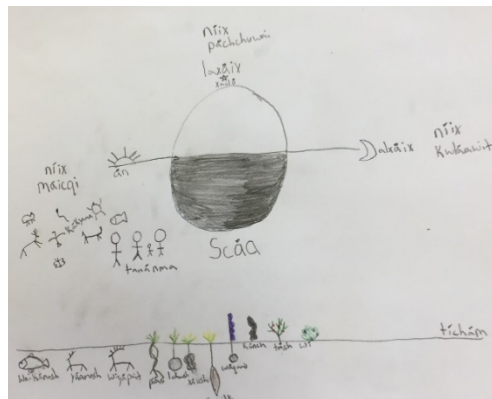




## Confluence in the Classroom

### Authentic Perspectives and Voices

A Study on the Convergence of Northwest States Indigenous Curricula  
and Native Educators as Catalysts for Authentic and Impactful Learning



*Referenced to Oregon State and Washington State curricula*

*Documented by the work of Confluence in the Classroom Native Educators and resources*

*Informed by Confluence in the Classroom partner teachers along and near the Columbia River system*

1 June 2017

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Special thanks to the following Native Educators for sharing their lived understandings with the students of Oregon and Washington, and for their thoughtful collaboration and inclusion of the researcher and Confluence education staff during this study for *Confluence Project*: Greg Archuleta, Clifton Bruno, Christine Bruno, Jefferson Greene and Thomas Morning Owl. Additional thanks to Erika Rench, *Confluence Project*, Education Coordinator, for guiding the study.

## History of Confluence Project Education Programs

**Beginning in 2000.** *Confluence Project* was conceived as an initiative to reclaim, transform and reimagine seven places along the historic Columbia River Basin through permanent art installations by Maya Lin. Collaborators from Pacific Northwest Native American tribes and civic groups from Washington and Oregon joined together to support the creation of permanent artworks with education and community in mind. In concert with planning and the installation of the first of seven anticipated sites, the organization invested in professional development for teachers to prepare for the education work they would implement complementary to *Confluence Project*. Tribal members joined teachers on two 450-mile bus trips along the Columbia River to share their culture and history. These preparatory trips were followed by the project's first joint education program by schools, teachers and Native Educators.

### *Confluence Project in the Schools—2004-2007*

*Confluence Project in the Schools* (CIS), began by linking students and teachers in grades K–12 with professional Native artists, tribes and community partners. *Confluence Project in the Schools* included schools in communities from the Pacific Ocean to the confluence of the Snake and Columbia Rivers 450 miles to the east. Twenty-nine schools completed public art projects in 2004-05. Throughout the next two years, students, teachers and community members would continue to complete public art projects unveiled in 2005-6 and 2006-7. Students undertook the same commission given to artist Maya Lin, a response to the Lewis and Clark commemoration.

1. Select a special place along the river, and consider it from an environmental history point of view, a community point of view, and a tribal point of view.
2. Create a body of work that will engage the public in thinking about how they could play a role in the preservation of our cultural and environmental resources.

Through the artistic process, students discovered the complexity of American history and the multiple narratives that have shaped American culture and the Pacific Northwest. This program was presented at the American Association of Museums as a national model documented in the publication: *Program Goals-Educational Review: National Education Model for Community Engagement and Change*. [http://www.confluenceproject.org/pdf/276/Confluence\\_Project\\_in\\_the\\_Schools.pdf](http://www.confluenceproject.org/pdf/276/Confluence_Project_in_the_Schools.pdf)

### *Journey Book—2007-09*

*Confluence Project* added an interactive web component for educators and the general public to provide an ongoing means for investigation of the six completed Maya Lin artwork sites. <http://journeybook.confluenceproject.org/>

### *Gifts from Our Ancestors—2010-14*

*Confluence Project* reviewed and reaffirmed education as a primary initiative and inherent value of the Project and its support of a Columbia River-wide education program. The organization further dedicated itself to create a network of connections between schools and their communities. At this time it recommitted to use only Native teaching artists and culture bearers as instructors, noting a high value for their first-person knowledge, narratives and experience. The Project further promoted the value of the immersive, interactive teaching style these artists contributed to student education. Mid-program the Project chose to create a Theory of Change for its education program with observable outcomes and indicators to document student and community knowledge, skills and dispositions. This Theory of Change was adopted in August 2014, resulting in observable outcomes and indicators as a measurement and guide for the program. The Theory of Change/Logic Model is available from the Project Education staff.

### *Confluence in the Classroom—2014-Present*

*Confluence in the Classroom* continues to the present connecting students to place through art and education through Native artists and culture bearers from the Chinook Nation, Confederated Tribes of Grand Ronde, Confederated Tribes of Warm Springs, Yakama Nation, Confederated Tribes of the Umatilla Indian Reservation and Nez Perce Tribe. Classroom teachers coordinate closely with *Confluence Project* to build programs of 20 hours of contact time with Native Educators, including site visits to significant environmental and cultural places resulting in publically shared projects.

[http://www.confluenceproject.org/pdf/464/ConfluenceResourceBook\\_V4.pdf](http://www.confluenceproject.org/pdf/464/ConfluenceResourceBook_V4.pdf);

[http://www.confluenceproject.org/pdf/465/CIC\\_Project\\_&\\_Unit\\_Plan.pdf](http://www.confluenceproject.org/pdf/465/CIC_Project_&_Unit_Plan.pdf).

## Methodology for Study

**Curricula Review.** This study is grounded in a conceptual review of Oregon State and Washington State curricula specific to teaching students tribal sovereignty, tribal history and contemporary tribal perspectives/issues through recommended studies aligned with U.S. History and Contemporary World Issues, and satisfying National Common Core State Standards. Though curricula on tribal perspectives and history typically are aligned with social studies outcomes, additional Science and Language Arts concepts are also referenced in this study as appropriate to the indigenous relationship to the land and the environment.

- The Oregon State curricula, *Indians in Oregon Today*, was most recently reviewed and amended in 2014. The curriculum is designed to present 1) a contemporary first person approach, 2) focus on Tribes local and close to schools, 3) encourage extending invitations to members of tribes into the classroom, and 4) focus on processes of life in addition to products.
- The Washington State curricula, *Since Time Immemorial*, is recognized and endorsed by all 29 federally recognized tribes in Washington State. The goal is to integrate tribal perspectives into existing study. The curriculum focuses on teaching tribal sovereignty, tribal history, and current tribal issues within the context of US History in the elementary and middle schools and US History and Contemporary World Issues in high schools. The curriculum is aligned with State standards and assessments. The curriculum endorses integrating tribal perspectives.

**Confluence in the Classroom Observations.** Four instructional observations were made over the course of three days of instruction in multiple classes.

- 25 April 2017—Ridgefield National Wildlife Refuge, Ridgefield, Washington. Two middle school classes from Vancouver School District, Vancouver, Washington attended a site-based field trip to Ridgefield National Wildlife Refuge and Cathlapotle Plankhouse. One class was observed in depth throughout their field study from 9:45 am to 2:00 pm. Students began with a 2+ hour nature walk led by a Ridgefield Wildlife Refuge educator who engaged students in environmental education within the wetlands, grasslands, and forests of Douglas-fir and Oregon white oak. Native Educator Greg Archuleta accompanied the class on the walk. Migrating birds, insects, river otter, beaver and coyotes and the most recent property owners were also noted in the study. Following the field study and lunch, students entered the Plankhouse, completed in 2005, for emphasis on the role of such a structure in the lives of the Cathlapotle people by a Ridgefield Wildlife Refuge educator, followed by a first-person cultural focus and beaded art making with Native Educator, Greg Archuleta.
- 22 May 2017—Hood River Middle School, Hood River, Oregon. Three Confluence classes, each 1.5 hours in length, were observed at Hood River Middle School from 9:30 am to 2:00 pm. Each class was led by Clifton and Christine Bruno. Classes received an introduction to the “Gifts of Plants” with a presentation and opportunity to handle materials: cedar, tule and cattails. Their natural structures and utility uses were discussed. Native Educators used an overhead projector to show historical and modern photographs, maps, and passed around boards with mounted materials. Students then made raffia-cordage using a natural fiber.
- 23 May 2017—Sunridge Middle School, Pendleton, Oregon. Six Confluence classes, were hosted by two different Social Studies teachers and observed by the external researcher. Each class was approximately 29 minutes long. Four Confluence classes were taught by Jefferson Greene in one classroom between 8:53 am and 1:09 pm. Jefferson Greene introduced a multi-modal instructional pedagogy using: visual symbol making; linguistic instruction in the Ichishkin language; and oral and written English. He used a narrative format to introduce plants, animals and earth elements (sun; moon; earth; water) through a creation story as taught to him by his elders. Two classes were taught by Thomas Morning Owl in another Social Studies classroom between 9:46 pm and 12:16 pm. Mr. Morning Owl focused on racial stereotyping and breaking down myths. He described the tribal government as a corporation. In a second class he focused on the health of the ecosystem as a larger entity: weather; temperature; snow pack and water rights for salmon, farming and a healthy river as a part of sovereignty.



## Methodology for Study, continued

### Native Educator Interviews.

Interviews were held post-instruction on-site with three of the Native Educators representing Confluence: Greg Archuleta, Confederated Tribes of Grand Ronde, cultural arts and lifeways instructor/weaver; Jefferson Greene, Confederated Tribes of the Warm Springs, linguist, storyteller, dancer, artist; Thomas Morning Owl, Confederated Tribes of the Umatilla Indian Reservation, cultural teacher. Clifton Bruno, Wasco from the Confederated Tribes of the Warm Springs and Christine Bruno, Comanche, were observed teaching natural materials and weaving/cording, though not interviewed.

### Classroom Teacher Questionnaires.

Conversations were held with each of five classroom teachers at the observed classes on-site. Teachers were sent a written questionnaire post-observation. An extended in-person interview was conducted with middle school teacher Sarah Segal, Hood River Middle School. Questions addressed the value of Native Educators to instruction, ideal teacher/Native Educator collaborations, and the ways pivotal core concepts such as sovereignty are best transferred and understood by students.

The study includes qualitative data from interviews with Native Educators and from classroom teachers through conversation and questionnaires. This study is designed so ongoing understandings and information can be added to the current findings in a table format as an ongoing resource for Confluence Project and *Confluence in the Classroom*.

### Key Research Questions.

- 1) What are current instructional strategies (pedagogy) for classroom teaching that intersect with Native American ways of teaching?
- 2) What is the value of immersive, interactive indigenous ways of teaching and learning?
- 3) How does the Native American experience intersect with Social Studies, Science and Language Arts concepts in order to satisfy the school and district demand to meet core standards?
- 4) What role does art making/the artistic process possess in *Confluence in the Classroom* teaching and transfer of understandings?
- 5) What, if any, recommendations should be made for *Confluence in the Classroom* program delivery (e.g. optimum contact time for transfer and sustainability of learning; pedagogy; etc.)



## Pedagogical Alignment between *Confluence in the Classroom* and States' Recommended Teaching Strategies for Indigenous Education

### Research Questions 1 and 2.

**What are current instructional strategies (pedagogy) for classroom teaching that intersect with Native American ways of teaching?**

**What is the value of immersive, interactive indigenous ways of teaching and learning?**

The instructional strategies (pedagogy) used by the *Confluence in the Classroom* native educators, as observed for this study and previous research work with *Confluence Project*, began originally and continue to reflect the integrated learning pathways Native Educators relate they experienced themselves as learners, and continue to experience as lifelong learners today with their elders. Pedagogical attributes include:

**Native Educators as Primary Instructional Voices.** *Confluence Project* continues to place high value on the sole use of Native Educators as its instructors and considers their voices a Key Feature of its education program. It is believed the authentic first-person indigenous experience and life lessons understood by Native Educators present an authentic perspective unable to be replicated by others. Native Educators are invited by teachers to complement current study focus and also to reflect the Tribes local to their geographic area or school.

**Since Time Immemorial and Continuing Today.** *Confluence* Native Educators balance instruction between references to cultural heritage and ecological lifeways throughout time, with emphasis on the value and practice of culture as it continues to be practiced through the present time.

**Place-based and Integrated through Living.** Moments spent in the ecological environment with the larger tribal community family and living together are integral to the lifelong learning process. Place-based study is shared with students.

**Narrative and Contextual.** Learning is achieved in and through reflection and related stories passed on in an oral tradition from ancestors to following generations across time immemorial.

**Observational Using Multiple Modalities.** With storytelling as an oral tradition, verbal language is reinforced with images, objects, sensory experiences, movement and ongoing demonstration and observation.

**Inquiry-based.** Native Educators routinely use an interactive instructional approach by offering question and response opportunities to students throughout their instruction. Specifically students were asked to build an inquiry about cause and effect concerning events and consequences of events most frequently ecological and environmentally based, but on occasion about socio-political decisions related to indigenous people.

**Outcome-based.** Beginning in May 2014, *Confluence Project* adopted an outcome-based approach to learning including asking Native Educators and teachers to identify instructional outcomes and indicators of learning.

**In-depth Instruction over Time.** Native Educators describe themselves as lifelong learners. The *Confluence Project*, whenever possible, places a Native Educator in the classroom for multiple sessions in order that learning for students can build from one experience to the next. Classroom teachers work with Native Educators and the CIC Education Coordinator to build programs that include 20 hours of contact time with one or more Native Educators.

Oregon and Washington State Indian Education offices outline specific pedagogical practices associated with each of their indigenous curricula. Effective July 24, 2016, Washington State districts were required to incorporate lessons about the history, culture and government of the nearest federally recognized Indian tribe or tribes when the district reviews or adopts its Social Studies curriculum. The following table details the pedagogical approaches of each State in relation to the pedagogical approaches of *Confluence in the Classroom* native educators. It is important to note the Native Educators' teaching practices are as they were observed for *Confluence in the Classroom* for this study. The pedagogical approaches for the states were as noted from curricula for each State. Omission of a pedagogical practice for a state does not mean the individual state does not endorse that specific teaching practice as valued.

**Finding.** *Confluence in the Classroom* Native Educators closely reflect the pedagogical practices endorsed by Oregon and Washington State offices for indigenous education. Native Educators inherently use the teaching practices systemic to their cultural traditions, and reflect teaching practices valued in contemporary education. See next page for comparison.

**Recommendation.** Continue to offer and support the traditional ways of teaching by Native Educators, reviewing with the educators their close alignment with contemporary education practices. Emphasize to schools the value and attributes of *Confluence in the Classroom* pedagogy.

Table 1. Comparison of Confluence in the Classroom Pedagogy and Oregon/Washington States Recommended Pedagogies for Indigenous Education

Attributes of Pedagogy/Teaching Strategies	<i>Confluence in the Classroom</i> Native Educators	Oregon State <i>Indians in Oregon Today</i>	<i>Since Time Immemorial: Tribal Sovereignty in Washington State</i> (STI)
<b>Native Educators as Primary Instructional Voices</b>	Share their own personal story including responding to students' questions. "Confluence recognizes it is not our story to tell," and therefore supports Native Educators as primary instructional voices. Speaking from tribal knowledge and understanding emanates from deep, personal experience.	"Students may need to locate additional sources of information (beyond curriculum) to gain first-hand experience with a variety of Indian tribes."	"Because historical and political views vary from tribe to tribe, students explore essential and guiding questions through their own local tribal and nontribal communities."
<b>Since Time Immemorial and Continuing Today</b>	Reference traditions from the beginning of time and continuing in current times: "ecological lifeways; culture; sovereignty."	"Concentrate on contemporary Indian and community rather than (just) historical facts. . . .attempt to deal with real life."	No one 'right' answer across tribes.
<b>Place-based and Integrated through Living</b>	Speak from past tribal and current personal experience living in the ecological environment and tribal community.	"Focus on the tribal group nearest the school. An understanding of the local Indian community will give a better perspective on generalizations made about Indians regionally and nationally."	Encourage teachers/students to address essential questions in the context of tribes in the school's geographic area and with near tribal communities, and also as it affects each student's own personal lived experience.
<b>Narrative and Contextual</b>	Use a narrative format connecting stories to familial and tribal experiences related to environment and community.	"The rituals of fasting, spirit quests, give-aways, and feasts all taught things that cannot simply be summed up and poured into a child's ear. . . .they are all processes of learning."	"Students learn best when they see how lessons impact their everyday lives."
<b>Observational and Using Multiple Modalities</b>	Use multiple modalities and senses to engage students: visual—images, photographs, art; handling objects to feel textural attributes; oral traditions; written resources; movement: games, dance, investigation of environment. Encourage student to take visual as well as written notes; to make objects relative to own culture and build understandings rather than mimic.	"Concentrate on the processes of Indian life, rather than the products."	
<b>Inquiry-based</b>	Use inquiry throughout presentation and encourage students to ask questions.		Use of essential and guided questions instead of providing answers. Five essential Questions: How does physical geography affect tribal culture? What was the effect of legal status on sovereignty? What forces from treaties led to loss of homelands? What was the tribal response to sustaining culture? What are current challenges?
<b>Outcome-based</b>	Plan goals/outcomes in advance with Confluence Education Coordinator and teacher. "Teachers bring the curriculum; CIC brings the support."		STI units build toward successful satisfaction of three levels of Social Studies curriculum and completion of Content-based Assessments (CBAs)
<b>In-depth Instruction over Time</b>	CIC provides a year-long learning journey which includes 20 hours with a native educator over the course of multiple days including site-based work. Students do field study related to sites with significant environmental and cultural stories and end of the year projects shared publicly.		Teachers choose how to complete tribal sovereignty content units throughout the year.



## Conceptual Alignment between *Confluence in the Classroom* and States' Indigenous Education Curriculum

### Research Question 3.

**How does the Native American experience intersect with Social Studies, Science and Language Arts concepts in order to satisfy the school and district requirement to meet core standards?**

In 2004, **Oregon Department of Education** revised its middle school and high school curriculum *Indians in Oregon Today*, written by members of the Confederated Tribes of Umatilla Indian Reservation, Klamath Tribe, Burns-Paiute Tribe and Confederated Tribes of Grand Ronde and supported by Social Studies Curriculum and Indian Education specialists. In 2014, a subsequent revision of the curriculum was completed. Further updates will be ongoing and the curriculum will be revised as needed.

In 2005, the **Washington State legislature** passed **HB1495** to recommend the inclusion of tribal history and that sovereignty curriculum be taught in all schools. The use of the curriculum has been endorsed by all 29 federally recognized Washington State tribes.

In order to meet standards-based requirements, discretionary instructional time is highly limited for teachers today. . . . for every teacher's effort to expand curricular breadth and depth, including the recognition and study of authentic understandings about indigenous culture, time must be carved from the school day. For this reason, identifying curricular intersections and the ability to satisfy State education standards is a crucial part of cultural education work. This study reviewed the education work of *Confluence in the Classroom* through observation and documentation, and additionally reviewed the organization's resources and annual professional development/gathering and sharing for and by its Native Educators. Close study was made of the conceptual focus and enduring understandings covered by both Oregon and Washington State curricula concerning indigenous people and culture. Both of the aforementioned curricula focus on a strong Social Studies alignment between curricular concepts and study of indigenous people. From the beginning, *Confluence in the Classroom* has aligned with Social Studies frameworks, but further extends its conceptual and process-based alignment equally to Science and Language Arts. The fact the States' Departments of Education have chosen to place/mandate study of local indigenous cultures through Social Studies content has a long-established history. For many years study of indigenous cultures was placed at fourth grade. Now, with greater emphasis on spiral or continuum curricula across grades, schools recommend recurring study on topics year to year, including education related to indigenous people (see Washington State curriculum intersections for specific grade level intentions for study.)

From the beginning, *Confluence Project* education programs have sought to meet the needs and frameworks of public school education. The *Confluence Project* educators continue to actively seek input and advisement from certificated classroom teachers and include teachers' understandings about curricula as pivotal to the creation of *Confluence Project* education programs. In the current education program, *Confluence in the Classroom*, "teachers bring the curriculum, Native Educators provide the support."

Replacement vs. Enhancement. One of the questions that arises is: Does the work of the Native Educators serve as replacement study for specific units of study about cultural perspectives or only classroom enhancement? While the Project does not intend to fully satisfy any given classroom standard, the role of the Native Educator presents an authentic voice on valued concepts not available from other sources.

In Support of Integration. Contemporary education continues to focus on single classroom disciplines, but now also involves using an integrated approach to learning when an authentic integration across traditional subject areas can be combined into a learning unit that develops deeper understandings about concepts, skills and processes. As *Confluence in the Classroom* Native Educators approach sharing their tribal understandings, their work is not relegated to or presented as single subject areas. Rather study with students interweave a natural and ongoing connectedness between ecological/environmental elements with social interaction between humanity through community, across history, and taking up civic responsibility.

Table 2 demonstrates the convergence points between the *Confluence in the Classroom* program and existing standards-based classroom and subject concepts, processes and enduring understandings identified in the indigenous curricula for Oregon and Washington States.

**Finding.** Most apparent in the work of *Confluence in the Classroom* Native Educators was the prevalence of times the concept of **cause and effect** (both as a Social Studies and Science concept) arose in discussion about the ecological environment, history, social interaction, and social/science interaction.

**Recommendation.** Though deeply reviewed, the comparison begun in Table 2 is not comprehensive across all Social Studies core concepts, and only highlights concepts that recur in Science or Language Arts in addition to Social Studies. The table is meant to be studied, updated, and made particular to *Confluence in the Classroom* programs as Native Educators present their work with ongoing entries related to this work. Equally, classroom teachers will assuredly identify additional concepts they recognize in the work of the Native Educators or other intersections crucial to the study to add to this comparison over time.

Table 2.

Comparison of *Confluence in the Classroom* (CIC) Concepts, Processes and Enduring Understandings with Oregon/Washington States Indigenous Curricula

Concepts Processes Enduring Understandings	<i>Confluence Project</i> <b>Confluence in the Classroom (CIC)</b> Native Educators	Oregon State <i>Indians in Oregon Today</i>	<i>Since Time Immemorial: Tribal Sovereignty in Washington State (STI)</i> Big Five Understandings entered below; Cur. noted as meeting WA Social Studies standards in full.
<p><u>Concept:</u> <b>Historical Events Past and Present</b></p> <p><u>Process:</u> <b>Cause and Effect:</b> Analyze characteristics, causes, and consequences of an event, issue, problem or phenomenon.</p> <p><u>Enduring Understandings:</u></p> <ul style="list-style-type: none"> <li>• <i>People and events from the past influence the present.</i></li> <li>• <i>Loss of indigenous lands results in struggles to sustain culture and environmental needs.</i></li> <li>• <i>Struggles result when humans have different points of view, beliefs, values and lifestyles and do not consider and listen to others.</i></li> <li>• <i>Relocation of indigenous people from lands results in separation of extended family members, dissolution of language and customs.</i></li> </ul>	<p>CIC: Brings contemporary community meaning to past and present indigenous River history.</p> <p><u>Flooding of Celilo Village (3.10.1957)/ Loss of fishing grounds:</u> Ed Edmo</p> <p><u>Impact of Anglo-Settlement:</u> Foster Kalama</p>	<p>Ways <b>people and events from the past influence the present</b> SS 1.2; 2.1</p> <p>Analyze <b>historical accounts</b> related to Oregon to understand <b>cause-and-effect</b> SS 4.21; 6.8; HS 2</p>	<p><b>Tribal sovereignty predates treaty times</b> (ES); treaties are “the supreme law of the land, and consequently treaty rights supersede most state laws.” (MS)</p> <p>WA Social Studies 4: History: 4.1 historical chronology; 4.2 <b>Causal factors</b> that have shaped major events; 4.3 <b>Multiple perspectives and interpretations of historical events;</b> use <b>history to understand the present and plan for the future.</b></p>
<p><u>Concept:</u> <b>Man’s Dependence on Nature/Natural Resources</b></p> <p><u>Process:</u> Interdependence; Scientific Process of Cause and Effect in the Environment</p> <p><u>Enduring Understanding:</u></p> <ul style="list-style-type: none"> <li>• <i>The actions of people and groups can have a direct positive or negative effect on the physical environment.</i></li> <li>• <i>Subsistence living fulfills economic, spiritual and community ways of life.</i></li> </ul>	<p><u>Sense of Place through the Arts:</u> Jefferson Greene</p> <p><u>Circle of Life/Natural Law/First Foods:</u> Jefferson Greene; Thomas Morning Owl</p> <p><u>Traditional Plants/Usage:</u> Jefferson Greene/Brigette McConville; Clifton and Christine Bruno; Greg Archuleta</p> <p><u>Environmental Change/Healthy River System:</u> Clifton and Christine Bruno; Greg Archuleta</p> <p><u>Vocabulary:</u> traditional botany for medicine; food; clothing; construction</p>	<p>Ways <b>groups interact with the physical environment</b> SS 4.1</p> <p><b>Relationship between human and nature</b> SS 2.9</p> <p>“Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove. . . .” Chief Dan George, p. 40 OIT</p>	<p><b>There are frequent and continued threats to Tribal sovereignty.</b> (MS)</p>

<p><b>Concept: Cultural Importance of Traditions; Equity</b>  <b>Process:</b> Passing on Traditions  <b>Enduring Understanding:</b></p> <ul style="list-style-type: none"> <li>Land preservation assures cultural identity.</li> <li>Restrictions to land and water results in lack of natural resources crucial to cultural health.</li> <li>Sustaining the Native American languages sustains cultural identity.</li> <li>Relocation of Native Americans to reservations removed them from their land, base resources and traditional ways of living.</li> </ul>	<p><b>Sustained Native Language:</b> Jefferson Greene (Ichishkin); Fred Hill Sr. (Nixayaawii);  <b>Sustained Cultural Practice and First People:</b> Jefferson Greene  <b>Traditional Roles:</b> Clifton and Christine Bruno  <b>Drumming/Dance:</b> Jefferson Greene  <b>Gathering Techniques:</b> Brigitte McConville  <b>Lifeways:</b> Foster Kalama  <b>The Oral Tradition:</b> Foster Kalama; Jefferson Greene  <b>Traditions, Culture, History:</b> Greg Archuleta  <b>Vocabulary:</b> tribal social activity; ceremony; artistic expression: spiritual/aesthetic/function; technical invention to meet needs; sharing; extended family; subsistence; preservation</p>	<p><b>Traditions and cultural importance/value</b>  SS 2.3  Pluralistic realities of society: <b>equity and change</b> SS HS35  “Concentrate on the processes of Indian life, rather than the products. When children are given only the end products of things without having experienced the processes they don’t learn about the skills and knowledge that make up the content for those products. Social relationships and value systems are more appropriate reflections of culture than physical artifacts. . . .a misguided emphasis upon visible material. It is neither fair nor intellectually honest to fragment anyone’s heritage or culture into unrecognizable bits and pieces. We must seek to be holistic in our teaching.” p. 7 OIT</p>	<p><b>Tribal sovereignty has cultural, political and economic bases.</b> (MS)  <b>Tribal sovereignty protects Tribal ways of life and the development of their nations.</b> (HS)  Geography 3.1 Understands the <b>cultural characteristics of a place.</b></p>
<p><b>Concept: Physical and Human Characteristics of Communities; Cultural Exchange, Convergence and Divergence</b>  <b>Process:</b> Analyze economic social, human migration, settlement.  <b>Enduring Understanding:</b> Native American people evolve and change while sustaining tradition and culture.</p>	<p><b>Sustained Native Language:</b> Jefferson Greene  <b>Cultural Ways of Learning:</b> Greg Archuleta  <b>Community Living:</b> Clifton and Christine Bruno  <b>Vocabulary:</b> preservation; language, custom, way of life</p>	<p><b>Physical and human characteristics of the community</b> SS 2.9; 3.9  <b>Cultural diffusion</b> SS HS1; Geography HS 7</p>	<p><b>Tribal sovereignty is ever-evolving and therefore levels of sovereignty and status vary from Tribe to Tribe.</b> (MS)  Geography 3.1 Understands the <b>physical characteristics of a location/place.</b></p>
<p><b>Concept: Student Roles and Impact in Communities</b>  <b>Process:</b> Taking a role in civic responsibility.  <b>Enduring Understanding:</b> Community depends on civic responsibility and reciprocity.</p>	<p><b>CIC:</b> Requires students to evolve understandings in personal identities, values and in generating acts of reciprocity beyond the classroom.  <b>Family Tree with Elders:</b> Foster Kalama</p>	<p><b>Ways students can have an impact</b> in their local community. SS 2.16</p>	<p>Social Studies 1: Civics Understands <b>civic involvement.</b></p>
<p><b>Concept: Time and History (Oral Stories and Written)</b>  <b>Process:</b> Narrative forms  <b>Enduring Understanding:</b> Oral stories sustain and impart traditional ways related to the land, place, and living practices.</p>	<p><b>Creation Story—</b>Jefferson Greene  <b>Ancient Stories (ikanum):</b> Greg Archuleta; Lloyd Commander</p>	<p><b>Comparison between past and present</b> SS 2.20  <b>Timelines that show relationships</b> among people, events and movements SS 4.6  <b>How different cultures in the Western Hemisphere record history</b> SS 6.4</p>	<p>Language Arts: ELA Literacy 6.1: Review the key ideas expressed and <b>demonstrate understanding of multiple perspectives through reflection and paraphrasing.</b></p>

<p><b>Concept: Ecological and Physical Resources; Environmentalism and Sustainability</b>  <b>Process:</b> Examine the physical characteristics of places and their impact on societies and interdependence.  <b>Enduring Understandings:</b></p> <ul style="list-style-type: none"> <li>• <i>Survival depends on interdependence and protection of the environment.</i></li> <li>• <i>Features of the land can determine access to food, transportation, clothing and shelter.</i></li> <li>• <i>Ability to move determines access to natural resources.</i></li> <li>• <i>A wide variety of geographic features determine food resources, seasonal movement; dwelling places; and social organization.</i></li> <li>• <i>Introduction of foreign animals and plants resulted in polluted water and uprooted some subsistence resources.</i></li> <li>• <i>Native American people use the land as community.</i> (p. 92 OIT)</li> <li>• <i>Events have causes, sometimes simple, sometimes multifaceted.</i></li> <li>• <i>Cause and effect relationships can be suggested/predicted for complex natural and human designed systems.</i></li> </ul>	<p><b>Place-based Ecology</b>  <b>Dwelling Resources:</b> Greg Archuleta; Clifton and Christine Bruno  <b>Food Resources:</b> Clifton and Christine Bruno/Jefferson Greene  <b>Plant Identification:</b> Brigitte McConville  <b>Seasonal Movement:</b> Clifton and Christine Bruno/Jefferson Greene  <b>Plant Resources:</b> Clifton and Christine Bruno/Jefferson Greene  <b>Cycles of Day and Earth:</b> Jefferson Greene  <b>Natural and Physical Sciences (Navigation; Waterways; Physics:</b> Clifton and Christine Bruno  <b>Vocabulary:</b> natural resources; economic activity; relationship between land type and plant types; topography; seasonal cycles; selective harvesting; seasonal patterns</p>	<p><b>Scarcity of regional resources</b> SS 3.17  <b>Influence of Oregon physical systems on humans, including Native Americans</b> SS 4.9  <b>Competition for scarce resources</b>, different political views, boundary disputes and cultural differences SS 4.11  Analyze ideas critical to the understanding of history and <b>environmentalism</b> and <b>sustainability</b>. SS HS6  <i>"In order to survive (we) must take care of the land, and the land will take care of (us)." p. 29 OIT</i></p>	<p>Geography 3.2 Understands <b>human interaction with the environment</b>.  Science Patterns 1: <b>Scientific patterns</b> can be used to: <b>as evidence to support an explanation</b> (Interm.) identify <b>cause and effect relationships</b> (MS)  Science Cause and Effect 2: <b>Cause and effect relationships are used to explain change</b>. (Interm.)  Science Energy and Conservation 5: <b>Energy may take different forms</b> (e.g. energy of motion; thermal energy). (MS)  Science Structure and Function 6: Investigating or design of <b>structures</b> requires a <b>detailed examination of the properties of different materials</b>, the different components and connections of components <b>to reveal its function and/or solve a problem</b>.  Science Stability and Change 7: <b>Small changes</b> in one part of a system <b>might cause large changes in another part</b>. (MS)  Science Stability and Change 7: Much of <b>science deals with</b> constructing explanations of <b>how things change and how they remain stable</b>. (HS)</p>
<p><b>Concept: Perspectives</b>  <b>Process:</b> Describe various perspectives on an event or issue and the reasoning behind them.  <b>Enduring Understanding:</b></p> <ul style="list-style-type: none"> <li>• <i>Storytelling/cultural narratives pass down earth, survival and life understandings from generation to generation.</i></li> </ul>	<p><b>CIC:</b> Provides hands-on programming that <b>reinforces</b> classroom curricula <b>and becomes a critical part of study and community contribution</b>.</p>	<p><b>Different ways of looking at an event, issue, or problem</b> SS 3.19; 3.20  <b>Different perspectives</b> based on historical context of key people cultures, products, events, ideas and Native American cultures SS 6.1</p>	<p>Level 2 Teaching Time  <b>Deliberate inclusion of local Tribal perspectives</b>. Move inquiry forward with questions like:  <i>"How were local Tribes impacted?"</i>  <i>"What was happening in the Northwest at that time?"</i></p>
<p><b>Concept: Native American Recognition</b>  <b>Process:</b> Analysis  <b>Enduring Understanding:</b> <i>Native Americans have a special relationship with the U.S. government based on treaties.</i>  <b>Essential Questions:</b></p> <ul style="list-style-type: none"> <li>• What is the best way to see that treaty rights and tribal sovereignty is maintained?</li> <li>• How can a State best recognize and celebrate the diverse Indian tribes in that State?</li> </ul>	<p><b>All Native Educators:</b> Hold cultural identity with at least one tribe and sometimes several tribes.  <b>Ancestors Reserving Rights of Freedom:</b> Lloyd Commander  <b>Sovereignty:</b> Thomas Morning Owl; Clifton/Christine Bruno (right to gather as a people)  <b>Trade:</b> Clifton/Christine Bruno  <b>Vocabulary:</b> cultural identity; community; confederated tribes</p>	<p><b>Recognition</b> of the nine recognized Oregon <b>tribes</b> and their boundaries SS 4.4  Identify and compare <b>Native American groups and settlements</b> SS 5.1</p>	<p><b>500 independent Tribal nations exist within the United States today, and interact with the United States on a government-to-government basis.</b> (ES)</p>

<p><b>Concept: First-Person Narratives</b>  <b>Process:</b> Acquire, organize, analyze and evaluate information from primary sources.</p> <p><b>Enduring Understanding:</b>          “Immersive and interactive teaching styles by Native Educators compel students to participate actively and see storytelling, art making, drumming, music and dance as a lifeways integral to students’ own cultural identity.”</p>	<p>Provides hands-on programming that is not replicated elsewhere in classroom curricula and becomes a critical part of study and community contribution.</p> <p><u>Culture Sharing through Art Making:</u> Toma Villa</p> <p>Working with more than one native educator for an extended period of time breaks down stereotypes and provides students with a deeper understanding of Native artists’ experience and life story.</p> <p><b>Resource:</b> Confluence Story Gathering—First-person Interviews</p>	<p>Use <b>primary sources</b> to describe a narrative about Oregon events SS 4.7</p>	
<p><b>Concepts: Effect of Governments; People and Laws; Sovereignty</b>  <b>Processes:</b> Engage in informed and respectful deliberation: local, state, tribal.          Evaluate the contributions of early governments.          Identify defining documents.  <b>Enduring Understandings:</b> <i>Freedom of Assembly can affect the ability of people to sustain sovereignty.</i></p> <ul style="list-style-type: none"> <li>• <i>Native American trails and waterways pre-date roads and current water routes.</i></li> <li>• <i>Sovereignty includes the right to fish, hunt and gather food at accustomed places by treaty.</i></li> <li>• <i>Self-government and self-determination provides opportunity for economic development, health services and employment.</i></li> <li>• <i>Tribal restoration assures tribal identity with a governing body and tribal members.</i></li> </ul>	<p><b>Equity</b></p> <p><u>Tribal sovereignty:</u> Thomas Morning Owl</p> <p><u>Governmental decisions:</u> Ed Edmo (effect on fishing)</p> <p><u>Vocabulary:</u> Gathering rights; land and fishing rights; ratified treaties; rights of citizenship; self-government; self-determination; displacement</p>	<p>Describe and evaluate <b>how historical Oregon governments affected groups including tribes</b> SS 4.1; 5.13</p> <p><b>Compare tribal forms of government</b> with others 5.14</p> <p>Evaluate continuity and <b>change over the course of history:</b> westward expansion SS 8.2</p> <p><b>How governments interacted with Native American peoples</b> SS 8.16</p> <p>Personal liberties and <b>property rights; changing definition of citizenship</b> SS 8.19</p> <p>Tribal sovereignty SS HS7; SS HS28</p> <p><i>“A treaty must be kept as long as the mountains, streams and rivers flow.”</i> p. 28 IOT</p>	<p>Social Studies 1: Civics          Purposes, organization and <b>function of governments, laws, and political system.</b></p>
<p><b>Concepts Cultural Diversity</b>  <b>Process:</b> Evaluate pluralistic equity and change.</p>	<p><b>Multicultural Diversity</b></p> <p><u>Diversity and Racism:</u> Foster Kalama</p>	<p>Analyze ideas critical to the understanding of history and <b>racism; cultural diversity</b> SS HS6</p>	



## The Role of the Arts through Native Educators in *Confluence in the Classroom*

### Research Question 4.

***What role does art making/the artistic process perform in Confluence in the Classroom teaching and transfer of understandings?***

*“Art is the spirit of an object and connotes a way of life. I continue to learn new arts and incorporate them into my traditional ways of knowing.”—Jefferson Greene, Confederated Tribes of the Warm Springs*

Confluence began as an arts-based initiative through permanent art installations created by Maya Lin along the historic Columbia River. From the beginning art has been at the heart of Confluence. The creative artworks by Maya Lin began by working with the indigenous people of the Columbia River to inform all six current art sites. With that in mind, each successive Confluence education program since the *Confluence Project* began has sustained the arts as a primary means of learning for students. This reflects the inclusion of arts making since time immemorial by the indigenous people. The Native Educators working with Confluence are dancers, drummers, visual artists, muralists, weavers, basket makers, beaders and storytellers. Each one of the Native Educators, using an art form or forms most close to their own living practice, embeds the arts as a pivotal teaching strategy, communicator and way to deepen student understandings through the process of making and being a part of a narrative.

*Confluence in the Classroom* reaches students in the same way the arts have traditionally from time immemorial for the indigenous people, as a process-based, community-based way to communicate ways of living and the ideas associated with living ways. Students are not placed in a position of mimicry, but rather are encouraged to build their own understandings while making art side by side with Native Educators. Through inclusion of the arts, students understand the art-making process as not just part of *Confluence in the Classroom*, but as a lifelong way of thinking, creating, making, documenting and preserving understandings. Students add their own creative process to the work they create in community with the artist and the other students.

This art making process follows closely the heightened role of the arts in education overall—as a core subject nationally and as included across education as a vital part of learning and another modality to transfer and demonstrate learning. Student artmaking has created legacy artwork that extends the memory of the learning over time for each student working with *Confluence Project* and for the communities in which they live.



## Recommendations for *Confluence in the Classroom* 2017 Forward

### Research Question 5.

**What recommendations should be made for *Confluence in the Classroom* program delivery (e.g. transfer and sustainability of learning; pedagogy, etc.)?**

- **Program Key Feature:** Market and sustain the value of *Confluence in the Classroom* program as the critical perspective of the **Native American first-person voice**: sharing culture, providing critical views on the environment, building a fuller history and communicating the living ways of indigenous people from time immemorial.  
*"No resource or text can cover history the way an actual real-life person can; the value of the first-person voice is that kids are hearing a first-hand account of experiences."*—John Summerfield, Sunridge Middle School, Pendleton, Oregon  
*The voice of Native Educators provides much legitimacy to the curriculum and authenticity to the importance of this curriculum for students in Oregon. . . . it can be hard for students to grasp the nuances of how a group's culture, especially one so fundamental to the expansion and development of the United States, affects the world we live in today from a contemporary and historical point of view. So many misconceptions and stereotypes have been created over the decades about the people without a face and story to tell it from."*—Chris Demianew, Sunridge Middle School, Pendleton, Oregon
- **Program Key Feature:** Sustain the **natural indigenous teaching approach through storytelling, sharing artistry**, and collective creativity that leads to creative project-based and place-based learning.  
*"Every culture has a different way to move through time. I move through time differently. Even though I am happy teaching Native American curriculum, it's not a true authentic experience when I teach it. They bring hands-on, place-based learning."*  
—Sarah Segal, Hood River Middle School, Hood River, Oregon
- **Program Key Feature:** Continue **Day of Sharing** for teachers and native educators to meet and begin project planning.  
*"The Day of Sharing in November is extremely helpful for allowing collaboration. . . . Without the opportunity to have a sit down conversation, we (would have) to rely on e-mail and phone conversations. It is a more cumbersome way to work."*  
—Angela Vahsholtzandersen, Teacher, Vancouver School District, Washington
- ***Confluence in the Classroom* Curricular/Standards Annotation and Integration:** Continue to build on the **Academic Content Standards annotation** in the curriculum alignment begun in this study. Link specifically the instruction of the Native Educators to the following curricula: Oregon and Washington Indigenous, Social Studies, Science (Environmental), and Language Arts. Tag each artist's classwork with state standards and core essential learnings: use both numerical and word-based tags familiar to classroom teachers. Native Educators are already working from a natural integrated instructional approach, however tagging specifically their work with standards may help teachers to more readily see the ways their work satisfies many classroom mandates. These highly capable, experienced and educated artists' time will be best spent in face-to-face conversation with teachers in planning and then implementation for students the offerings that are pre-tagged by the program lead supported by teachers. Though not comprehensive, this study provides a framework to identify standards.  
*"We draw and write together. We have an art class; it is also social studies."*—Jefferson Greene, Native Educator with *Confluence in the Classroom*
- **Cause and Effect on the Natural and Political Environment:** Talk with Native Educators about their inherent comfort levels for explaining more about the cause and effect of **environmental and social changes** along the Columbia River from their perspectives. Note differences between past and present (e.g. fish size; habitat losses; change in tree girth; species losses—animals and plants). Native Educators may be most comfortable asking students key questions using an inquiry approach. How has this changed over time? Why do you think the changes have occurred? Posing questions will then stimulate **teachers/students to take up the responsibility to research causes for environmental and political change** and the effect on both the landscape and the people.  
*"Children should understand caring for each other and offering a hand and caring for the environment, and being each other's mentor."*—Jefferson Greene, Native Educator with *Confluence in the Classroom*
- **Collaboration with Other Sites and Organizations:** Send brief (2-3 pages) summaries of *Confluence in the Classroom* overall pedagogy and goals; specific focus of the collaborative study (including standards from an indigenous perspective) and ask the best ways *Confluence in the Classroom* can reinforce two or three of the collaborative program's goals, and how the collaborative organization feels they can best support emphasis on indigenous perspectives in their own work.