



Funds Distribution Report

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World Affairs Council

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Organization's General Goals:

The World Affairs Council of Seattle, a non-profit, non-partisan organization, advances global understanding and engagement throughout the Puget Sound region. Since its founding in 1951, the Council has long dedicated itself to fostering dialogue and debate about critical global issues. This is achieved through public events, Global Classroom programming for K-12 educators and students, and diplomacy initiatives that engage international delegations with our community. It is a fundamental formula that works well but is highly adaptable, allowing the Council to reach a large cross-section of Seattle with a wide range of topics. Our platform connects civic, academic, corporate, and individual members around world issues. We are part of a vibrant global city; our work ensures that Seattle is visible, engaged, and globally aware.

Date of Award:	Level:
2024 Q1	\$500 to \$2,500

For more information, please read the attached report from World Affairs Council.

8802 27th Ave NE
Tulalip, WA 98271
TulalipCares.org



Tulalip Cares Charitable Contributions Grant Recipient:

World Affairs Council – Seattle | <https://www.world-affairs.org/>

Q1 2024 14.2 | Grant Report, June 2025

The World Affairs Council is a proud recipient of a 2024 Tulalip Cares Charitable Contributions grant. Funds received were applied to advance the work of our Global Classroom program, which provides global competence education for students and offers unique professional development opportunities centering global education, cultural competence, and community building for educators and community members in Washington state and beyond. Funds allowed us to develop and offer a professional development opportunity that explored and helped to bridge the gap between Indigenous knowledge and Washington state's education standards, highlighting existing efforts and offering global insights and best practices. Our aim was to incorporate diverse Indigenous perspectives from the community to enlighten educators, students, and community members about the value of utilizing Indigenous knowledge to address global challenges effectively and thoughtfully.

The funds from this grant were applied to support our "Learning from and Supporting Indigenous Communities at Home and Abroad" workshop hosted at the 2025 Washington State Council for the Social Studies (WSCSS) Spring Conference on March 15, 2025. We applied funds to provide honorariums for speakers, ensure educators have free access to our educational resources, and cover World Affairs Council staffing costs and associated work necessary for the successful execution of our initiatives (including the development of a supplemental resource guide) to help prepare the next generation of local leaders to engage in a globally connected world.

Thank you to the Tulalip Tribe and Tulalip Cares Charitable Contributions for supporting this project.

Submitted by: Ryan Hauck, Director, Global Classroom, Julianna Patterson, Senior Program Officer, Global Classroom, and Christina Greene, Director of Development

Workshop Description, March 15, 2025 (Tacoma, WA)

<https://www.world-affairs.org/event/join-us-at-the-2025-wscss-spring-conference/>

The Washington State Council for the Social Studies (WSCSS) invites educators, administrators, and community partners to the 2025 Spring Conference, a day of professional growth, collaboration, and exploration of this year's theme: "Change & Continuity in Social Studies..."

The World Affairs Council's Global Classroom is honored to lead one of many impactful sessions at the conference, "*Learning from and Supporting Indigenous Communities at Home and Abroad.*" This session will provide educators with practical tools and insights for integrating Indigenous knowledge, history, and contemporary issues into their classrooms. The discussion will explore lesson planning with Indigenous perspectives, strategies for partnering with Indigenous communities, and the benefits of outdoor learning and experiential education. It will also offer guidance for educators with limited experience in working with Indigenous communities, with approaches tailored for all grade levels, from early childhood to university.

Post-Workshop Overview

Participants expressed a deep appreciation for the workshop's emphasis on hands-on, culturally responsive learning and the importance of building respectful relationships with Indigenous communities. Several educators noted that they were inspired to "get out and explore with students," emphasizing more experiential, place-based learning opportunities.

A recurring theme was the value of relationships—particularly with local tribes—and the importance of establishing these connections respectfully and proactively. Phrases like "Nothing about us without us" and references to the "4Rs" (Respect, Relevance, Reciprocity, and Responsibility) underscored a shift in perspective toward Indigenous-led engagement and curriculum development.

In summary, educators left the workshop with renewed focus on collaboration, cultural humility, and the importance of transferring these insights into actionable, inclusive teaching practices.

Total Individual Educators Attended: 45

Grade Levels/Instructional Roles Represented: Elementary, Middle, High School, Instructional Coaches (K–12), AVID, ELL, and General Education

Total School Districts/Schools Represented: 13+

Public School Districts and Schools Represented:

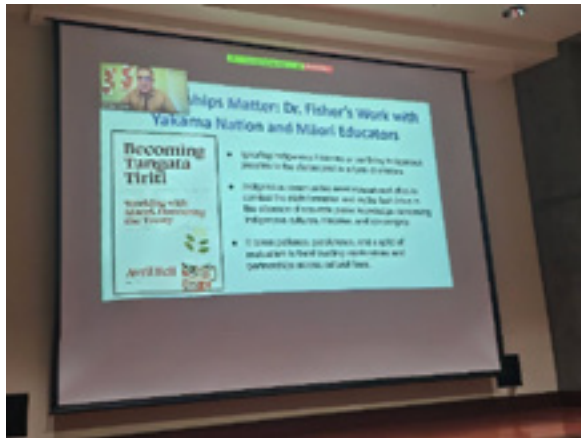
- Taholah School District
- Puyallup School District
- Clover Park School District
 - Lochburn Middle School
- Olympia School District
 - Thurgood Marshall Middle School
 - Reeves Middle School
- Tahoma School District
- Seattle Public Schools
- Snohomish School District
- Mukilteo School District
- Quillayute Valley School District
 - Forks High School
- Central Kitsap School District

Private and Independent Schools

- Christ the King School (*Seattle*)

Unaffiliated or Unknown School Affiliation

- Independent educators or participants (18) with unconfirmed school affiliations



Supplemental Resource Guide: <https://www.world-affairs.org/resource/learning-from-supporting-indigenous-communities-at-home-abroad-wcsss-spring-conference-2025/>

This guide includes a diverse collection of **academic articles, videos, podcasts, infographics, and more**, offering educators multiple ways to engage students. Educators will find **historical context** on Indigenous movements in the U.S. and abroad, with a case study on the Māori in New Zealand and insights into local communities such as the Nisqually, Muckleshoot, Yakama, and Tulalip Tribes. Practical strategies include **lesson planning, partnering with Indigenous communities, experiential and land-based learning, and storytelling as a pedagogical tool.**





Supplemental Resource Guide for Educators

WSCSS Spring Conference 2025: Learning from & Supporting Indigenous Communities at Home and Abroad

March 15, 2025, 8:00AM-4:00PM, 1911 Pacific Ave,
Tacoma, WA 98402

Compiled by: Ryan Hauck, Julianna
Patterson, & Nadia Schwedrsky



Acknowledgements



This **Resource Guide** is designed to support educators in integrating Indigenous history, movements, and contemporary issues into their curriculum through a global and local lens. The guide begins by outlining **Washington State K-12 Social Studies Learning Standards** and the **College, Career, & Civic Life (C3) Framework**, ensuring alignment with key educational benchmarks. It provides an **introduction to session speakers, learning objectives, and key terms** to build foundational knowledge.

The guide includes a diverse collection of **academic articles, videos, podcasts, infographics, and more**, offering educators multiple ways to engage students. Educators will find **historical context** on Indigenous movements in the U.S. and abroad, with a case study on the Māori in New Zealand and insights into local communities such as the Nisqually, Muckleshoot, Yakama, and Tulalip Tribes. Practical strategies include **lesson planning, partnering with Indigenous communities, experiential and land-based learning, and storytelling as a pedagogical tool**.

The guide also offers **resources for teaching Indigenous history and contemporary issues**, legal and political frameworks on **treaties, sovereignty, and rights**, and highlights **Indigenous youth leadership and advocacy**. Designed to foster **culturally responsive and decolonized education**, this guide equips educators with tools and best practices to engage students in meaningful learning experiences.

A special thank you to the **Washington State Council for the Social Studies (WSCSS)** for allowing us to host this important workshop, *Learning From and Supporting Indigenous Communities at Home and Abroad*, at the **2025 Spring Conference in Tacoma, WA!**

We extend our gratitude to our grant partner, **the Tulalip Tribe and Tulalip Cares Charitable Contributions**, for making this resource possible. We also thank our presenters, **Ryan Hauck**, Director of the Global Classroom Program at the World Affairs Council of Seattle, **Dr. Andrew Fisher**, Associate Professor of History at William & Mary, and **Jerry Price**, Curriculum Developer for the Muckleshoot Tribal School, for sharing their expertise.

Finally, a heartfelt thank you to all our attendees. Your commitment to this work makes a difference, and we could not do it without you!

How To Use This Guide



Visual Media



Audio/Podcast



Charts/Graphs/Infographics



Lesson Plans/Activities

GLOBAL CLASSROOM WANTS TO KNOW
HOW YOU HAVE USED THIS RESOURCE
PACKET IN YOUR CLASSROOM!

EMAIL GC@WORLD-AFFAIRS.ORG

AND TELL US YOUR STORY!



Users can explore additional resources by clicking on any image or graphic throughout the guide, which will direct them to dedicated landing pages. These pages provide valuable materials for use in presentations or curriculum development.

Click on the image above to discover more about the Global Classroom Program!

If you haven't already, **SUBSCRIBE** to our [Global Classroom Bi-Weekly Newsletter](#) for updates on our upcoming programs, professional development and virtual opportunities for teachers and students.

Interested in becoming a member of the World Affairs Council—Seattle? Please learn more about our [K-12 Educator Memberships](#) today!

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Outlining Standards

A Note on Learning Standards Presented in this Guide

Three sets of standards have been linked to each of the learning objectives in this packet. The **Washington State K-12 Social Studies Learning Standards** and the accompanying Grade Level Requirements are the social studies standards for WA State.

The **College, Career, & Civic Life C3 Framework for Social Studies State Standards** are the standards published by the National Council for the Social Studies. Guiding the packet as a whole is the Framework for Global Learning created by the Asia Society and the Council of Chief State School Officers titled *Educating for Global Competence: Preparing Our Youth to Engage the World* (2011).

Cross-objective standards are listed at the beginning of the packet, and content-specific standards can be found after each learning objective.

The standards provided have been selected for relevance, but are not exclusive: many other standards, such as Common Core, may be applicable to the resources and learning objectives identified in this packet. The intention for this packet's organization is to provide educators with an idea of resources available and possible uses for resources. Users should feel free to create their own learning objectives and to select resources according to the specific needs of their classrooms.

WASHINGTON STATE K-12 SOCIAL STUDIES LEARNING STANDARDS

There are five EALRs in Social Studies, one for each of the discipline areas: civics, economics, geography, and history, and a fifth for social studies skills.

(1) Social Studies EALR 1: CIVICS

The student understands and applies knowledge of government, law, politics, and the nation's fundamental documents to make decisions about local, national, and international issues and to demonstrate thoughtful, participatory citizenship.

(2) Social Studies EALR 2: ECONOMICS

The student applies understanding of economic concepts and systems to analyze decision-making and the interactions between individuals, households, businesses, governments, and societies.

(3) Social Studies EALR 3: GEOGRAPHY

The student uses a spatial perspective to make reasoned decisions by applying the concepts of location, region, and movement and demonstrating knowledge of how geographic features and human cultures impact environments.

(4) Social Studies EALR 4: HISTORY

The student understands and applies knowledge of historical thinking, chronology, eras, turning points, major ideas, individuals, and themes on local, Washington State, tribal, United States, and world history in order to evaluate how history shapes the present and future.

(5) Social Studies EALR 5: SOCIAL STUDIES SKILLS

The student understands and applies reasoning skills to conduct research, deliberate, and form and evaluate positions through the processes of reading, writing, and communicating.

Outlining Standards

COLLEGE, CAREER, & CIVIC LIFE C₃ FRAMEWORK FOR SOCIAL STUDIES STATE STANDARDS

The C₃ Framework is organized into the four Dimensions, which support a robust social studies program rooted in inquiry.

The four Dimensions are as follows

- (1) Developing questions and planning inquiries;
- (2) Applying disciplinary concepts and tools;
- (3) Evaluating sources and using evidence;
- (4) Communicating conclusions and taking informed action

DIMENSION 1: DEVELOPING QUESTIONS AND PLANNING INQUIRIES	DIMENSION 2: APPLYING DISCIPLINARY TOOLS AND CONCEPTS	DIMENSION 3: EVALUATING SOURCES AND USING EVIDENCE	DIMENSION 4: COMMUNICATING CONCLUSIONS AND TAKING INFORMED ACTS
Developing Questions and Planning Inquiries	<ul style="list-style-type: none"> • Civics • Economics • Geography • History 	<ul style="list-style-type: none"> • Gathering and Evaluating Sources • Developing Claims and Using Evidence 	<ul style="list-style-type: none"> • Communicating and Critiquing Conclusions • Taking Informed Action

Dimension 2 has four disciplinary subsections: (1) **Civics**; (2) **Economics**; (3) **Geography**; (4) **History**. Each disciplinary subsection has three to four additional categories, which provide an organizing mechanism for the foundational content and skills within each discipline.

C₃ Framework Organization

CIVICS	ECONOMICS	GEOGRAPHY	HISTORY
Civic and Political Institutions	Economic Decision Making	Geographic Representations: Special Views of the World	Change, Continuity, and Context
Participation and Deliberation: Applying Civic Virtues and Democratic Principles	Exchange and Markets	Human-Environment Interaction: Place, Religions, and Culture	Perspective
Processes, Rules, and Laws	The National Economy	Human Populations: Spatial Patterns and Movements	Historical Sources and Evidence
	The Global Economy	Global Interconnections: Changing Spatial Patterns	Causation and Argumentation

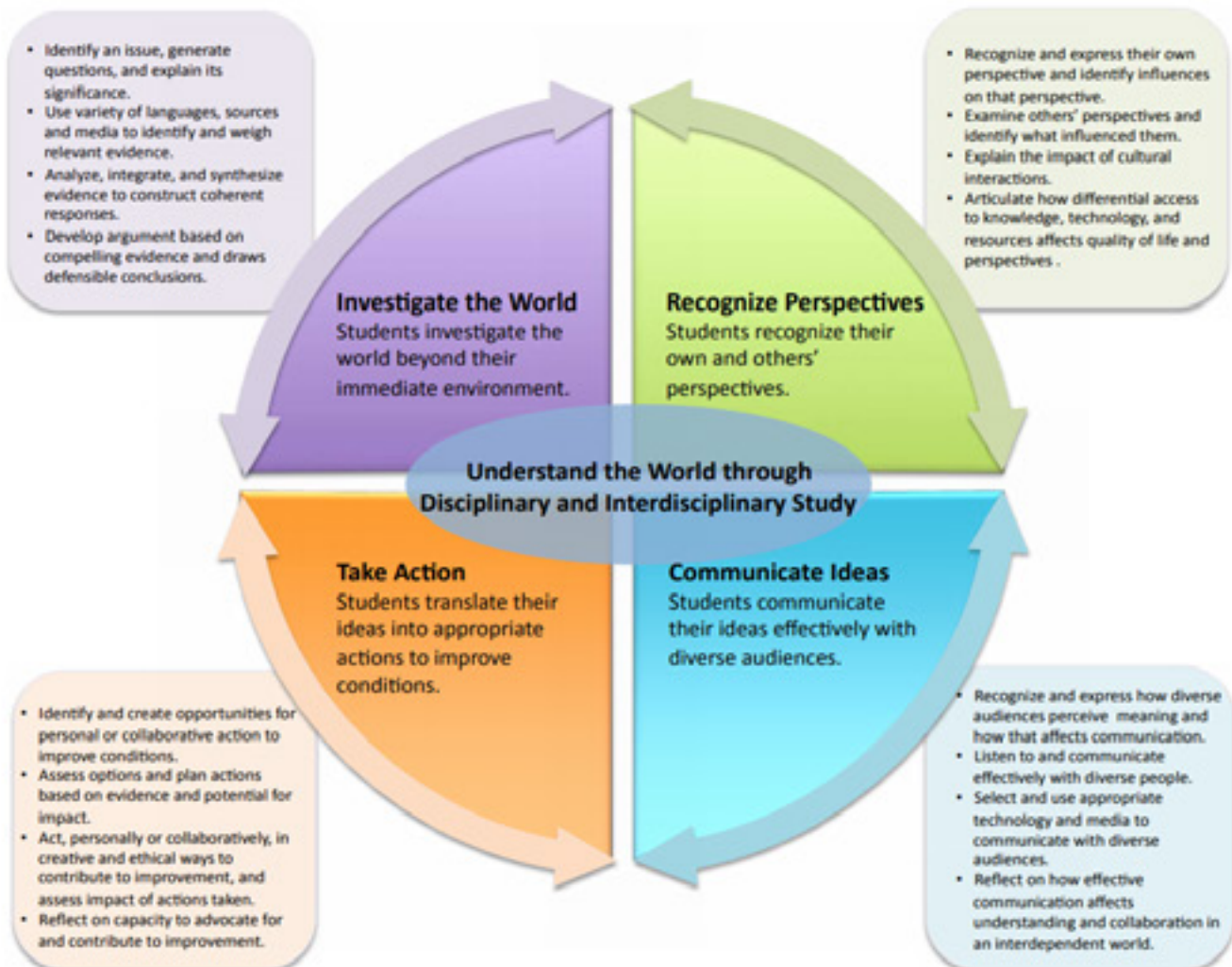
Educating For Global Competence

Frameworks taken from *Educating for Global Competence: Preparing Our Youth to Engage the World* (Asia Society and the Council of Chief State School Officers 2011).

“Global competence is the capacity and disposition to understand and act on issues of global significance” (Chapter 2).

Globally competent students are able to perform the following four competences:

1. **Investigate the world** beyond their immediate environment, framing significant problems and conducting well-crafted and age-appropriate research.
2. **Recognize perspectives** others’ and their own, articulating and explaining such perspectives thoughtfully and respectfully.
3. **Communicate ideas** effectively with diverse audiences, bridging geographic, linguistic, ideological, and cultural barriers.
4. **Take action** to improve conditions, viewing themselves as players in the world and participating reflectively.



Introduction To Workshop Panelists

Dr. Andrew Fisher

Dr. Andrew Fisher, Associate Professor of History and Faculty Affiliate in the Environment & Sustainability Program at William & Mary, has 25 years of experience teaching Modern U.S., Native American, and environmental history. His published work includes *Shadow Tribe: The Making of Columbia River Indian Identity*, along with numerous articles and essays on Native American treaty rights, settler colonialism, and Indigenous representation in film. In addition to his academic contributions, Dr. Fisher serves as a consultant and expert witness for the Yakama Nation Office of Legal Counsel. He also developed a study abroad program in Aotearoa New Zealand focused on Indigenous sovereignty and sustainability.



Jerry Price

Jerry's experience includes: Twenty-four years as a middle school Social Studies teacher; MS/HS writer for OSPI Office of Native Education's *Since Time Immemorial Curriculum*; Teacher Consultant for National Museum of the American Indian's *Native Knowledge 360°*; OSPI Associate Director for Social Studies Education; NBCT. Jerry currently serves as Curriculum Developer for the Muckleshoot Tribal School and is Vice-President of both the Washington State Council for the Social Studies and the Washington Civic Learning Council.

Ryan Hauck

Ryan is a Social Studies teacher at Glacier Peak High School in Snohomish and Director of the Global Classroom at the World Affairs Council in Seattle. Passionate about bringing the world into the classroom, Ryan is also a WSCSS Board Member and current PBS Classroom Fellow. With a master's degree from Lehigh University's Comparative and International Education Department, Ryan worked on a variety of projects in Nigeria, Senegal, and Cambodia. Ryan participated in the Fulbright Teachers for Global Classroom Program and was a 2023 NEA Foundation Global Learning Fellow.



Key Terms

[Indigenous Sovereignty](#): “is considered an expression or extension of the relationship that Indigenous people have with their land.”

[Cultural Resilience](#): “refers to the ability of a cultural group to adapt, survive, and thrive despite facing significant challenges or disruptions. It emphasizes the strength of cultural identity and practices in the face of adversity, highlighting how communities draw upon their traditions, values, and social networks to maintain continuity and foster a sense of belonging.”

[Decolonization](#): “the process of making a colony or a group of colonies independent.”

[Traditional Ecological Knowledge \(TEK\)](#): “refers to the knowledge, innovations and practices of indigenous peoples.”

[Experiential Education](#): “a teaching philosophy that informs many methodologies in which educators purposefully engage with learners in a direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people’s capacity to contribute to their communities.”

[Land Acknowledgment](#): “a traditional custom that dates back centuries in many Native nations and communities. Today, land acknowledgments are used by Native Peoples and non-Natives to recognize Indigenous Peoples who are the original stewards of the lands on which we now live.”

[Oral Histories](#): “recorded information about the past that you get from talking to people about their experiences, families, etc.”

[Self-Determination](#): “the right of the people of a particular place to choose the form of government they will have.”

[Treaty Rights](#): “treaties between the federal government and American Indian tribes set out the duties and responsibilities that the federal government owes to a particular tribe. Treaties can cover issues such as land boundaries, hunting and fishing rights, and guarantees of peace.”

[Culturally Responsive Teaching](#): “a pedagogy that acknowledges and embraces students’ cultures, languages and experiences - and relates them to classroom learning.”

[Repatriation](#): “the act of making amends, offering expiation, or giving satisfaction for a wrong or injury; something done or given as amends or satisfaction; the payment of damages specifically: compensation in money or materials payable by a defeated nation for damages to or expenditures sustained by another nation as a result of hostilities with the defeated nation—usually used in plural.”

Key Terms

Intergenerational Knowledge: “refers to the wisdom, skills, and cultural practices passed down from one generation to another, often through oral traditions.”

Place-Based Learning: “a pedagogical approach that emphasizes the connection between a learning process and the physical place in which teachers and students are located. It incorporates the meanings and experiences of place in teaching and learning, which can extend beyond the walls of the school.”

Ethnobotany: “the plant lore of indigenous cultures; also: the systematic study of such lore.”

Restorative Justice: “has its roots in non-Western conceptions of community balance, harm prevention, repair, and healing. Contemporary RJ programs in the West have drawn their inspiration, tools, frameworks, and practices directly from the traditions of Māori, First Nation, and many other Indigenous peoples around the world.”

Learning Objectives

By engaging with this resource, educators will:

1. Identify and describe key historical and contemporary Indigenous movements in the U.S. and abroad.
2. Analyze the impact of Indigenous sovereignty on education, environmental policies, and cultural preservation.
3. Develop lesson plans incorporating Indigenous perspectives and culturally responsive teaching methods.
4. Apply experiential and outdoor learning strategies to engage students with Indigenous knowledge and land-based education.
5. Evaluate the role of partnerships with Indigenous communities in developing authentic and respectful curriculum materials.
6. Explore global-to-local connections by comparing Indigenous movements, such as the Māori sovereignty movement in New Zealand and those in the U.S.

FAST FACT

“More than 86 percent of Indigenous peoples work in the informal economy and are nearly three times as likely to be living in extreme poverty. They are more likely to suffer from malnutrition and often lack adequate social protection and economic resources. The COVID-19 pandemic has disproportionately affected their lives, causing them to suffer even more from poverty, illness, and discrimination.”

<https://stories.undp.org/10-things-we-all-should-know-about-indigenous-people>

Introduction to Indigenous Sovereignty & Cultural Resilience

[What Is: Indigenous Sovereignty and Tribal Sovereignty](#)

“What is does the term tribal sovereignty mean, and what does the term indigenous sovereignty mean, how are they different and how are each modeled in our world today?”

[Indigenous Sovereignty — Urban Native Collective](#)

“Explains both tribal and indigenous sovereignty as well as how they differ from one another. Additionally, it explores modern day threats to Indigenous sovereignty as well as the historical context surrounding the development of tribal sovereignty and issues indigenous communities face today. The article also includes several resources for further exploration including an interactive map and several collections on laws impacting indigenous communities.”

[Marshall Trilogy](#)

“Chief Justice John Marshall served 34 years on the Supreme Court in the US as chief justice, the longest term of any chief justice. During his time, he left a lasting legacy playing a significant role in the construction of the American legal system as well as federal Indian law. The Marshall Court made numerous key decisions surrounding federalism, and the balance of power between the federal government and the states. Among these decisions are the three cases that form the basic framework of federal Indian law in the United States, referred to as the ‘Marshall Trilogy.’”

[Oklahoma v. Castro-Huerta](#)

“This case asks the Supreme Court to consider the contours of state prosecutorial power in Indian country. This case flows from the Supreme Court’s decision in *McGirt v. Oklahoma*, which found that a significant portion of eastern Oklahoma was Indian country for criminal law purposes. Oklahoma asserts that, under principles of state sovereignty, it has the authority to prosecute crimes committed by non-Indians against Indians in Indian country within the state’s territorial boundaries. Victor Manuel Castro-Huerta counters that a state can prosecute non-Indians for crimes committed in Indian country only when Congress has authorized the state to do so; in all other situations, the federal government has the exclusive authority to prosecute under the General Crimes Act. This case has significant implications for tribal sovereignty and criminal jurisdictional boundaries between states and Indian tribes.”

FAST FACT

“Native Americans were granted American citizenship in 1924.”

<https://www.loc.gov/item/today-in-history/june-02/>

Introduction to Indigenous Sovereignty & Cultural Resilience



[John McCoy \(luliláš\) Since Time Immemorial: Tribal Sovereignty in Washington State](#)

"In 2015, the Legislature passed Senate Bill 5433 modifying the original 2005 legislation, now requiring the Since Time Immemorial: Tribal Sovereignty in Washington state or other tribally developed curriculum be taught in all schools. In 2024, the Legislature passed House Bill 1879 naming the curriculum in honor of John McCoy (luliláš). The use of the John McCoy (luliláš) Since Time Immemorial curriculum has been endorsed by all 29 federally recognized tribes."



[Native American Food Sovereignty, Explained \(June 5, 2024\)](#)

This resource examines how issues of Native American land rights throughout history have impacted and been impacted by the traditional foods, crops, and harvesting and hunting practices of indigenous communities. The video explores Native history and land rights issues through the context of food and its importance to indigenous people as well as explain the history has lasting impacts on today's indigenous communities.



[Resilience: I am the Walking Dream of my Ancestors, TEDx \(May 9, 2023\)](#)

"Michelle Chubb explores the history of indigenous people in her community, as well as looks at her own journey of reconnecting with her culture after with her family as she was growing up and how she began an advocate for the indigenous community."

[Rethinking Resilience from Indigenous Perspectives \(February 2011\)](#)

This article explores the concept of resilience as it is viewed through the various perspectives of Aboriginal Communities in Canada and the influences of their culture, history, traditions, language, and environment. The article looks at the history of indigenous groups in Canada and the impacts of actions taken to suppress their culture as well as how that history informs methods of revitalizing the culture. There is a focus on how to inform mental health support for indigenous groups through cultural resilience.

Did You Know?

"Indigenous communities' contribution to fighting climate change are far greater than previously thought. Their forestlands store at least one quarter of all above-ground tropical forest carbon – about 55 trillion metric tons. This is equivalent to four times the total global carbon emissions in 2014. Given that data isn't available for all the lands native communities manage around the world, the actual impact is far greater."

https://rightsandresources.org/wp-content/uploads/2016/11/RRI-WHRC-WRI_Press-Release_Indigenous-and-Community-Forestlands-Hold-at-Least-One-Quarter-of-All-Tropical-Forest-Carbon.pdf



PILLARS OF FOOD SOVEREIGNTY

The right of peoples to healthy and culturally appropriate food produced through ecologically sound and sustainable methods, and their right to define their own food and agriculture systems

1

FOCUSES ON FOOD FOR PEOPLE

- Right to sufficient, healthy, and culturally appropriate food
- Food is not a "commodity"

VALUES FOOD PROVIDERS

- Supports sustainable livelihoods
- Respects the work of all food providers (women, farmworkers, pastoralists, fishers, forest dwellers, Indigenous peoples)

2

3

LOCALIZES FOOD SYSTEMS

- Reduces distance between food providers and consumers
- Puts providers and consumers at the centre of decision making on food issues

PUTS CONTROL LOCALLY

- Ensures the rights of local communities to inhabit and use their territories
- Rejects land grabbing and the privatization of natural resources

4

5

BUILDS KNOWLEDGE AND SKILLS

- Respects traditional and Indigenous knowledge
- Participatory and decolonial research methods
- Appropriate technology and data sovereignty

WORKS WITH NATURE

- Diverse, low-external input agroecological systems provide important ecosystem functions, and support resilience and adaptation to climate change

6

Historical Context of Indigenous Movements in the U.S. & Abroad



[American Indian Removal | Resource Overview](#)

"This lesson online lesson plan includes perspectives from Native American community members as well as documents, maps, images, and activities to help students and teachers understand this period of history and the complexity of the history and the effects."

[Native American History, Life, and Culture](#)

"North American indigenous history can be told as a story of loss, hardship, violence, betrayal, and misappropriation but also as a story of community, spirituality, diversity, honor, and resilience. It is difficult for resources to capture the complexity and nuance of indigenous life and Native American history. This collection aims to overview the vastness and depth of the cultures of the more than 600 unique tribes that lived above the Rio Grande Valley before the 15th century."



[American Indian Movement \(AIM\) | Goals, Leaders, Today \(September 28, 2023\)](#)

"The American Indian Movement (AIM) is a grassroots movement for Indigenous rights, founded in 1968 in Minneapolis, Minnesota. Originally an urban-focused movement formed in response to police brutality and racial profiling, AIM grew rapidly in the 1970s and became the driving force behind the Indigenous civil rights movement. AIM members and their allies have conducted some of the highest profile protests and acts of civil disobedience in American Indian history. Although AIM split in two in 1993, its successors continue its legacy of fighting for Native American rights, holding the United States responsible for the dozens of treaties it has broken and drawing attention to the cause of Indigenous peoples around the world."



[The Land Grab \(July 1, 2019\)](#)

"This podcast episode delves into the history and politics of indigenous land in the United States. 'The geography of this country was reshaped in the late 1800s and depending on who tells it, it's either a story of good intentions...or one of outright theft.' This episode combines perspectives and stories of multiple voices with knowledge of this era in history."

Historical Context of Indigenous Movements in the U.S. & Abroad



[International Day of Indigenous Peoples: Communities in Mexico Demand Government Hears Their Voices](#)
(August 10, 2024)

"On the World's International Day of Indigenous Peoples, native groups in Mexico took to the streets in protest instead of celebration with parades and cultural displays. The demonstration is a response to plans by the new president to institute constitutional reforms to reverse discriminatory and marginalizing practices in Mexico against indigenous communities."



[Contemporary Indigenous History Collection](#) (July 28th, 2023)

"A collection of resources compiling information on resistance movements by Indigenous peoples as well as various events or ongoing struggles which contextualize the resistance movements by Indigenous groups seen today."

[A Brief History of Aboriginal Australia: The World's Oldest Culture](#) (January 18, 2025)

"The history of the aboriginal people and cultures in Australia which explores precolonial aspects including the arrival of the first peoples to the continent, all the way to today. The article explores significant events which have lasting impacts of the relationship between Aboriginal people and the government of Australia. There is an emphasis on resistance on the part of Aboriginal people to colonial rule and government marginalization as the longest continuous culture in the world."





Global Indigenous Movements: Case Study on Māori in New Zealand



[Māori Protests](#)

"A collection of articles, images, and videos which explores some of the major protests and movements by the Māori people in New Zealand, Aotearoa specifically. There are many primary sources and articles regarding the Bastion Point protests as well as several more, all of which have occurred relatively recently."



[New Zealand's Rightward Shift Ignites Mass Protests From Indigenous Māori People \(December 24, 2024\)](#)

"New Zealand has long been known for its progressive policies, including efforts to correct and address historical wrongs against its indigenous Māori population. But as Ali Rogin reports, a new right-wing government has reversed many of those policies and triggered mass protests in the Pacific nation."

[Renegotiating Sovereignty? Māori Resistance in the Face of Colonial Erasure \(November 21, 2024\)](#)

"A Māori Member of Parliament rose in the to vote on a proposed Treaty Principles Bill. In opposition to the proposed bill, she tore it in half and led a haka alongside members of her party, Te Pāti Māori. The haka is a traditional Māori expression of resilience and unity. Many indigenous peoples around the world saw clips as a moment of celebration. On the other hand, critics saw the event as a disruption, but many say that point of view ignores the deeper significance of the haka."

Global Indigenous Movements: Case Study on Māori in New Zealand



[Lawmakers Use Haka Protest in New Zealand's Parliament \(November 15, 2024\)](#)

"A vote in New Zealand's parliament was suspended and two lawmakers ejected on Thursday when dramatic political theatre erupted over a controversial proposed law redefining the country's founding agreement between Indigenous Māori and the British Crown."

[Waitangi Day 1970 \(October 5, 2021\)](#)

"During the 1070s, there were significant changes for Waitangi Day, a day marking the anniversary of the signing of the Treaty of Waitangi, a major document between the British Crown and the Māori people. The day became a public holiday in 1974 after years of advocacy for making it one. The movement also carried over into the growing Māori activism regarding the status of the Treaty of Waitangi and issues of race."



[Māori in New Zealand \(January, 2018\)](#)

"Māori people make up nearly 15% of the New Zealand population but have experienced a long history of conflict and discrimination starting with the arrival of European settlers. Since then, various Māori communities have led a series of resistance movements in attempts to retain or regain land rights and advocated for equality in the country."



[Māori History \(2015\)](#)

"Māori history is the complete human history of Aotearoa New Zealand – from the earliest Polynesian navigators to the people that English colonists named Māorim to the occupiers of land and the settlers of grievances to the movers and shakers of our parliamentary system. Young New Zealanders, Māori, and non-Māori need to engage with tangata whenua by placing themselves in the broad historical past of Aotearoa New Zealand."

[The Evolution of the Contemporary Māori Protest \(October 15, 1998\)](#)

"Historically, the intensity and momentum of Māori political activism has never been consistent. Upturns in protest activity are followed by downturns in struggle and vice versa. The 1970s were witness to a dramatic upsurge in Māori activism which had a profound effect on New Zealand society."

NEW ZEALAND



New Zealand's Indigenous Maori

The Maori are the Indigenous people of New Zealand, with a population of 978,246 making up about 19 percent of the population, according to the 2023 census.



Maori Queen Nga Wai hono i te po Paki [Kiingitanga via AFP]

Maori descent population by region



Source: stats.govt.nz | November 19, 2024

@AJLabs



Local Indigenous Communities: Nisqually, Muckleshoot, Yakama, & Tulalip

[Nisqually Indian Tribe](#)

"For 10,000 years the Nisqually Tribe lived in relative peace and prosperity in its aboriginal homeland of about 2 million acres near the present-day towns of Olympia, Tenino, and Dupont, and extending to Mount Rainier. Tribal life changed radically with the advent of Euro-American settlement about 150 years ago. Forced to compromise its interests and rights over the years, the Tribe has always sought to maintain its integrity and dignity."



[Native American Life Before the Treaties](#)

"Prior to the arrival of European and American explorers and settlers, Native American peoples of Western Washington creatively used many natural resources available in their environment to sustain their communities."



[Culture: Nisqually Perspective Student Instructions & Graphic Organizers](#)

"How did natural resources form the Nisqually People's perspective about the area where they lived? The connection between the history of the Nisqually people and the land and natural resources of Washington."



[Foods Still Matter: The Muckleshoot Food Sovereignty Project](#)

"When Native Nations of the Pacific Northwest signed treaties with the federal government in the mid-1800s, they gave up some of their lands but made sure that future generations could access their "usual and accustomed" fishing and hunting grounds, or ancestral lands outside of a reservation. For thousands of years, before settlers arrived, the Muckleshoot and other Salish-speaking peoples of the Pacific Northwest lived off a diverse diet of over 300 different foods. As more settlers came to the region during the decades that followed, it became increasingly difficult for Native People to access their treaty-reserved hunting and gathering sites."

[Timeline of the Muckleshoot Language](#)

"How the history of the language of the Muckleshoot people was impacted by history and how people have been, and continue to, try to revitalize the use of the language."

[The Oregonian: Yakama Nation](#)

"A collection of reporting and stories about recent issues facing the Yakama nation and other current events news relating to the nation."

Local Indigenous Communities: Nisqually, Muckleshoot, Yakama, & Tulalip

[Heritage and Culture: Muckleshoot History](#)

"The Muckleshoot Indian Tribe is composed of descendants of the Native people who lived in the Puget Sound region. The native groups had many traditional practices and established way of life which were disrupted by settlers and permanently altered through numerous treaties."

[Tulalip Tribes: Shoring Up a Damaged Ecosystem](#)

"The Tulalip Tribes' Fisheries and Natural Resources Commissioner, Terry Williams, is succinct in describing the environmental crisis that his and other Northwest U.S. tribes face: "We've lost 90% of the salmon population." For some 4000 Tulalip tribal members—2500 of whom live on the tribes' 22,000-acre -reservation on the eastern shore of Washington's Puget Sound—as with other Northwest U.S. tribes, that population crash is much more than an assault on their economic lifeblood—it is a cultural and spiritual threat to their identity as a people."

[Tulalip Tribes: History](#)

"The Tulalip Tribes formed during World War I when tribal elders picked Wilfred (Bill) Steve and Sebastian Williams to go to meetings of Indians, listen to what was being discussed and bring back the information to them. This was possible because Bill and Sebastian had gone to high school and could speak, read and write English. Before this, Indians from different tribes that had different languages could not communicate easily with each other. The tribal elders trusted these young men, who were just out of high school, and placed this responsibility on them."

[Tulalip Tribe Signs First-Ever Data Sovereignty Agreement with WA Health Department \(January 22, 2025\)](#)

"The Washington State Department of Health (WSDOH) and the federally recognized Tulalip Tribes have signed the state's first-ever data sharing agreement. The agreement will govern WSDOH's use of the tribe's public health data, including how it is collected, where it is stored, and how it is used in WSDOH data sets. The agreement upholds the tribe's inherent right to govern how the state agency's data usage impacts their community."

[Tulalip Tribes \(November 27, 2008\)](#)

"The Tulalip Tribes is a federally recognized Indian tribe located on the Tulalip Reservation north of Everett and west of Marysville. Reservation boundaries set by the Point Elliott Treaty of 1855 gave a permanent home to the Snohomish, Snoqualmie, Skykomish, Stillaguamish, and related tribes "Dxwlilep," the Coast Salish word, means small-mouthed bay."

Local Indigenous Communities: Nisqually, Muckleshoot, Yakama, & Tulalip



[Plateau People's Web Portal](#)

"The material in the portal represents the histories, languages, cultural belongings, and contemporary lives of the participating tribes. Many digital heritage items have one or more records associated with them, as well as added traditional knowledge and cultural narratives provided by tribal community members that enhance and enrich understanding to many diverse audiences."



Strategies for Educating Students on Indigenous Issues

[Tips for Teaching About Native Peoples](#)

“Teaching about cultures and complex histories can be challenging but can also provide meaningful opportunities for reflection. In partnership with our Native American Advisory Board, the Burke Education team has developed the following suggestions to help guide these discussions with your students, parents, communities, and fellow educators.”



[Resources for Teaching About Indigenous Peoples \(September 7, 2023\)](#)

“Here are resources to help you educate students honestly and accurately about Native history and the people whose land we occupy.”

[How to Incorporate Indigenous Ways of Knowing into Your Teaching \(May 29, 2023\)](#)

“Indigenous Ways of Knowing refers to the consciousness shared from generation to generation within each Indigenous community. It refers to the complexity and diversity of Indigenous ways of learning and teaching, and its goal is to help educate people about the vast variety of knowledge that exists across diverse Indigenous communities.”

Strategies for Educating Students on Indigenous Issues



[Teaching Guide: Indigenous Peoples](#)

"The Teaching Guide integrates pedagogical approaches that aim to engage students using multimedia materials, critical reflection and discussion, collaborative learning, and research for further exploration. The learning materials include, in addition to analytical readings, interactive websites, e-learning modules, archival audiotapes, historical and other documents, recorded interviews, documentaries, tool kits, and other practice guides."



[Groundwork for Teaching Indigenous Enslavement](#)

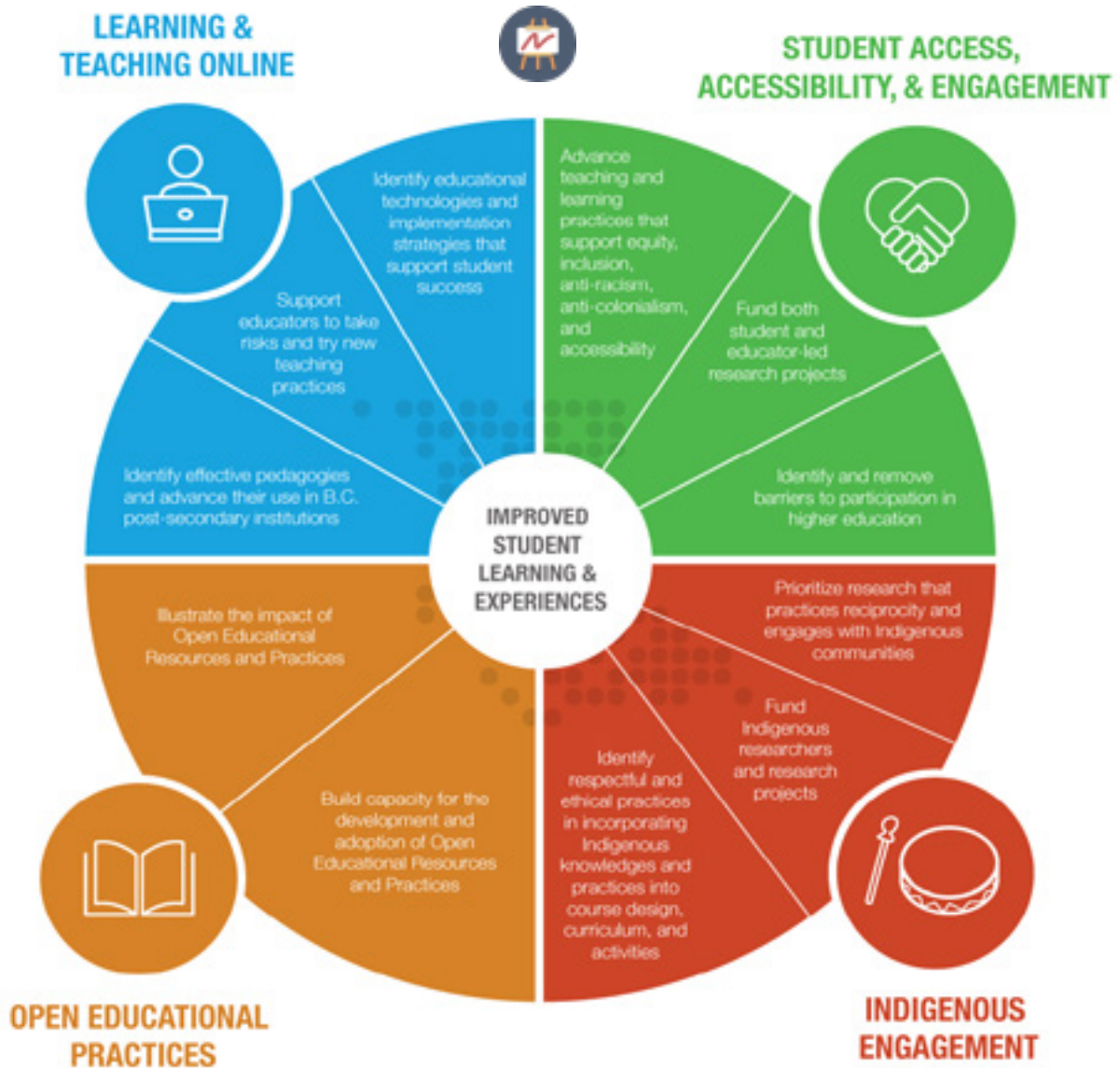
"To better understand the United States' past and present, we need to better understand Indigenous identities—and classrooms play a huge role. This starts with examining what's missing from our social studies, history, civics and government curricula. Throughout this episode, we reference the K-5 Framework for Teaching Hard History as we shed light on key topics like sovereignty, land and erasure."

[Learning to Teach Indigenous History and Culture](#)

"We (authors of this article) designed professional learning with a specific focus on developing learning activities that are both authentic and inclusive of Indigenous histories, cultures, and communities. We, along with others on the project team, are Indigenous and non-Indigenous educators who collaborated through a partnership between the University of Wisconsin Madison's Indigenous Arts and Sciences and Authentic Intellectual Work Institute."



Lesson Planning for Native Education



[Indigenous People's Day Resources](#)

"Lessons, articles, books, films, podcasts, websites, and more all of which aim to help provide resources to educators for Indigenous People's Day and the history of Columbus and his impacts on indigenous peoples."



[18 Teacher Resources on Native American History and Culture](#)

"Below are 20 resources that middle and high school teachers can turn to when developing lesson plans related to the roles of Native American peoples in American history and contemporary life. These resources include online exhibitions at the Smithsonian; the Smithsonian's Native Knowledge 360° Educational Initiative; the work of the Mitchell and Hood Museums; and the growing work of Facing History in these thematic areas."

Lesson Planning for Native Education



[Native Education Curriculum Materials](#)

“Support materials compiled by the Washington office of Superintendent of Public Instruction in accordance with the state educational standards to enhance the teaching of Native American history, particularly that of the tribes of Washington State.”



[Culturally-Based Curriculum: Digital Resources for Schools, Teachers, Parents and Students](#)

“A collection of resources, including lesson plans, developed by the National Indian Education Association. The site includes resources from partner organizations as well to include resources in professional development, reading resources, native texts, and much more.”



[Stereotypes and Tonto](#)

“This lesson revolves around Sherman Alexie’s poignant yet humorous and accessible essay, “I Hated Tonto (Still Do).” It explores the negative impact that stereotypes have on the self-worth of individuals and the damage that these stereotypes inflict on pride in one’s heritage. The reading is supported by a short video montage of clips from Western films. The clips offer students the opportunity to evaluate primary sources for bias and bigotry, as well as providing context for the protagonists’ experiences in the essay.”



[Indigenous Peoples Lesson Plans and Resources](#)

“A collection of resources and lessons for educating on Native American history and culture. There are several featured collections such as ‘ways of life’, ‘Caring for nature’ ‘Sovereignty and rights’, and many more covering a vast array of topics.”



[Teaching Native American Histories](#)

“A collection of lesson plans made by teachers and shared with others for teaching about Native American history. The site allows you to sort the numerous options available based on many factors like grade, subject, or days to complete.”

Did You Know?

“Indigenous languages are extensive, complex systems of knowledge. They are central to the identity of Indigenous peoples, the preservation of their cultures, worldviews and visions, as well as expressions of self-determination. At least 40 percent of the world’s 7,000 languages are at some level of endangerment. It’s estimated that one Indigenous language dies every two weeks.”

<https://stories.undp.org/10-things-we-all-should-know-about-indigenous-people>

Partnering with Indigenous Communities in Education

[Partnering with Indigenous Peoples: Experiences and Practices](#)

“A forum by the UN on indigenous issues identified the education of Native Peoples as a primary issue. Here the issue is looked at globally with case studies of two regions; however, there are insights into good practice which can be widely applied.”

[Native Voices Highlight Five Major Opportunities to Support Indigenous Communities, Educators, and Schools](#)

“Speakers and participants shared emerging and innovative examples of tribal educational sovereignty and nation building that center Indigenous peoples’ enduring legacy of teaching, learning, and leadership.”

[Providing Space for Native Youth to Connect with Their Identities While Navigating K-12 Public Schools](#)

“Working together in a research-practice partnership, the University of Michigan and Lake Superior State University utilize the resources of Indigenous communities and research institutions to create a space for Native teens to connect with their identities and explore academic interests. The program seeks to explore what would happen if we created a space for Native teens to explore and understand both their cultural role and academic possibilities, to better connect with their Native identities, and to create a safe space that helps affirm who they are? What would happen if we created a space to help students grapple with being a Native student in K-12 public schools and help them find their pathway toward college? And what would happen if they learned how to be researchers together and worked on collective issues of change in their community?”

[Indigenous Knowledge is Often Overlooked in Education. But It Has A Lot to Teach Us.](#)

“Indigenous Knowledge Systems are the ways that Indigenous peoples make sense of the world around them, and how they recognize, value, share and use knowledge in their daily lives. The phrase is intentionally plural to honor the diversity of Indigenous nations, of which there are over 600 in the U.S. alone. Generally rooted in place-based knowledge, oral traditions and kinship, Indigenous Knowledge Systems reflect the unique experiences of each community, while sharing common traits. Indigenous knowledge systems provide an often-different approach to education than is commonly seen today and can be something to take from to improve educational practices.”



Partnering with Indigenous Communities in Education

[Tribal Communities in Schools](#)

"Tribal Communities in Schools (TCIS) is improving outcomes for Native students by implementing a community-wide Integrated Student Support (ISS) approach that provides academic, social, attendance, and other supports to ensure academic and lifelong success and career or college readiness."

[Indigenous Ways of Knowing and Being](#)



"These lesson plans relate to Indigenous ways of knowing and being through building relationships to the natural world and understanding the past in order to foster healing and resiliency. Some lessons demonstrate how Indigenous knowledge can support a deeper understanding of the land and the changes that are a result of climate change. Others are focused on remembering ancestors, understanding treaties and exploring culture through traditional land-based practices."

Native Voices Highlight 5 Major Opportunities to Support Indigenous Communities, Educators, and Schools



1 Institutions of higher education and teacher preparation programs have an opportunity to partner with Tribes to design professional learning.



2 Districts and schools can adapt educational systems to integrate Native lifeways and practices that sustain tribal communities.



3 States, districts, schools, and teacher preparation organizations can support Indigenous educators through growing networks with other Indigenous teachers and leaders.



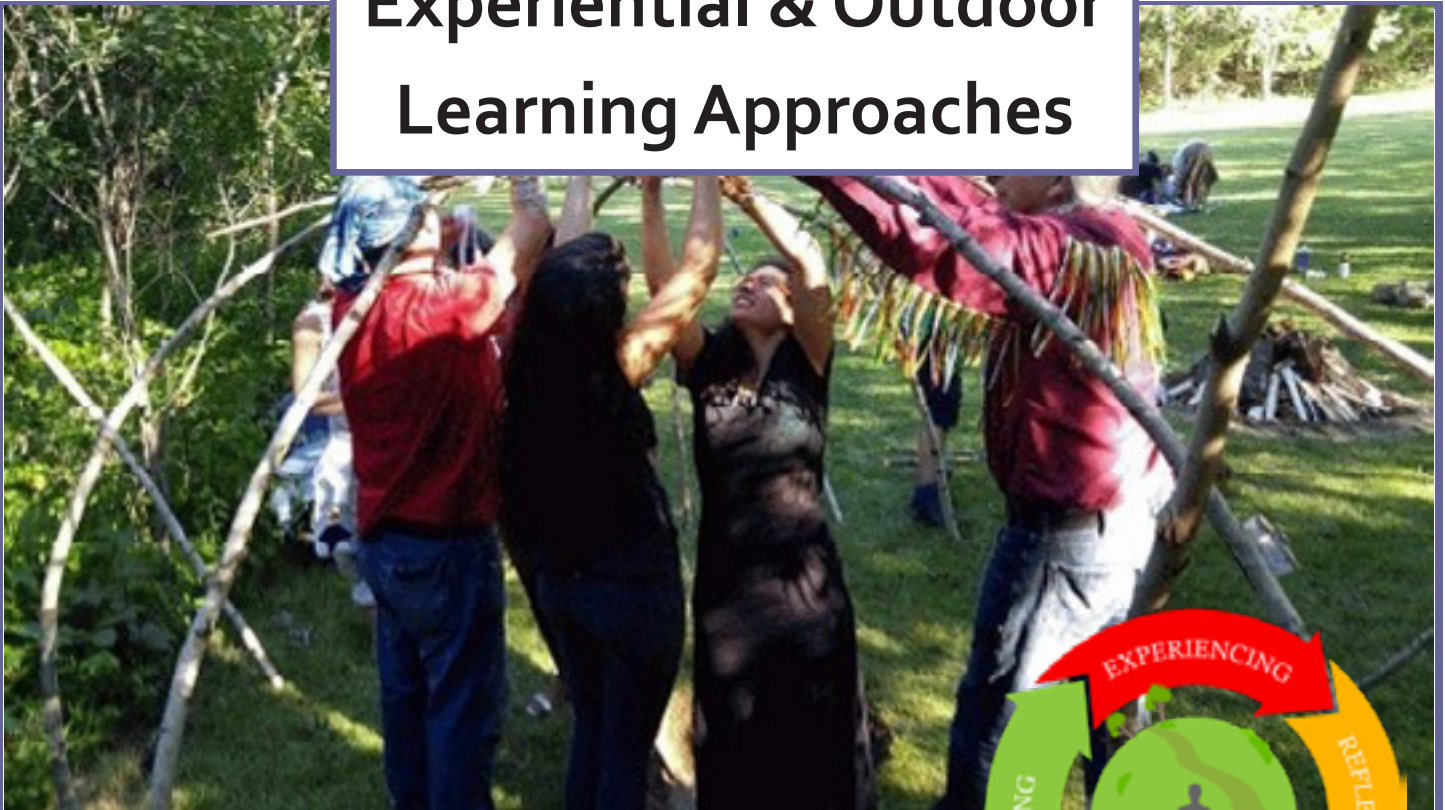
4 Policymakers, states, districts, and schools can open up critically important Indigenous educator pathways.



5 States and advocates can leverage ESSER, ARP, and CARES Act funds to support Indigenous educators.



Experiential & Outdoor Learning Approaches



[Lernz Field Trip Chooser](#)

“Lernz is a program which creates virtual field trips for educators to share with their classes. The program works with experts and native groups to provide opportunities to explore cultural, wildlife and other experiences. The program is based in New Zealand and the culture of the Māori people but includes experiences from other regions as well, particularly the Arctic.”

[What Is Experiential Learning? - Institute for Experiential Learning](#)

“Kolb Experiential Learning Theory, developed by David A. Kolb, is a widely recognized and influential framework that describes how people learn through experience. Since learning is the primary process used to navigate life, people can use this process for all forms of learning, development, and change. Learning occurs in any setting and continues throughout life. The experiential learning process supports performance improvement, learning and development. David Kolb described the ideal process of learning in a four-step Experiential Learning Cycle: Experiencing – Reflecting – Thinking – Acting.”

[9 Outdoor Learning Strategies for Diverse Learners That Spark Natural Wonder](#)

“Research shows that outdoor education improves academic performance concentration and social skills while reducing stress and anxiety among learners of all backgrounds. By incorporating natural elements hands-on activities and movement-based learning you’ll discover how the great outdoors can level the playing field for students with different learning needs and preferences.”

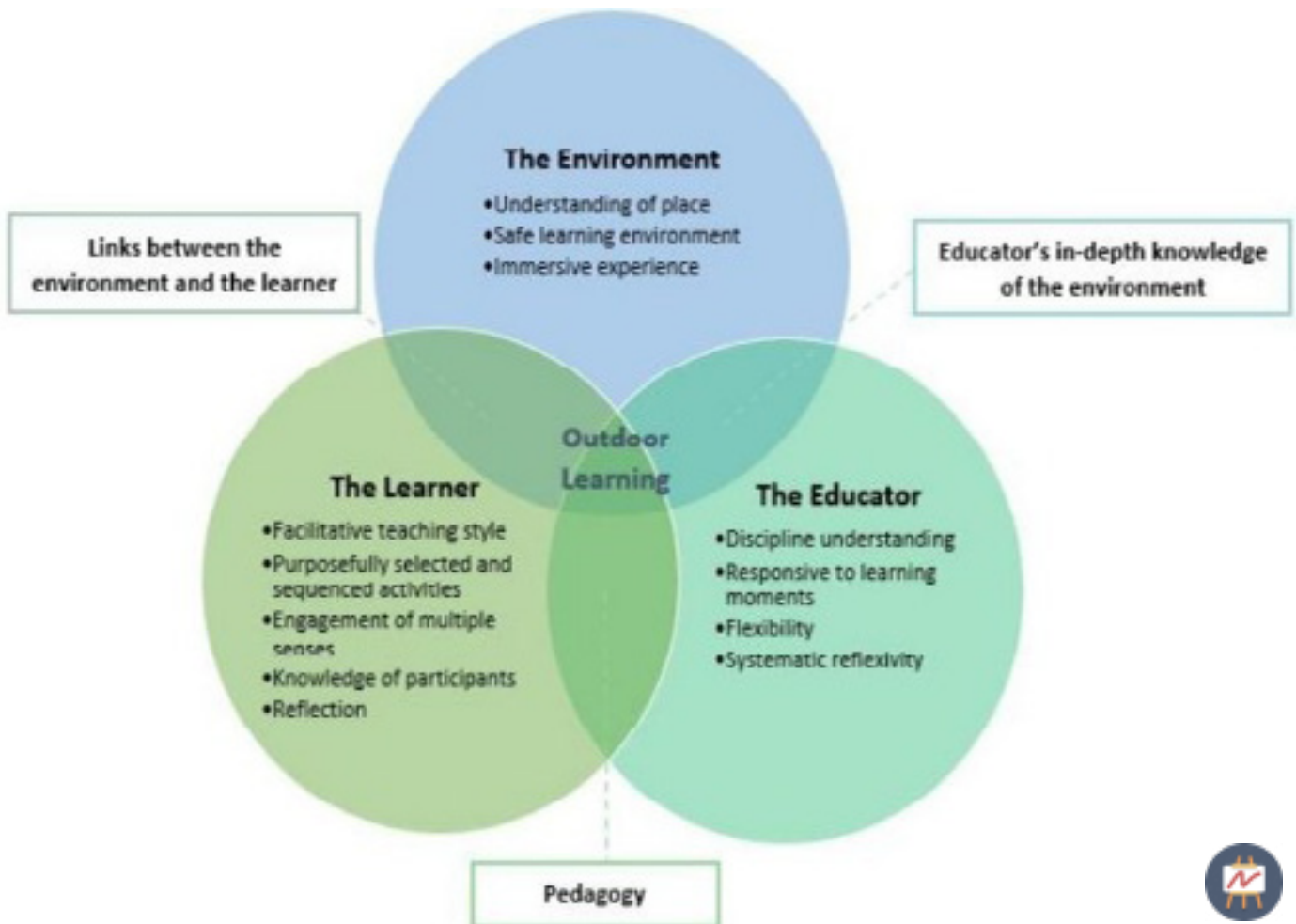
Experiential & Outdoor Learning Approaches

[Connecting with Indigenous Knowledge and Practices in Outdoor Education Programs](#)

"Incorporating Indigenous knowledge and practices into outdoor education programs offers a unique opportunity to enrich learning experiences, promote environmental stewardship, and foster cultural appreciation. Despite the challenges, the benefits of such integration are profound, enhancing both educational outcomes and personal growth. By approaching this endeavor with respect, collaboration, and a commitment to authentic representation, educators can create meaningful connections between students and the invaluable wisdom of Indigenous cultures. Embracing these practices not only honors Indigenous traditions but also cultivates a more inclusive and sustainable future for all."

[Outdoor Learning as a Tool for Meaningful Student Engagement](#)

"Toward the end of the academic year, students are eager to step outside and stretch their legs. And in an educational world dominated by standardized tests and worksheets, outdoor education is becoming increasingly important as a tool to help students understand the natural world and their local community."



Experiential & Outdoor Learning Approaches



[Embedding Experiential Learning into K-12 Curriculums](#)

"While engaging in the course, experiential learning relies on one's experience of the given material rather than theoretical knowledge. It involves uses of knowledge in solving real-life problems and promotes evaluation, analysis, synthesis, and application. Regular education from kindergarten to twelfth grade mainly excludes practical approaches to learning and teaching. A comprehensive conceptualization of integrating experience-based learning improves educational, psychological, social, and character growth in students."

[Learning in Places](#)

"We are a collaborative network of educators, families, and community partners working to cultivate equitable, culturally thriving, socio-ecological systems learning and ethical decision-making using field-based science education in outdoor places, including gardens, for children in pre-kindergarten to 5th grade (and beyond) and their families. We are more aware than ever of the need to build learning environments that strive for just, sustainable, and culturally thriving communities. Learning in Places is more than a curriculum—it is a model of pedagogy that centers racial equity, ethical, evidence-based decision-making, and just relations with the natural world. We offer materials for professional development, classroom learning, outdoor learning, and family engagement. If you are a teacher, family member, teacher educator, and/or researcher, you may find something that will deepen your practice, reflection, and learning."

Land-Based Learning & Traditional Ecological Knowledge (TEK)



[What Can Indigenous Traditional Knowledge Teach Us?](#)

"Indigenous communities have for centuries drawn on native scientific knowledge to help them understand the world around them. Known popularly as Traditional Knowledge, this observational evidence is verified by elders and passed on to successive generations, largely as an oral tradition. We'll meet leading Traditional Knowledge scientists and consider what their approaches have brought Indigenous communities and beyond. We'll also hear about the challenges they face when working alongside Western science professionals."



[Traditional Ecological Knowledge Fact Sheet \(February 11, 2011\)](#)

"Traditional Ecological Knowledge, also called by other names including Indigenous Knowledge or Native Science, (hereafter, TEK) refers to the evolving knowledge acquired by indigenous and local peoples over hundreds or thousands of years through direct contact with the environment. This knowledge is specific to a location and includes the relationships between plants, animals, natural phenomena, landscapes and timing of events that are used for lifeways, including but not limited to hunting, fishing, trapping, agriculture, and forestry."



[Traditional Ecological Knowledge - Yorok](#)

"A series of lessons on Traditional Ecological Knowledge, or TEK. The term TEK is often used to refer to knowledge, beliefs, value systems, and practices in Indigenous communities that relate to the environment. For many Indigenous peoples, TEK is "active" and is sometimes referred to as a "way of life." TEK is a branch of Indigenous science. The lessons are a series of readings and discussions, and a hands-on activity. They are aimed at upper elementary and early middle school and fit the NGSS standard 5-ESS3-1 Earth and Human Activity Obtain and combine information about ways individual communities use science ideas to protect the Earth's resources and environment."

Land-Based Learning & Traditional Ecological Knowledge (TEK)

[\(PDF\) Integration of Traditional Ecological Knowledge Into Primary School Learning](#)

“This research was conducted to understand the perception of people in Tawangmangu, Central Java, in terms of the potential of teaching TEK in primary schools, challenges, and teaching strategies. We conducted semi-structured and unstructured interviews with 77 participants (local TEK experts, local communities, educators, and education officials). TEK in Tawangmangu includes folktales, ceremonies, offerings, typical food, terraced farming, intercropping systems, irrigation systems, crop management, herbal medicine, traditional houses, and social systems. Participants supported the idea because the TEK began to become extinct and identified its delivery to informal schools as a bridge to maintain it. Factors identified as obstacles are limited study time, limited access to subject matter, lack of political support, and differences in the characteristics of knowledge transfer between science and TEK. Participants claimed that the most appropriate strategy for teaching it in primary schools was to bring students closer to the real context. To teach it, the teacher chooses a number of contextual learning methods that are considered suitable, like field trips, role-playing, task-based learning, and project-based learning.”

[Land as Teacher: Understanding Indigenous Land-Based Education](#)

“Indigenous land-based education has implications for science, culture, politics, language, environmental stewardship, land rights, reconciliation—and the future of the planet.”

[Indigenous Land-Based Education in Theory & Practice](#)

“This Special Report considers the recent and relevant academic and other publicly available literature, including policy documents and program reports representing both Indigenous and non-Indigenous perspectives on the theory and practice of land-based programming.”

[School on the Land: Indigenous Teachings Get Kids Outside the Classroom](#)

“This summer, Bent Arrow Traditional Healing Society, an Edmonton-based organization that offers programs to support Indigenous families, started offering new courses to teach youth Indigenous survival skills on the land.”

FAST FACT

“There are more than 476 million Indigenous people in the world, spread across 90 countries and representing 5,000 different cultures. They make up 6.2 percent of the global population and live in all geographic regions.”

<https://stories.undp.org/10-things-we-all-should-know-about-indigenous-people>

Storytelling & Oral Histories as Pedagogical Tools

[The Importance of Storytelling and Oral Tradition](#)

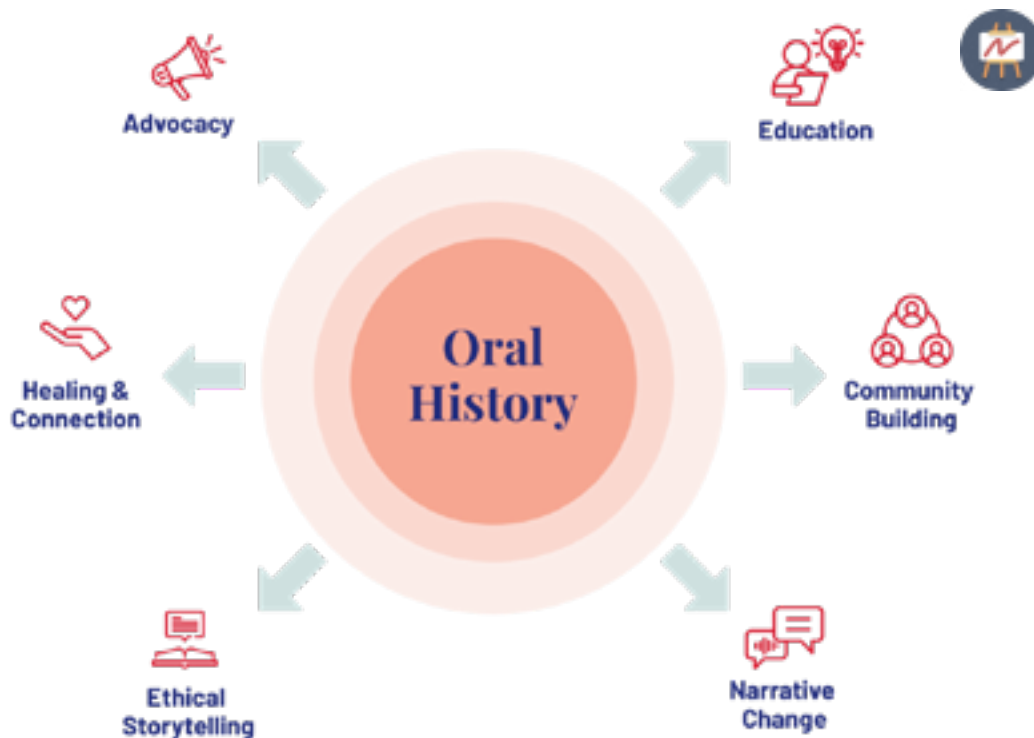
"Stories are used as both primary and supplemental instructional materials. They can also offer experiential knowledge. Accompanying stories with a hands-on activity approach models a traditional way of teaching used in many Native cultures."

[Stories as a Way of Preserving Indigenous Knowledge](#)

"This essay explores how storytelling functions as a vehicle for preserving indigenous knowledge, with particular focus on oral tradition, the integration of spiritual and ecological wisdom, and the resilience of storytelling in the face of globalization and cultural assimilation."

[Traditional Oral Storytelling in the Classroom](#)

"This project was an exploration of the concept that culturally responsive instruction could bring students in a small rural school in Alaska to higher levels of literacy by promoting engagement in oral stories told by Elders in the community, that reflected the values, knowledge and some of the traditions of the community. Inviting Elders into the classroom to share their oral stories created an opportunity for Junior high students to listen to oral stories that later in the project were transformed into transitional readers (picture books) for younger readers in the school."



Storytelling & Oral Histories as Pedagogical Tools

[Sharing Through Story](#)

“Indigenous cultures share stories in many ways – orally, in song, in drumming, with pictographs, and through medicine wheels and tipi rings. Traditionally, stories are told by elders – known as Knowledge Keepers or Historians in some nations – as well as community members who have earned the title of Storyteller. In classrooms, storytelling creates a climate that is responsive to the individual needs of the classroom while making connections to prior and new learning. Through storytelling in its many varied forms, teachers provide analogies or connections to ideas that students can understand, so that learning is meaningful and transformative.”

[Storytelling in the Classroom: More Than Just Words \(January 30, 2024\)](#)

“Storytelling is a powerful teaching tool because it helps students connect to, relate to, or see the world from someone else’s perspective. When students learn through storytelling, they can relate their own experiences to the story, which helps them foster a more personal connection to the content. As students hear more stories, they are more likely to draw connections between the things they hear, making topics the unfamiliar feel more familiar. The best stories are rooted in real-world context and experiences. As students hear more stories, they have more ways of understanding and connecting to the world around them. Ultimately, learning through stories helps preserve cultural identity, foster community, and strengthen students’ identities.”

[Understand the UN Declaration of Rights of Indigenous Peoples Through Oral History](#)

“Voice of Witness is an oral history nonprofit that advances human rights by amplifying the stories of people impacted by — and fighting against — injustice. One goal of the organization is to move past “the single story” of history and create opportunities for teachers and students to grapple with a more nuanced and empathy-based understanding of the critical historical and contemporary issues.”

[Teaching Indigenous Oral Tradition Through the Telephone Game](#)

“Students will understand that knowledge is passed down through an Oral Tradition in Indigenous communities across Canada.; Students will know that stories and storytellers are sacred to Indigenous people.; Student will be able to describe the concept of “Oral Tradition” and explain why storytelling/storytellers are so important in Indigenous communities.”

[The Power of Sharing History Through Story-telling! \(November 18, 2020\)](#)



“Through song, dance, and the power of storytelling, Dan shares his passion for native history. Dan will take us back in time to hear the passages passed down from generations before. Stories of a land that provided for its people and how the native people nurtured it in response.”



THE ELEMENTS OF STORYTELLING

All good stories and images start with an idea.

1 WHAT IS YOUR QUESTION? ¹

What will be your line of inquiry?

Is something happening in your community that needs awareness?

Is there an issue or an event that needs its story told?

Use your question as a starting point to give focus and structure to your story.

2 ACQUIRE INFORMATION—ANALYZE DATA

Peruse an online database.

It is essential to educate yourself on your subject. Researching your topic can take many different forms; you might:

Conduct interviews with experts who can speak about your topic. This approach can also provide the basis for exploring both sides of an issue or debate.

Visit a library to consult primary resources. They can provide firsthand accounts of an event and add depth to your story.

Review compelling visuals, such as photographs or films.

3 ORGANIZE YOUR THOUGHTS AND INFORMATION

Whether writing a story, preparing to take photographs, or making a film, organization is key.

Knowing ahead of time what you need to do for your project means a smoother creative process.

Writers might work from an outline, starting with a main idea and summarizing the most important points to be made. These become more fully fleshed out as the writer progresses.

Many photographers and filmmakers create a storyboard.

As you shape and direct your story to a finished form, do not be surprised if new questions arise to build on your story.

4 EMBRACE REVISIONS

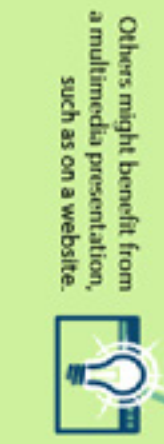
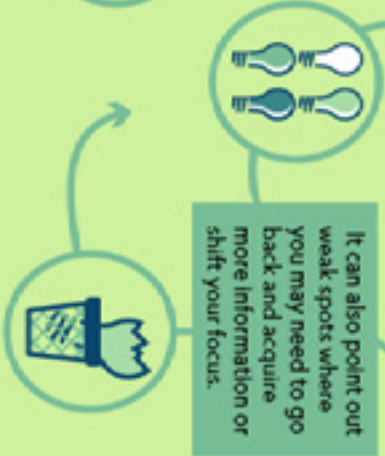
Rarely does someone get his or her story completely right the first time around. And sometimes, a story may head in a new direction that is even better. Revisions help to fine-tune and add polish to your final product. When revising, be sure to keep the focus on the main point you're trying to make, and stick to a schedule so you don't end up "tinkering" forever.

It can also point out weak spots where you may need to go back and acquire more information or shift your focus.

TAKE ACTION ⁵
Who needs to see your story? Consider your audience when coming up with a presentation strategy.

Some stories might be part of a public event, aimed at spurring action.

Others might benefit from a multimedia presentation, such as on a website.



Culturally Responsive Teaching in Indigenous Education

[Features of Culturally Responsive Assessment for Indigenous Students](#)

“Indigenous students in the United States and U.S.-affiliated Pacific Region schools have varying degrees of access to culturally responsive, sustaining, and revitalizing education. Academic assessments that intend to capture what these students know and can do, are not always designed in ways that allow students to do so nor are they designed to support educators in recognizing student excellence when they see it. In this way, assessments may underestimate Indigenous students’ skills and knowledge and interfere with, rather than support, their academic success—from course grades to specialized program placement, to graduation and attending college.”



[Culturally Responsive Instruction for Native American Students](#)

“This professional learning series on culturally responsive instruction for Native American students. This series provides a framework for instruction that emphasizes experiential, active, and student-centered learning. It supports all teachers in creating culturally responsive instruction for their Native students.”

Culturally Responsive Teaching in Indigenous Education

[5 Culturally Responsive Teaching Strategies](#)

"We explore the concept of culturally responsive teaching, compare it against traditional teaching models, and offer a number of strategies that you can use to incorporate the approach into your own methods."

[Culturally Responsive Teaching and Learning \(December, 2023\)](#)

"Culturally responsive pedagogy is a framework that is inclusive of culturally responsive and relevant teaching and culturally affirming and sustaining instructional methodologies that validate and engage students' cultural identities. These practical instructional strategies and practices guide the implementation of culturally responsive teaching and learning into educational spaces."

[Culturally Responsive Instruction: Using Indigenous Principles in the Pacific Region \(September 1, 2022\)](#)

"Drawing attention to the cultural practices of Indigenous and Native students, these pedagogies encourage educators to "support young people in sustaining the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence."



[What Culturally Responsive Teaching Looks Like: A Native Educator Explains \(November 17, 2021\)](#)

"Mandy Smoker-Broaddus, a practice expert in Native Education and member of the Fort Peck Assiniboine and Sioux Tribes in Montana, believes culturally responsive teaching develops through the relationships that educators have with their students."

[Culturally Responsive Teaching: Examples, Strategies & Activities for Success](#)

"No single teaching approach will engage each student at once, but building a strategy to consistently deliver culturally responsive teaching lessons will help you appeal to diverse learners with distinct backgrounds. Rooted in differentiated instruction principles, culturally responsive pedagogy aims to link content — from delivery to assessment — with students' ancestral and contemporary cultures."

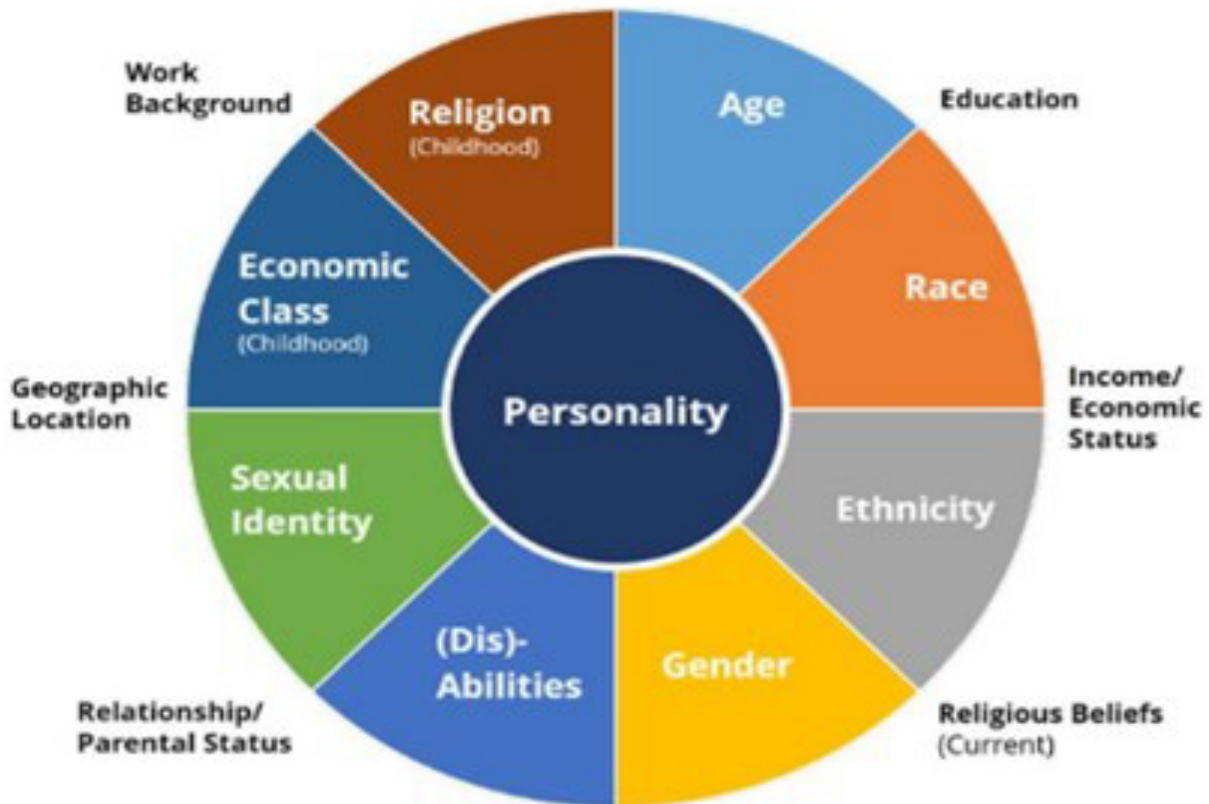
[Culturally Responsive Indigenous Education \(2018\)](#)

"Culturally Responsive Indigenous Education is grounded in embedding traditional teaching methods, and authentic content into the approach of teachers who work with all learners. CRIE demonstrates to First Nations learners and others that their culture(s), values, family, elders, language(s), and knowledge is not only welcome in the classroom; but actively embraced and encouraged."

Culturally Responsive Teaching in Indigenous Education

Identifying Individual Culture(s):

Dimensions of Diversity



WHO ARE YOU?

How Do Your Dimensions of Diversity Influence Your:

Experiences?
Values and Beliefs?
Attitudes and Behaviors?

Adapted from Marilyn Loden and Judy Rosener; *Workforce America! Managing Employee Diversity as A Vital Resource*, Homewood, IL: Business One Irwin (1991)

Did You Know?

"Indigenous peoples suffer from poorer health, are more likely to experience disability and reduced quality of life and ultimately die younger than their non-indigenous counterparts. The gap in life expectancy between indigenous and non-indigenous people in years is: Guatemala 13; Panama 10; Mexico 6; Nepal 20; Australia 20; Canada 17; New Zealand 11."

<https://www.un.org/development/desa/indigenouspeoples/mandated-areas1/health.html>

Decolonizing the Curriculum: Best Practices

[Decolonizing Curricular Resources](#)

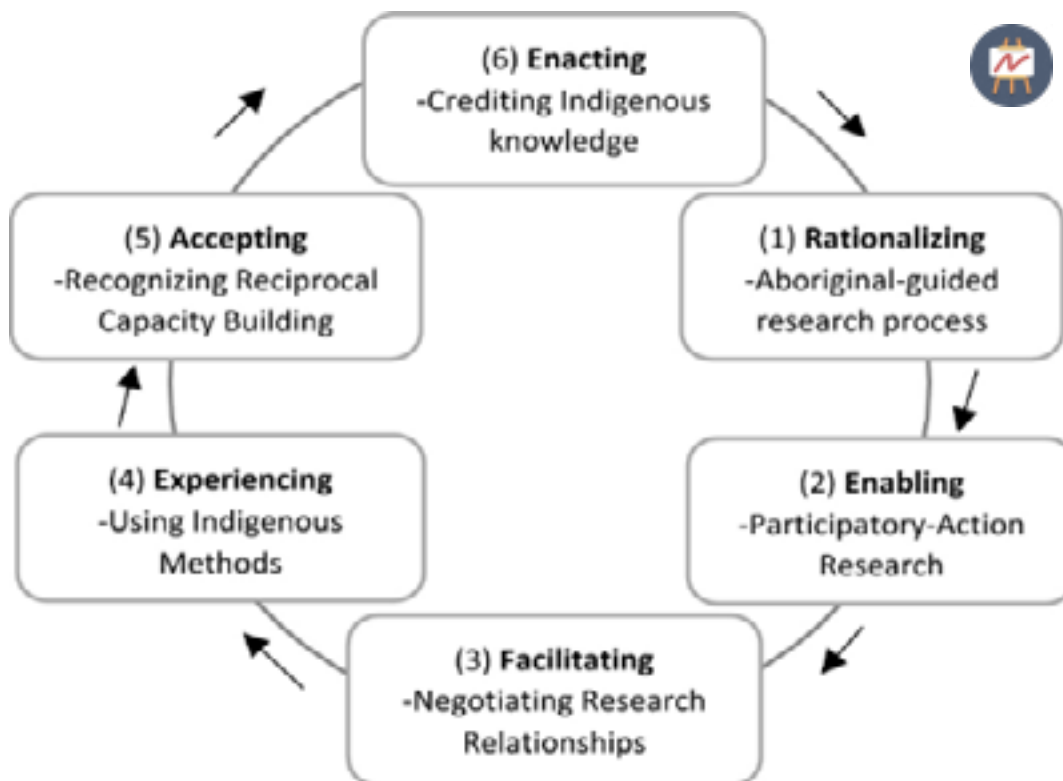
"This curated list spans age levels, integrating general education with area-specific studies. It includes information and links for written, audio, and film resources from across Turtle Island (North America) as well as those authored by Native people from New England that are specific to Indigenous nations of the Northeast."

[First Steps: How to Begin Decolonizing Your Content \(April 13, 2024\)](#)

"Working with Indigenous youth has opened my eyes to the many disparities in education, from elementary through university. As a math and history teacher, I've used many different textbooks and resources to meet the needs of my students and while improvements have been made, much of the curriculum available is still very Anglicized."

["It Feels Fake:" Decolonizing Curriculum and Pedagogy in Predominantly White Institutions \(May 2023\)](#)

"The theoretical framework for this paper engages Indigenous epistemologies and decolonizing pedagogy. Broadly speaking, Indigenous epistemologies emphasize wholeness (physical, emotional, spiritual, and intellectual), interconnectedness to land (in all its forms and entities), and relationship with others (family, communities, and nations)."



Decolonizing the Curriculum: Best Practices

[Indigenous Scholar Reflects on Decolonizing the Curriculum \(October 10, 2022\)](#)

"Brittany Hunt, a member of the Lumbee tribe and new assistant professor of education in the Virginia Tech School of Education, reflects on Indigenous people's place in the curriculum."

[Decolonizing the Curriculum – How Do I Get Started? \(September 14, 2021\)](#)

"If you are thinking about decolonizing your curriculum and wondering where to start, do not worry. You are in the majority. Many people are supportive of the idea in principle but are not sure what to do."

[Webinar: Decolonizing the Curriculum \(September 9, 2020\)](#)

"Ainre Evans (UCM, Maastricht University) unpacks the concept of decolonization and explores where the call for decolonizing the curriculum comes from, as well as the potential it has to facilitate more interactive, inclusive, and dynamic approach to learning."

[Decolonizing the Curriculum Resources](#)

"We believe that all students deserve to see themselves represented in the curriculum. Too often, non-white and non-Western representations are ignored – scientists, writers, and artists of color are rarely mentioned. In somewhat better cases, they may be acknowledged, and one or two token examples may be offered to the students. This approach still keeps the focus on white experiences as central. True inclusion thus would offer a multitude of perspectives and experiences; this list aims to make it easier to find such perspectives."



Resources for Teaching Indigenous History & Contemporary Issues

[Native Knowledge 360 Education Initiative](#)

"A collection of educational resources and museum materials for many grade levels gathered by the National Museum of the American Indian at the Smithsonian."

[Plimoth Patuxet Museum: You Are the Historian](#)

"Get transported to Patuxet, the pre-European homeland of the Wampanoag, and be immersed in a story of cultural change and persistence that spans 12,000 years."

[Native Narratives: The Representation of Native Americans in Public Broadcasting](#)

"Native Narratives: The Representation of Native Americans in Public Broadcasting explores how Native American peoples and cultures have been represented both in non-Native produced and Native-created public broadcasting programs in the AAPB collection.¹ Each section features a range of radio and television programs that cover key events or issues important to Native peoples. Additionally, the exhibit explores how mainstream American public media and media produced by Native Americans depict and document Native peoples in ways that either confirm or reject stereotypes."



Resources for Teaching Indigenous History & Contemporary Issues



[National Congress of American Indians: Resources](#)

"A collection of primary sources gathered by the National Congress of American Indians relating to various parts of Indigenous history and culture."



[Telling Stories That Come to Life](#)

"Lessons of Our Land is an inter-disciplinary curriculum that aligns with state academic standards and is adaptable to include the history and culture of a region's Native nations. It offers more than 200 searchable lessons that are ready to use in the classroom. This free curriculum was developed by the Indian Land Tenure Foundation, a national, community-based nonprofit organization focused on American Indian land recovery and management."



[Honoring Tribal Legacies](#)

"Honoring Tribal Legacies is a digital collection of teaching resources for use in classrooms everywhere. On this website you will find an array of curricula for different grade bands that honor a diverse and inclusive approach to social studies, STEM, language, and other subjects. These are original materials created by indigenous curriculum designers and some allies, too, made by and for this project. Our lessons can be downloaded and used just as they are, or they can be customized by teachers for their learners."



[American Indian History and Heritage](#)

"This Teacher's Guide will introduce you to the cultures and explore the histories of some groups within the over 5 million people who identify as American Indian in the United States, with resources designed for integration across humanities curricula and classrooms throughout the school year."



[PBS News Hour Classroom: Native Americans](#)

"A collection of lessons spanning ages, courses, and points in time assembled by PBS to aid to teachers in instruction."



[Explore 5 Classroom Activities for Indigenous Peoples' Day \(September 29, 2024\)](#)

"In 2021, the White House proclaimed that Indigenous Peoples' Day would occur on the same day as Columbus Day to honor America's first inhabitants and the Tribal Nations that still thrive today. You can help your students understand the history of this holiday with classroom activities for Indigenous Peoples' Day in both social studies and ELA."

Resources for Teaching Indigenous History & Contemporary Issues



[Lessons on Indigenous Peoples and Issues \(October 1, 2021\)](#)

"A set of lessons spanning from historical events to current issues which impact various Native American communities in the US."



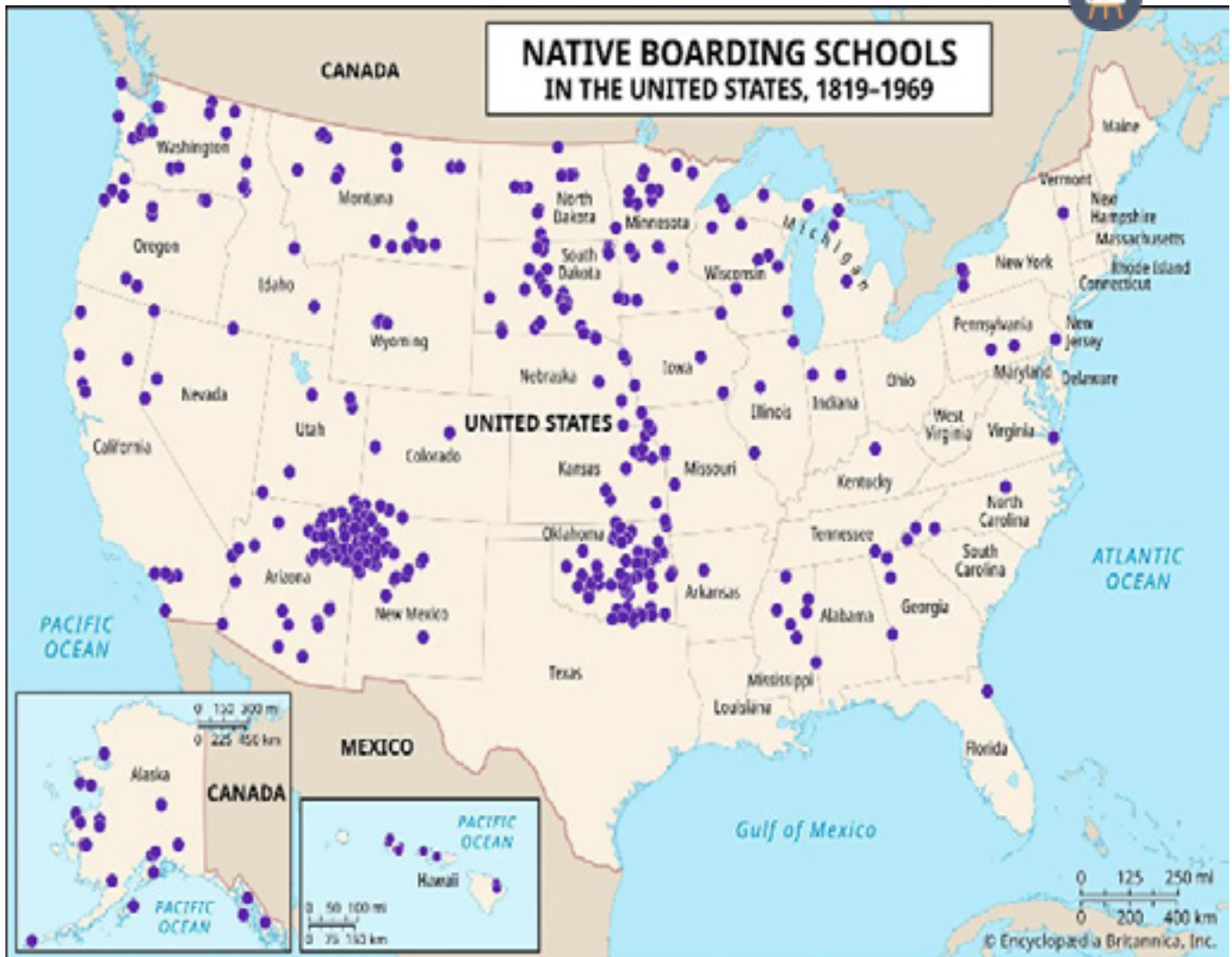
[The Billy Frank Jr. Curriculum](#)

"A curriculum is in development for aiding teacher's in educating others about the life and accomplishments of Billy Frank Jr. and how he fought for the salmon and the rights of treaty tribes. Use the form below to access the collection of curriculum files, which includes lesson plans, videos and presentations."



[Tahoma Peak Solutions](#)

"Designed to inspire, educate, and empower leaders in communications and community outreach towards a new era of cultural safety. The Tahoma Peak Indigenous Inclusivity Training brings our 15+ collective years of Native-focused experience to an engaging and accessible on-demand format."



Legal & Political Frameworks: Treaties, Sovereignty, & Rights



[Sovereignty & Treaties: Everything You Wanted to Know About Indians but were Afraid to Ask](#)

"In this lesson plan, students will explore the complicated concept of sovereignty and its implications in the context of treaties between the United States government and American Indian Tribes. Through a combination of readings, discussions, and role-playing activities, students will develop a nuanced understanding of how sovereignty has been defined and contested over time, particularly regarding land, resources, and political representation."



[Is a Treaty Intended to be Forever?](#)

"This online lesson provides perspectives from Native American community members, images, documents, and other sources to help students and teachers understand the difficult choices and consequences Northern Plains Native Nations faced when entering into treaty negotiations with the United States. Scroll to begin an exploration of the intentions, motivations, and outcomes of two treaties: the 1851 Horse Creek Treaty and the 1868 Fort Laramie Treaty."



[American Indian Treaties: Catalog Links](#)

"The series, "Ratified Indian Treaties, 1722–1869" (National Archives Identifier 299798), has been digitized in full and made available online through the National Archives Catalog. Digitized treaties can be explored by date or by tribe. For each treaty, click on the National Archives Identifier (NAID) to view digital images of the treaty and all related documents in the file unit."



[The Right of Indigenous Peoples in the United States](#)

"What does sovereignty look like? Goal: To understand tribal sovereignty and violations of the right to self-determination for indigenous peoples in terms of United States."



[Indigenous People's Rights](#)

"There are more than 5,000 different Indigenous Peoples around the world comprising 476 million people – around 6.2% of the global population. They are spread across more than 90 countries in every region and speak more than 4,000 languages. Although their customs and cultures may differ, Indigenous Peoples experience the same harsh realities the world over. Their human rights are routinely violated by state authorities, and they face high levels of marginalization and discrimination."

Legal & Political Frameworks: Treaties, Sovereignty, & Rights



[Tribal Sovereignty, Explained \(July 27, 2023\)](#)

"Leaders of tribal nations in Washington state convene to discuss tribal sovereignty. Here's a closer look at what they'd like people to understand."



[Why Treaties Matter \(November 22, 2017\)](#)

"The U.S. has ratified more than 370 treaties with American Indian nations. Yet many Americans know little about these legally binding treaties, that shaped, and continue to impact, the country today. "They're not rights given to native nations, they're native nations by and large giving rights to the United States," says Jill Doerfler, an associate professor of American Indian studies at the University of Minnesota, Duluth. NPR's Story Lab project Inter (Nation)al traveled to Milwaukee, Wisconsin to the National Congress of American Indians to talk with tribal leaders, scholars, and people in the legal field about these foundational, living documents."

Secure land rights for Indigenous Peoples and local communities contribute to global goals on:



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INITIATIVE**

www.rightsandresources.org



[United Nations Declaration on the Rights of Indigenous Peoples \(2013\)](#)

"The resolution adopted by the General Assembly of the United Nations on 13 September 2007 regarding the rights of Indigenous Peoples around the world with recommendations made by the UN Human Rights Council."

Indigenous Youth Leadership & Advocacy in Education



[Native Youth Programs](#)

“The National Congress of American Indians holds in high regard the accomplishments, potential, and impact of Native Youth. As an important part of tribal communities, tribal leaders have, for time immemorial, strived to ensure that youth have the tools and resources to positively impact their communities. In addition to implementing several year-round, ongoing programs, NCAI strives to support events that bring youth together on a national scale and celebrate youth achievements.”

[Indigenous Climate Action: Youth Leadership](#)

“Indigenous Climate Action knows that investing in Indigenous Youth is the way forward to a sustainable future for humanity and the Earth. That is why we work to serve the needs of youth who strive for climate justice, and Indigenous rights and sovereignty by providing resources and tools, education and training, creating movement spaces for youth, led by youth, and uplifting the voices of our young leaders today.”

[Empowerment through Education: How an Indigenous Youth is Advocating Through Education to Empower Her Community \(June 22, 2023\)](#)

“Robyn Chow, a proud member of the Red River Métis Nation in Manitoba, knows the value of representation and sharing Indigenous history and culture with both Indigenous and non-Indigenous populations. As a member of the Kiskentamowin Advisory Council, which operates under the Indigenous Inclusion Directorate, Robyn and other members of the Indigenous community advise the Government of Manitoba on Indigenous education in the public school system.”

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