WASHINGTON STATE UNIVERSITY TRI-CITIES

FALL EDUCATION SUMMIT

+++ FOR TEACHERS & ADMINISTRATORS

Collaborative Conversations for Teachers and School Leaders: Focusing on Inclusion, Equity, Diversity, & the *Since Time Immemorial* Curriculum

October 14th, 2023
9:15am to 10:45am

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I. Framing Our Session (5 min.)

1. Presenter Introductions
2. Building Our Learning Community
    a. What are Collaborative Conversations (CCs)?
    b. CC Communication Norms/How We Will Work Together
        i. Be kind, be respectful, be gentle...
        ii. If you hear a comment or read something that elicits an emotional response for you, please pause before responding. Reflect on what feelings came up for you and why (i.e., use this as an opportunity for introspection FIRST!) Comment back, if you choose, when your words can be helpful.
        iii. Think in terms of gently stretching one another in our thinking.
        iv. Consider this an opportunity to practice your communication skills so that you can more effectively share your thinking in ways that are productive.
3. Who's here today?

II. Land Acknowledgment (5 min.)

Washington State University Tri-Cities is located on the shared traditional homelands of the Confederated Tribes of the Umatilla & Confederated Tribes & Bands of the Yakama Nation.

More information: https://nativegov.org/news/a-guide-to-indigenous-land-acknowledgment/

III. Introduce the *Since Time Immemorial* Curriculum (5 min.)

1. What is the Since Time Immemorial Curriculum?
2. Why teach about tribal sovereignty in public schools?
3. What are some of the myths?
4. What is the future?

More information: https://ospi.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state

IV. Preview of Small Group Process & Protocols (10 min.)

1. Move into small groups (4 people if possible)
2. Make introductions:
    a. Your name and how to pronounce your name,
    b. Pronouns if you wish to share
    c. Current role/position
        i. Position in a school or school district?
        ii. Current student at WSU or alumni? If so, which program?
3. Select group work role (Gatekeeper, Timekeeper, Recorder, Reporter)
4. Read the 2-page text independently (~5-7 minutes; wait until all have finished)
5. Discuss the reading using the CC communication norms, small group work roles, & small group work prompts (see the following pages).

CC Protocols

1. Cooperative Learning Small Group roles: Gatekeeper, Timekeeper, Recorder, Reporter

b. **Gatekeeper** – Invites introductions of all group members as work begins, assures all voices from each member of the group are heard, and all voices are represented in the work; assures equal use of air time among all members.
c. **Timekeeper** – Assures that the group work starts and ends on time; keeps group members apprised of how much time is remaining, and how the group is using the time allotted.
d. **Recorder** – Is responsible for recording highlights and applicable page numbers from the small group discussion in the shared google doc and notes the names and roles of all participants.
e. **Reporter** – Reports the highlights from the group work as requested in the whole group.
Note: If there are **three** in a group, please have one person act as both gatekeeper and timekeeper.

2. **Small Group Work Prompts**
    a. What came up for you as you read this text?
    b. What ideas were new for you?
    c. What ideas rang true for you?
    d. What ideas were challenging for you to think about?
    e. Turn to wonder about the challenging ideas in the text... What do you wonder about?
    f. What, from the shared reading, connects to your practice and/or what you are observing at your school?

g. Other thoughts???
h. Your questions are the most important. Note your questions for the whole group discussion.

3. Doing the Reading

a. Keep the small group work prompts in mind as you read.
b. Take ~5-7 minutes to read the 2-pages of text.
c. As you read, feel free to highlight, underline, & annotate the text to remind you of ideas you want to discuss.
d. When you are finished reading, please look up and put your paper and pen/pencil down so others know you are done.
e. Please wait quietly until everyone at your table is finished before beginning your small group discussion.

Text Sources:
Since Time Immemorial Curriculum: https://ospi.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state

1. Elementary Pathway 3: "Giving Thanks: A Native American Cultural Tradition" https://ospi.k12.wa.us/sites/default/files/public/indianed/tribalsovereignty/primary/PEUnit3OverviewBackGrndPreReading.pdf

2. https://americanindian.si.edu/sites/1/files/pdf/education/thanksgiving_poster.pdf (p. 4)

V. Time for Small Group Work (30 min.)

1. Move into small groups
2. Make Introductions:
    a. Your name and how to pronounce your name,
    b. Pronouns if you wish to share
    c. Current role/position
        1. Position in a school or school district?
        2. Current student at WSU or alumni? If so, which program?
3. Select group work role (Gatekeeper, Timekeeper, Recorder, Reporter)
4. Read the 2-page text independently (~5-7 minutes; wait until all have finished)
5. Discuss the reading using the communication norms, small group work roles, & small group work prompts (see above).

VI. Whole Group Discussion (15 min.)

Whole Group Report Out

1. The reporter gets **1 minute** to:
    a. please mention the **names of all group members**
    b. please present **one** chosen idea, discussion point, or question from their group.
2. If your group's idea is mentioned by another group, note that, and share another point from your recorded notes (i.e., try to avoid sharing the same point twice).

Open Discussion

1. What stood out to you from the reported highlights?
2. What did you notice? What did you wonder? What else do you want to say?

VII. Sharing Additional Resources (10 min.)

1. Since Time Immemorial Curriculum: *https://ospi.k12.wa.us/student-success/resources-subject-area/time-immemorial-tribal-sovereignty-washington-state*
2. Since Time Immemorial PuzzleMap™: *https://www.geoliteracy.fun/wsu/workshop/pm/sti.html*
3. Dr. Michelle Jacob's books: *https://education.uoregon.edu/directory/faculty/all/mjacob#*
4. Our Presentation Page with Links to All Resources & Sign-Up Sheet: *https://www.geoliteracy.fun/wsu/ed-summit-2023/#contact*

VIII. Reflection and Feedback (10 min.)

Reflection Questions on Reflection Placemat

1. What is still "rolling around" for you and why? (*What are you still thinking about or wondering about and why?*)
2. What is making a point and why? (*What resonates with you and why?*)
3. What squares or does not square with your thinking and why? (*What do you agree with or not agree with and why?*)

Feedback

- We welcome feedback on your small group cooperative learning role and the work completed by your small group
- Summit Session Evaluations

Please reach out with questions, suggestions, or other ideas you would like to share with us.



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Background Knowledge/Pre-reading for Educators:

The History of Thanksgiving:

"The Thanksgiving Day feast that is celebrated in the United States first took place over three days sometime between September 20 and November 9, 1621, among the settlers of Plymouth Colony (in Massachusetts) and approximately ninety Native people of the Wampanoag Nation. Contrary to popular myth, the Pilgrim/Wampanoag gathering was probably not the first public feast of thanksgiving held by the English in the "New World, but rather was one of the approximately three that had likely occurred since 1610, most notably at the Jamestown Colony. It is the Pilgrim/Wampanoag story of the "first" Thanksgiving, however, that has been passed down to generations of schoolchildren as a time-honored part of American history.

Perhaps the most enduring part of the first Thanksgiving myth is that the Pilgrims hosted the feast for the Native people present. The reality is that after a cautious approach on the part of the Wampanoag, both groups contributed to the feast. Without Wampanoag agricultural expertise, however, the English would not have survived to celebrate their first Thanksgiving. Unaccustomed to the extreme weather conditions of New England and without enough food, warm clothing, or other provisions to see them through the particularly harsh winter of 1620 - 1621, the Pilgrims had quickly become destitute and were on the verge of starvation. On the other hand, the Wampanoag people- members of one of the most powerful confederacies of Native nations of the time – had plenty of food, some of which the English stole to survive. It is both ironic and tragic that the Wampanoag Nation in the coming years would suffer an almost complete decimation of their once-enormous numbers, power, and influence – at the hands of the same people whose survival they had helped ensure.

In 1863, during the depths of the Civil War, Abraham Lincoln proclaimed that a day be set aside to give thanks publicly for life's bounty. Today, Thanksgiving is a national holiday in both the United States and Canada (in the United States on the fourth Thursday in November, and in Canada on the second Monday in October)…

The idea of reserving just one day to give thanks for food, shelter, and the blessings of a healthy life is alien to many Native cultures, however. Most Indian people, even today, say that they give thanks each day for the bounty in their lives. It is customary for people in many Native cultures of the Western Hemisphere to greet each day with special prayers of thanksgiving to give thanks at various times, including at harvest festivals and ceremonies throughout the year.

On Thanksgiving Day, while most Native people are sitting down to turkey dinners, some prefer to observe the day as one of mourning – for what happened to the millions of Indians who lived on the North and South American continents before the arrival of the Europeans."

*From **Do All Indians Live in Tipis?: Questions and Answers from the National Museum of the American Indian,** "Do Indians Celebrate Thanksgiving?," Hill, Liz, p. 73-75, NMAI, 2018.*

Teacher Resources to Deepen Understanding:

- *"The Feast System" Dr. Willard Bill, Publication of the Office of Native Education, OSPI*
- American Indian Perspectives on Thanksgiving: *https://nmai.si.edu/sites/1/files/pdf/education/thanksgiving_poster.pdf*
- Everyone's history matters: The Wampanoag Indian Thanksgiving story deserves to be known:
- The Wampanog: A Thanksgiving Lesson: https://www.teachervision.com/wampanoag-thanksgiving-lesson
- Wampanoag Tribe of Gay Head (Aquinnah): Unit on Corn, Beans and Squash: http://wampanoag.virtualtownhall.net/Pages/Wampanoag_Education/corn?textPage=1
- Harvest Ceremony: Beyond the Thanksgiving Myth, (NMAI)
- Shana Brown – Essay--Essential Connections Between Food and Culture: http://nmai.si.edu/nk360/pnw-history-culture/#

Community: Group Identity in Culture

When the English established their colony at Plymouth, they encountered a group of people who lived in a communal way. The Wampanoag defined themselves by their environment and were bound into a strong community by a shared knowledge of their forested, coastal home, their cultural practices, and their language. This same sense of community is integral to Native cultures throughout the Western Hemisphere.

Native communities traditionally place a high value on social relationships. The needs of community were met through the efforts of all, and all were expected to contribute. Communities that hunted bison included all members in the task. Communities that farmed had roles for men, women, and children. The skills needed to be part of the communal effort were passed down from generation to generation through example, storytelling, ceremony, and song. Native people understood that many people working together could accomplish much more than individuals, and their cultures reflected this understanding. Because everyone was seen as a relative, everyone was responsible for everyone else.

According to many Native philosophies, humans were not the only members of the community. The animals and plants were treated not as resources to be exploited, but as family members to be cared for. This relationship to nature is expressed in many of the ceremonies, songs, dances, works of art, and stories that honor and thank game animals, crops, fish, berries, and roots. These cultural practices and celebrations not only recognize the importance of the environment, but also reinforce the distinct identity of the group, which is necessary for the group to thrive.

"These foods and the plants that surround us go way beyond just simply being plants. They become part of the community."

—Angelo Joaquin, Jr. (Tohono O'odham), 2003

The Yakama, who live in central Washington State, are no exception. They are surrounded by mountains, forests, and high treeless plateaus that once teemed with deer, elk, roots, berries, and herbs. The land and its gifts are integral to the common identity of the Yakama people. They have a special relationship with the salmon that regularly migrate up the Columbia River and its tributaries to spawn. As they are for many Native communities in the Northwest, salmon are central to the Yakamas' cosmology. Yakamas call themselves "salmon people," and for them salmon are a source of spiritual strength as well as physical nourishment. Yakama art, ceremony, and traditional stories link salmon and humans. The Yakama continue to celebrate a First Salmon Ceremony each spring to welcome the salmon as they return to the rivers. This not only expresses reverence for and gratitude toward the fish, but also passes on traditional knowledge to the entire community about how to care for the salmon so that they will always return.

Today, because of overharvesting and the effects of the Columbia River's many hydroelectric dams, fewer and fewer salmon complete their upstream journeys, and salmon populations have dramatically declined. The people are involved in efforts to restore the salmon and, with them, the Yakama community and culture.



Salmon were once plentiful at Celilo Falls on the Columbia River, but the falls were flooded by the construction of The Dalles Dam in 1957. Today, Yakama fishermen cannot harvest salmon from this traditional fishing location. NMAI

"Salmon is a way of life for the tribal people, especially the Yakama people. . . the Creator warned us that, as long as we took care of those resources, they would take care of us. But if anything happened to that salmon, and it or any of the other resources disappeared, then we too would disappear as a people."

—Carol Craig (Yakama), 2003

Animals play a role in the cultures of many other Native people. The Lakota people, three distinct groups that historically lived in what is now South Dakota, North Dakota, Wyoming, Nebraska, and Montana, believe that the Earth is to be shared with their animal relatives, especially the bison, or buffalo. Because the bison provided nearly everything the Lakota needed, they believed that the bison was connected to the creation of life. Ceremonies and daily life revolved around honoring the bison.

Collaborative Conversations
Part One: Self-Assessment

Name:
Date:

Small Group Roles

1. Gatekeeper – Invites introductions of all group members as work begins, assures all voices from each member of the group are heard, and all voices are represented in the work; assures equal use of air time among all members.

2. Timekeeper – Assures that the group work starts and ends on time; keeps group members apprised of how much time is remaining, and how the group is using the time allotted.

3. Recorder – Is responsible for picking up and returning all materials, records data from group work, posts and/or turns in work, assures work lists names and members of all participants. Please post your notes to the class shared google doc.

4. Reporter – Reports data from group work as requested (in small groups, in whole group, to instructor, etc.)

Evaluation has two parts. Part 1 is self-evaluation of your ROLE, and Part 2 is an assessment of the cooperative learning work produced by the group.

Small Group Roles and Self-Assessments

1. **First, write the name of each person from your group under the role they completed:**

Group Roles

Roles	**Gatekeeper**	**Timekeeper**	**Recorder**	**Reporter**	**Participant**
Names					

2. **Next, self-assess how you did with your own, individual group role work (highlight one)**

Score	Scoring Guide for Role Completed
5	The components of my role were completed most of the time.
3	The components of my role were completed some of the time.
0	The components of my role were rarely completed.

3. **Please assess how your group worked as a whole.**

Exemplary	**ALL** components of the activity were completed.
Progress toward the standard	Only one component of the activity was not completed or the activity was not completed on time.
Revision needed (Please see instructor privately for further direction.)	More than two components of the activity were not completed.

Comments:

Collaborative Conversations
Part Two: Reflection



What is still "rolling around" for you and why? (What are you still thinking about or wondering about and why?)



What is making a point and why? (What resonates with you and why?)



What squares or does not square with your thinking and why? (What do you agree with or not agree with and why?)