



SINCE TIME IMMEMORIAL

Tribal Sovereignty in Washington

EDUCATOR PREPARATION PROGRAM NEWSLETTER
SPRING 2024

Honorably Renaming Instruction: The John McCoy (lulilaš) Since Time Immemorial Curriculum

by Dr. Dawn Hardison-Stevens

On Tuesday, March 19, 2024, a significant event took place at the Orca Room of Tulalip Quil Ceda Casino, where various Native individuals who have been influenced by the late Senator John McCoy (October 29, 1943 – June 6, 2023), came together to celebrate the renaming of the Since Time Immemorial Tribal Sovereignty Curriculum. This highly respected curriculum is designed to educate students about authentic truths about the Indigenous peoples of the Pacific Northwest Tribal governments, cultures, and histories.

The Washington State Senate unanimously passed House Bill 1879, officially renaming the “Since Time Immemorial” curriculum to the “The John McCoy (lulilaš) Since Time Immemorial curriculum.” The bill passed the House unanimously in March. While serving in the legislature, Senator McCoy worked with the Office of Native Education’s director at the time, Denny Hurtado, and other Native people and Tribal leaders to implement the curriculum.

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Honorably renaming instruction, continued

Senator McCoy served in the state House of Representatives for ten years before being elected to the state Senate in 2013 where he served for seven years until his retirement. His passing affected many who knew him. Debra Lekanoff (D-Anacortes) sponsored the bill to rename McCoy's traditional Lushootseed name, luliláš (pronounced loot-lee-o-ash), which "would be the first time a Lushootseed word is enshrined into Washington law." With bipartisan support through a vote of 49-0, the renaming strengthened tribal sovereignty and education in Washington State. McCoy was essential in revising the curriculum law in 2015, which now mandates content in schools rather than just recommending it.

"It has been the greatest honor to serve the people of Washington alongside you," McCoy wrote in a letter to his fellow senators upon his retirement. **"It has been a gift to advocate for marginalized and disenfranchised Washingtonians, to lift the voices of our sovereign tribal communities, to expand access to – and quality of – education and health care, and to do so with a team of dedicated public servants."**

History of the John McCoy (luliláš) Since Time Immemorial curriculum

Washington's Senate Bill 5433, passed in 2015, requires that all PK-12 schools in the state teach the *Since Time Immemorial: Tribal Sovereignty in Washington State* curriculum, or other tribally developed curriculum.

This curriculum was created in partnership with tribes and endorsed by all 29 federally recognized

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"His understanding was if you can educate the next generation, you can build those leaders of tomorrow, who can better work together."

REP. DEBRA LEKANOFF





Honorably renaming instruction, continued

tribes in Washington. It aims to educate students about tribal history and culture, contemporary tribal and state government institutions and relations, treaty rights, and the significant contributions of Indian nations to the state of Washington.

House Bill 1879 commemorates the late Senator John McCoy (D-Tulalip), who played a crucial role in advocating for the incorporation of traditional Lushootseed into the state's *Since Time Immemorial* curriculum. The bill adds Senator McCoy's traditional name, *lulilaš*, to the curriculum. Senator McCoy was an exceptional leader and visionary who was devoted to the people. He strongly believed in educating all students about tribal sovereignty. He also advocated for teachers to learn about local tribes and develop lesson plans to acknowledge them.

HB 1332 would mandate the implementation of the *Since Time Immemorial* curriculum in all state school districts within a year of its passage. It did not reach the governor's desk this year but will likely be reintroduced in the 2025 legislative session.

REFERENCES

HeraldNet. [Curriculum on state tribes to be renamed after late Tulalip legislator.](#)

Washington State Democrats website. [Senator John McCoy announces retirement from Washington State Senate.](#)

Washington State Department of Children, Youth & Families. [HB1879 Celebrating the Life and Legacy of the Late Senator McCoy.](#)

Photos from "Gov. Jay Inslee hosts bill signing ceremony at Tulalip Resort", [Flicker](#)





Learning in Places: Teachers Learning to Build Relationships with the Land Around Them

by Jennifer LeBret, Spokane Tribal member and co-owner of Braided Education Consulting
With assistance from Polo Hernandez and Lisa Hoxie

You may have heard that to do good, meaningful work, you must build good relationships first - but what does that mean for educators?

A cohort of teachers working in the Learning in Places project are practicing just that by building relationships with the land around them. Part of this relationship-building includes their students and Native people in their communities and region. Lisa Hoxie, a Professor in the school of Education at Whitworth University, Susan Brown, a teacher in the Cheney School District and Lummi Tribal member, and Kristen Labrie of the Mead School District, have been working with Polo Hernandez and Jennifer LeBret, both of Braided Education Consulting, to develop ways to bring an awareness to students that they may not have experienced in the past.

In a previous article we talked about “wondering walks” which are part of the Learning in Places frameworks. We talked about how important it is to use the environment students are in everyday as part of their learning. We also talked about how families can be co-learners and educators in students’ lives. Sharing multiple perspectives in the observations that students record is an important part of deepening knowledge.

One perspective these educators are including is the perspective of Native people that have lived in the area Since Time Immemorial. They invite Native guests and specialists that work for different tribes along with them on outdoor walks to share their knowledge. Students hear about history of place on different socio-ecological time scales, plant identification, plant uses, stories, and shared experiences. They make new discoveries and new wonderings as part of this rich opportunity to learn.

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Learning in Places, continued

Social development and emotional development (SED/SEL) are not just buzz words. With their background in Social and Behavior Health: Social Emotional Learning and Cultural Ways of Healing, Polo and Jennifer emphasize elements of these lessons and how they mentally enrich students. A student that is connected to the place where they live, learn, and socially interact with peers has a connection that is stretched beyond physical experience. This increases their chances of being deeply rooted in where they come from, and helps them feel secure in knowing they will always have a place they feel they belong.

They gave the gift of relationship to the land and the land reciprocates that bond. When students share these feelings and observations with each other, and have them valued as a piece of who they are, a bond is created through shared experiences.



Relationships need to stretch beyond those with just people. A person's relationships with the air, water, grass, birds, insects, worms, sky, clouds, and soil, and the ways in which these things interact with each other in a "part of" rather than an "apart from" structure, creates a lasting connection conceivably not thought of before.

Does this sound too good to be true? Just talk to some of the participants in this year's Learning in Places cohort, and talk to the students that get to learn from them.

A person's relationships with the air, water, grass, birds, insects, worms, sky, clouds, and soil, and the ways in which these things interact with each other in a 'part of' rather than an 'apart from' structure, creates a lasting connection.

TAKING THE NEXT STEP: NATIVE ADVISORY BOARDS AND EDUCATION REPRESENTATION

by Dr. Dawn Hardison-Stevens

In 2015, the Washington state legislature passed Senate Bill 5433, modifying the original 2005 legislation to require that the *Since Time Immemorial: Tribal Sovereignty in Washington State*, or other Tribally-developed curriculum, be taught in all schools.

In 2018 they passed Senate Bill 5028, “requiring teacher preparation programs to integrate Native American curriculum developed by the Office of the Superintendent of Public Instruction into existing Pacific Northwest history and government requirements.”

The Professional Educator Standards Board (PESB) shares the importance of establishing relationships, stating that:

“promising practices involve educator preparation programs establishing partnerships and collaborating with local tribes and local school districts in proximity to the program’s physical location. Preparation program leaders should work with their organization’s Native Education Liaison or, if the organization does not have a liaison, take it upon themselves to reach out to local tribes and local tribal schools. Partnerships should advance the mutual interests of all parties, with the interests of all native and non-native students at the forefront.”

As laws are mandated, Native people and respective communities need to be viewed as allies; education systems should become aligned with their local tribes and Native communities to promote and advise on the implementation of the legislated requirements. More often than not, education institutions have voiced uncertainty about implementing such legislation since an engagement with local Tribes and Native communities has been non-existent.

Ortega, McAlvain, Briant, Hohl, & Thompson (2018) state, “Community Advisory Boards (CABs) often form the structure for involving community members in a partnership and can play an important role as collaborators and gatekeepers to the community” (p. 2).

Native people and respective communities need to be viewed as allies as education systems become aligned with their local tribes and Native communities.



Native advisory boards, continued

The University of Washington has multiple Native Advisory Boards which are used extensively to inform and learn about Native initiatives on the campuses. A few years ago, when I inquired about the number of such boards on the UW Seattle campus, I was informed that there were "seven" (personal communication, 2017). One of these boards is the Native American Advisory Board (NAAB), which works on "outreach and retention strategies for Native students, faculty, and staff." The board's vision is to "promote the sovereignty of Indian tribes and the diverse Native populations being served" while respecting the rich history of the land and the environment in which the University of Washington is located.

The primary focus of Native Advisory Boards should be to enhance the educational experiences of Indigenous students and communities who are challenged by intergenerational trauma and education systems. The University of Washington Tacoma campus has a Native Advisory Board that addresses and works with the University Chancellor and Assistant Chancellor of Equity and Inclusion.

From the website, the University of Washington's Office of Minority Affairs & Diversity's Native American Advisory Board (NAAB) was established in 1993, recognizing the distinctive histories and federal status of American Indian tribal governments. The university invited tribal leaders to collaborate on developing relationships on campus with members of tribal communities and off-campus with tribal entities, both urban and rural.

Native advisory boards should work on matters related to Native relations, addressing topics such as access to resources, student retention, research opportunities, employment prospects, and graduation rates. The board's reach can extend beyond the education system to include local tribal representatives from tribal governments and Native organizations. Through transparency and collaboration, the local tribal governments and urban Native organizations should be kept informed and invited to attend meetings. Reaching out and visiting Native groups and governments at their locations is imperative.

The primary focus of Native Advisory Boards should be to enhance the educational experiences of Indigenous students and communities who are challenged by intergenerational trauma and education systems.



Native advisory boards, continued

The Native American Advisory Board meetings should be minimally held quarterly to involve and work with Native communities on or off campus. Meetings can address the education system’s Native student recruitment and outreach, Native student retention, and Native staff and faculty recruitment, retention, and promotion.

Hurtado (2014) stresses the importance of strong reciprocal relationships between schools, tribes, and Native communities, since “no such activity can even happen without strong collaborative relationships” (p. 198). Hurtado emphasizes the significance of going out to the Tribes and Native communities and engaging in face-to-face meetings.

Advisory board meetings can address the education system’s Native student recruitment and outreach, Native student retention, and Native staff and faculty recruitment, retention and promotion

During a 2020 panel discussion, Dr. Dawn Hardison-Stevens, Dr. Kristen French, and Dr. Sarah Shear shared their experiences in engaging with Tribal communities at their respective universities. Hardison-Stevens discussed the Indigenous Education Advisory Board (IEAB) as one of seven advisory boards at the University of Washington. This board has played a crucial role in guiding the Understanding Tribal Perspectives course by partnering with tribes in the College of Education. The IEAB was made up of twenty Tribal-specific and Native leaders, two Indigenous faculty members, and two student representatives.

During an advisory board meeting, the Muckleshoot and Suquamish Native Nations extended an invitation to teacher candidates to visit their Tribal Compact Schools. These schools annually host elementary and secondary teacher candidates, and the school administrators, teachers, and students are gracious hosts, resulting in a lot of unforgettable experiences (Hardison-Stevens, 2020). The board is highly transparent, and their approval and advice are valuable. The IEAB supervises the Native initiatives at the College of Education, such as the Native Education Certificate and Teacher Education Programs. Additionally, the IEAB also oversees other courses with Native initiatives and grant opportunities (Hardison-Stevens, 2020).

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Native advisory boards, continued

Dr. Sarah Shear, a panelist in 2020, emphasized that building relationships with Tribes and Native communities takes time and cannot be rushed, which can sometimes lead to conflicts. Legislation and collaborations can support healthy relationship building, benefiting everyone involved. Another panelist, Dr. Kristen French, shared her experience that this work requires resources, including time and funding, and higher education institutions need to ensure they are supporting these efforts. Dr. French also highlighted the importance of incorporating Indigenous knowledge and understanding protocols and cultural expectations when establishing Native initiatives with Tribal groups. To achieve this, faculty, staff, and community members should be involved in the process and ensure that those teaching related courses or implementing aspects of the curriculum are equipped to do so.

Native American Advisory Boards aim to unite communities by collaborating with higher education and educational systems. Reaching beyond higher education, all school boards should include at least one Native representative from the area tribe(s) or Native communities sitting on the board. As the state shifts laws and adopts Native knowledge and focus on education, such as the *Since Time Immemorial* curriculum, statutes would help in establishing Native Advisory Boards within the school boards. Such laws could help empower the Native community to engage in just and equitable teaching within learning spaces and places. Inclusion of communities of culture should celebrate the identities, achievements, cultures, and relationships in our education systems.

References

Hurtado, D. S., McCardle, P., & Berninger, V. (2014). *A model for 21st-century Indian education: A story of state, school, and community collaboration* in *Narrowing the Achievement Gap for Native American Students*. (pp. 65-78). Routledge.

Ortega, S., McAlvain, M. S., Briant, K. J., Hohl, S., & Thompson, B. (2018). *Perspectives of community advisory board members in a community-academic partnership*. *Journal of health care for the poor and underserved*, 29(4), 1529.

Since Time Immemorial (STI) Tribal Consultation: [Professional Educator Standards Board \(PESB\) and the Office of Native Education \(ONE\) Webinar](#).

Book Study: Indigenous Children's Survivance in Public Schools

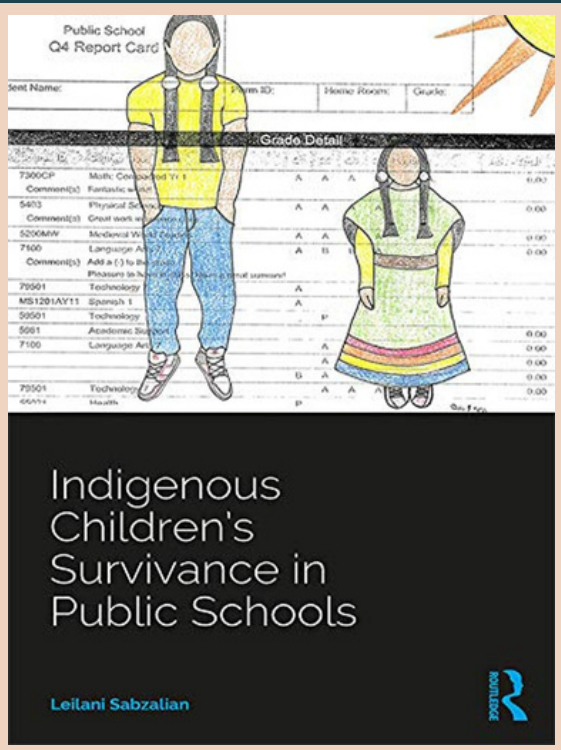
by Dr. Koray Lynx

A central theme in the book *Indigenous Children's Survivance in Public Schools* is that

“the responsibility for creating more just and humanizing educational spaces for Indigenous students should be shared by all educators.”

The book “examines the cultural, social, and political terrain of Indigenous education by providing accounts of Indigenous students and educators creatively navigating the colonial dynamics within public schools.”

“Through a series of survivance stories, the book surveys a range of educational issues, including implementation of Native-themed curriculum, teachers’ attempts to support Native students in their classrooms, and efforts to claim physical and cultural space in a school district, among others. As a collective, these stories highlight the ways that colonization



continues to shape Native students’ experiences in schools. By documenting the nuanced intelligence, courage, artfulness, and survivance of Native students, families, and educators, the book counters deficit framings of Indigenous students. The goal is also to develop educators’ anticolonial literacy so that teachers can counter colonialism and better support Indigenous students in public schools.”

The Study

The instructional goals of Drs. Leilani Sabzalian and Angie Morrill for this six-week book study were to “provide a collaborative structure for participants to share stories and problems of practice, and apply anticolonial literacy skills to their local educational contexts.”

The book study was offered by the [Region 16 Comprehensive Center](#) and taught by Dr. Leilani Sabzalian and Dr. Angie Morrill. The study group met every Tuesday between 4:45 p.m. and 6:15 p.m. via Zoom.

The book surveys a range of educational issues, including implementation of Native-themed curriculum, teachers’ attempts to support Native students in their classrooms, and efforts to claim physical and cultural space in a school district.

Professional Book Study, continued

The study explored “the way colonialism continues to impact public education.” The chapters used in the book covered “stories of Indigenous students and educators creatively navigating colonial dynamics within public schools.”

During the Zoom sessions, educators collaborated to “discuss and reflect on how they can challenge colonialism in educational policy and practice and create more just and humanizing spaces for Indigenous students in public schools.” The sessions started with personal stories from the participants and connected those stories to the book chapter discussed that week.

As outlined in the syllabus provided:

- **Week 1** set the stage for the study; participants introduced themselves.
- **Week 2** discussed what colonialism and survivance are and how they relate to education.
- **Week 3** discussed how Indigenous youth negotiate their identities in education and how educators can nurture Indigenous students’ identities and survivance.
- **Week 4** investigated the ways teachers and curricula reinforce colonialism and sought answers for how educators can challenge colonialism in curricula, policy, and practice.
- **Week 5** looked at how educators, administrators, and schools could more broadly support Indigenous self-determination and sovereignty.
- **Week 6** turned the lens to participants and asked them their key takeaways. Week 6 also posed a deep-dive question and asked participants to identify their roles, relationships, and responsibilities within the project of anticolonial education/decolonization.

Instructors created a Google folder where participants shared favorite quotes from the book, concepts, and questions with the instructors. Moreover, the folder included weekly slideshows, resources, clock hour information, syllabus, jamboard activities, and sign-up sheets for weekly roles.

After each session, participants received a follow-up email. These emails contained the content covered and what was coming up next. Clock hours were available for those participating in the study; however, the majority attended the sessions for personal growth.

The Author

Dr. Leilani Sabzalian (Alutiiq) is an Associate Professor of Indigenous Studies in Education and Co-Director of the Sapsik’wafá Program at the University of Oregon. Dr. Sabzalian’s heartwork is to support the next generation of Indigenous educators in becoming teachers within their communities and to create more just and humanizing spaces for Indigenous students in public schools. Her research also prepares all educators to challenge colonialism in curriculum, policy, and practice.



Photo courtesy of Oregon Quarterly.



Teacher Preparation Corner

WACTE Since Time Immemorial coffee chat

by Leiani Sherwin, PESB

Our Since Time Immemorial Educator Preparation Program (STI EPP) team was pleased to be able to facilitate a “coffee chat” at the WACTE winter conference. Six WACTE members joined us in order to hear promising practices, learn how to improve the integration of The John McCoy (Iulilaš) Since Time Immemorial Curriculum into their programs, and better support candidates. During this time, many shared resources, questions, and stories about how to best do this work. Some of this discussion is included below:

- **What should programs know about connecting and developing relationships with local Tribes?**
 - ***Relationships are the foundation of this work.*** Partnering and including Native people in this work is extremely important. The intent of the STI curriculum is that it is modified and developed in collaboration with local Tribes to include their history and modern culture.
 - This begins with learning and reading about your local Tribe(s). Most Tribes have a website where you can read and learn about their history and context, their current way of life, government, and stories.
 - It is also important to go into the Native community, visit their museum, attend their events, and introduce yourself. Contact their government office and ask to be put on the Tribal Council meeting so you can introduce yourself. Do not expect the Native community to come to you.
 - Speak your intentionality: say what you are trying to learn and trying to offer to your candidates.
- **I’ve tried to make connections, but haven’t been able to sustain or develop relationships with local Tribes. What should I do?**
 - ***Remember that it will take time to build relationships and trust with local Tribes.*** There is no need to rush this, but it is important to start this process. It can be stressful for programs to feel you have to accomplish everything now. Start by trying something and, if it works, keep going. If it doesn’t work, modify what you are doing and try again. Continue to be present and reach out.

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Teacher Preparation Corner, continued

- **Recognize the expectation on the Tribes is overwhelming.** Tribes are collaborating with sometimes hundreds of school districts.
- **Become a part of the larger web of groups that local Tribes are working with,** such as your local ESD or school district partners.. This can be a way to work with Tribes that is less of a lift for our Native partners.
- Title VI and Johnson O'Malley federal funds are given to schools to serve Native students. **Connect with these schools** and ask about their connections with local Tribes.
- Reach out to State-Tribal Education Compact Schools and OSPI's Office of Native Education to help you **connect with local Tribes**.

Dr. Sarah B. Shear, Associate Professor at the University of Washington, Bothell (UWB), shared what their program is doing to support this important work.

- UWB educator preparation programs are integrating STI, Tribal languages, and support for Native learners into their methods courses.
- Core courses include information about US education policy towards Indigenous children.
- Sarah teaches “Teaching and Learning Tribal Sovereignty”, a 5 credit course focusing on STI. This course is open not only to education students, but all students from a variety of majors. In this course they discuss the structure of colonialism in the US as related to tribal sovereignty and treaties. Students unlearn previous history and experience, and learn accurate content. They learn that they are an important part of continued advocacy for Tribal sovereignty.
- Sarah generously shared her syllabus to this course with attendees, which uses as its core text *Indigenous Children's Survivance in Public Schools* by Leilani Sabzalian. If you'd like to learn more, email Dr. Shear at shearsb@uw.edu.

If you are interested in meeting with others to discuss promising practices, learn about current events, and support preparation programs in this work, please consider joining the STI EPP team meetings on the 2nd Tuesday of the month, from 9-10:30 a.m. Contact PESB Educator Preparation Program Director Leiani Sherwin at leiani.sherwin@k12.wa.us for more information.

Administrators' Circle
Building Connections in
Educational Administration
Preparation Programs

Join us!

The Since Time Immemorial Educator Preparation Program (STI EPP) Team is looking for **one or two WCEAP members** who are interested in joining our team!

Representatives are responsible for acting as a liaison between WCEAP and the STI EPP team to:

- **share information**
- **arrange team presentations at WCEAP**
- **share administrator and principal educator preparation program information and resources in this newsletter**

The STI EPP team exists to support teacher and principal/administrator programs in integrating the *John McCoy (Iulilaš) Since Time Immemorial Curriculum* in an authentic manner.

Team meetings are held the second Tuesday of each month from 9:00 - 10:30 a.m.

If you are interested, please contact Leiani Sherwin, PESB Educator Preparation Program Director, at leiani.sherwin@k12.wa.us.

We need you!



EVENTS

Renewal Powwow

April 26-28, 2024, Suquamish
House of Awakened Culture,
<https://suquamish.nsn.us/event/renewal-powwow/>

All My Relations Powwow

May 17-19, 2024, Mt. Vernon
<https://calendar.powwows.com/events/all-my-relations-powwow/>

In Honor of Our Children Annual Powwow

May 18, 2024, Kelso
<https://calendar.powwows.com/events/in-honor-of-our-children-annual-pow-wow/>

Yakama Treaty Days

June 7, 2024, Toppenish
Yakama Nation Cultural Center
<https://www.yakimavalleytourism.com/events/47338-169th-Annual-Treaty-Days-Celebration-at-the-Yakama-Nation-Cultural-Center>

Quileute Days

July 19-21, 2024, La Push
<https://quileutenation.org/>

Seafair Indian Days Powwow

July 19-21, 2024, Seattle
Daybreak Star Indian Cultural Center
<https://unitedindians.org/seafairpowwow/seafair-powwow-2024/>

Makah Days

August 23-25, 2024, Neah Bay
<https://makah.com/attractions/makah-days/>

108th Annual Spokane Tribe of Indians Celebration

August 29 -September 2, 2024, Wellpinit
<https://allevents.in/wellpinit/200025661730640?ref=sharer>

“Relationships
are the
foundation
of this work”

WACTE SPRING CONFERENCE STI PRESENTATIONS

Thursday, April 25

**Presentation
12:30-1:45 p.m.**

**Coffee Chat
2:00-3:00 p.m.**

Join the Since Time Immemorial Educator Preparation Program (STI EPP) team at WACTE's spring conference.

Our presentation brings together how learning the story of your local land, engaging with local Tribal/Native organizations, and the Walk in Silence activities are the core basis for working with the STI curriculum.

We will discuss strategies for programs to engage with Tribal Nations, and have time for programs to share and learn from each other. We will also gather information from WACTE members about what they want to learn next year.

Rebecca Purser, Native Educator Cultivation Program Supervisor from OSPI's Office of Native Education, will also be facilitating a WACTE "coffee chat" that same day from 2:00 - 3:00 p.m. regarding the implementation of the John McCoy (lulilash) Since Time Immemorial curriculum.

We hope you will join us!

NEW RESOURCES

The full collection of STI resources can now be found on [PESB's website](#). New resources will be featured in the newsletter and then added to the website.

- Nations and Tribes of Washington state <https://ais.washington.edu/nations-and-tribes-washington-state>
- Yakama Nation Fisheries <https://yakamafish-nsn.gov/>
- Paschal Sherman Indian School <http://www.psischiefs.org/>
- **Indigenous Peoples: History of the US** (book) The audible is very engaging! There is also a [young reader's edition](#)





Join us to learn and share!

STI
Educator Preparation
Program Planning Team
monthly meetings
2nd Tuesday of every month
from 9-10:30 a.m.

Contact
Leiani.sherwin@k12.wa.us

Contacts

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Kayla Guyett: Tribal Language Liaison, kayla.guyett@k12.wa.us

Rebecca Purser: Native Educator Cultivation Program Supervisor, rebecca.purser@k12.wa.us

CTE and WACTE Representatives on STI EPP team

Career and Technical Education (CTE)

- **Dr. Kim Bartel** from Central Washington University (Kim.Bartel@cwu.edu)

Washington Association of Colleges for Teacher Education (WACTE):

- **Lisa Hoxie**, Whitworth University, ehoxie@whitworth.edu
- **Dr. Dawn Hardison-Stevens**, University of Washington - Tacoma, dawnes@uw.edu