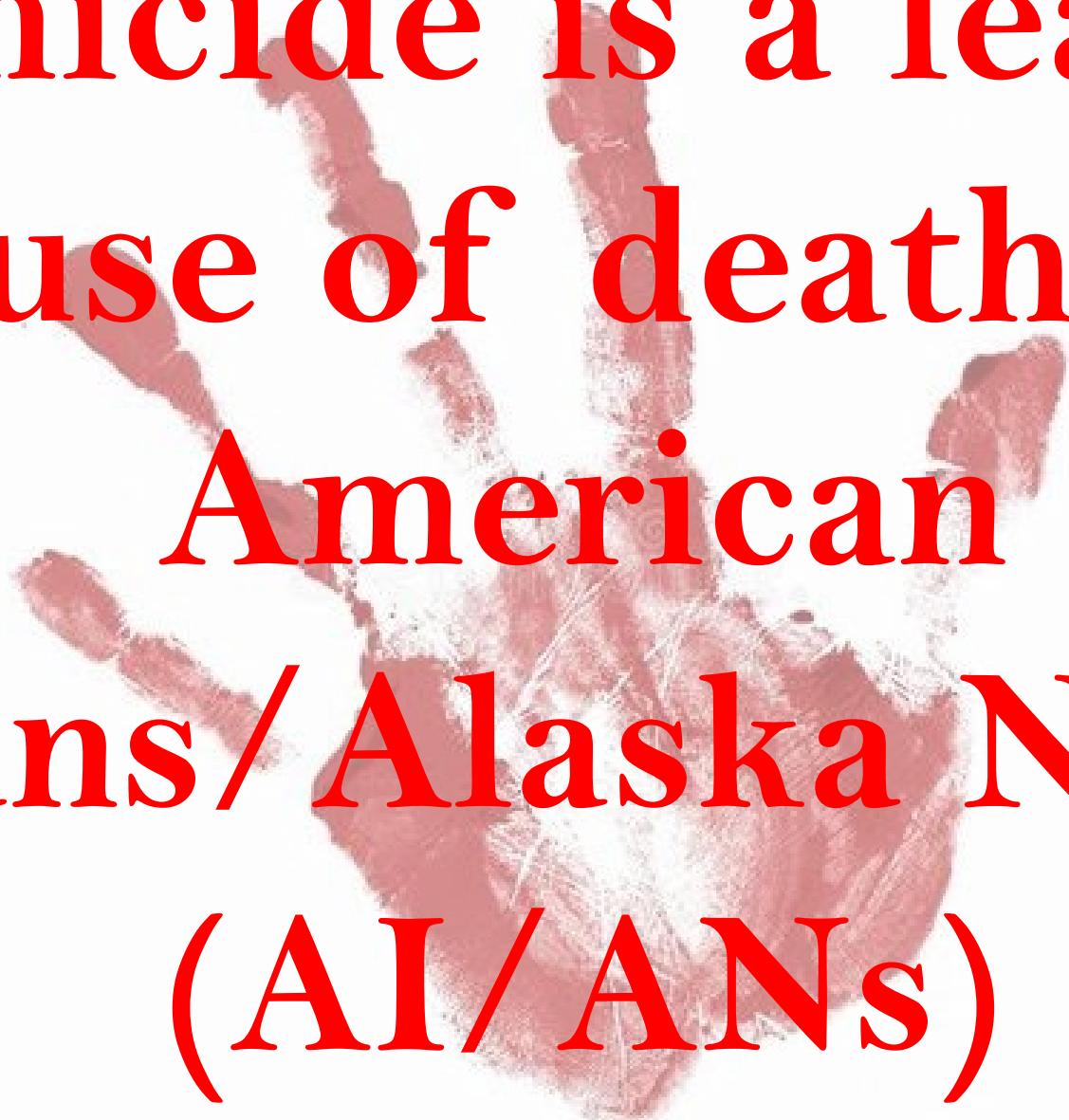
# Additional Ways to incorporate Native Ways of Knowing contd.

- Learn a game or movement from Native people to use when getting the wiggles out.
- Share recent news pertaining or involving Native people in the Nation.
- Have a Snoqualmie flag in your classroom. Have a Land Acknowledgment posted in your classroom.
- Invite Native community members to come and present.
- Share additional resources websites, books, places that students can go to if they want to learn more.
- Teach an introductory lesson, similar to the one I shared with you.
- Utilize resources on the ENAEP website: [www.enaep.org](http://www.enaep.org)
- Get Creative!
- EDUCATE YOURSELF! ☺

Current Reality:



Washington State is the  
2nd  
highest state with the most  
Murdered & Missing  
Indigenous People's cases



Homicide is a leading  
cause of death for  
American  
Indians/Alaska Natives  
(AI/ANs)

# MISSING AND MURDERED INDIGENOUS WOMEN

AN ONGOING EPIDEMIC

5,712

*cases of MMIW  
where reported in  
2016 \**

116

95%

*cases were  
logged in  
DOJ database  
\*\**

*of cases are  
never covered  
by national  
or international  
media\*\*\**

## Missing and Murdered Native Women and Girls

National Statistics

### Violence against American Indian/Alaska Native Women

Compared to all other races, they are...

**2.5x** as likely to experience violent crimes

**2x** more likely to experience rape or sexual assault crimes

### 1.5 million women

More than **4/5** AI/AK Native women experienced violence in their lifetime



### Homicide

#3 leading cause of death among 10 - 24 year olds



#5 leading cause of death among 25 - 34 year olds



**40%** Victims of sex trafficking are identified as AI/AK Native women

### National Crime Information Center Missing and Unidentified Person 2020 Statistics

■ 4244  
0-20 year olds  
■ 1049  
21+ year olds

**5,293**  
incidents

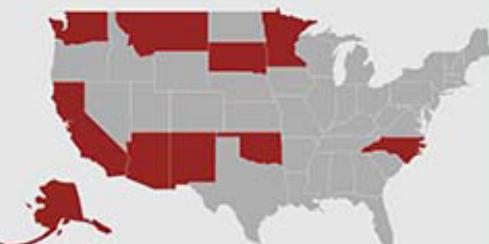
**578**

cases still open at end of 2020

➤➤➤➤ **690**

were logged into the federal database

### Top 10 states with highest number of MMIWG cases \*\*



# #MMIW

# 5,712

The number of known incidents of missing & murdered Native American and Alaskan Native women of 2016. Only 116 cases were logged into the DOJ database.

# 67%

The number of cases between 2005-2009 that U.S. attorneys declined to prosecute of native community matters involving sexual abuse.

# 96%

On some reservations, the number of sexual violence against Native women committed by non-natives.

# What You Can Do

- Educate yourself
- Demand Data on MMIP
- Demand equitable media coverage
  - Wear Red on May 5<sup>th</sup>
  - Attend MMIP events to support
- Use your privilege to lift up others
  - Say Something
- Be in Community with Native People



**Historical trauma from  
Educational systems**

**Residential  
Boarding  
Schools:**

-Form of Genocide



First boarding school opened in 1860

Last Boarding school closed in 1996.  
Only 28 years ago.

That's 136 years  
of genocide by  
educational  
systems

Every Native Person that  
you know is either First,  
Second or Third generation  
survivor of Indian  
Residential Boarding  
schools.

Let that sink in

# My Great Grandmother Dorothy Joseph is a survivor of Residential Boarding Schools



A picture of Aunt, My Grandmother, Great Grandmother and Great Great Grandmother. Dorothy Joseph is the far right.



Pic of my Great Grandmother and Grandma



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Land Acknowledging Resources:

[Staff Resources and Lesson Plans](#)  
[– Eastside Native American Education Program](#)

[Snoqualmie Tribe Ancestral Lands Movement](#) | [Snoqualmie Indian Tribe](#)



aeshuN – Thank you