



John McCoy (*lulilaš*)

SINCE TIME IMMEMORIAL

Tribal Sovereignty in Washington

EDUCATOR PREPARATION PROGRAM NEWSLETTER
SUMMER 2025

KRISTEN & ELIZABETH'S SUMMER READS RECOMMENDATIONS: *Indigenous Speculative Fiction*

Elizabeth C. Bragg, Maats'Omaatstaaki (*Amskapi Piikani-Blackfeet/Aanniih-Gros Ventre/ Eastern Band Cherokee/Settler*) &

Dr. Kristen B. French, A'saanaakíí (*Amskapi Piikani-Blackfeet/Aanniih-Gros Ventre/ Eastern Band Cherokee/Settler*)

Are you a fan of ghost stories, dystopian novels, time travel, monster mayhem, or alterNative histories? Then we, Kristen (JMI STI Teacher Educator, WWU) and Elizabeth (Co-Owner, [Long Hearing Farm](#)), have some summer recommendations for you!

We couldn't imagine a summer without Indigenous speculative fiction. Our inspiration for this list traces to July 2022, when we attended the James Welch Writer's Festival (Missoula, Montana). In preparation, we consumed large quantities of Native fiction. As our list of favorite books and authors expanded, we found several Indigenous speculative fiction authors who rose to the top, including Afro-Indigenous author **Rebecca Roanhorse**, **Cherie Dimaline** (Georgian Bay Métis)...

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Indigenous speculative fiction, continued

Steven Graham Jones (Amskapi Piikani/Blackfeet), and, of course, **James Welch** (Amskapi Piikani/Blackfeet), among many others.

Indigenous speculative fiction allows writers and audiences to explore alternative realities, challenge settler-colonial narratives, and imagine more just and equitable worlds. For those of us whose ancestors survived historical traumas or were victims of oppressive systems, **Indigenous speculative fiction can offer opportunities to “stand with one foot always in the darkness that ended our world, and the other in a hope for our future as Indigenous people”** (Roanhorse, 2018). The supernatural, the fantastic, the dreamscape, bring hope and catharsis into stories of real and imagined horror, pain, and trauma.

Recently, we provided professional development highlighting Indigenous speculative fiction as a resource for teachers interested in making Indigenous histories, contemporary issues, and futurities accessible for students and themselves. In honor of great Indigenous storywork (Archibald, 2008) – or the power Indigenous stories have to “make our hearts minds, bodies, and spirits work together” (p. 12) – and the joys of summer reading, we offer summer readers a **pairing of Indigenous speculative fiction with scholarship situating the sociopolitical, historical, and anti-colonial contexts** of Indigenous histories and theories of change (Tuck, 2018).

Continue reading for the recommendation list: indigenous speculative fiction and accompanying texts...

“Indigenous speculative fiction allows writers and audiences to explore alternative realities, challenge settler-colonial narratives, and imagine more just and equitable worlds.”



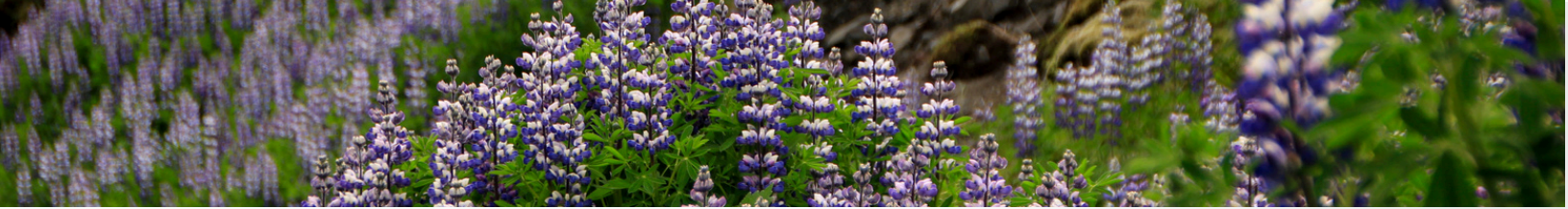
Summary and Inspiration:

Marrow Thieves (Dimaline, 2017), **Hunting By Stars** (Dimaline, 2021), and **Original Sins** (Ewing, 2025)

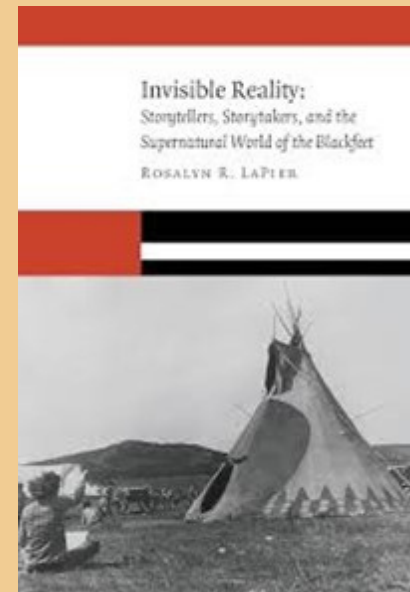
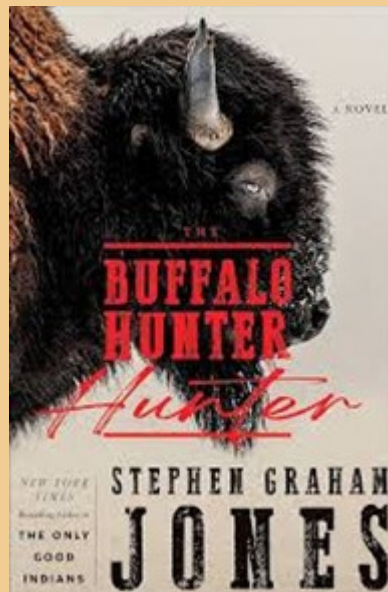
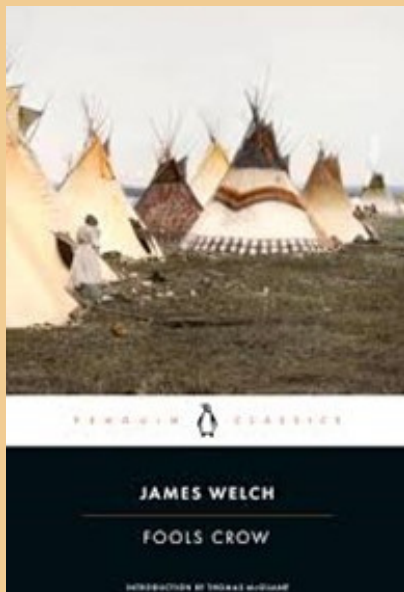
Young adult novels, *The Marrow Thieves* (Dimaline, 2017) and sequel, *Hunting by Stars* (Dimaline, 2021) are set in post-apocalyptic Canada and the United States in the not-so-distant-future. Climate catastrophe and plague have caused dreaming to cease for the general public. Still able to dream, Indigenous Peoples are hunted by “recruiters” so their dreams can be harvested in facilities resembling residential schools. Indigenous chosen families must flee or resist these reinvented boarding schools creating a powerful and eerily familiar story of survivance and thrivance. Pairing Eve L. Ewing’s new book, *Original Sins: The Miseducation of Black and Native Children and the Construction of American Racism* (2025) with Dimaline’s novels makes for powerful connections to Native education, the aftermath of boarding/residential schools, and truth-telling of settler colonial histories and actions. Most importantly, readers will be inspired by themes of hope in all three texts, such as:

- Reciprocal and respectful relationships, including chosen family and community building;
- Cultural sustainability and resurgence;
- Intergenerational transference of cultural knowledge as preservation and storywork (Archibald, 2008);
- Environmental justice and healing;
- Black and Indigenous solidarity;
- Dreams and dreaming as hope, agency and resistance; and
- Reimagining education.

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Indigenous speculative fiction, continued



Summary and Inspiration:

Fools Crow (Welch, 2011),
The Buffalo Hunter Hunter (Jones, 2025), and
Invisible Reality: Storytellers, Storytakers, and the Supernatural World of the Blackfeet
 (LaPier, 2017)

This is a powerful collection of Amskapi Piikani theory, Blackfeet historical/speculative fiction, Indigenous autoethnography, and Indigenous retribution/vengeance horror! Just a warning, *The Buffalo Hunter Hunter* (2025) is not for the faint of heart. If you are brave enough, it is worth the scares!

Before we share more about all texts, we must begin with James Welch (our relative) and *Fools Crow* (1986/2011). **Revered as a member of the Native American literary renaissance, Welch inspired and supported generations of young Native authors.** In fact, the James Welch Writer's Festival, which we attended in July 2022, was organized by a collective of Native writers honoring Welch's legacy while creating a shared, visionary, and collaborative space to connect with one another. James and his novels continue to reach across Indigenous communities, identities, and generations.

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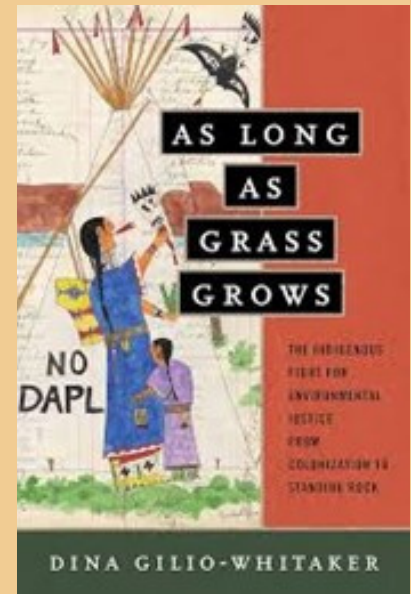
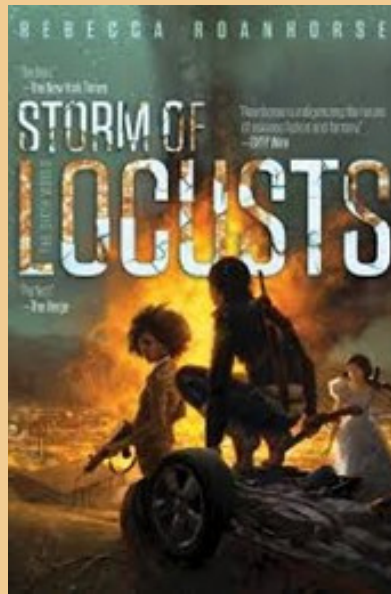
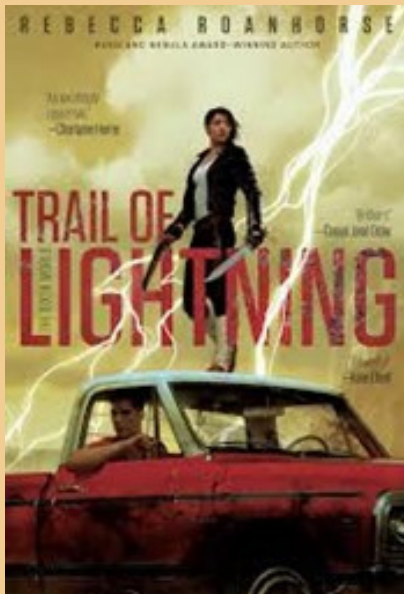
Indigenous speculative fiction, continued

Fools Crow was based on personal familial stories and experiences. The novel includes traditional Amskapi Piikani storywork and language, Blackfeet historical experiences leading up to the January 23, 1870, Bear River Massacre (referred to by some historians as the Baker or Marias Massacre), and Blackfeet-centered responses and resistance to settler colonialism. Welch transports us to a time of immense change for the Amskapi Piikani and his protagonist, Fools Crow. **Immersed in the lived experiences and beliefs of Fools Crow's community, readers witness the devastating truth of settler colonialism and sanctioned violence. First published in 1986, Fools Crow continues to be impactful and hopeful today.** Blackfeet author, Stephen Graham Jones, dedicated *The Buffalo Hunter Hunter* to James and his wife Lois. Jones acknowledges that "...the vocabulary, Good Stab's diction, and his ways of thinking is completely James Welch's *Fools Crow*" (p. 427). He continues by sharing that he had "spent the spring hanging out with Lois Welch, sitting at James's desk, peeling through his old photographs and research, teaching at the school he taught at, hearing all the old stories about him – most of *The Buffalo Hunter Hunter* was even written under the same "Super" sign that was over James's desk for thirty years!" (p. 427).

In some ways, ***The Buffalo Hunter Hunter* is a vampire-esque, revenge-as-theory-of-change homage to Fools Crow.** Both document 19th century settler colonial violence experienced by Amskapi Piikani and the linnii - or buffalo. Both protagonists grapple with a changing world under oppressive systems while remaining Amskapi Piikani. While we identify both as Indigenous speculative fiction, *The Buffalo Hunter Hunter* is definitely Indigenous horror. While *Fools Crow* takes place between 1869 and 1870, *The Buffalo Hunter Hunter* begins in 2012 with the discovery of a diary written 100 years prior by a Montana pastor. This novel has three main narrators: 1. Etsy, a contemporary White tenure-track professor, 2. Good Stab, our Amskapi Piikani protagonist, and 3. Arthur Beaucarne, the Lutheran pastor and author of the found diary. We will stop here so as not to give too much away!

As an anchor text for both novels, we recommend Dr. Rosalyn LaPier's, *Invisible Reality: Storytellers, Storytakers, and the Supernatural World of the Blackfeet* (2017). Dr. LaPier's research is grounded in critical personal and familial narratives, archival research, and the juxtaposition of "internal knowledge and external scholarship" (p. xxxvii). **LaPier argues that the storytakers – or Western ethnographers gathering stories between the 1880's and 1910's – misunderstood Blackfeet ways of knowing and being. Dr. LaPier provides insights into the sacred power accessible to Amskapi Piikani, like the ability to influence the natural world through supernatural allies.** We encourage readers to first develop their understanding of Amskapi Piikani storytelling through *Invisible Reality: Storytellers, Storytakers, and the Supernatural World of the Blackfeet*, then experience Amskapi Piikani history through *Fools Crow*, and later enter the frightening, vengeful dreamscape of *The Buffalo Hunter Hunter*.

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Summary and Inspiration:

Trail of Lightning (2018), **Storm of Locusts** (2019), and **As Long as Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock** (2019).

Rebecca Roanhorse has some serious science fiction credentials; she has written for a number of successful franchises including Star Wars and the Marvel universe. Her Sixth World Series, including *The Trail of Lightning* and *Storm of Locusts*, brings readers into a post-apocalyptic world, where the supernatural—shape shifting, trickster-gods, monsters, and clan superpowers—are a part of everyday life.

Dinetah, is one of only a few land-masses still standing, the rest of North America, and much of the world, has been flooded due to human caused climate catastrophe, the “energy wars”, and the return of supernatural beings including Maii, Neghani and other important figures who feature in Dine origin stories. Throughout the book **characters, including the main character Maggie Hoskie, survive traumatic experiences like the death of loved ones at the hands of powerful witches or as victims in the energy wars. They heal from these painful events only to find that those experiences have awakened clan powers** that manifest in supernatural abilities like super-speed, heightened senses, or the ability to control metal. The ‘big water’ flooding cataclysm is barely in the rear view, but Maggie reflects, “The Diné had already suffered their apocalypse over a century before. This wasn’t our end. This was our rebirth.”

Pairing Roanhorse’s speculative fiction with Dina Gilio-Whitaker’s *As Long as Grass Grows: The Indigenous Fight for Environmental Justice, From Colonization to Standing Rock* can support us to understand the relationship between colonialism and environmental destruction. Gilio-Whitaker sets the historical and political context to explore themes of displacement, resource exploitation, and the ongoing struggle for self-determination while Roanhorse plays with these ideas through a re-imagined world. **These works also play with what it means for Indigenous people, our values, lifeways and practices to be centered in the future. But as so many speculative fiction writers and practitioners suggest, you can’t build a world that you haven’t imagined.**



Indigenous speculative fiction, references

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“These works also play with what it means for Indigenous people, our values, lifeways and practices to be centered in the future. But as so many speculative fiction writers and practitioners suggest, you can’t build a world that you haven’t imagined.”



SUMMER READING RECOMMENDATIONS FOR COURSEWORK AT THE INTERSECTIONS OF SOCIAL STUDIES EDUCATION, TEACHER EDUCATION, AND INDIGENOUS STUDIES

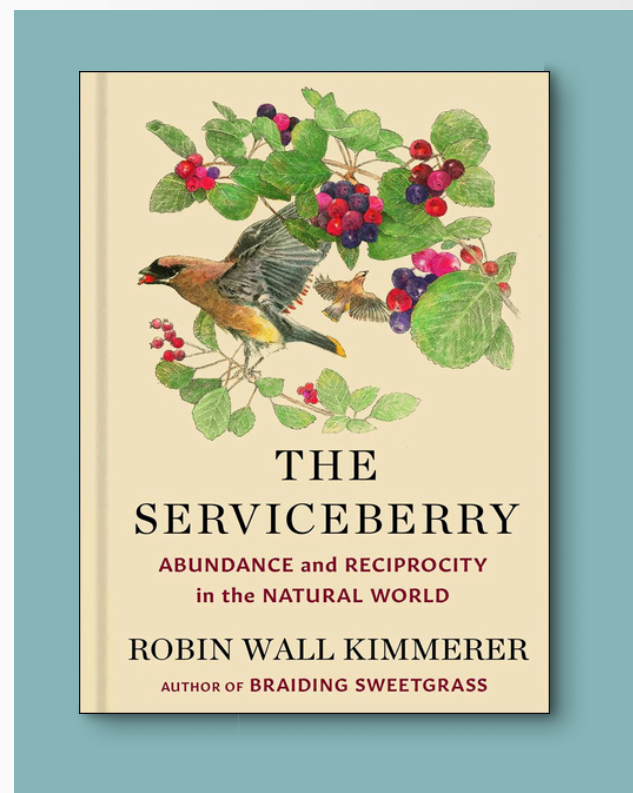
By Sarah B. Shear, UW-Bothell

I spend most of my time thinking, writing, and teaching at the intersections of social studies education, teacher education, and Indigenous Studies. As a former K-12 social studies teacher and current social studies teacher educator and scholar at the University of Washington-Bothell, I am always looking for books that not only enrich my own scholarship but that support my ongoing efforts to put my anti-colonial commitments into action. The short list of books offered here are recommended for all educators, administrators, and pre-service teachers looking to revolutionize their lives and their practice.

The Serviceberry: Abundance and Reciprocity in the Natural World by Robin Wall Kimmerer (Citizen Potawatomi Nation)

This book is incredible, and I know it is also recommended elsewhere in the newsletter. (See *Dawn's Summer Connective Teachings and Learnings: Wisdom with Land and Robin Wall Kimmerer*, page 12.)

This book, for me, is a revolutionary text for civics and economics education, and it is one of the required texts for a new course I created at UWB. Kimmerer walks the land with readers, introducing us to berries, birds, and other neighbors. She challenges readers to pause, to take notice, and to understand the beauty and power of reciprocity. **The world around us offers abundance, not only for the sustaining of life but also for learning. We can all thrive when we care for each other, but it requires a divestment from Western capitalist models of competition, scarcity, and consumerism.** As a social studies education text, *The Serviceberry* invites teachers and students to learn from Indigenous civic and economic systems to imagine our lives and choices as being responsible to land, water, air, and our human and more-than-human relatives.



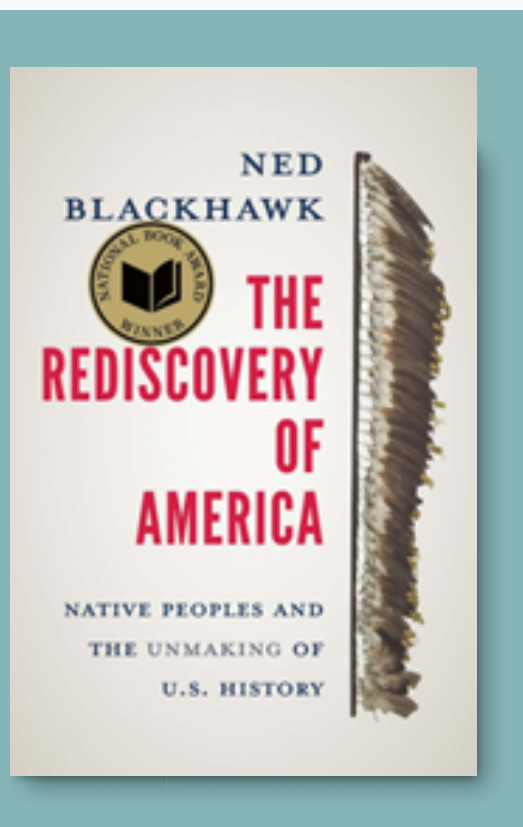
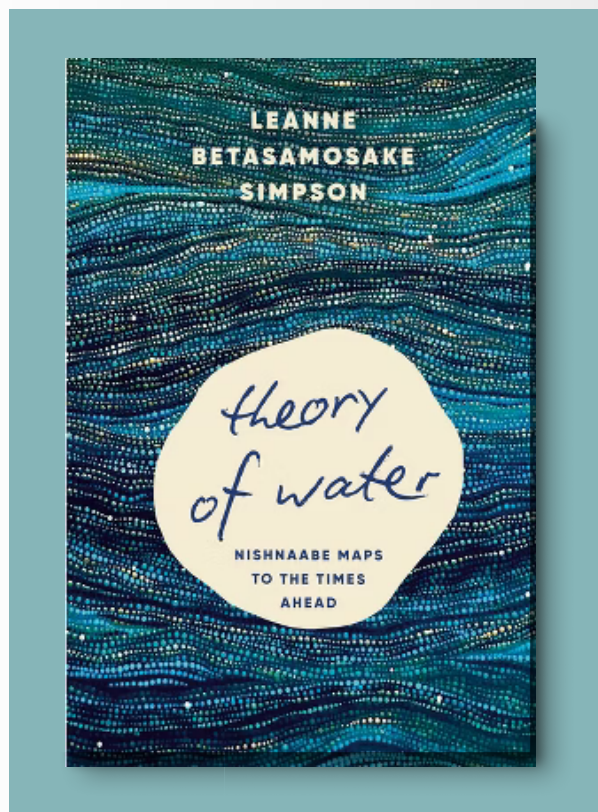
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Intersections, continued

Theory of Water: Nishnaabe Maps to the Times Ahead by Leanne Betasamosake Simpson (Michi Saagiig Nishnaabeg)

Simpson weaves storytelling and scholarship in her newest book, *Theory of Water*. In sharing her own journey of learning about Nishnaabeg relationships to water in all its forms, Simpson invites readers to consider how water can inspire us towards radical transformation especially in the painful and challenging times we find ourselves in around the world. I recommend this book for anyone interested in beginning or continuing their own journey of unlearning settler colonialism and white supremacy. **What can water teach us about personal transformation? What can water teach us about relationships? What can water teach us about commitments to collective world-building?** These are some of the big questions I ponder as I read *Theory of Water*, reading forward, pausing to re-read, and then moving forward again. This book is a tremendous teacher.

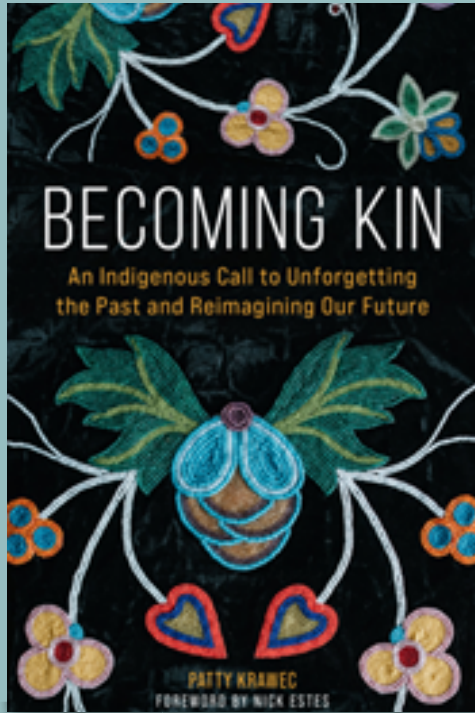


The Rediscover of America: Native Peoples and the Unmaking of U.S. History by Ned Blackhawk (Western Shoshone)

If you engage in any sort of teaching or scholarship related to U.S. history, then I recommend you RUN (don't walk) to get a copy of this book. One of the biggest problems in the teaching of U.S. history, especially in K-12 schools (and, to be honest, many university level courses), is the centrality of whiteness and Western European perspectives. **U.S. history curriculum is rooted in settler colonialism, and as such eliminates or otherwise tightly controls the inclusion of Indigenous peoples.** *The Rediscovery of America* pulls that narrative up from its roots to name the problem outright and relearn the history of the creation of the United States from the people who have lived and stewarded these lands since time immemorial. This book is an essential reading for any educator committed to (or wanting to commit) to teaching a more accurate, inclusive, and honest history of the United States.

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Intersections, continued



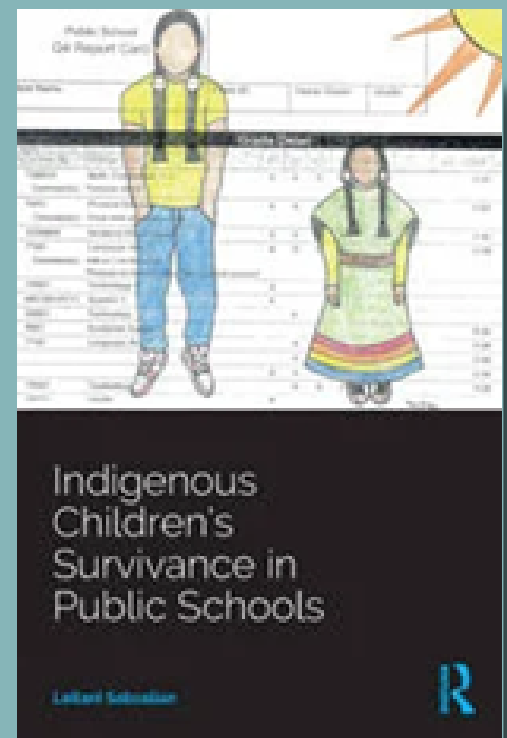
Becoming Kin: An Indigenous Call to Unforgetting the Past and Reimagining Our Future by Patty Krawec (Anishinaabe and Ukrainian)

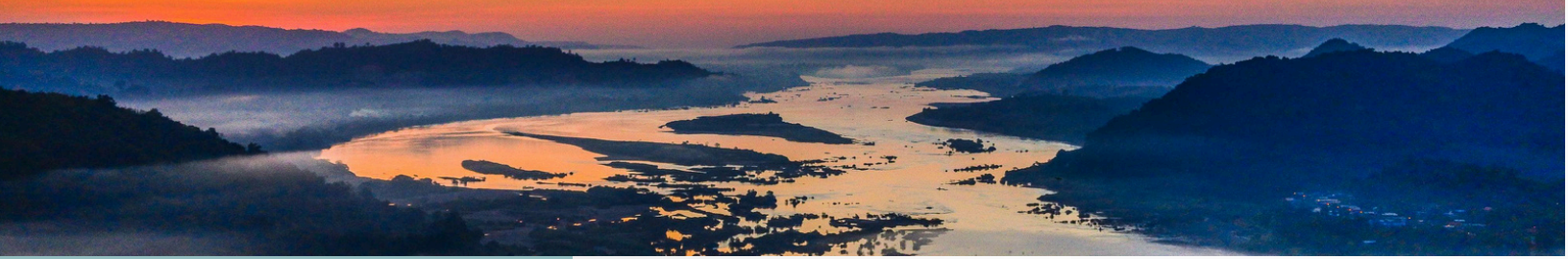
There are so many quotables from *Becoming Kin*, but this perhaps best encapsulates the central message of the book: **“We need a reconfigured relationship, one that is reciprocal and recognizes the limits and hubris of ownership, the limits of a colonial way of living that destroys in order to replace”** (p. 139). Like *The Serviceberry* and *Theory of Water*, Krawec’s book invites readers on a journey to unlearn, learn anew, and consider life beyond the confines of settler colonialism and capitalism. Similarly, she challenges readers to confront the creation of nation states and historical and contemporary violences of the Doctrine of Discovery in the United States. *Becoming Kin* is a powerful text for teaching and learning about the importance of tribal sovereignty, treaty rights and responsibilities, and land and water stewardship.

Indigenous Children’s Survivance in Public Schools by Leilani Sabzalian (Alutiiq)

This book is a MUST for every single educator and teacher educator. I require students in my tribal sovereignty course to read *Indigenous Children’s Survivance*, but I can also see it as a powerful text in any education-related course or professional development. This is an accessible text to both in-service and pre-service teachers. One of the things I love most about this book is the ways **Sabzalian centers the experiences of Indigenous youth in schools and classrooms, making real how even the most well-intentioned non-Native teacher can inflict harm because of the long history of anti-Indigeneity in U.S. schools.** This is also a powerhouse text in the ways Sabzalian’s sharing of survivance stories weave with theory and scholarship to invite current and future educators to do better pedagogically not only for Indigenous students but all students.

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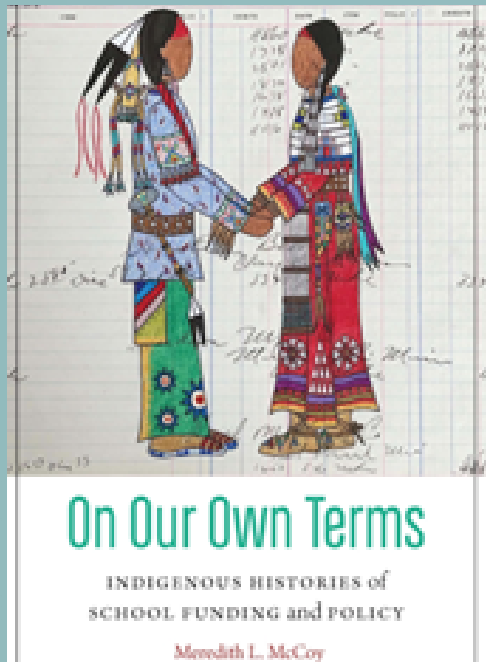




Intersections, continued

On Our Own Terms: Indigenous Histories of School Funding and Policy by Meredith L. McCoy (Turtle Mountain Ojibwe descent)

Like *Indigenous Children's Survivance*, McCoy's *On Our Own Terms* is a must read for all educators invested in understanding the history and contemporary issues of education policy and funding related to Indigenous children and communities. Not only does McCoy trace the harm settler colonialism has done in this regard, but **she also beautifully illustrates the ways Indigenous communities have resisted, reclaimed, and reshaped the teaching and funding of education for Indigenous communities on their own terms.** This is another powerful text for current and future educators to use for their personal and professional growth and commitments to tribal sovereignty and future world-building.



We are walking into this moment together, my dad, my family, our relatives across Turtle Island, and you. We have a responsibility to bear witness to school violences, to hold space for our relatives as they name it and call us to face it. And we have a responsibility to act, to share their stories, to identify inroads for healing, and to intervene into educational spaces that still replicate the same legacies of harm.

MEREDITH L. MCCOY,
ON OUR OWN TERMS

DAWN'S SUMMER CONNECTIVE TEACHINGS AND LEARNINGS:

Wisdom with Land and Robin Wall Kimmerer

By Dawn E. Hardison-Stevens (BA, BA.S., MA.T., PH.D.)

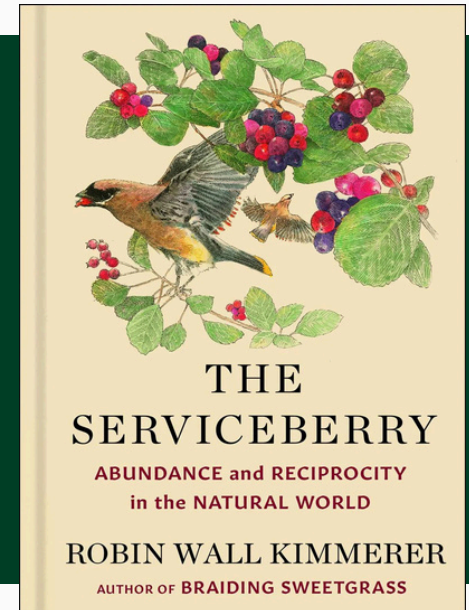
“Action on behalf of
life transforms.

Because the
relationship between
self and the world is
reciprocal, it is not a
question of first
getting enlightened
or saved and then
acting. As we work to
heal the earth, the
earth heals us.”

ROBIN WALL KIMMERER,
BRAIDING SWEETGRASS

My teachings emphasize land- and place-based pedagogies that extend beyond traditional texts, fostering exploration and discovery, encouraging outdoor experiences, and promoting the practice of walking barefoot to connect with the Earth's gifts. Many lessons about the land are passed down from the ancestors who walked this Earth before us. I acknowledge the importance of a future that honors and respects the land, plants, and trees as our first teachers. The land must be preserved for future generations. **I encourage all students and learners to walk the lands they call home and engage their senses, making this an essential part of not just reading but also experiential research, focusing on and with the land wherever one travels.**

As an educator, I emphasize the importance of understanding various explanations for biological phenomena as the seasons change, highlighting the intergenerational and cyclical connections that Indigenous peoples have to specific ancestral lands. **This knowledge often requires a profound understanding of the places that have served as home for multiple generations for many families.**

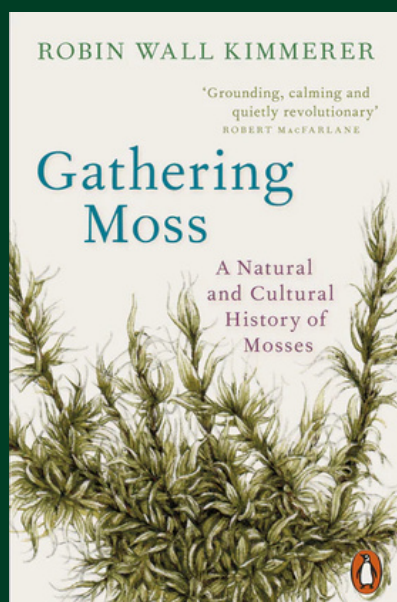


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Wisdom with Land, continued

My selected summer readings emphasize the significance of recognizing our first teachers—the land itself. Growing up amidst vast forests, I explored these areas, which continue to hold my childhood memories. **My grandchildren are the sixth generation to walk in the same places as my great-grandmother, grandmothers, grandfathers, parents, my sister and I, along with cousins, my children, and now my grandchildren. We are intimately connected to the land.** My incredible adult children have created paths that enable others to hike and enjoy the land with me, allowing many to connect with the Tree and Plant Peoples. The place where I currently live is the same one where I grew up.



I remember the trees being much smaller when I was a child and have witnessed their growth alongside my own; yet, these trees are much older, with many exceeding 100 years in age. I know the forest at home and its trees intimately, as if I were navigating a familiar grocery store where all the products are in known locations. A degree in forestry, specifically in silviculture, provides an understanding of forest growth, composition, health, and quality, addressing diverse needs and values, including relationships to wildlife habitat, water, restoration, and sustainability, especially on the lands I call home. (<https://www.fs.usda.gov/forestmanagement/vegetation-management/silviculture/index.shtml>)

As I view the summer months as a time to enjoy the outdoors, many people often sit in the sun or shade. **My suggestion is not only to connect with the land and reflect, but also to offer a selected work by an outstanding author. What struck me was an almost obvious insight: Robin Wall-Kimmerer of the Citizen Potawatomi Nation.**



Wisdom with Land, continued

Often, we discuss the land and all it provides. **The teachings connect us to the land and the various species, including human peoples, that interact with the environment, as evident in the writings of Robin Wall Kimmerer**, which offer critical insights in her books, chapters, articles, and podcasts. While there are many, I have included the ones I encountered. Based on the year of publication, they share their own stories and insights alongside those of the author.

This summer, get to know Robin Wall Kimmerer through her writing and explore the land, especially where one calls home.

Reading/Listening Suggestions with Robin Wall Kimmerer

Kimmerer, R. W. (2025). Bud finds her gift. [Pre-orders are here](#) for young readers.

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[Kimmerer, R. W. \(2024\). Overcoming the scarcity mindset.](#)

[Kimmerer, R. W. \(2024\). Robin Wall Kimmerer on the serviceberry. PouredOver. Podcast.](#)

Kimmerer, R. W. (2023). Skywoman Falling. Ways of Being in the World: An Introduction to Indigenous Philosophies of Turtle Island, 92.

[Kimmerer, R. W. \(2023\). Robin Kimmerer on Land Justice. UH Better Tomorrow Speaker Series. Podcast.](#)

“In indigenous ways of knowing, it is understood that each living being has a particular role to play. Every being is endowed with certain gifts, its own intelligence, its own spirit, its own story. Our stories tell us that the Creator gave these to us, as original instructions. The foundation of education is to discover that gift within us and learn to use it well.”

ROBIN WALL KIMMERER, GATHERING MOSS



Wisdom with Land, continued

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Goodall, J., Kimmerer, R. W., & Ostrom, E. (2022). Reflections, Findings, and Future Applications of the Environmental Violence Framework. *Environmental Violence: In the Earth System and the Human Niche*, 155.

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Wisdom with Land, continued

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“In a gift economy, wealth is understood as having enough to share, and the practice for dealing with abundance is to give it away.

In fact, status is determined not by how much one accumulates, but by how much one gives away.

The currency in a gift economy is relationship, which is expressed as gratitude, as interdependence and the ongoing cycles of reciprocity.

A gift economy nurtures the community bonds that enhance mutual well-being; the economic unit is ‘we’ rather than ‘I,’ as all flourishing is mutual.”

ROBIN WALL KIMMERER,
THE SERVICEBERRY



Wisdom with Land, continued

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“I can’t think of a single scientific study in the last few decades that has demonstrated that plants or animals are dumber than we think. It’s always the opposite, right?”

What we’re revealing is the fact that they have a capacity to learn, to have memory. And we’re at the edge of a wonderful revolution in really understanding the sentience of other beings.”

ROBIN WALL KIMMERER,
“ON BEING” PODCAST



RESOURCES: NIEA WEBINARS

INSTITUTIONS WITH NATIVE SUPPORT SYSTEMS PANEL DISCUSSION

The National Indian Education Association (NIEA) was honored to host the third virtual webinar in our Native Educator Programs Showcase with teacher educators and leaders from the University of Kansas, the University of Washington, and the Institute for Native-serving Educators (INE) at Northern Arizona University. This webinar panel discussion showcases strategic and creative ways that institutions can provide intentional systems of support that influence the creation of strong, qualified Native educators.

[Click Here to Register and Watch the Webinar Recording on Demand](#)

NATIVE-CENTERED PROGRAMS PANEL DISCUSSION

The National Indian Education Association (NIEA) was honored to host the second virtual webinar in our Native Educator Programs Showcase with teacher educators and leaders from the Indigenous Teacher Education Program (ITEP) at the University of Arizona and the Kahuawaiola Indigenous Teacher Education program at the University of Hawai'i - Hilo. This webinar panel discussion showcases unique and effective educator preparation and development programs, practices, and policies that are combating the teacher shortage of educators and providing unique pathways of programs to create or support for strong, qualified Native educators.

[Click Here to Register and Watch the Webinar Recording on Demand](#)

TRIBAL COLLEGES AND UNIVERSITIES PANEL DISCUSSION

The National Indian Education Association (NIEA) was honored to host a panel discussion with educators and leaders from Tribal Colleges and Universities, including Fon du Lac Tribal and Community College (MN), Southwestern Indian Polytechnic Institute (NM), and Muckleshoot Tribal College (WA). This webinar panel discussion showcases unique and effective educator preparation and development programs, practices, and policies that are combating the teacher shortage of educators and providing unique pathways of programs to create or support for strong, qualified Native educators.

[Click Here to Register and Watch the Webinar Recording on Demand](#)

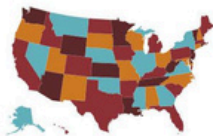


NIEA 4th Annual Educator Day Spokane, Washington 2025



Providing the most extensive in-person learning experience on Native American education

National Representation at Educator Day



34 states



264 Unique Cities



700+ Participants



287 School Districts



195 Tribal Nations

Educator Day Themes

- ◆ Culturally Relevant Curriculum & Instruction
- ◆ Whole Child Prevention & Wellness
- ◆ Native Language Education
- ◆ Family & Community Engagement
- ◆ Post Secondary / Workforce Support

Additional themes embedded throughout the day include Early Childhood, Special Education, and Native Education policy and advocacy.

**All educator candidates and program
representatives are welcome.
This event is free!**

For opportunities to partner, collaborate, or sponsor, contact **NIEA
Educator Initiative Manager**, Dezi Lynn, at dlynn@niea.org





EVENTS

Pow Wow Dance Classes

Thursdays through July 10, Seattle

<https://unitedindians.org/event/powwow-dance-classes-day-17/>

Indigiqueer Festival

June 27, Seattle

<https://unitedindians.org/event/indigiqueer-festival/>

Nisqually Summer Clean Up

July 16, Olympia

<http://www.nisqually-nsn.gov/index.php/calendar/events/july-16th-summer-clean-2025/>

Seafair Indian Days Pow Wow

July 18-20, Seattle

<https://unitedindians.org/events/>

Paddle to Elwha (Annual Tribal Canoe Journey 2025)

July 31- August 5, Port Angeles

<https://paddletaelwha.com/>

Puyallup Tribe Low & Slow Car Show

August 2, Tacoma

<https://www.puyalluptribe-nsn.gov/event/puyallup-tribe-low-slow-car-show/>

Indian Encampment & Pow Wow at the Omak Stampede

August 7-10, Omak

<https://omakstampede.org/>

s'gwi gwi ? altxw House of Welcome 30th Anniversary

October 25, Olympia (TESC)

<https://www.evergreen.edu/houseofwelcome/events>

“Relationships
are the
foundation
of this work”



Students spread out in a line to traverse the Waikiki Wildlife Area Unit. Photo from [article](#).

COLLABORATING TO BRING IN-FIELD LEARNING OPPORTUNITIES TO SPOKANE ELEMENTARY STUDENTS

By The Washington Department of Fish and Wildlife, via Medium

Most of us may not remember the days spent sitting at a desk in elementary school but can clearly recall details of long-ago field trips or hands-on activities like dissecting frogs and making plaster tracks of wildlife prints.

Because touching and doing are some of the most effective ways to learn for many people, a group of educators, conservationists, teaching candidates, and scientists are working to make in-field learning a standard part of elementary education in the Spokane area.

The Washington Department of Fish and Wildlife (WDFW) was excited to be part of a recent outside learning day for students from Midway Elementary on Spokane's north side and the Cheney School District's WIN (an acronym for "What I Need") Academy that took place at the [Waikiki Springs Wildlife Unit](#). This event was organized by [Braided Education Consulting](#) in coordination with the [Inland Northwest Land Conservancy](#) (INLC), and [Whitworth University](#)...

[Continue reading on Medium \(link\)](#)

OFFICE OF NATIVE EDUCATION UPDATES

Recent leadership updates to the Washington State Native American Education Advisory Committee (WSNAEAC) and the Office of Native Education (ONE):

Dawn Hardison-Stevens (Omusheke Cree-Metis/Anishinaabe Ojibway/Cowlitz/Steilacoom) from the UW Tacoma School of Education has been appointed to the position of **Higher Education**. This position, previously held by Jeremy Rouse until his resignation in October 2024, is one of two, with Zoe Higheagle Strong holding the other.

Shandy Abrahamson has been elevated to **Director of ONE** effective June 1, 2025. Director Abrahamson will oversee the day-to-day operations of ONE, with specific responsibility to lead the support for JMLSTI and work in collaboration with Assistant Superintendent Strom.

A vertical photograph of a forest with tall, thin trees and green foliage, serving as a background for the left side of the page.

Join us to learn and share!

John McCoy (Iulilaš) Since
Time Immemorial
educator preparation
program planning team
monthly meetings

Contact
Leiani.sherwin@k12.wa.us for
dates and times

Resources

More resources are available at:

- **PESB** - [John McCoy \(Iulilaš\) Since Time Immemorial](#)
- **OSPI** - [Office of Native Education](#)

Contacts

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Sui-Lan Ho'okano: PESB Program Manager for Curriculum Transformation and Tribal Liaison, sui-lan.ho'okano@k12.wa.us

Maxine Alex: Tribal Consultation Program Supervisor - Office of Native Education/OSPI, maxine.alex@k12.wa.us

TBD: Native Educator Cultivation Program Supervisor, Office of Native Education/OSPI

Representatives on John McCoy (Iulilaš) Since Time Immemorial Education Preparation Program team

Career and Technical Education (CTE)

- **Jodi Musser** from Central Washington University, Jodi.Musser@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

Washington Council of Education Administration Programs (WCEAP)

- **Dr. William Makoyiisaamainaa**, makoyiw@wwwu.edu