

RESOURCE GUIDE FOR EDUCATORS



A Collaborative Learning Opportunity: Environmental Stewardship and Indigenous Peoples in the Salish Sea Region

April 20, 2024 | 9AM - 2PM
Nisqually Cultural Center



NISQUALLY INDIAN TRIBE

SCAN TO ACCESS
ELECTRONIC VERSION



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& JENNIFER SPATZ



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This program is sponsored by the [U.S. Department of State](#).

This project will address how residents of and visitors to Salish Sea region can learn about various Coast Salish tribes, and their unique [traditional ecological knowledge \(TEK\) systems](#). This project is in collaboration with Coast Salish partners, including the Nisqually Tribe and others, and is guided by their participation, input, knowledge, and aspirations. The expected outcomes of this project are educational resources for collaborative learning, and ultimately better environmental stewardship practices for all.

This resource guide is intended to serve as a supplement to the Since Time Immemorial: Tribal Sovereignty in Washington State (STI) curriculum required in Washington State schools. It includes a variety of resources, such as articles, multi-media links, and experiential learning opportunities, to support the implementation of STI. While the resources contained in this guide are not comprehensive, it provides a collection of resources that teachers, students, and community members can explore to support their learning. This guide will be periodically edited for updated links and new resources that become available.

[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. The use of the Since Time Immemorial curriculum has been endorsed by all 29 federally recognized tribes.”



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[This project is funded through an Alumni TIES small grant from the U.S. Department of State.](#)

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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

Introduction to Workshop Speakers

Panel Topic 1: Restoring the Environment through Tribal Alliances



SPEAKER

Hanford McCloud

Nisqually Tribe Treaty Rights and Government Affairs

Greetings, my name is *Hweqwidi Hanford Mccloud* and my parents are Joyce McCloud (Wells), Nisqually and Don McCloud Jr., Puyallup. I grew up in Nisqually and in Yelm. Growing up on the Nisqually reservation was a good learning experience, learning about our tribal sovereignty, our self-governance, and knowing our treaty rights as a hunter, diver and fisherman. As an artist, I love to weave baskets and hats of our people that we made for thousands of years. I come from a basket weaving family, and my Great Grandmother was a weaver, among many other things she did. My mom taught me at the age of 12 to gather bark from the trees and how to take care of the tree because that's why they are here. Making baskets and hats have changed my life for the better. I have worked for Nisqually all my life, holding different positions and working for some awesome departments within our tribe. I love our culture and traditions that what drives me to do better for my community.

SPEAKER

Jeanette Dorner

Executive Director, Nisqually Land Trust

Jeanette joined the Land Trust in November 2020 as Executive Director. She grew up in south Pierce County on the banks of Muck Creek, a tributary to the Nisqually River. She has a B.S. in Earth Sciences and a B.A. in Environmental Studies from Pacific Lutheran University and an M.S. from the University of Washington's College of Forest Resources with a focus on Restoration Ecology. She worked for 11 years as the Salmon Recovery Program Manager with the Nisqually Tribe, coordinating the protection and restoration of salmon habitat in the Nisqually watershed. She then moved to work on Puget Sound



wide and Central Puget Sound salmon recovery for the last decade. She is so pleased to have returned to her home watershed and the Nisqually family (Nisquamily) to help protect and steward these special places.

Introduction to Workshop Speakers

Panel Topic 1: Restoring the Environment through Tribal Alliances



SPEAKER

Justin Parker

Executive Director, Northwest Indian Fisheries Commission

Justin Parker, Makah, is executive director of the NWIFC. He joined the organization in 2000 and also has served as intergovernmental affairs policy advisor and director of administration. He previously worked as director of administrative services at the Makah Tribe and as a fisherman. Parker serves on the board of the Washington Conservation Action, as president of the Salmon Homecoming Alliance and treasurer of the

Affiliated Tribes of Northwest Indians Economic Development Corp.

MODERATOR

Zoltán Grossman

PhD Geography / Native American & Indigenous Studies, Evergreen State College

Zoltán Grossman has since 2005 been a Member of the Faculty in Geography and Native American & Indigenous Studies at The Evergreen State College in Olympia, Washington. He is a longtime community organizer and was a co-founder of the Midwest Treaty Network in Wisconsin. He earned his Ph.D. in Geography and Graduate Minor in American Indian Studies at the University of Wisconsin-Madison in



2002. He is a past co-chair of the Indigenous Peoples Specialty Group of the American Association of Geographers. He was co-editor (with Alan Parker) of *Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis* (Oregon State University Press, 2012). He is author of *Unlikely Alliances: Native Nations and White Communities Join to Defend Rural Lands* (University of Washington Press Indigenous Confluences series, 2017). His faculty website is <https://sites.evergreen.edu/zoltan>.

Introduction to Workshop Speakers

Panel Topic 2: Native Education and Outdoor Education Opportunities, with the Goal of Learning Environmental Stewardship from Tribes and Non-profits Focused on Conservation



SPEAKER

Jerad Koepp

Native Education Specialist, North Thurston Public Schools

Jerad Koepp, Wukchumni, is the Native Student Program Specialist for North Thurston Public Schools, the 2022 Washington State teacher of the year, and the first Native American educator to earn the distinction in the state. He is a leader in Native education, policy, and government to government relationships. As an educator, trainer, presenter, consultant, and advocate,

Jerad also created and supports his district's dual-credited high school Native Studies program.

SPEAKER

Davy Clark

Program Director, Nisqually River Education Project

Davy Clark's journey in the Nisqually Watershed began over a decade ago when he started working at the Billy Frank Jr. Nisqually National Wildlife Refuge leading environmental education programs for students of all ages. While connecting others to nature, his passion for environmental education grew and developed. Davy holds a bachelor's degree in Environmental Education from The Evergreen State College. He loves getting youth outdoors for field experiences where students can learn, get messy, and experience the wonders of nature. Since joining Nisqually River Education Project he has implemented programs such as water quality monitoring, salmon carcass tossing, tree plantings, Student GREEN Congress, and more. He looks forward to many years to come of working with the community to connect students to the Nisqually Watershed.



Introduction to Workshop Speakers

Panel Topic 2: Native Education and Outdoor Education Opportunities, with the Goal of Learning Environmental Stewardship from Tribes and Non-profits Focused on Conservation



SPEAKER

Jerry Price

Muckleshoot Tribal School, K-12 Curriculum Developer

Jerry Price is a K-12 Curriculum Developer for the Muckleshoot Tribal School, in Washington State. Prior to taking this position, he was Associate Director of Social Studies at the Washington State Office of Superintendent of Public Instruction (OSPI) where he has worked to increase Social Studies content in K-12 with particular emphasis on elementary Social Studies instruction. Before joining OSPI, Jerry taught middle school US History and Washington State History and Government for twenty-four years. During that time, he also participated in two Washington State Social Studies Standards revisions. Following his initial work on the standards, Jerry became a writer and trainer for the OSPI Office of Native Education's Since Time Immemorial: Tribal Sovereignty in Washington State, where he authored middle and high school lessons. Jerry is the proud dad of two daughters, and lives in Yelm with his wife Erin, a Kindergarten teacher, and two Labradors.

SPEAKER

Vanessa Castle

Lower Elwha Klallam Tribe, Natural Resource Technician

Vanessa Castle is a member of the Lower Elwha Klallam Tribe where she currently is a Natural Resource Technician. She contributes to research in both aquatic and terrestrial systems through Elwha River restoration post dam removal, monitoring salmon recovery, predator-prey dynamics and population monitoring of culturally important species within her usual and accustomed area. She continues to attempt to braid her traditional ecological knowledge passed on from her ancestors into this modern-day scientific world. She was raised on the Elwha River which she feels an obligation to protect for the next seven generations.



Introduction to Workshop Speakers

Panel Topic 2: Native Education and Outdoor Education Opportunities, with the Goal of Learning Environmental Stewardship from Tribes and Non-profits Focused on Conservation



MODERATOR

Bill Kallappa

**State Board of Education Board Member
& Education Liaison for the Nisqually Tribe**

Gov. Inslee appointed Tumwater resident **Bill S. Kallappa II** to the State Board of Education in 2019. Bill has a combined 25 years' experience working in public education, Parks and Recreation Youth Programs, Tribal Youth Programs and is currently the Education Liaison for the Nisqually Tribe. In this capacity, Bill does educational outreach to local K-12 school districts and institutions of Higher Education, promoting and sharing local tribal history and knowledge. Bill recently worked to establish the Nisqually Youth Council, a governing youth body that engages tribal youth in addressing issues that concern them. The Nisqually Youth Council is designed to imitate Tribal Council and is a legitimate organization complete with a resolution, constitution and bylaws. They have elected officials and a voting body that gives a voice to Tribal Youth. Bill is also proud to be a co-founder of the Inter-Tribal League. The ITL is a tribal youth sports league that was established in 2009 that gives Tribal Youth access to playing youth sports. The ITL serves Boys and Girls in grades 3-12 in sports such as basketball, softball, flag football and soccer. The ITL has partnered with the Seattle Storm over the past 6 years to provide an annual youth basketball camp for Tribal youth. Bill serves as a Parks Commissioner for the city of Tumwater. He is also a member of the Washington State Indian Education Association the National Indian Education Association and serves on the Tribal Leaders Congress for Education. He is also the representative from the Governor's Office of Indian Affairs to the Educational Opportunity Gap Oversight and Accountability Committee. Kallappa is a graduate of The Evergreen State College with a bachelor's in interdisciplinary studies. Bill enjoys spending time with his wife Maia Bellon and teenage daughter Talia.

Welcoming Remarks and Panel Discussions

Nisqually Tribal Member, Hanford McCloud, Provides Welcoming Remarks to Workshop Participants

Hweqwid Hanford McCloud, Nisqually tribal member and who has worked for the Nisqually tribe all his life, welcomes workshop participants and shares some history of the Nisqually tribe's land, the treaty of Medicine Creek, as well as the remarkable contributions of the legendary Billy Frank Jr., to the fisheries and environmental protection movement. *Click on the image to see his welcoming remarks.*



Panel 1: Restoring the Environment through Tribal Alliances



Panelists' discussions include ecological history of the Puget Sound, the role of land trusts, understanding tribal treaty rights, environmental stewardship milestones and advocates, including Billy Frank Jr, Boldt Decision; and environmental success stories, such as the Elwha River salmon run in aftermath of dam removal. *Click on the image to watch this panel discussion.*

Panel Speakers:

- Hanford McCloud: Government Liaison for the Nisqually Tribal Council
- Jeanette Dorner: Executive Director of the Nisqually Land Trust
- Justin Parker: Executive Director of the Northwest Indian Fisheries Commission
- Zoltán Grossman: Professor of Geography/Native American & Indigenous Studies at Evergreen State College

Please refer to the following documents to follow along with the panelists' presentations.

[Evergreen Student Projects with Washington Tribes | Zoltán Grossmann Presentation](#)

[Northwest Indian Fisheries Commission – Treaty Rights | Justin Parker Presentation](#)

[Nisqually Land Trust | Jeanette Dorner Presentation](#)

Welcoming Remarks and Panel Discussions

Panel 2: Native Education and Outdoor Education

Panelists specializing in Native education, wildlife conservation, river restoration and outdoor education shared the work they are doing in the Pacific Northwest to share local tribal history and traditional ecological knowledge to local K-12 school districts and higher education institutions in the Puget Sound Region. Click on the image to watch this panel discussion.



Panel Speakers:

- Jerad Koepp, Native Education Specialist at North Thurston Public Schools
- Davy Clark, Program Director of the Nisqually River Education Project
- Jerry Price, K-12 Curriculum Developer at Muckleshoot Tribal School
- Vanessa Castle: Natural Resource Technician at the Lower Elwha Klallam Tribe
- Bill Kallappa, State Board of Education Board Member & Education Liaison for the Nisqually Tribe



Key Terms

[Environmental Stewardship](#): "The responsible use and protection of the natural environment through conservation and sustainable practices to enhance ecosystem resilience and human well-being"

[Since Time Immemorial \(STI\)](#): "The STI curriculum prepares candidates to "educate...youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian nations to the state of Washington" in a culturally sensitive manner; as required by the 1989 centennial accord and the 1999 millennium accord."

[Salish Sea Region](#): "The Salish Sea is an inland sea that encompasses Puget Sound, the San Juan Islands and the waters off of Vancouver, BC. The area spans from Olympia, Washington in the south to the Campbell River, British Columbia in the north, and west to Neah Bay and includes the large cities of Seattle and Vancouver."

[Coast Salish](#): "The term "Coast Salish" refers to a language family, including two dozen distinct languages and many dialects, and is used to indicate the cultural group of indigenous peoples who speak or spoke these languages."

[Tribal Sovereignty](#): "Tribal sovereignty includes the right to govern one's community, the ability to preserve one's culture, and the right to control one's own economy. The sovereignty status (tribal sovereignty encompassing Native American military, social, and economic development) of Indian nations still remains today."

[Boldt Decision](#): "The Boldt Decision," as it is commonly referred to, was one of the biggest court decisions issued during the twentieth century involving Native rights. While the decision itself dealt with tribal fishing rights, its affirmation of tribal sovereignty was more far-reaching and represented a huge (and unexpected) victory for Native Americans."

[Climate Change](#): "Climate change refers to long-term shifts in temperatures and weather patterns. Such shifts can be natural, due to changes in the sun's activity or large volcanic eruptions. But since the 1800s, human activities have been the main driver of climate change, primarily due to the burning of fossil fuels like coal, oil and gas."

[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."

Key Terms

[Lushootseed](#): “The Lushootseed language is a member of the Salish language family, whose approximately twenty surviving languages are spoken from northern Oregon to central British Columbia. The map to the right shows the area where Salishan languages are spoken from the Pacific coast eastward into Montana and along the British Columbia-Alberta border.”

[Puget Sound Region](#): “Puget Sound is a large inland estuary connected to the Pacific Ocean. It is about 95 miles long and 1 to 5 miles wide with its northern boundary at Admiralty Inlet and ending in the south at the city of Olympia. The shoreline is 1330 miles long, of that some 30% is armored with bulkheads.”

[Puget Sound Regional Council \(PSRC\)](#): “The region comes together at PSRC to make decisions about transportation, growth management and economic development. PSRC develops policies and coordinates decisions about regional growth, transportation and economic development planning within King, Kitsap, Pierce and Snohomish counties. PSRC is composed of nearly 100 members, including the four counties, cities and towns, ports, state and local transportation agencies and Tribal governments within the region.”

[Two-Eyed Seeing](#): “Two-Eyed Seeing is the Guiding Principle brought into the Integrative Science co-learning journey by Mi'kmaw Elder Albert Marshall in Fall 2004. Etuaptmuk is the Mi'kmaw word for Two-Eyed Seeing. We often explain Etuaptmuk - Two-Eyed Seeing by saying it refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all.”

[Social and Emotional Learning \(SEL\)](#): “We define social and emotional learning (SEL) as an integral part of education and human development. SEL is the process through which all young people and adults acquire and apply the knowledge, skills, and attitudes to develop healthy identities, manage emotions and achieve personal and collective goals, feel and show empathy for others, establish and maintain supportive relationships, and make responsible and caring decisions.”

[Reconciliation](#): “Building a renewed relationship with Indigenous Peoples based on the recognition of rights, respect and partnership.”

[Seattle Indian Health Board](#): “Seattle Indian Health Board is a community health center that provides health and human services to its patients, while specializing in the care of Native people. We are recognized as a leader in the promotion of health improvement for urban American Indians and Alaska Natives, locally and nationally.”

Indigenous Populations in the Puget Sound Region

[Indigenous Languages of Washington State: Coast Salish \(March 21st, 2024\)](#)

"The purpose of this guide is to provide information on the Indigenous languages spoken in Washington State, as well as to help support the preservation and revitalization of these languages."

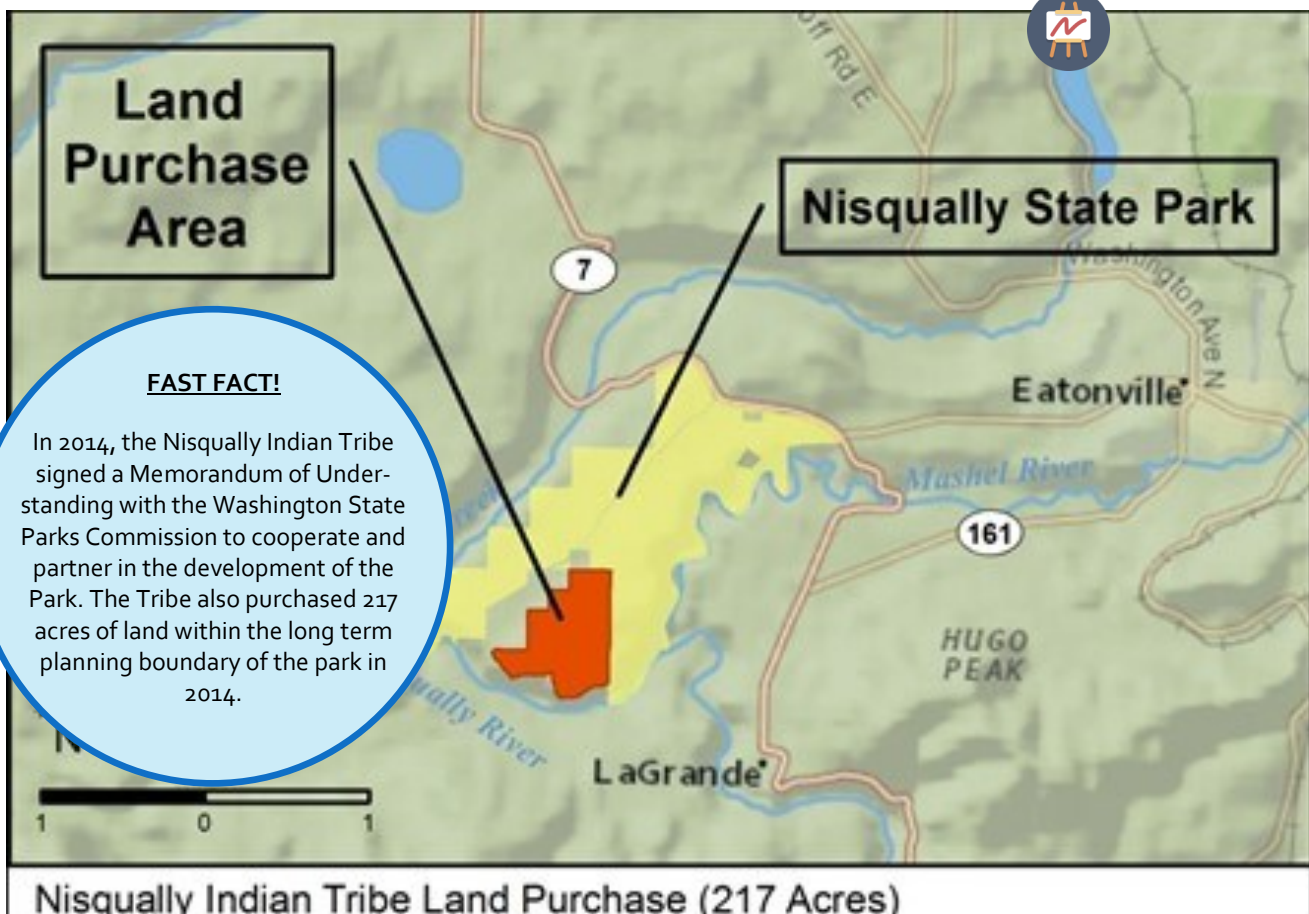
[Inside the Movement to Revitalize Tribal Languages in WA Schools \(January 9th, 2023\)](#)

"From the moment they walk through Roger Jacob's classroom door at Wapato High School, just south of Yakima, students are immersed in the language of the Yakama Nation. The walls are covered with posters and whiteboards that feature phrases in Ichishkiin (pronounced itch-ish-KEEN) and fill nearly every inch of available space around the room. Stacks of books, including dozens of copies of a thick Ichishkiin dictionary, sit on shelves, designated for different students in each class period."



[Indigenous American Culture Zones: The Pacific Northwest Coast \(December 6th, 2022\)](#)

"Today we begin our survey of the major indigenous cultural regions of North America with an exploration of the intricately fascinating cultures of the Pacific Northwest coast."



<http://www.nisqually-nsn.gov/index.php/administration/planning-and-economic-development/parks/>

Indigenous Populations in the Puget Sound Region



THE SALISH SEA BY THE NUMBERS

- Coastline length (including islands): 4,642 miles (7,470 km)
- Total number of islands: 419
- Sea surface area: 6,535 square miles (16,925 square km)
- Maximum sea depth: 2,133 feet (650 m) at Bute Inlet, BC
- Human population: About 8 million
- Number of animal species: 38 mammals, 172 birds, 253 fish, 2 reptiles, and more than 3,000 macroinvertebrates (creatures without backbones that you can see without a microscope)



[New 'Indigenous Voices' Podcast Connects Northwest's People, Land, and History \(March 30th, 2022\)](#)

"A new podcast from Fort Nisqually Living History Museum is all about Northwest stories told by Indigenous voices. Like so many thing silver linings of the past few years, it came about partly because of pandemic-inspired online programming created by museum staffer Elizabeth Rudrud."



[OSPI Native Education Curriculum Materials](#)

"These support materials work compatibly with standards-based curriculum. They augment and enrich the instructional and curricular approach of Since Time Immemorial: Tribal Sovereignty in Washington State."

[Washington Department of Fish and Wildlife State/Tribal Coordination](#)

"Washington State and WDFW have a unique relationship with Northwest Tribes with shared responsibilities in stewardship, conservation, and resource management. Since time immemorial Indigenous People have lived in this region long before statehood and European contact. The combined tribal cultures, linguistics and art are the very essence of the Pacific Northwest. In this same spirit, WDFW and tribal partners work together on many fronts to sustain fish, wildlife, and habitats. Presently there are 29 federally recognized tribal governments that reside within Washington State, of which 21 are treaty tribes and 8 additional tribes are executive order tribes (or recognized by Act of Congress). Further, three treaty tribes located outside of Washington have off-reservation treaty rights in the Columbia River and/or Blue Mountains region."

Indigenous Populations in the Puget Sound Region

[First Peoples of the Pacific Northwest](#)

"Resources in the Evergreen Library, Summit borrowing co-op, and the reliable web."



[Celebrate Indigenous People Lesson Plan](#)

"In this activity from IllumiNative, elementary school students will make a booklet to celebrate the contributions of Native Americans."

[The Tribes of Washington](#)

Consolidated list of all 29 tribes in Washington State.



Indigenous Populations in the Puget Sound Region

[Indigenous Tribes of Seattle and Washington](#)

“The American Library Association recognizes the Native tribes in Seattle and its greater areas. There are 29 federally recognized tribes throughout Washington and they are: Chehalis, Colville, Cowlitz, Hoh, Jamestown S’Klallam, Kalispel, Lower Elwha Klallam, Lummi, Makah, Muckleshoot, Nisqually, Nooksack, Port Gamble S’Klallam, Puyallup, Quileute, Quinault, Samish, Sauk-Suiattle, Shoalwater Bay, Skokomish, Snoqualmie, Spokane, Squaxin Island, Stillaguamish, Suquamish, Swinomish, Tulalip, Upper Skagit, and Yakama. ALA would also like to recognize Duwamish, Wanapum, and Chinook, these tribes are not recognized by the U.S. federal government but have had a long history in present-day Washington.”



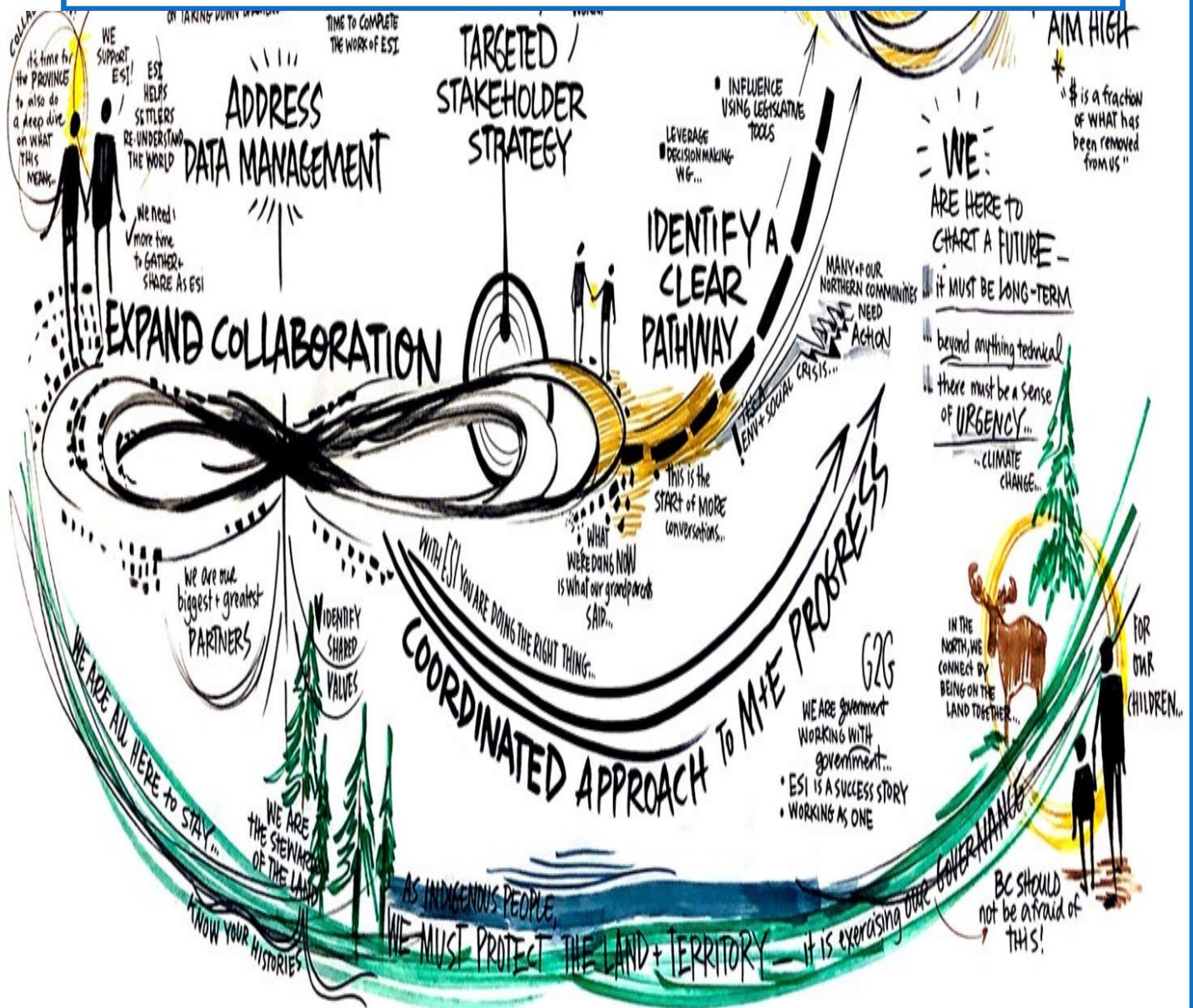
Did You Know?

“Swatix̣təd” means earth or land
in Lushootseed!

Learn more about different envi-
ronmental words in Lushootseed
at this link:

[https://tulaliplushootseed.com/
environment/](https://tulaliplushootseed.com/environment/)

Environmental Stewardship and Tribal Initiatives



[The Practice and Perspective of Stewardship \(April 20th, 2023\)](#)

"At The Nature Conservancy in Washington, we're re-examining what it means with to steward the lands and waters that we depend on, and how people and nature are intertwined. For centuries the term 'conservation' was characterized by separating people from nature. It was used to protect wildlands from harmful human activity, dispose land from Indigenous communities, and limit people's ability to discover nature for themselves. This ostracized many people's lived experiences with animals, plants, and land, under the premise that only by setting aside wild lands that were 'untouched', humans could understand a place and protect it from extractive practices."

Environmental Stewardship and Tribal Initiatives

[History, Heritage, and Environmental Stewardship | Celebrating the Pacific Northwest Region's Tribal Wildlife Grants Recipients \(October 28th, 2022\)](#)

"Since time immemorial, Tribes have relied on their plant and animal relatives to support their way of life by providing food, clothing, and items of cultural use. Today, many Tribes commit financial resources and engage in partnerships to restore landscapes and conserve the species and resources in their care for the benefit of future generations. Since 2001, the U.S. Fish and Wildlife Service's Tribal Wildlife Grant program has provided opportunities for vital conservation projects on Tribal lands. The Service partners with Tribes to protect threatened and endangered species, restore habitat, and conduct research. The grant program has leveraged millions of dollars to sustain fish and wildlife and help Tribes maintain their heritage."

[BLM Publishes Tribal Co-stewardship Policy, Reaffirms Commitment to Work with Tribes to Manage Public Lands \(September 13th, 2022\)](#)

"Building on the recent historic agreement between the Bureau of Land Management and five Tribal Nations on the co-management of the Bears Ears National Monument, and in furtherance of the Joint Secretarial Order on Fulfilling the Trust Responsibility to Indian Tribes in the Stewardship of Federal Lands and Waters, today the BLM published formal guidance that outlines how the agency will continue to partner with Tribes to ensure that co-stewardship of public lands incorporates and considers Tribal input, values, and interests."



["Since Time Immemorial": How Indigenous People Are Reviving Traditional Stewardship \(July 5th, 2018\)](#)

Video by the Nature Lab at the Nature Conservancy about environmental stewardship.



Environmental Stewardship and Tribal Initiatives



[Wild Washington Lesson Plans](#)

“Themed around the state’s diverse flora and fauna, Wild Washington lessons are designed to equip K-12 students with the knowledge, social, and emotional skills needed to think critically, and problem solve around natural resource issues. Activities encourage students to explore various points of view and collaborate with others to find ways to move forward on real-world challenges.”

[Washington Conservation Action’s Tribal Nations Program](#)

“The goal of the Tribal Nations program is to shift how Washington Conservation Action (WCA) and conservation efforts across the state work with Tribes in Washington in order to recognize and uphold tribal sovereignty in our work.”



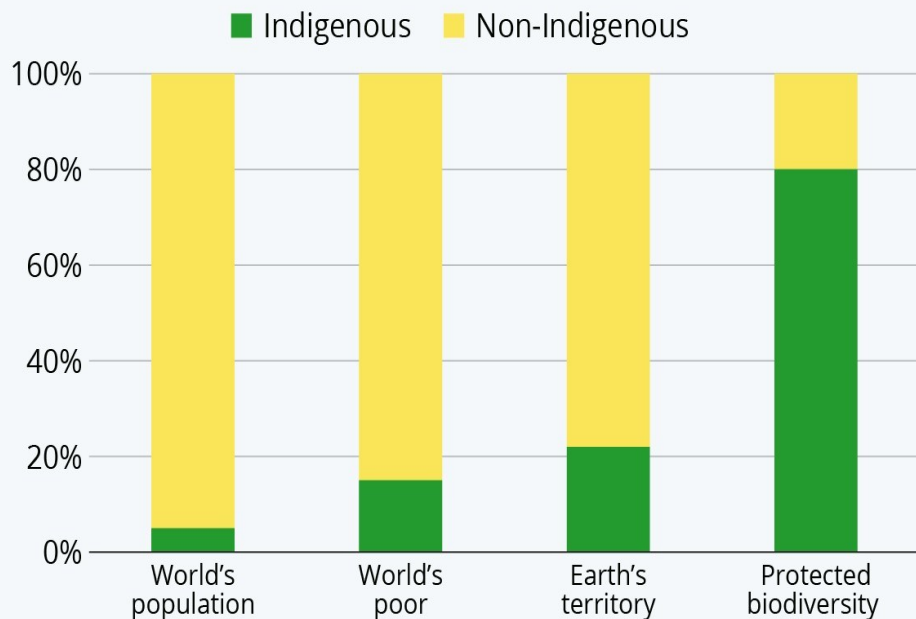
[Indigenous Voices at the Intersection of Environmental & Social Justice Podcast Series](#)

“The podcast series, Indigenous Voices at the Intersection of Environmental & Social Justice, is a collection of interviews by Anna Steltenkamp. The series seeks to decolonize and diversify the voice of media by prioritizing the voices of Indigenous leaders, as well as Indigenous-led organizations and initiatives, that are working to achieve environmental and social justice within their own communities and throughout the world.”



Indigenous Communities Protect 80% Of All Biodiversity

Share of indigenous and non-indigenous communities by various categories



Source: World Bank via Australia: State of the Environment 2021



Environmental Stewardship and Tribal Initiatives

[Washington Department of Ecology: Working with Tribal Governments](#)

"Ecology works with Tribes in a government-to-government relationship to protect and manage shared natural resources and to cooperate across jurisdictions. The unique legal status of Tribes and the presence of treaty-reserved rights and cultural interests throughout the state create a special relationship between Tribes and agencies responsible for managing and protecting the state's natural resources."



[The Evergreen Thumb Podcast](#)

"The Evergreen Thumb Podcast is brought to you by Washington State University Extension Master Gardener program volunteers and sponsored by the Master Gardener Foundation of Washington State. Since 1973, WSU Extension Master Gardeners have been developing programs to address the evolving needs of our communities. The Evergreen Thumb podcast is here to share up-to-date research-based horticulture and environmental stewardship knowledge to help you grow and manage your garden and to share what the WSU Extension Master Gardener program is all about."

[University of Washington School of Environmental and Forest Sciences' Partnerships with Indigenous Tribes and Nations](#)

"The University of Washington acknowledges the Coast Salish peoples of this land, the land which touches the shared waters of all tribes and bands within the Suquamish, Tulalip and Muckleshoot nations. In our work to support stewardship, restoration, and management of natural resources, the School of Environmental and Forest Sciences aims to build into our programs respect for the original inhabitants and stewards of the lands in which we work, recognition and reciprocity in working with sovereign tribal governments, and traditional knowledge that comes from generations of land stewardship."



Environmental Stewardship and Tribal Initiatives



Stewarding Our Lands

“The Nisqually Land Trust’s stewardship activities include monitoring our conservation interests, property management, and habitat maintenance and restoration. Our stewardship program supports both land and people. We enjoy building and maintaining lasting relationships and partnerships with families and organizations in the watershed and throughout the south Puget Sound region. The Land Trust owns and manages 17 protected areas. The Land Trust also stewards four conservation easements, which are voluntary and permanent legal agreements to protect specific conservation values.”

Did You Know?

“The Nisqually have always been a fishing people. The salmon has not only been the mainstay of their diet, but the foundation of their culture as well. The Nisqually Tribe is the prime steward of the Nisqually River fisheries resources, and operate two fish hatcheries: one on Clear Creek and one on Kalama Creek.”

<http://www.nisqually-nsn.gov/index.php/heritage/>

Environmental Impact on Indigenous Groups from Climate Change



[How Climate Change Impacts Indigenous Lands \(2023\)](#)

"Near the eastern shore of Maryland, the Nause-Waiwash people have lived in harmony with their land for years. This land and the species that calls it home are now threatened by rising sea levels. According to Chief Donna Wolf Mother Abbott, "Mother Earth is in distress." Chief Abbott tells the story of her community and how they have been impacted by climate change. She explains what it'll take to protect their ancestral land for future generations."



[How Indigenous Communities Are Fighting Climate Change \(August 30th, 2022\)](#)

Learn more about #LandBack, an Indigenous-led environmental, cultural, and political movement that seeks to place Indigenous land back in Indigenous hands.



Environmental Impact on Indigenous Groups from Climate Change

[Indigenous Peoples: Defending an Environment for All \(April 22nd, 2022\)](#)

"Lands inhabited by Indigenous Peoples contain 80% of the world's remaining biodiversity. Indigenous Peoples' traditional knowledge and knowledge systems are key to designing a sustainable future for all. International environmental negotiations need to go beyond tokenistic participation of Indigenous Peoples to a genuine integration of their worldviews and knowledge. Respecting and promoting their collective rights to their lands, self-determination, and consent is vital to strengthening their role as custodians of nature and agents of change."



[Indigenous Communities, Toxics & Environmental Injustice in the Great Lakes Region of North America \(2022\)](#)

"This lecture is part of the Institute of Environmental Toxicology and Chemistry series on Toxicology and Societies: The Impacts of Chemicals in our Lives, brought to you in partnership with the WWU Alumni Association. Jessica Koski weaves together her various roles and experiences as an Indigenous woman researching, advocating, and serving in the Great Lakes region of North America. This presentation provides a regional overview and highlights Indigenous toxic concerns in the context of Indigenous environmental justice and the roles Indigenous communities are leading to protect the largest system of freshwater in the world."

[Indigenous Leaders at the Frontlines of Environmental Injustice and Solutions \(October 11th, 2021\)](#)

"In the United States and around the globe, Indigenous communities are leading the fight against the interrelated crises of climate change and biodiversity loss. Indigenous leadership, knowledge, and innovation have been critical to protecting at-risk wildlife, fighting fossil fuels, transitioning to just and sustainable economies, countering destructive environmental rollbacks, and protecting some of the most carbon-rich places on earth. Today, the ecological peril we find ourselves in is inextricable from the social injustices carried out upon Indigenous communities. Almost anywhere one sits in the United States, the land could tell a story of discrimination against, extraction at the expense of, and efforts to systematically displace and erase its original peoples, whose ancestors have been here since time immemorial and long before European colonialism. Indigenous cultures are often discounted by colonial settlers or even violently attacked by agents of the government. But we must recognize that the pathway to a brighter collective future is necessarily bound up with reconciliation and Indigenous sovereignty."

Environmental Impact on Indigenous Groups from Climate Change



[Podcast: When Climate Change Impacts Indigenous Identities, Mental Health Suffers \(December 8th, 2020\)](#)

“How are Indigenous communities responding to climate change? It’s an important but often under-looked question. As a new paper published in the climate-centric December edition of Health Affairs posits, Indigenous communities are uniquely vulnerable as climate-related events can impact their day-to-day lives, self-determination, and physical and emotional health.”

[Pacific Northwest Tribes Face Climate Change With Agricultural Ancient Practice \(October 8th, 2019\)](#)

“Tribes in the Puget Sound region have a problem. Many of them live on low-lying reservations surrounded by water. So, as climate change causes the oceans to rise, tribal land is disappearing. Climate change also threatens the fish and shellfish these groups rely on for food and income. Now, some tribes are looking at a surprising solution to these problems: clam gardens.

Environmental Impact on Indigenous Groups from Climate Change

[Asserting Native Resilience | Pacific Rim Indigenous Nations Face the Climate Crisis \(2012\)](#)

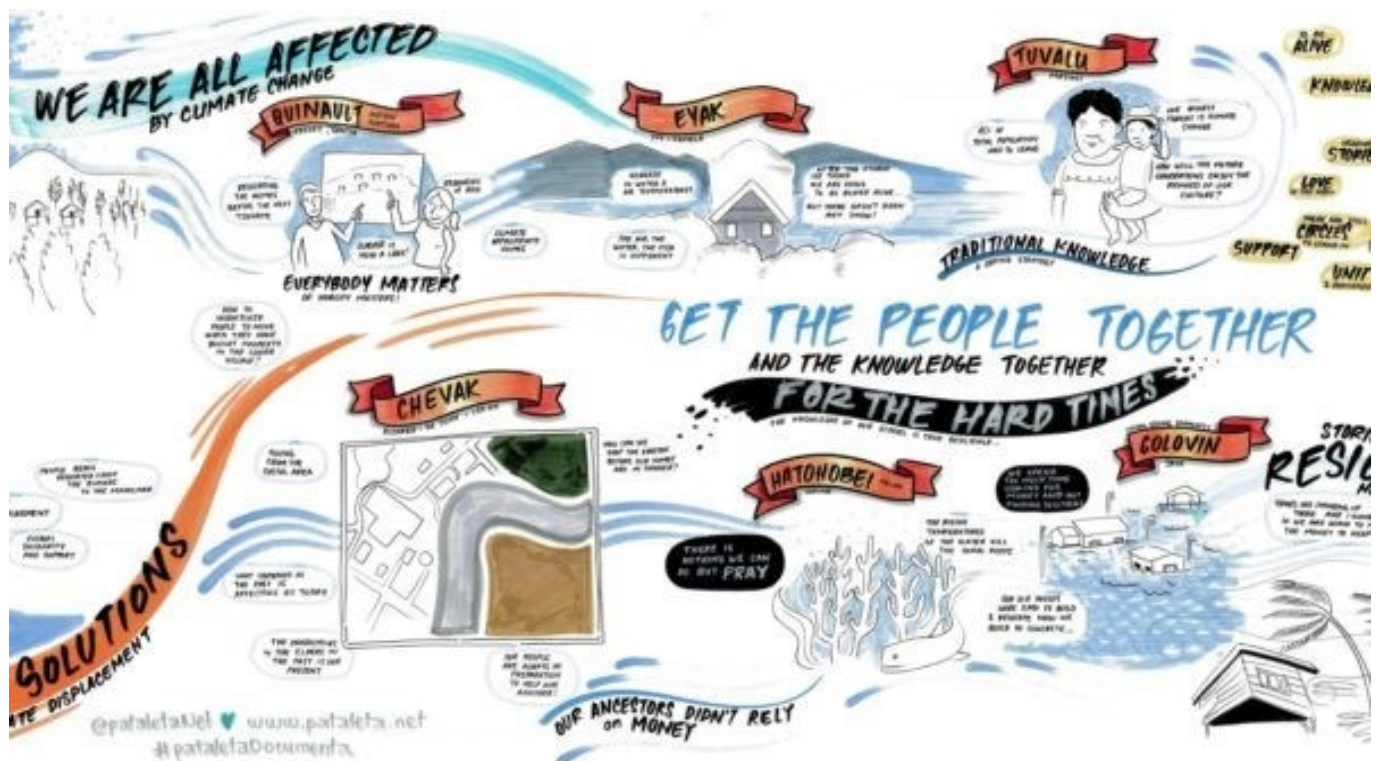
"Indigenous nations are on the frontline of the current climate crisis. With cultures and economies among the most vulnerable to climate-related catastrophes, Native peoples are developing responses to climate change that serve as a model for Native and non-Native communities alike."

[Tribal Food Sovereignty and Climate Change in the Northwest](#)

"Food sovereignty is the ability of communities to determine the quantity and quality of the food that they consume by controlling how their food is produced and distributed. It is centered on justice and equity of production, distribution, and consumption of foods, rather than fluctuations in markets and corporate dividends."

[United Nations Department of Economic and Social Affairs Indigenous Peoples: Environment](#)

"Indigenous peoples account for most of the world's cultural diversity. Throughout the world, there are approximately 370 million indigenous peoples occupying 20 per cent of the earth's territory. It is also estimated that they represent as many as 5,000 different indigenous cultures. The indigenous peoples of the world therefore account for most of the world's cultural diversity, even though they constitute a numerical minority."



Environmental Impact on Indigenous Groups from Climate Change

[Climate Change and the Health of Indigenous Populations](#)

“There are many different Indigenous populations in the United States. These include those native to the contiguous United States, Alaska Natives, and Pacific Islanders. Many of these groups are more vulnerable to the health impacts of climate change than the general population because: In general, Indigenous populations have higher rates of certain medical conditions than the general U.S. population. These include



asthma, heart disease, diabetes, obesity, and dementia. These chronic medical conditions put individuals at more risk for illness and injury as the climate changes. They have a special connection to the natural environment. Climate change is threatening natural resources and ecosystems that are essential to people’s livelihoods, food sources, and cultural practices. Institutional barriers can affect tribes’ abilities to adapt. These barriers can limit tribes’ access and control over traditional lands and natural resources that will be increasingly impacted by climate change. Many Indigenous populations lack reliable infrastructure. They cannot always access essential services, such as transportation, drinking water, sanitation, disaster response, and health care. This limits their ability to plan for and respond to climate-related threats.”

Did You Know?

“Members of the Native American, Alaska Native, and Native Hawaiian communities were the first conservation stewards of the country’s lands and still keep watch over more than 100 million acres of Tribal lands, holding some of the most important conservation lands in the country.”

<https://www.fws.gov/story/2022-11/conservation-indigenous-land#:~:text=Members%20of%20the%20Native%20American%2C%20Alaska,conservation%20lands%20in%20the%20country>

Tribal Rights and Treaties/Ecological History

[Hibulb Newsletter \(Spring 2024\)](#)

"February 12th, 2024 marks the 50th anniversary of the landmark court case, US v. Washington. This case revolutionized the state fisheries industry and upheld the treaties signed between the federal government and Native American Tribes. As settlers arrived to Indigenous Lands, they quickly recognized the economic profitability of commercial fishing. Treaty tribes fought tirelessly to have authority over their usual and accustomed waterways to continue to provide sustenance for their communities and to protect against the overfishing that was rapidly increasing."

[Salmon's New Symbolism \(February 15th, 2024\)](#)

"It happened the same way for years: The Alaska Airlines "salmon thirty salmon" lands at Sea-Tac each May and taxis toward the waiting crowd. An image of a 127-foot king salmon adorns the plane's body; its cargo of Copper River salmon is less than 24 hours removed from the water. These are the very first fish of the earliest (and, to many, best) king run of the season. Television crews on the tarmac provide red carpet coverage of



the semi-silly spectacle of pilots escorting a ceremonial fish off the plane like security for a dorsal-finned Taylor Swift. Handpicked chefs wait below to receive this prime piece of protein."

[50 Years Ago Boldt Decision Affirmed Northwest Tribes' Treaty Fishing Rights \(February 12th, 2024\)](#)

"50 years ago, on February 12, 1974, Judge George Boldt issued a ruling that transformed many lives in Washington state. It affirmed tribal fishing rights that were promised in treaties signed throughout the Pacific Northwest in the 1850s. For decades those rights were trampled. The Boldt decision is now hailed as one of the 20th century's most important civil rights cases."

[Treaty Justice: The Northwest Tribes, the Boldt Decision, and the Recognition of Fishing Rights \(January 2024\)](#)

"In 1974, Judge George Boldt issued a ruling that affirmed the fishing rights and tribal sovereignty of Native nations in Washington State. The Boldt Decision transformed Indigenous law and resource management across the United States and beyond. Like Brown v. Board of Education, the case also brought about far-reaching societal changes, reinforcing tribal sovereignty and remedying decades of injustice."

Tribal Rights and Treaties/Ecological History



[Makah Tribe Still Waiting for Decision from NOAA on Whale Hunt \(December 20th, 2023\)](#)

“Another key deadline has nearly passed in the Makah Tribe’s request to resume its hunt for gray whales. Comments on the Final Environmental Impact Statement analyzing the proposal are due Wednesday. That’s after a long string of delays that have left the Makah tribe waiting for a decision about the hunt, several years longer than expected. A new letter from the federal official who will make that call provides some insight.”

[Northwest Tribes Demand Action for Salmon and Orca Restoration \(December 14th, 2023\)](#)

“More than 15 Northwest Tribal Nations gathered in early November to share stories about salmon, orca, water, and the land — and to demand the federal government uphold Tribal treaty obligations to recover and restore salmon in the Snake River and Columbia River Basin. During the two-day Rise up Northwest in Unity gathering at the Tulalip Resort in Washington, more than 300 people attended in person while more tuned in virtually. Dozens of speakers — including Tribal leaders, conservationists, and youth — expressed sorrow, loss, fear, anger, and responsibility over diminishing populations of salmon and orca whales. Without immediate and urgent action, both are now facing extinction.”

[Shimmering Glass Sculpture 'The Salmon School' Returns to Tacoma \(December 8th, 2023\)](#)

“The entrance to the gallery is narrow, designed to feel a bit like a fish ladder. There’s lots of signage about science and the show’s worldwide travel, but soon you get to a single shimmering piece mounted on the wall. It’s at chest level with a sign above it that says: “please touch this fish.” Its bright silver exterior curves like a fun-house mirror, reflecting viewers and distorting the face of anyone who leans in.”

Tribal Rights and Treaties/Ecological History

['Rights of Nature' Movement Gains Steam in Pacific Northwest. Can It Help Species on the Brink? \(February 11th, 2023\)](#)

"The glacial flows of the Cascade River twisted and churned with whirlpool-like force as it met the wide rolling waters of the Skagit River on a late January day. The water sustains life here, in spawning grounds and rearing habitat for native salmon and steelhead. But some 20 miles upstream, the Skagit is quiet. It's been replaced by the soft crackle and hum of high-tension power lines carrying one-fifth of Seattle's electricity generated by three century-old dams. Almost 40% of the river is locked up for cheap, carbon-neutral hydropower."



[Learning from Traditional Ecological Knowledge to Grow Future Food Systems \(October 12th, 2021\)](#)

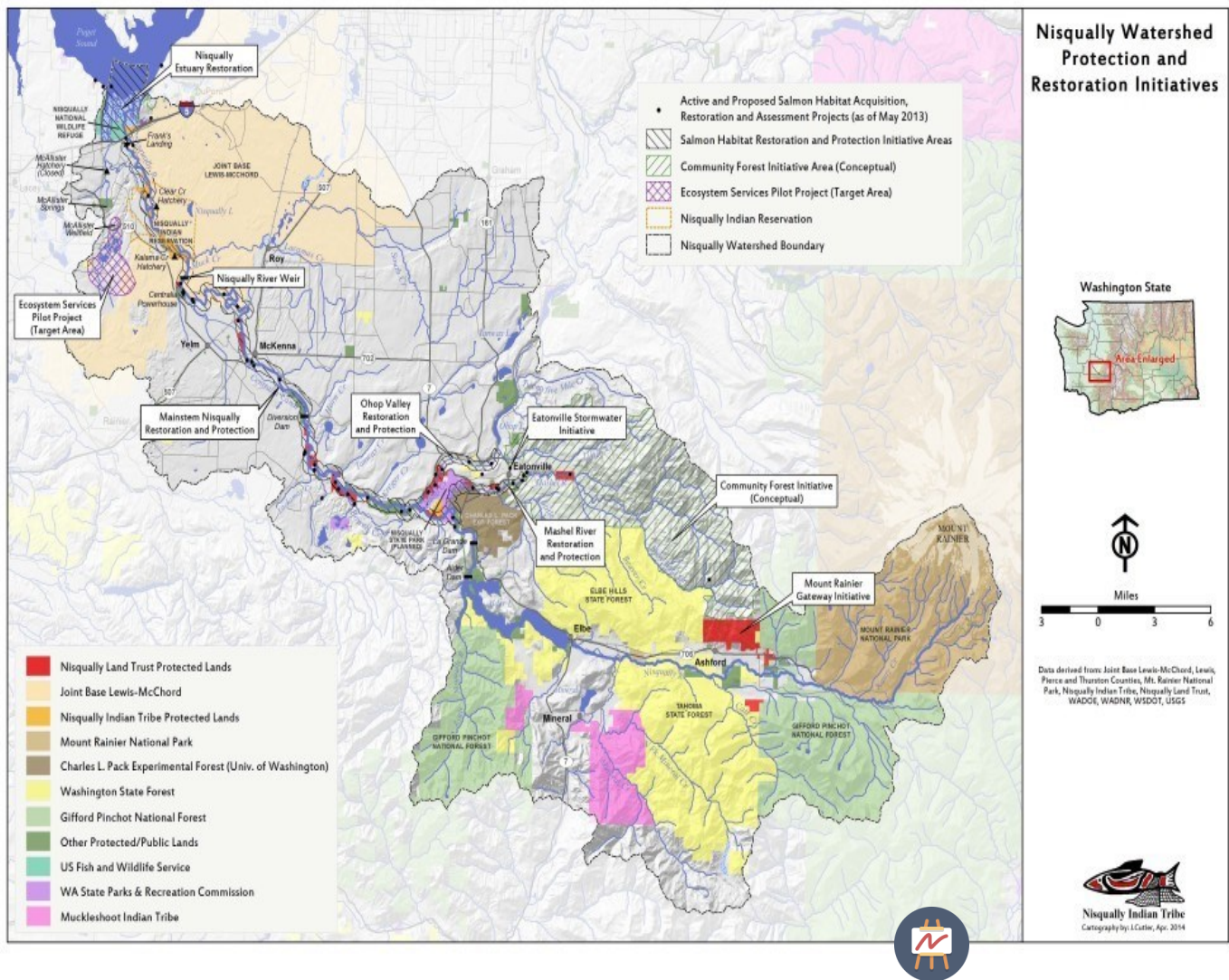
"Presentation was recorded on October 12, 2021 featuring Polly Olsen (Yakama Nation), Tribal Liaison with the Burke Museum. This session was presented as part of a weekly seminar series offered at the University of Washington every autumn and winter quarter. This quarter's theme, Future of Food Systems, welcomes experts and practitioners to present how their work is focused on making our food system more sustainable, resilient, and equitable."

[Removing Barriers: Restoring Salmon Watersheds through Tribal Alliances \(2021\)](#)

"In *Removing Barriers: Restoring Salmon Watersheds through Tribal Alliances*, narratives of the watersheds are told through text, graphics, and students' 42 original digital artworks and maps, as students simultaneously learned Northwest Native histories, geographies, and art styles. The book's theme of "removing barriers" applies to the barriers to salmon runs, barriers between human beings and the natural world, barriers between Native and non-Native communities, and barriers to Indigenous self-determination."



Tribal Rights and Treaties/Ecological History



[Treaty History with the Northwest Tribes](#)

"As the number of settlers increased in the Washington Territory in the mid-1800s, the United States wanted to ensure land was available for settlement. Isaac Stevens, the first governor and superintendent of Indian Affairs of the Washington Territory, was authorized by the United States to negotiate with Washington tribal nations for the peaceful settlement of their traditional lands."

[The Fish Wars: Examine the Evidence](#)

"The Boldt Decision was a pivotal victory for Native Nations in the struggle for treaty fishing rights in the Pacific Northwest. Judge Boldt not only ruled that treaty tribes are entitled to half of the harvestable catch, he also stipulated an equal co-management relationship between the treaty tribes and the state of Washington to restore and protect salmon habitat. After the United States Supreme Court upheld the Boldt Decision in 1979, state and tribal governments struggled to define the co-management relationship and each party's legal obligations. What did co-management mean? Who was responsible for what? The uncertainty raises the question, "Were the Fish Wars resolved?"

Tribal Rights and Treaties/Ecological History



[Pacific Northwest History and Cultures: Why Do the Foods We Eat Matter?](#)

“Key Message: Salmon are paramount to Pacific Northwest Native communities and a key component of their cultural identity and political status as tribal nations. Threats to tribal salmon culture have taken many forms throughout history and continue to arise today. Despite such adversity, Native Nations of the Pacific Northwest have succeeded preserving their cultures and maintaining their sovereignty.”

[Elwha: A River Reborn by Lynda](#)

[V. Mapes](#)

“The world’s largest dam removal project freed the mighty Elwha River of Washington State, opening 70 miles of salmon spawning habitat and revitalizing a legendary wilderness valley from the mountains to the sea. The last of the dams came out in the fall of 2014, in an unprecedented return to nature.”



[Smithsonian National Museum of the American Indian's Fish Wars Unit](#)

“This online lesson provides perspectives from Native American community members and their supporters, images, news footage, an interactive timeline, and other sources about an important campaign to secure the treaty rights and sovereignty of Native Nations of the Pacific Northwest. Scroll to begin an exploration of the actions Native Nations took to address injustices.”

[Understanding Tribal Treaty Rights in Western Washington](#)

“Indian people have always relied on the natural resources of this land. Their personal, cultural and spiritual survival depended on the ability to fish, hunt and gather the bountiful natural resources that once blessed this country. But the arrival of Europeans and the creation of the United States changed their lives forever. Most of the land and resources that tribes thought were theirs forever were slowly but surely lost over the centuries that followed.”

Outdoor Recreation Projects and Opportunities with Tribal Alliances

[Snoqualmie Tribe's Executive Order 21-02 Training \(February 11, 2024\)](#)

"The Snoqualmie Tribe Governmental Affairs & Special Projects team is thrilled to announce the release of the Executive Order 21-02 Training Module, a vital document that marks a significant stride in our ongoing journey of collaboration and understanding. This tool encompasses a comprehensive training module, rich with foundational knowledge that is crucial for the preservation of our tribal heritage."



[Trailblazers: An All-Native Climb of Mount Rainier \(November 15th, 2023\)](#)

"This summer, we partnered with Rachel Heaton, member of the Muckleshoot Tribe and descendant of the Duwamish people, in organizing a Mount Rainier climb team made up of members of federally recognized tribes to ensure tribal voices – especially of those for whom it is ancestrally their homeland – are represented on it. In celebration of Native American Heritage Month, get to know the climbers, learn how the climb went, and what this historic climb means."



[WA Wild Calls for Sustainable Recreation Management on State Lands \(February 13th, 2023\)](#)

"Last week, Washington Wild signed onto a letter alongside 19 other outdoor organizations and businesses in support of Governor Inslee's 2023-25 operating budget request of \$10.7 million to manage recreation on state land. Pressure on our public lands and waters is only expected to increase due to a growing interest in outdoor recreation and a rising state population. In response to these trends, the public, agencies, Tribal governments, and stakeholders have voiced valid concerns about the impact of increased visitation on natural and cultural resources. Coordinated by The Mountaineers, the letter addressed several key members of the legislature laying out specific tools and resources the funding would provide. This budget request—the result of a thoughtful, data-informed approach in consultation with Tribal governments—addresses these shared concerns with just and durable solutions."

Outdoor Recreation Projects and Opportunities with Tribal Alliances



[Outdoor Education for All Program | OSP](#)

“The Washington State Legislature created the Outdoor Learning Grants Program to develop and support outdoor educational experiences for students in all geographic regions and include high levels of accessibility for students with disabilities.”

[Unlikely Alliances: Native Nations and White Communities Join to Defend Rural Lands \(2017\)](#)

“Unlikely Alliances explores this evolution from conflict to cooperation through place-based case studies in the Pacific Northwest, Northern Plains, Great Basin, and Great Lakes, from the 1970s to the 2010s. They suggest how a deep love of place can begin to overcome the most bitter divides between Native and non-Native neighbors. They offer lessons about the complex interplay of particularist differences and universalist similarities in building populist movements across lines of racial and cultural identity. They also show how “outsiders” can be transformed into “insiders” by redefining a contested local place as common ground. In our times of polarized politics and globalized economies, many of these stories offer inspiration and hope.”

[Snoqualmie Tribe Ancestral Lands Movement](#)

“The Ancestral Lands Movement seeks to spread awareness of the Snoqualmie people who have lived in the southern Salish Sea region since time immemorial and share the significance of these lands and provide information on how people can help the Tribe in respecting, restoring, and protecting these lands.”

[Duwamish River Cleanup Coalition](#)

“Established in 2001, the Duwamish River Cleanup Coalition/TAG (DRCC/TAG) , also doing business as Duwamish River Community Coalition provides resources, knowledge, and action to build more just environmental futures.”

Outdoor Recreation Projects and Opportunities with Tribal Alliances



[Climate Justice Implementation Programs](#)

“Goal: Support Tribes and Indigenous Peoples in building a justice based transition by creating engagement strategies and pathways for Tribes and Indigenous communities to engage with the opportunities available to them in the Inflation Reduction Act and the Bipartisan Infrastructure Law.”

[Indigenous Environmental Network’s 2024 Protecting Mother Earth Conference](#)

“The 2024 18th Protecting Mother Earth (PME) Conference will take place August 1-4, 2024, in Cherokee, North Carolina, to be hosted by the Eastern Cherokee Organization, led by Eastern Band Cherokee matriarchs Mary Crowe and Lisa Montelongo and welcomed by the Eastern Band of Cherokee Indians. We expect as many as 1,500 participants to come from many diverse Indigenous nations, societies, groups and organizations from across the world, with most coming from Turtle Island and the Western Hemisphere.”

[Nisqually River 20,000 Trees Project](#)

“The benefits of planting trees are endless. Trees provide shade, they store carbon, and their presence improves our health. We aim to plant 20,000 trees over a 3-year period as one of our Action Projects for Community Resilience. Studies are showing that deforestation is a contributor in climate change, both by releasing stored carbon back to the atmosphere through slash and burn practices and reducing the capacity of the Earth to store carbon quickly and efficiently through photosynthesis.”

Outdoor Recreation Projects and Opportunities with Tribal Alliances



[Wildlife-Recreation Coexistence Program](#)

"In short, the Wildlife-Recreation Coexistence Program (WREC) will help to reduce outdoor recreation impacts on species and habitats through applied science, advocacy and outreach. This program will also strive to advance sustainable outdoor opportunities while also standing up for Indigenous cultural resources, values and Treaty rights, including First Foods."

[Cool School Challenge](#)

"The Cool School Challenge (CSC) is part of the National Wildlife Federation's Eco-Schools USA program that is "truly providing students with a unique, research and application-based learning experience." (NWF Eco-Schools) CSC provides tools for students and teachers to become leaders in auditing energy and carbon use and finding ways to reduce these emissions. This ties in perfectly with our PNCL goals of creating climate leaders and increasing climate literacy. We are in the process of recruiting "Challenge Coaches" that will lead your team of students."

[No Idle Zones](#)

"One way to approach climate action is to focus on community health concerns. You and your parents at your school might already have one in mind: the exhaust from idling cars waiting to pick up students. Schools around the country have started "No Idle Zones" campaigns that both educate and put an action plan in place. Studies show there are elevated levels of air toxins that occur when parents idle their cars while waiting for students. Children's lungs are still developing, and inhalation day after day could have an impact on their health. Campaigning to reduce idling not only improves student health but lowers carbon emissions from waiting parents. Students and teachers will put in time on this action, but it will encourage parents to take a piece of the action by simply turning their key!"

[Outreach – Environmental Education](#)

"DEP provides Environmental Education opportunities to the local community via outreach activities and interpretive sites across the Reservation. Staff have created a number of water quality-based educational opportunities for the Tribal community and surrounding area, including an Indigenous science program for Tribal youth, and events like Swinomish Earth Day and the Annual Clam Bake as well as interpretive signs and trails."

Museums and Cultural Centers



[Architect Provides Historic Overview, Updates on Northwest Native Canoe Center \(October 23rd, 2023\)](#)

“Last Friday, dozens gathered at The Center for Wooden Boats to listen to architect Bruce Arnold share plans for the Northwest Native Canoe Center being built in Lake Union Park. The hour-long presentation, as part of The Center for Wooden Boats Third Friday Speaker Series, detailed the half-century fight for a Native canoe center on Lake Union, and how we are close to breaking ground.”

[Discover Washington’s Native American Heritage \(August 9, 2023\)](#)

“Learn about the thriving cultures and histories of Washington’s tribes at these museums, cultural centers, and events. A contemporary misconception is that Native American people are relegated only to the past, existing mainly in school history books and exhibits in ancient villages in large museums. The truth is that Washington State is home to 29 federally recognized tribes — and a handful of tribes existing without federal recognition — who are very much alive and continuing their extraordinary, traditional cultures today.”



[Suquamish Tribal Museum and Cultural Center Virtual Tour \(November 5th, 2020\)](#)

“This webinar is part of the Culture Builds Communities project.”

[Olympia's Hidden Histories Walking Tours](#)

“Welcome to Olympia's Hidden Histories, a series of self-guided walking tours that seek to make visible the natural and social histories of Washington state's capital city. The tours are produced by students at The Evergreen State College.”

Museums and Cultural Centers

[Puyallup Fish Hatchery](#)

“The Puyallup Fish Hatchery sits on over 80 acres and welcomes visitors year-round during daylight hours. The onsite Educational Center is open on Saturdays from 10 am to 2 pm, staffed by volunteers from the Puyallup Historical Hatchery Foundation.”

[United Indian of All Tribes Foundation](#)

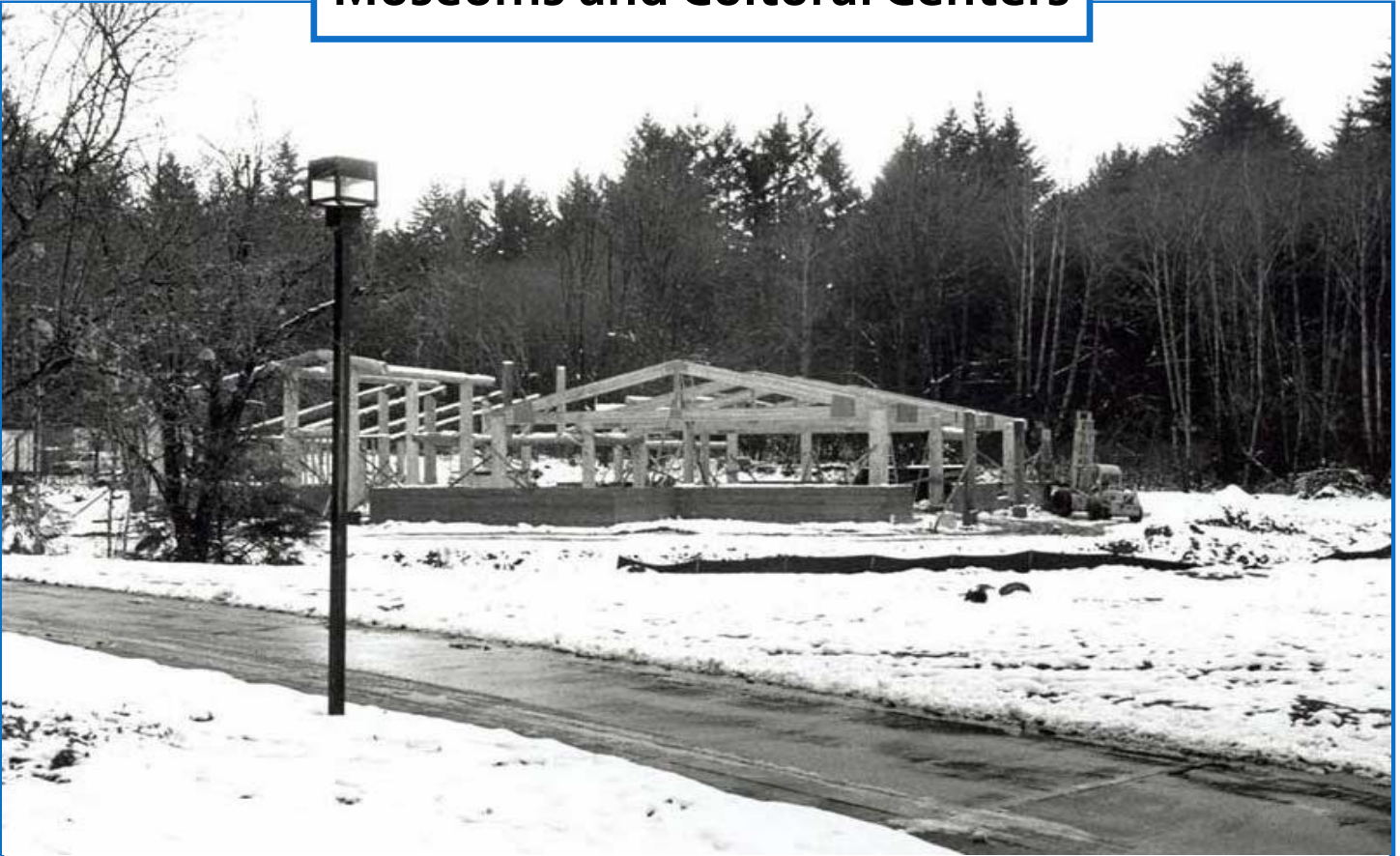
“Founded in 1970, United Indians of All Tribes Foundation provides an extensive array of culturally responsive services and programming to Seattle and King County’s urban Native community. Our headquarters, the Daybreak Star Indian Cultural Center, was completed in 1977, and has become a hub of activity for Native peoples and their supporters locally, nationally, and internationally. Daybreak Star is also home to a permanent collection of Native art, as well as the Sacred Circle Gallery featuring rotating exhibits of work by contemporary Native artists. Sacred Circle Gift Shop is located at Daybreak Star, as well as other locations, and the annual Seattle Powwow and Indigenous People’s day celebrations are held here.”

[Yakama Nation Cultural Center Campus](#)

“The Yakama Nation Cultural Center Campus is a unique facility. We have the Yakama Nation Museum, Yakama Nation Cultural Center Gift Shop, Heritage Theater, Yakama Nation Library, and the iconic Winter Lodge. The Yakama Nation Cultural Center is open to the general public seven days a week and is a wonderful cultural experience!”



Museums and Cultural Centers



[Indigenous Walking Tour](#)

"Learn about the Indigenous presence of University of Washington through ten stops."

[House of Welcome and Cultural Center](#)

"The "House of Welcome" Longhouse Education and Cultural Center opened on Evergreen's Olympia Campus in 1995. As a public service center of the college, the House of Welcome's mission is to promote Indigenous arts and cultures through education, cultural preservation, creative expression and economic development."

[Duwamish Tribe's Longhouse and Log House Museum](#)

"Spirit Returns 2.0, a Duwamish and Settler Story celebrates two decades of growth and progress. Collectively we explore the authentic stories of the complex relationships of trade, managed and natural resources, social hierarchy, and the growing relationships between the Duwamish and settlers who arrived in the 1850's and together melded and transitioned into the Seattle we know today."



Museums and Cultural Centers

[The Squaxin Island Museum](#)

"The Squaxin Museum preserves the culture, identity and traditions of the Squaxin Island Tribe through revitalization programs in a return to our role throughout the Squaxin Island Tribe's usual and accustomed territories (Purdy, Allyn, Shelton, Steamboat Island, Olympia, Tumwater and Lacey), ... in place since time immemorial."



[Nisqually River Education Project Field Experiences](#)

"The Nisqually River Education Project offers many unique field experiences for students throughout the school year. All of these experiences are free, including bus transportation!"

[The Suquamish Museum](#)

"Discover the rich history and vibrant culture of the Suquamish people at our museum. Located in the heart of Suquamish territory, we offer a unique educational experience for visitors of all ages."

[The Burke Museum](#)

"With working labs you can see into, one-of-a-kind objects all around you, and galleries filled with curiosity and conversation, at the Burke, you see—and feel—a world alive. The Burke Museum is located on the University of Washington campus in Seattle with a focus on dinosaurs, fossils, Northwest Native art, plant and animal collections, and cultural pieces from across the globe."



Museums and Cultural Centers

[The Hibulb Cultural Center and Natural History Preserve](#)

“The Hibulb Cultural Center and Natural History Preserve mission is to revive, restore, protect, interpret, collect and enhance the history, traditional cultural values and spiritual beliefs of the Tulalip Tribes who are the successors in interest to the Snohomish, Snoqualmie and Skykomish tribes and other tribes and bands signatory to the Treaty of Point Elliott. The Hibulb Cultural Center is approximately 23,000 square feet with a 50-acre natural history preserve. The interactive cultural center features a main exhibit, a temporary exhibit, two classrooms, a longhouse, a research library, and gift shop. It also features a fully certified collections and archaeological repository. It was the first Tribal facility certified by the state of Washington.”

[Makah Cultural & Research Center Museum](#)

“To protect and preserve the linguistic, cultural and archaeological resources of the Makah Indian Nation; To provide policy direction in the area of archaeological, linguistic, and cultural management to the Makah Tribal Council, Makah Tribal Departments and other interested organizations; To educate Tribal members and the public in the culture, heritage, and language of the Makah Indian Nation; To stimulate, support and carry out research which will benefit the Makah Nation and the academic community, providing a comprehensive center for Makah oriented research.”

[Puyallup Tribal Museum](#)

Visit the Puyallup Tribal Museum to learn more about Puyallup history in the PNW.

[Exhibit about the Treaty of Medicine Creek at the Washington State History Museum](#)

“From February 10 to July 8, 2024, the History Museum will display the original, hand-written Article III of the 1854 Medicine Creek Treaty that guaranteed fishing rights to Tribal Treaty signers. This historic document, on loan from the National Archives and Records Administration, remains a powerful reminder of the complexity of the Native American experience—loss, resilience, and triumph across generations of struggle to maintain culture and identity.”

Did You Know?

“The Nisqually watershed covers 460,172 acres within Lewis, Pierce, and Thurston counties. The river flows from the foothills of the Cascades to the Nisqually National Wildlife Refuge.”

<https://www.eopugetsound.org/terms/112#:~:text=The%20Nisqually%20watershed%20covers%20460%2C172,the%20Nisqually%20National%20Wildlife%20Refuge>

Indigenous and Regenerative Tourism Resources

Indigenous knowledge has long been an interwoven component of sustainability and environmental action, and there much we can learn from ancient stewarding practices to help protect our planet for the next generation. One way to help preserve indigenous knowledge is to offer visitor experiences through regenerative tourism, to help native communities thrive and protect their natural resources.

A regenerative approach to tourism starts and is a way to ensure that the cultural heritage and natural resources of indigenous peoples is protected, upholding the self-identity and deeply honoring the values of the native community. This approach also ensures that visitor / tourism experiences that are developed deliver social, cultural and environmental benefits, in addition to positive economic impacts. At its best, regenerative travel benefits communities and people who inhabit the land and aims to improve entire ecosystems, putting the destination's needs at the center of tourism's future and in so doing, shifting the focus squarely back to truly experiential travel experiences holidays and cultural exchanges.



[How to Advance Regenerative Tourism \(October 25th, 2023\)](#)

"Regenerative tourism marks a transformative approach to travel, going beyond sustainability to actively rejuvenate and revitalize the environment and local communities while preserving local culture. According to Booking.com, 81% of travelers globally stated that traveling sustainably is important to them. As more people become socially aware and environmentally conscientious, how will regenerative tourism reshape the economies of tourist destinations, fostering growth, empowering communities, and creating a harmonious balance between the traveler and the traveled?"

Indigenous and Regenerative Tourism Resources

[What Are the Benefits of Regenerative Travel & Tourism? \(June 14th, 2023\)](#)

“Regenerative travel is a term you may have heard or read somewhere. It has been growing in usage when people talk about travelling in a way that helps the planet. But what does it mean and what can you do? I like to think of regenerative travel as the next step in our sustainable travel journey. Sustainability is about making sure that the resources we enjoy today will still be available for the generations that follow; regeneration is about making sure that what we do now feeds back into the system from which we benefit. It’s about being proactive and intentional.”

[Beyond Conservation: The Future of Regenerative Tourism \(December 20th, 2022\)](#)

“Nicholas King, Group Chief Development Officer, Red Sea Global in conversation with Skift's Carolyn Kremins in partnership with Red Sea Global at Skift Global Forum East on December 13-15, 2022 in Dubai.”

[Mary Goddard: Restoring Native Culture with Regenerative Tourism in Alaska \(December 6th, 2022\)](#)

“Kate Tucker ventures to Sitka to learn from Alaska Native Mary Godard how communities are restoring Native culture with regenerative tourism rooted in thousands of years of indigenous wisdom and sustainability.”

[Investing in Indigenous Tourism May be Key to Regenerative Future \(November 23rd, 2022\)](#)

“In his keynote speech at the 2022 Adventure Travel World Summit in Lugano, Switzerland, entrepreneur



and Alaya co-Founder Jean-Claude Razel said that as an industry we need, “A transition narrative for tourism – less is better.” He challenged tour operators to stop selling

what customers want, and to instead “start selling what destinations need.” For many, this call to action sounded a bit antithetical to how tourism businesses typically operate. But it also brought forth an important question: what do destinations need?”

Indigenous and Regenerative Tourism Resources



[Regenerative Tourism: When Sustainability isn't Enough \(August 30th, 2022\)](#)

"How can we leave the places we visit better off than we found them? On this episode, we tackle the tricky term 'regenerative tourism' and the responsibility we all have as travelers. We hear from the growing group of travel professionals touting regeneration as the next step in travel: Aukje Van Gerven, Tourism manager of Rewilding Europe reveals how she's helping endangered species across Europe, from wild bison in Romania to the Iberian lynx in Portugal, tour operator Jennifer Spatz, CEO of Global Family Travels, shares how they put host communities from Iceland to India at the heart of each trip, and scientist, activist and author of *Designing Regenerative Cultures*, Dr. Daniel Christian Wahl, gives us his take on how regenerative systems and thinking can inspire much more than just the travel industry! Plus: Toposophy's insights into how the regenerative movement can become a reality in practice."

[Developing Indigenous-Owned Experiences \(May 19th, 2022\)](#)

"A conversation focused on honoring, incorporating and learning from local indigenous groups to positively impact the community and the travel experience."

[Regenerative Tourism: Moving Beyond Sustainable and Responsible Tourism \(May 2nd, 2022\)](#)

"People have been travelling for centuries. Travel with tourism as a primary motive has only developed into one of the most important economic sectors worldwide over the past few decades. This development has not been without negative impacts. Tourism has major environmental impacts (such as biodiversity loss, landscape impact, waste and water scarcity) and social impacts (such as overtourism, gentrification and social uprising). The COVID-19 pandemic has further emphasised the vulnerabilities of the sector, and for some this was the window of opportunity to rethink tourism. Regenerative tourism and the idea of 'building back better' is a concept that has increasingly received attention as a new way to travel."

Indigenous and Regenerative Tourism Resources

[Regenerative Tourism Defined: 3 Examples of Destination Stewardship \(June 8th, 2021\)](#)

“The term “regenerative travel” has been in the headlines a great deal lately and those not in the travel industry may suddenly be wondering what the two terms – “regenerative” and “travel” have to do with one another. While the concept of sustainable travel is well known by now, and the Global Sustainable Tourism Council has even created a set of sustainable travel criteria, the tourism industry has more recently witnessed the rise of regenerative travel since the global pandemic began.”

[Indigenous Peoples and the Travel Industry: Global Good Practices Guidelines \(2017\)](#)

“The cultural survival of the world’s 370 million Indigenous people hangs in the balance. Caught between the pressures to modernize and conform to dominant societies, many of these often-isolated communities have an increasingly compromised relationship to their rich cultural traditions, histories and languages. Not only are they threatened culturally, but often, Indigenous communities are among the world’s most impoverished and disenfranchised people. With few options, Indigenous people often choose to develop their precious natural resources as a means of economic survival.”

[Native Peoples of the Northwest: A Traveler's Guide to Land, Art, and Culture \(January 10th, 2002\)](#)

“Since the first edition of Native Peoples of the Northwest was published in 1996, awareness of and interest in Native tourism has increased steadily. Now an expanded and updated edition of this classic guide is available, with stunning color photographs of work by contemporary Northwest Native artists. Native Peoples of the Northwest is still the only guide that introduces readers to contemporary Northwest Native cultures with detailed information on performances, tours, events, art galleries, and more.”



Indigenous and Regenerative Tourism Resources



[UNWTO Recommendations on Sustainable Development of Indigenous Tourism](#)

“Indigenous peoples are characterized by some of the richest, most unique and diverse cultural expressions of humankind which have developed over thousands of years across our planet and are spiritually linked to indigenous traditional lands. These expressions represent a clear pull factor for potential tourists who wish to experience indigenous natural and cultural heritage in physical, intellectual and emotional terms.”

[American Indian Alaska Native Tourism Association](#)

“Founded in 1998, AIANTA was established by tribes for tribes to address inequities in the tourism system. Governed by an all-Native board of directors, AIANTA serves as a united voice for the \$14 billion Native hospitality sector.”

[Indigenous Tourism Association of Canada](#)

“The Indigenous Tourism Association of Canada (ITAC) focuses on creating partnerships between associations, organizations, government departments and industry leaders from across Canada to support the growth of Indigenous tourism in Canada and address the demand for development and marketing of authentic Indigenous experiences. ITAC has an established membership process that enables Indigenous tourism industry partners to engage with and show support for Indigenous tourism.”

[The Indigenous Tourism e-Library of the Americas](#)

“The Indigenous Tourism e-Library of the Americas includes tools, resources and information to help communities, businesses and organizations better manage indigenous tourism.”

Social and Emotional Learning and Native Education



[WATCH: How One School is Centering Social-Emotional Learning \(February 14th, 2024\)](#)

“At Valor Collegiate Academy in Nashville, helping students thrive personally and academically through a weekly social-emotional learning practice called Circle is central to their values. The school encourages students to share what's going on in their lives and to accept support, creating a community of care. It's one story from our Brief but Spectacular collection on the future of education.”



[Time for Teachership Episode 128: Teaching Native Studies with Jerad Koepp \(August 14th, 2023\)](#)

“Jerad Koepp, Wukchumni, is the Native Student Program Specialist for North Thurston Public Schools, the 2022 Washington State teacher of the year, and the first Native American educator to earn the distinction in the state. He is a leader in Native education, policy, and government to government relationships. As an educator, trainer, presenter, consultant, and advocate, Jerad also created and supports his district's dual-credited high school Native Studies program. We met at a conference where there was lots of “unchecked settler privilege...non-Native educators presenting content and viewpoints of Native people while not working with any of them. It was one of those great opportunities to show the shortcomings of how even in progressive or educational spaces, Native erasure or omission is still compatible with the way modern public education works.””

[Social-Emotional Learning: Both Facts and Feelings \(August 25th, 2022\)](#)

“Many of America's greatest challenges can be viewed through the lens of social-emotional deficits. Political issues and parties increasingly polarize American society. Over one-fifth of American students aged 12-18 report that they experience either physical or emotional bullying in school. Many Americans struggle with mental health, with 20% experiencing mental illness during any given year and suicide being the third-leading cause of death among teenagers.”



Self-
awareness



Self-
management



Social
Awareness



Relationship
Skills



Making
Responsible
Decisions

Social and Emotional Learning and Native Education



Self awareness



Self management



Relationship skills



Social awareness



Responsible decision making



[Social and Emotional Learning Activities and Lesson Plans \(July 6th, 2021\)](#)

"The pandemic has shed light on the importance of social and emotional learning (SEL) in schools, though educators have recognized its value in the classroom for years. In HMH's 6th annual Educator Confidence Report, published in 2020 in collaboration with YouGov, 77% of educators expressed concerns about students' social and emotional well-being, and 94% agreed that students need more SEL support."



[What is Social and Emotional Learning \(SEL\)? \(June 23rd, 2021\)](#)

"What is Social and Emotional Learning (SEL)? CASEL defined the term almost three decades ago and is joined by educators, students, parents, and community leaders to help answer that question. Everyone has a role to play to ensure high-quality SEL is an essential part of PK-12 education. Join us in speaking up about SEL as an education priority and connect your own community to SEL knowledge and resources."

Did You Know?

"SEL is beneficial to both children and adults, increasing self-awareness, academic achievement, and positive behaviors both in and out of the classroom. From an academic standpoint, students who participated in SEL programs saw an 11 percentile increase in their overall grades and better attendance."

<https://www.nu.edu/blog/social-emotional-learning-sel-why-it-matters-for-educators/#:~:text=SEL%20is%20beneficial%20to%20both,overall%20grades%20and%20better%20attendance>

Social and Emotional Learning and Native Education



SOCIAL · EMOTIONAL &
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www.friendzy.co ✉ info@friendzy.co @friendzy.joi

5 core
competencies
make up
social
emotional
learning.

- 01 Self-Awareness
- 02 Self-Management
- 03 Responsible Decision Making
- 04 Social Awareness
- 05 Relationship Skills

The JOI Friendzy Units are rooted in these five core competencies and corresponding skills.

9 out of 10
teachers believe
social and
emotional skills
can be taught,
benefiting
students.¹

4 in 5

teachers want more support to address students' social and emotional development.¹

75%

of the words students use to describe how they feel at school are negative. Common words are tired, stressed and bored.²

Integrating social and emotional development **improves** students' attitudes and engagement.³

Social and Emotional Learning and Native Education

[Red Pedagogy | Native American Social and Political Thought \(September 2015\)](#)

"This ground-breaking text explores the intersection between dominant modes of critical educational theory and the socio-political landscape of American Indian education. Grande asserts that, with few exceptions, the matters of Indigenous people and Indian education have been either largely ignored or indiscriminately absorbed within critical theories of education. Furthermore, American Indian scholars and educators have largely resisted engagement with critical educational theory, tending to concentrate instead on the production of historical monographs, ethnographic studies, tribally-centered curricula, and site-based research. Such a focus stems from the fact that most American Indian scholars feel compelled to address the socio-economic urgencies of their own communities, against which engagement in abstract theory appears to be a luxury of the academic elite. While the author acknowledges the dire need for practical-community based research, she maintains that the global encroachment on Indigenous lands, resources, cultures and communities points to the equally urgent need to develop transcendent theories of decolonization and to build broad-based coalitions."

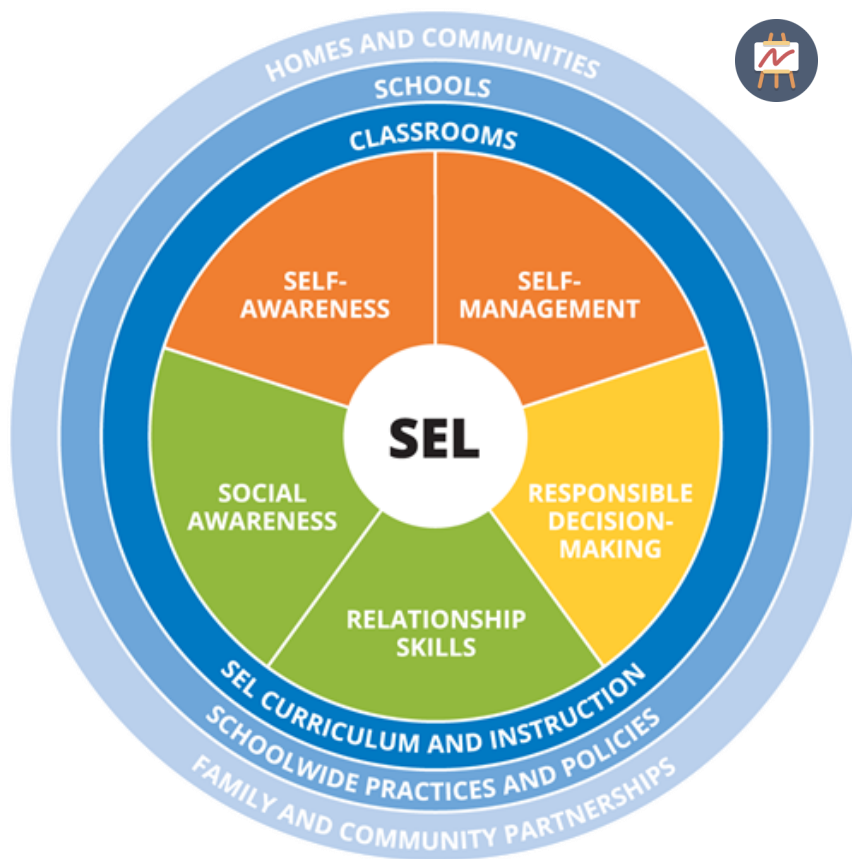


[Native Talents and Challenges \(August 1st, 2002\)](#)

"Bill Gates: I learned a lot from Jerad Koepf, Washington state's 2022 Teacher of the Year, about the challenges and opportunities for Native students in our state."

[Incorporating Indigenous Practices to Support Social Emotional Learning](#)

"Elementary classroom educators balance academic and social emotional growth for all students within their classroom through direct instruction and integrating skills across multiple content areas. Teachers are able to build affirming learning environments within their classroom and support learning design and instruction to ensure all students are successful."



Social and Emotional Learning and Native Education



The verdict is in:

SEL MATTERS

A new study reveals that students who participate in school-based programs focused on Social and Emotional Learning **benefit in multiple ways** as compared to students who do not experience programming in Social and Emotional Learning.

Check out these incredible findings!



Source: Durlak, J.A., Weissberg, R.P., Dymnicki, A.B., Taylor, R.D., & Schellinger, K.B. (2011). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82 (1), 405-432.

[What is Social Emotional Learning \(SEL\): Why It Matters](#)

"Social Emotional Learning (SEL), what is it, and why does it matter to educators? As an educator, some of the worst things you can hear a student say is, "This is stupid," or "Why are we learning this?" Think back to when you were in school and the subjects that caused you the most frustration. You'd likely find some common ground with your students in wishing you were given clear reasons why something was important and how learning a subject or skill would benefit you now, as well as years later. That frustration and finding constructive ways to deal with emotions and interact with one another in respectful ways are just a few of the guiding principles behind social emotional learning, or SEL."



[Kids' Podcasts for Social-Emotional Learning](#)

"Just like with math and vocabulary, kids need to learn the necessary skills to understand their emotions and relate to others in order to be successful both in school and in life. In classroom settings, these skills are often referred to as social and emotional learning (SEL). Communication, self-awareness, empathy, problem-solving, and self-control are all skills that typically fall under SEL. Your kids may be learning these skills in class, but it doesn't hurt to give them a little extra support at home! Share these podcasts with kids, tweens, and teens to help them develop essential skills that will boost their confidence, develop their identity, and build strong relationships. To reinforce these skills, try our other suggestions for encouraging kids to talk about their feelings and have important conversations."

Social and Emotional Learning and Native Education

[Washington SEL Implementation Brief: Focus on Culturally Responsive Practices](#)

“Culturally responsive practices are approaches in which students’ cultural strengths and identities are used as assets for developing social emotional and academic skills that promote school and life success. These practices support students’ academic achievement and sense of well-being by affirming their cultural place in the world. Culturally responsive practices are intentional in critically examining power and privilege, implicit biases, and institutional racism, which serve as barriers to realizing the full potential of transformative social emotional learning (SEL) practices.”



[Free Lesson Plans for Elementary Social Emotional Learning](#)

“Create a social emotional lesson easily with this collection of SEL lesson plans on topics like making good choices, social awareness, skills for positive relationships, and more. Written for elementary-aged students in grades K-4, all of our social emotional learning lesson plans include step-by-step instructions and links to free teaching resources so you can customize the lessons or mix and match to meet your SEL teaching goals.”

[Plant Teachings Cards](#)

“Many Native Elders remind us that plants are teachers. When we awaken our senses and observe nature, plants can lead us in finding ways to be healthy and resilient. For example, alder demonstrates how to collaborate with other species to build a healthy forest community. Yarrow reminds us of the importance of boundaries, while willow shows us how to be flexible yet strong.”



[SEL in EDU Podcast](#)

“SELinEDU Podcast is stories and insights from outstanding teachers, administrators, leaders, and students on all things Social Emotional Learning in education. These 30-40-minute podcasts are perfect for a commute, a nice cup of joe, or a self-care walk.”

[Plant Teachings for Growing Social-Emotional Skills](#)

“This toolkit explores how plants can lead us in being healthy and resilient. It includes a book, plant teaching cards, movement videos, an activity guide, and infographics, and was developed through a partnership between GRuB, Squaxin Island Tribe’s Northwest Indian Treatment Center, and Seattle Indian Health Board.”

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Group photo taken by photographer Lisa Symonds

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