



We are **streaming live** to
YouTube today!

We should be **starting in**
a few minutes!

Subscribe!

[Youtube.com/waOSPI](https://www.youtube.com/waOSPI)



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Graduation Equity Webinar Series

Partnerships to Support Culturally Relevant Learning



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Vision

All students prepared for post-secondary pathways, careers, and civic engagement.

Mission

Transform K–12 education to a system that is centered on closing opportunity gaps and is characterized by high expectations for all students and educators. We achieve this by developing equity-based policies and supports that empower educators, families, and communities.

Values

- Ensuring Equity
- Collaboration and Service
- Achieving Excellence through Continuous Improvement
- Focus on the Whole Child



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Equity Statement

Each student, family, and community possesses strengths and cultural knowledge that benefits their peers, educators, and schools.

Ensuring educational equity:

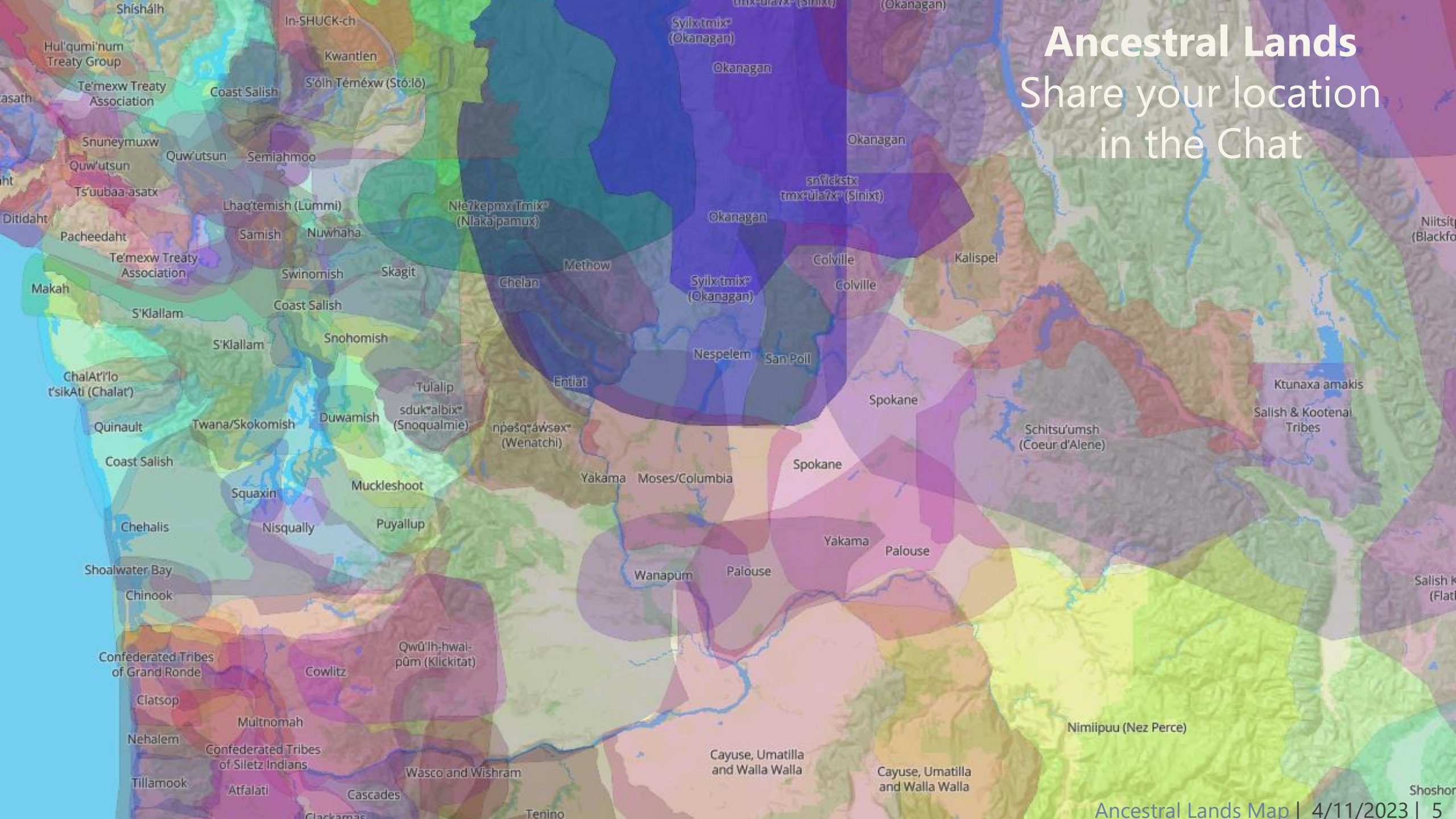
- Goes beyond equality; it requires education leaders to examine the ways current policies and practices result in disparate outcomes for our students of color, students living in poverty, students receiving special education and English Learner services, students who identify as LGBTQ+, and highly mobile student populations.
- Requires education leaders to develop an understanding of historical contexts; engage students, families, and community representatives as partners in decision-making; and actively dismantle systemic barriers, replacing them with policies and practices that ensure all students have access to the instruction and support they need to succeed in our schools.



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Ancestral Lands

Share your location
in the Chat



Equity Pause



Who will my decision
affect?



What is my locus of
control?



Which actions will
have the largest
impact?



What's a step I can
take right away?



Objectives

Understand the model behind culturally relevant learning and why it helps students

Learn about what culturally relevant learning can look like with practitioner examples

Get resources to help you get started



Presenters

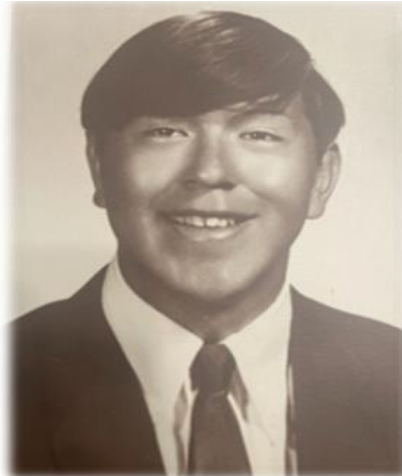


Kefi Andersen

System Improvement Program
Supervisor & Team Lead

OSPI

kefi.andersen@k12.wa.us



Bernie Thomas

Interim Executive Director of the Office
of Native Education

OSPI, bernie.thomas@k12.wa.us



Dr. Martina Whelshula

Co-Founder

Swan Innovations

whelshulam@comcast.net



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Questions & Polling 1



Who's here?

- Administrator
- Counselor/
Counselor/Psych/Community
Liaison/Attendance Liaison / Grad
Specialist
- Teacher
- Para-educator
- Parent/Community
Member/Community Based
Organization
- District Office/ESD Staff/OSPI
- Continuous Improvement Partner or
Teaching Coach
- Other

What grade band do you work with the most?

- Elementary
- Secondary
- Both
- None/NA
- Other

How familiar are you with our topic?

- Very
- Somewhat
- It's new!





Office of Native Education

Office of Native Education Staff

Bernie Thomas

Interim Executive Director—Office of Native Education

bernie.thomas@k12.wa.us

Joan Banker

Administrative Program Specialist 2

joan.banker@k12.wa.us

Kari Tally

Administrative Assistant—ONE Program

kari.tally@k12.wa.us

Maxine Alex

Tribal Consultation Program Supervisor

maxine.alex@k12.wa.us

Emme Williamson

Administrative Assistant—Tribal Consultation

emme.williamson@k12.wa.us

Assistant Director—Office of Native Education TBD

Mona Halcomb

Native Student Success Program Supervisor

mona.halcomb@k12.wa.us

Rebecca Purser

Native Educator Cultivation Program Supervisor

rebecca.purser@k12.wa.us

Shandy Abrahamson

Career Connected Learning Tribal Engagement Specialist

shandy.abrahamson@k12.wa.us

Kayla Guyett

Tribal Language Liaison

kayla.Guyett@k12.wa.us

Arlie Neskahi (contract)

**Mitigating Impacts of Intergenerational Trauma and
Strengthening Relationships SEL/SED**

Jenny Serpa (contract)

AI/AN Student Identification and Data Practices



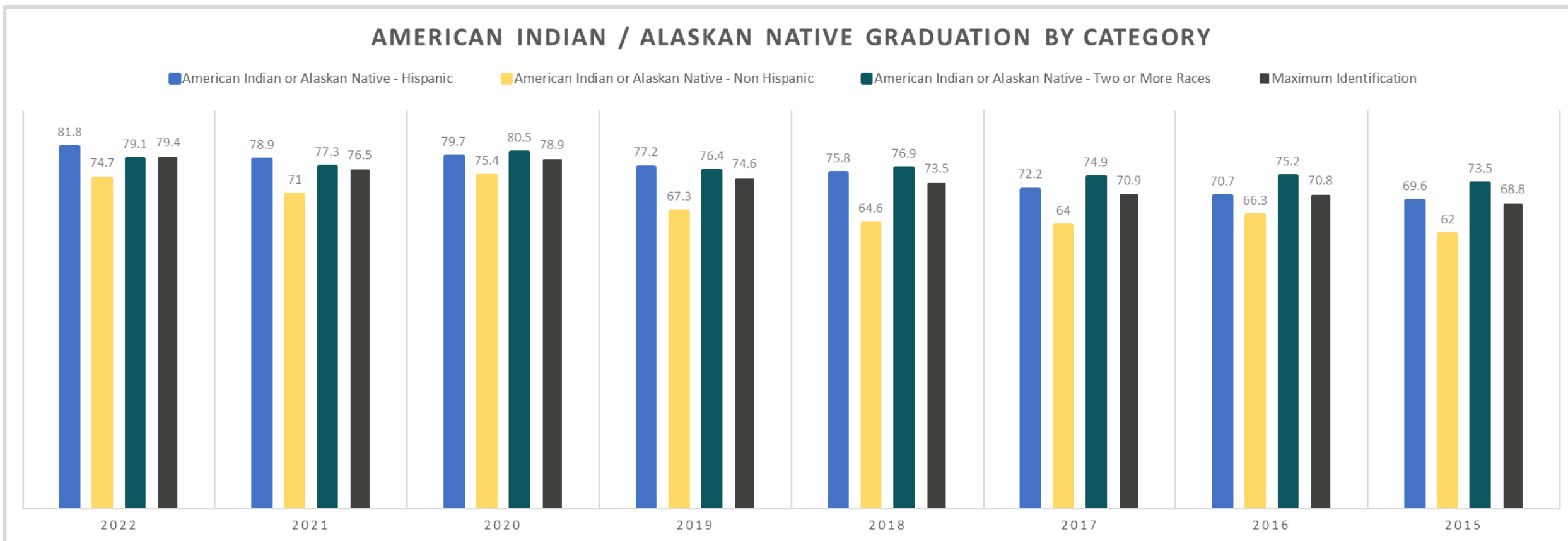
Washington Office of Superintendent of
PUBLIC INSTRUCTION

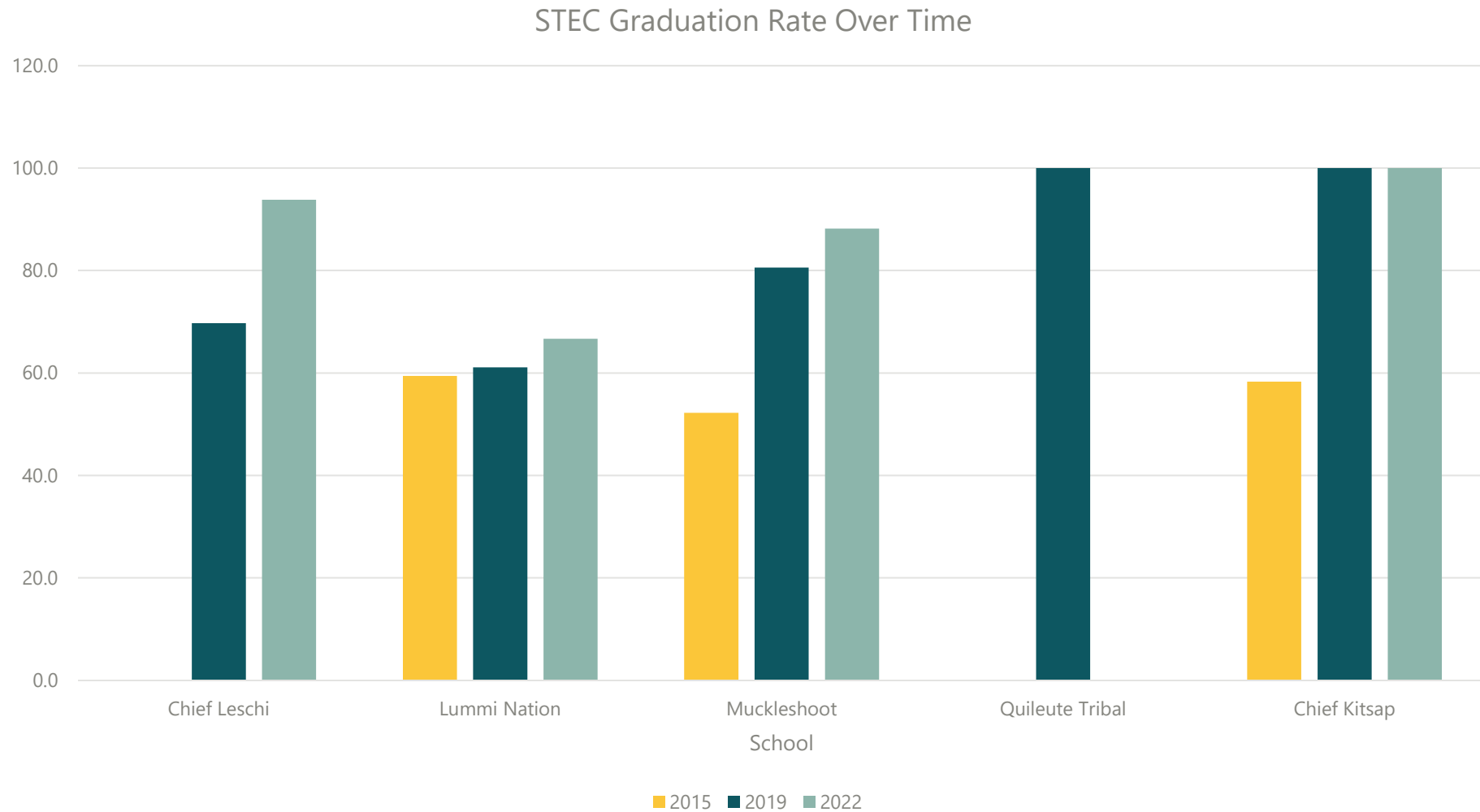
Graduation Rate Considerations

It is crucial to remember that what we're seeing, in graduation rates, is not the **intelligence** of the students. What we are reporting is student *experience*. American Indian /Alaskan Native students do not have a very good experience in colonial dominate school structures, which in turn affects the student's performance and ability to stay engaged.



Max Identification Graduation Rates – Washington Student Report Card Data





Chief Leschi, Muckleshoot, and Chief Kitsap have a higher graduation rate than the overall Max ID graduation rate of 79.4% in 2022.



PARTNERSHIPS FOR CULTURALLY RELEVANT LEARNING

DR. MARTINA WHELSHULA
CREE WHELSHULA
SWAN INNOVATIONS

APRIL 2023





Today's Educational
Crisis is Grounded in a
Conflict Between
Psycho-Cultural World
Views

OPENING QUESTIONS

With nearly a century of the most egregious educational outcomes of all races in Washington state and nationally...



1. Why are Native children struggling the most in public education?

2. How has it been able to go on for so long and nothing has been done about it?



HISTORY OF INDIAN EDUCATION



INSTITUTE FOR GOVERNMENT RESEARCH
STUDIES IN ADMINISTRATION

THE PROBLEM OF INDIAN ADMINISTRATION

Report of a Survey made at the request
of Honorable Hubert Work, Secretary
of the Interior, and submitted to him,
February 21, 1928

SURVEY STAFF

LEWIS MERIAM
Technical Director
RAY A. BROWN
HENRY ROSE CLAUD
EDWARD EVERETT DALE
EMMA DUFFY
HERBERT E. EDWARDS
FAYETTE AVERY MCKENZIE
MARY LOUISE MAAS
W. CARLOS RYAN, JR.
WILLIAM J. SULLIVAN

THE JOHNS HOPKINS PRESS
BALTIMORE MARYLAND
1928

PART I: A NATIONAL TRAGEDY: SUBCOMMITTEE FINDINGS

I. The Failure of National Policy

It is a pity that so many Americans today think of the Indian as a romantic or comic figure in American history without contemporary significance. In fact, the Indian plays much the same role in our American society that the Jews played in Germany. Like the miner's canary, the Indian marks the shifts from fresh air to poison gas in our political atmosphere; and our treatment of Indians, even more than our treatment of other minorities, reflects the rise and fall in our democratic faith.—FELIX S. COHEN—Yale Law Journal, February 1953.

A. OVERVIEW

A careful review of the historical literature reveals that the dominant policy of the Federal Government toward the American Indian has been one of forced assimilation which has vacillated between the two extremes of coercion and persuasion. At the root of the assimilation policy has been a desire to divest the Indian of his land and resources.

1928: The Meriam Report called Indian Education grossly inadequate.

1969: The Kennedy Report called Indian Education a national tragedy. 1 out of 4 teachers, self admitted, to not want to teach Indian children.

1972: Indian Education Act enacted. Establishes the Office of Indian Education and the National Advisory Council on Indian Education.

1991: Indian Nations at Risk: An Educational Strategy for Action

1992: Executive Summary of the White House Conference on Indian Education.

2001: BIA and DOD Schools: Student Achievement and Other Characteristics Often Different From Public Schools'.

2003: A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country.

Today: The poorest educational outcomes by race in the United States.



NATIVE AMERICAN YOUTH



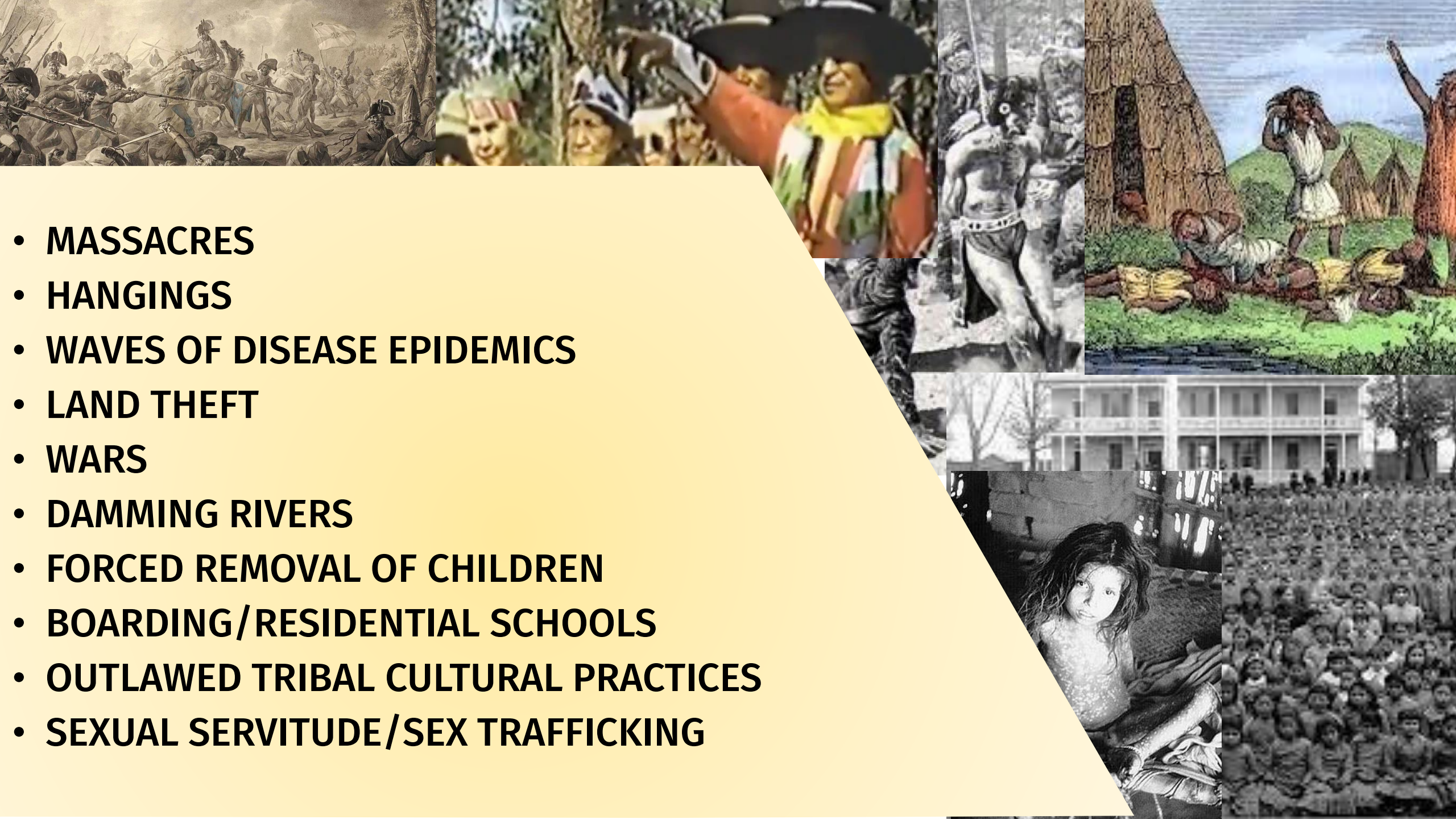
2020 SCHOOL STATISTICS

- Highest dropout rates (National)
- Lowest school completion rates (WA State & National)
- Highest discipline rates (WA State)
- Second highest out of school suspension rates (National)
- Second lowest percent of students meeting standard next to Pacific Islanders in WA State

INTERGENERATIONAL TRAUMA

EPIGENETIC INHERITANCE
EXPERIENCED TRAUMA





- **MASSACRES**
- **HANGINGS**
- **WAVES OF DISEASE EPIDEMICS**
- **LAND THEFT**
- **WARS**
- **DAMMING RIVERS**
- **FORCED REMOVAL OF CHILDREN**
- **BOARDING/RESIDENTIAL SCHOOLS**
- **OUTLAWED TRIBAL CULTURAL PRACTICES**
- **SEXUAL SERVITUDE/SEX TRAFFICKING**



EPIGENETICS

The science of epigenetics, literally “above the gene,” proposes that we pass along more than DNA in our genes; it suggests that our genes can carry memories of trauma experienced by our ancestors and can influence how we react to trauma and stress.

Trauma experienced by earlier generations can influence the structure of our genes, making them more likely to “switch on” negative responses to stress and trauma.



EXPERIENCED TRAUMA

“Native American and Alaska Native Children experience PTSD at the same rate as combat veterans who return from Iraq and Afghanistan and triple the rate of the general population.”



Adverse Childhood Experiences (ACES)

The average Adverse Childhood Experiences (ACE) score for American Indians is approximately **50% higher** than for individuals who identify as White.

MENTAL HEALTH IMPACTS ON EDUCATION

Studies show that mental health challenges are linked to poor educational outcomes and mental health is a predictor of educational achievement.



The background of the image is a collage of various cultural artifacts. On the left, there are numerous feathers in shades of white, pink, and yellow, some with long, thin quills. On the right, there are several wooden sticks or poles wrapped in vibrant red and blue threads, some with green sections. These sticks are arranged in a way that suggests they might be part of a traditional dance or ceremonial regalia. The overall composition is rich in color and texture, evoking a sense of traditional craftsmanship and cultural heritage.

CULTURAL RESILIENCE



FACTORS OF RESILIENCE

- Facilitating supportive adult-child relationships
- Cultural traditions, spirituality and spiritual beliefs
- Building a sense of self-efficacy and perceived control (self esteem and autonomy)
- Providing opportunities to strengthen adaptive skills and self-regulatory capacities



BENEFITS OF TRIBAL CULTURE

The emergence of neurobiology has shed light on what Native people have always known, that Tribal culture is a protective factor and builds resilience in Native children.

Culture plays a huge role in relieving stress, building self-esteem and self efficacy, creating stability, and overall, a resilience and protective factor.

ACADEMIC SUCCESS

- When native students' language and culture are part of their education, research shows that retention rates, attendance rates, and overall academic achievement improve.
- "Only 5-15% of Maori students used to finish grade 13 (high school equivalent). Now, with immersion instruction, Maori language immersion school students' rates are 75% (Pease-Pretty On Top 2002)".
- Hawaiian language/culture immersion schools have 100% high school graduation rates & 80% college graduation rates. (UCLA Newsroom)



Lesson Plan: First Grade

Science: Mule and Whitetail Deer

Objectives

- Develop growing abilities to collect, describe and record information through a variety of means, including discussion, drawings, maps and charts
- Expand knowledge of and abilities to observe, describe, and discuss the natural world, materials, living things and natural processes.
- Expand knowledge of and respect for the environment.
- Develops increased ability to observe and discuss common properties, differences and comparisons among objects and materials.
- Begins to participate in simple investigations to test observations, discuss and draw conclusions and form generalizations.
- Begins to describe and discuss predictions, explanations and generalizations based on past experiences.
- Develops increasing abilities to understand and use language to communicate information, experiences, ideas, feelings, opinions, needs, questions and for other varied purposes.
- Progresses in abilities to initiate and respond appropriately in conversation and discussions with peers and adults.
- Uses an increasingly complex and varied spoken vocabulary

Goals

- Students will learn how to observe and discuss common properties, differences and comparisons between mule and whitetail deer.

Cultural Concept

- Animals have a special relationship in Tribal culture. Animals are honored and respected. Animals are seen as teachers, guides, and relatives, as well as being a key to survival.
- Historically, Tribal people's existence was dependent upon animals for everything from food and clothing, to signaling seasonal changes. They gave thanks for the animal, only took what they needed, used every piece, and did their best to give back, aiding in repopulation, and provided balance to Nature.

Mule and Whitetail Deer



Mule Deer



Whitetail Deer



MULE DEER



WHITE-TAILED DEER

Mule deer were named for their oversized ears, like those of a mule. The tail is narrow and rope-like, tipped with black. A mule deer has a white-rump patch, but it doesn't throw its tail up when startled and the effect is unlike the "flag" of a whitetail.

Mule deer are generally brownish in color with black markings. They have a dark patch of hair on the top of the head and the entire face shades gradually to a pale cream around the nose and mouth. They are larger and heavier than a whitetail.

The antlers of a mule deer branch out in a double-forked pattern.

When startled, mule deer will usually bound away with a pogo-stick-like action known as stotting. They will often pause after a short distance and look back to see what scared them.

These deer are named for the distinctive white underside of their bushy tail. When scared, a whitetail will often "flag" or throw its tail up to display this white area.

The white-tailed deer found in Washington are small and delicate appearing. They are an overall grayish-tan with white markings, including a distinct white muzzle and eye ring. Only the upper part of the tail may be cinnamon red to break the overall gray impression. The whitetail's antlers are formed by individual tines branching off a forward-curving main beam. Whitetails run like a cottontail rabbit, scurrying up and through the brush. They are usually found alone or in small groups of three or less. These deer are usually found in heavy grass or woods at elevations of 4,500 feet and higher.



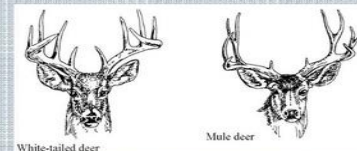
Whitetail Deer Ears



Mule Deer Bounding



Whitetail Deer Running



White-tailed deer

Mule deer

Difference between Antlers

Cultural Information

Words in nsəłxc̓n

- male whitetail deer, female whitetail deer, male mule deer, female mule deer, tail, color brown, color white, color black, ears, antlers, hide, hop, run. A young hunter's first deer was given to an Elder. The deer was honored by adorning the regalia of the traditional dancers with, the hooves, hide, hair, etc.

Tribal Values

- Respect all living things, respect for the land & environment, generosity, sacredness of relationships

Lesson Teaching Plan

- The teacher will:
- Begin the lesson talking about the deer that inhabit the reservation. Explain that there are two different kinds of deer. Ask students if they know what two kinds of deer live on the reservation. Show a photo of a mule deer and a whitetail deer.

Activity: Similarities and Differences

- The students will identify how the deer are the same (i.e., they have antlers, four legs, hooves, they are big, etc...). Students will identify how the deer are different:

Characteristics

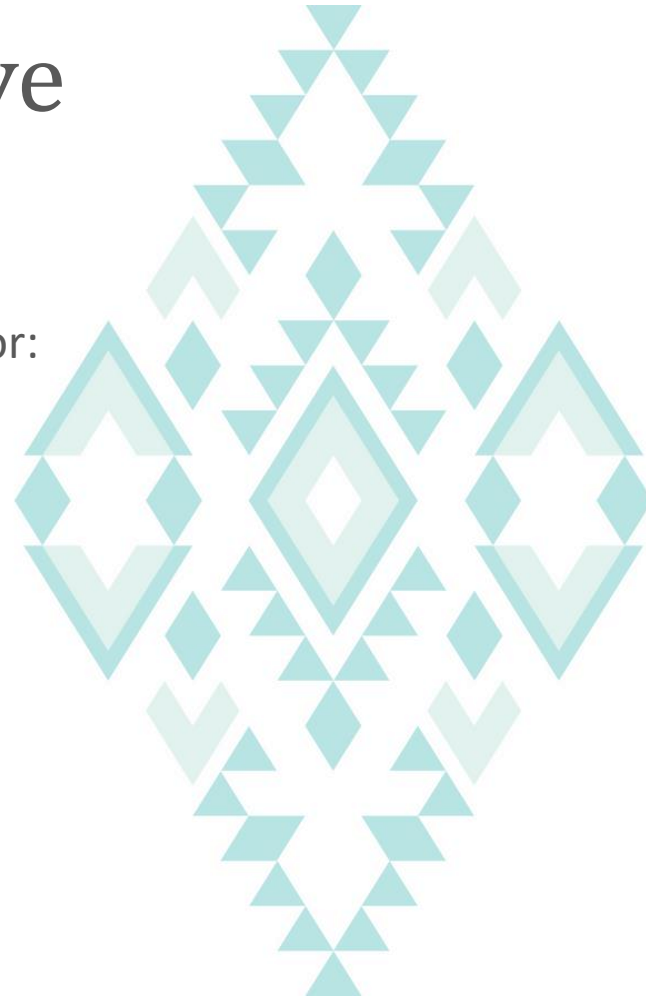
	<u>Mule Deer</u>	<u>Whitetail Deer</u>
• Ears	Bigger	Smaller
• Tail	White with Black Tip	White
• Running	Bounces on all Four Legs	Gallops
• Antlers	Looks like a Fork	Branches

Activity: How the First Foods Were Given

- Read the legend of how the first foods were given and discuss the relationships humans have with the animals and plants. Discuss the reasons for respectful hunting and gathering..
- Only take what you need and no more,
- Treat the habitat with respect so that more animals and plants can grow there,
- Take great care in how you care for the body of the animal and plant,
- Show great respect for the gift of food the animal and plant have given,
- Dispose of leftovers with respect.

Tribal Standards for
**Culturally
Responsive
Schools**

Cultural Standards for:
Students
Educators
Schools
Curriculum
Communities



Cultural Standards for Educators

A. Culturally-responsive educators incorporate local ways of knowing and teaching in their work.

Educators who meet this cultural standard:

1. recognize the validity and integrity of the traditional knowledge system;
2. utilize Elders' expertise in multiple ways in their teaching;
3. provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
4. provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
5. adhere to, and respect, the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
6. continually involve themselves in learning about the local culture.

B. Culturally-responsive educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.

Educators who meet this cultural standard:

1. regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
2. utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
3. provide integrated learning activities organized around themes of local significance and across subject areas;
4. are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as a teacher, including the appropriate times for certain knowledge to be taught;
5. seek to ground all teaching in a constructive process built on a local cultural foundation.

BUILDING KEY PARTNERSHIPS WITH NATIVE FAMILIES AND COMMUNITIES



Factors perceived to encourage Native parent and Tribal community involvement include:

- A caring, supportive, and communicative school staff
- Culturally respectful environment
- Access to American Indian programs, resource centers, after school activities, clubs
- The presence of an advocate or liaison in each school

FACTORS PERCEIVED TO DISCOURAGE NATIVE PARENT INVOLVEMENT INCLUDE:



- Feeling unwelcome or intimidated at the school, and perceptions of racism and discrimination
- Experiencing scheduling, transportation, childcare, and financial difficulties
- Having prior negative experiences in their own or their children's education
- Perceptions of a school's lack of cultural sensitivity
- Different styles of interpersonal communication

FIRST THINGS FIRST:

- * Create an Emotionally and Psychologically Safe Learning Environment
- * Stop Punishing Children When They Act Out of Their Trauma Responses



ACES AND SCHOOL PERFORMANCE

Several studies reveal that students dealing with trauma . . .



- are two-and-one-half times more likely to fail a grade;
- score lower on standardized achievement test scores;
- have more receptive or expressive language difficulties;
- are suspended or expelled more often; and,
- are designated to special education more frequently.

Building partnerships with behavioral health organizations and building a robust mental health response for students with trauma is essential.

Implement system-wide trauma-informed approach.



CULTURALLY RESPONSIVE PEDAGOGY, CURRICULUM, & INSTRUCTIONAL STRATEGIES

- Many times, **“You don't know what you don't know.”** Develop a genuine interest in learning about Tribal culture. Reach out to families (extended family), local Tribes, local Tribal Cultural Knowledge Keepers, Elders, and Native American cultural education non-profits.

kwu cnxi

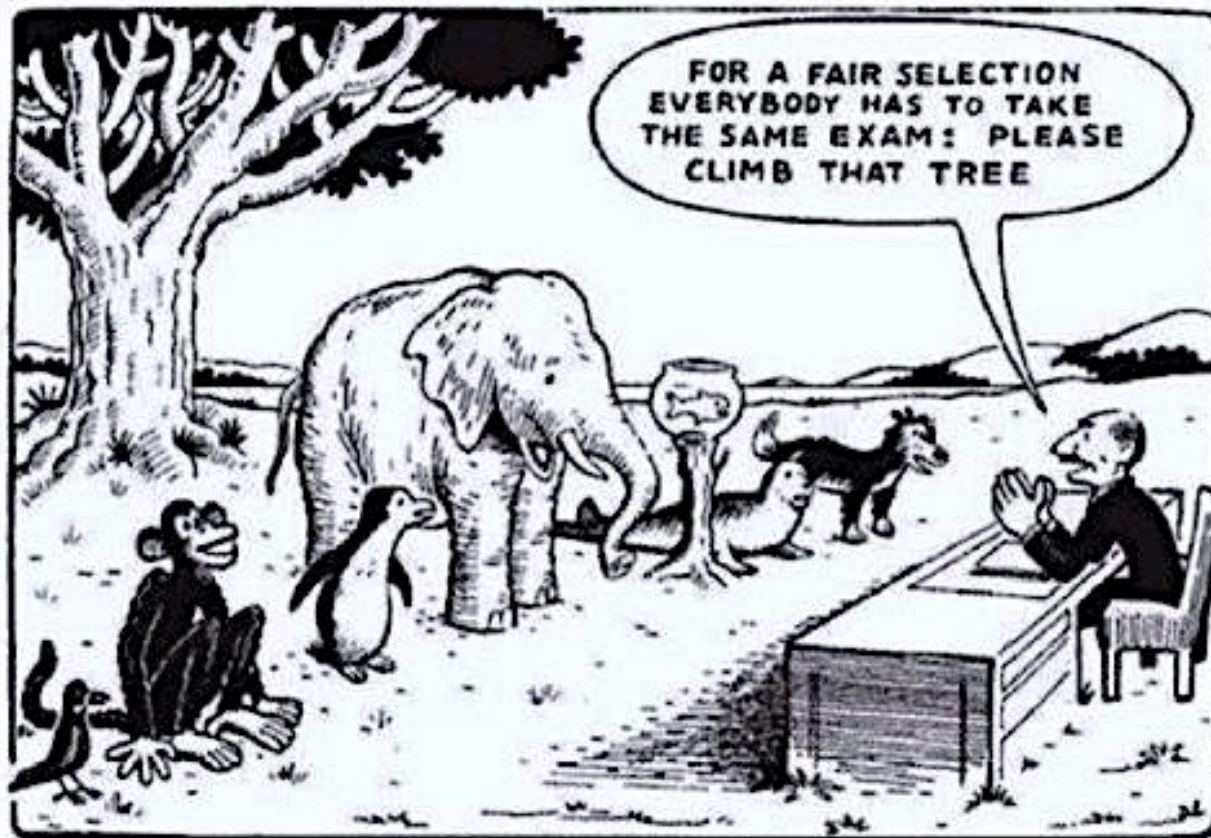
<https://kwucnxi.wixsite.com/website/training-resources>

- Infuse Native American teachings, culture and history throughout all domains. Do not relegate cultural teaching to after-school activities only.
- Develop instructional strategies that are responsive to Native American learning styles and intelligences.

RECOMMENDED INSTRUCTIONAL STRATEGIES FOR CULTURAL DIFFERENCES

- Allow time for thought vs. giving instant answers
- To ensure positive interdependence while working with cooperative learning, two requisites must be met: students should feel on the same side and the task should require working together
- Provide a variety of modalities to demonstrate knowledge and skill
- Lessons should be highly contextualized
- Treat the child with respect... model it
- Assigning the child with a family/community responsibility appropriate for their age
- "Watch then do" "Listen then do"





Our Education System

"Everybody is a genius. But if you judge a fish by its ability to climb a tree, it will live its whole life believing that it is stupid."

- Albert Einstein



Q & A

Questions & Polling 2

We want to connect you! I'd like to learn more about:

- A. Tribal consultation & Tribal sovereignty
- B. SEL and SED
- C. Tribal language
- D. Lesson integration
- E. Other – email
mona.Halcomb@k12.wa.us





What Does it Look Like in Real Life?

Foundations of Our Practices

Panelists



Arlie Neskahi

Dine' Nation

neskahi@earthlink.net



Kayla Guyett

Tribal Language Liaison

OSPI

Kayla.Guyett@k12.wa.us



Linda McKay

Assistant Superintendent ESD 171

lindam@ncesd.org



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Considerations



Discuss
your ideas
with
leadership



Share
ideas with
your PLC



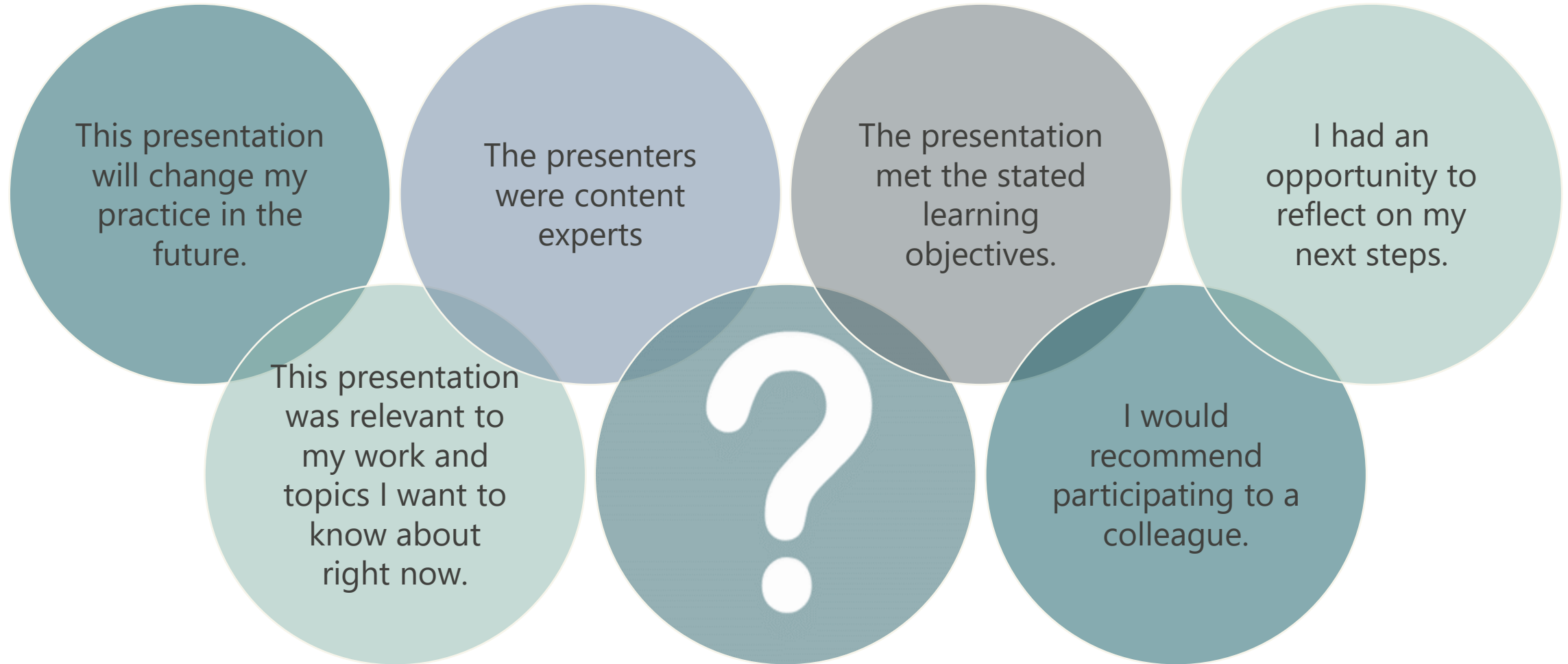
Lead a
discussion
with
students





Resources

Evaluation



Resources

Funding

- [Unlocking Federal & State Program Funds to Support Student Success](#)

Tools & Videos

- [Read & Subscribe](#) to the Engage Newsletter
- [Native Education Curriculum Materials](#)
- kwu cnxi [Training Resources](#)

Websites

- [Swan Innovations Site](#)
- [OSPI Office of Native Education page](#)
- [Since Time Immemorial page](#)

People

- [Connect with OSPI staff](#)



Engage

An OSPI Best Practices
Newsletter



Articles from
education leaders

Timely resources
you can use

Leadership team
focused

Next Month

May 10

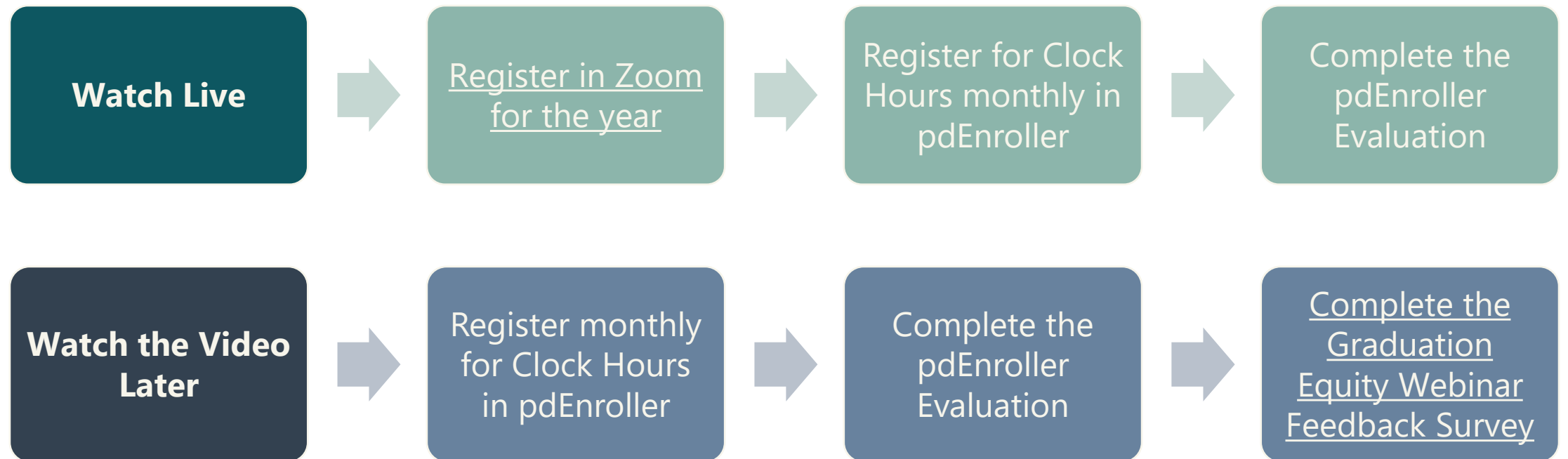
The Power of Youth Co-design

10 a.m. – 11:30 a.m.



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Do You Need Free Clock Hours?



Email Ronnie.Larson@k12.wa.us



Washington Office of Superintendent of
PUBLIC INSTRUCTION

Connect with us!



k12.wa.us



facebook.com/waospi



twitter.com/waospi



youtube.com/waospi



medium.com/waospi



linkedin.com/company/waospi