

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 acknowledgment?

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?

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

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How can you bring the Land into your community?

Vintage Ledger Pages

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

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- 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
-



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:



"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?





**“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

Snoqualmie is our treaty tribe for LWSD.

Treaty of Point Elliott,
1855



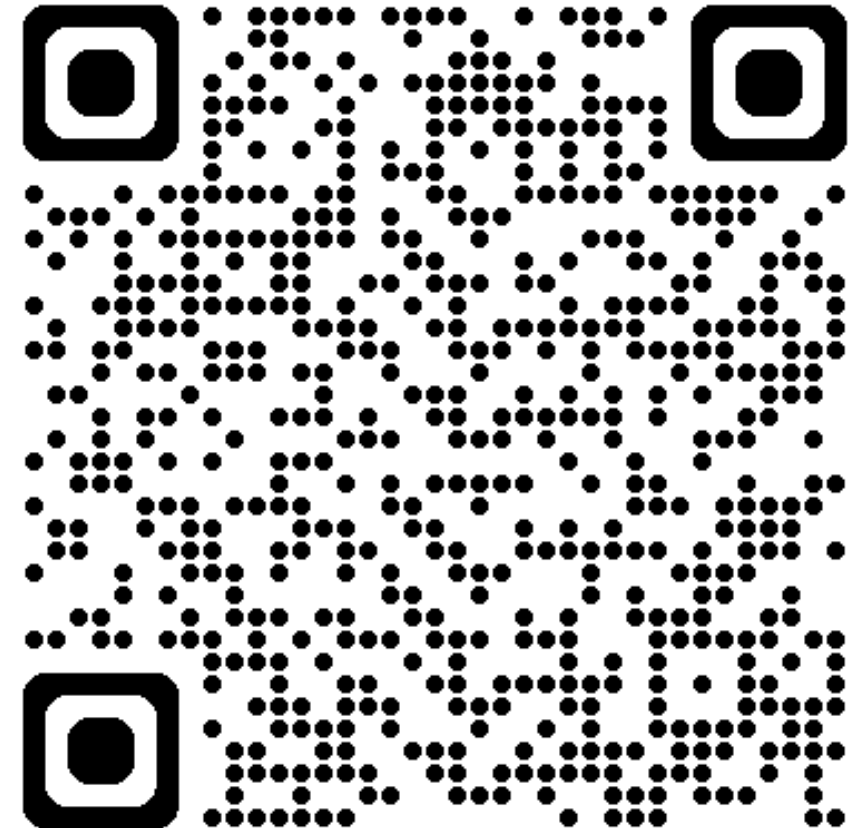
Government to Government Relations

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

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**



The background of the slide is a close-up photograph of a person's hands weaving a basket. The hands are positioned in the upper half of the frame, with fingers deftly manipulating a light-colored, flat strip of material, likely reed or bamboo. The basket itself is in the lower half, showing a complex, multi-colored weave pattern in shades of brown, tan, and green. The lighting is warm and focused on the hands and the weaving process.

Challenges to implementing STI or Tribal history curriculum

- 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. ʔi čəx^w, ʔəsčal čəx^w (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 5th is Missing & Murdered Indigenous People's day. Wear Red!

An orange rectangular graphic element is located in the top left corner of the slide. The background image shows a group of people in a canoe on a body of water, with forested hills in the distance. The text is overlaid on this image.

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.

A group of people, including children and adults, are in a canoe on a body of water. They are holding long wooden paddles. The background shows a forested shoreline under a clear sky. The text is overlaid on the image.

Additional Ways to incorporate Native Ways of Knowing contd.

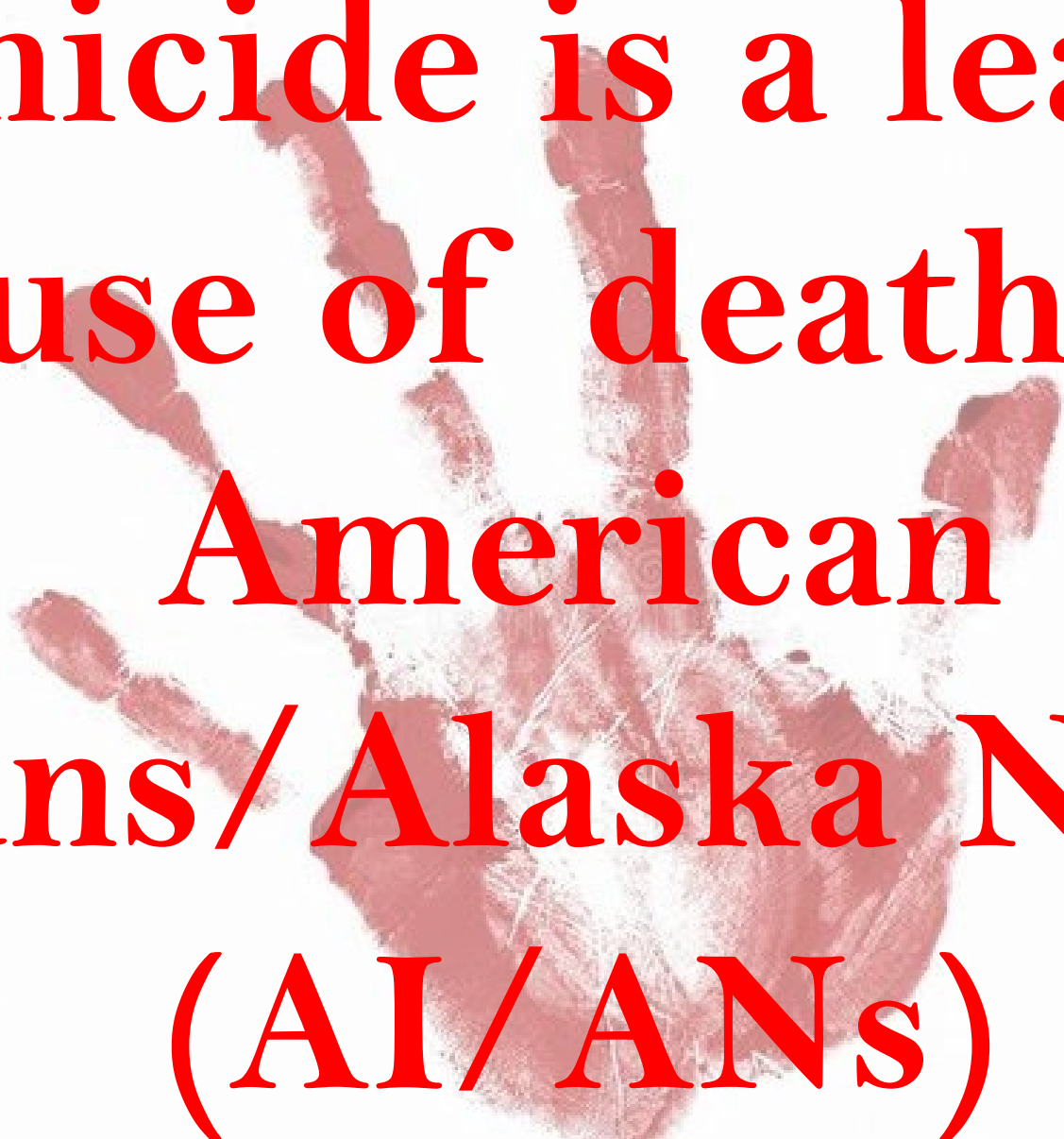
- Learn a game or movement from Native people to use when getting the wiggles out.
- Share recent news pertaining or involving Native people in the Nation.
- Have a Snoqualmie flag in your classroom. Have a Land Acknowledgment posted in your classroom.
- Invite Native community members to come and present.
- 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
- 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

*cases were
logged in
DOJ database*

95%

*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 5th
 - 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



Land Acknowledging Resources:

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

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



aeshuN – Thank you