**Culturally Responsive Teaching Grant DRAFT**

**Beaverton School District**

**2014-15**

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**Rubric for Evaluation of Lessons**



All stakeholders in the Beaverton School District Community, including the Beaverton School District Native Cultural Trust, BSD teachers, Native American Community Members, and the BSD Native Student Council, developed this document for the purpose of further development. Additional stakeholders are welcome to provide their perspective prior to finalization of this document.

**Attributions:** this document was adapted by Deborah Peterson (Assistant Professor, Portland State University), Louise Wilmes, M.Ed. (Title VII Coordinator), and Dottie Allen (M.Ed. Retired Teacher) starting from the work from Julie Cajune 2001; and revised using ideas from “Developing Culturally Integrated Content Lessons Guidelines for American Indian Content; Essential Understandings Regarding Montana Indians (2011, 2012); Geneva Gay (2010).

**Key Concepts:**

1. There is great diversity among the tribal nations in Oregon. In addition, many indigenous youth are in Oregon as a result of the diaspora- the scattering of tribal people across a nation. Our work in Beaverton recognizes and celebrates the traditions, values, languages, cultures, and histories of all indigenous youth.
2. Our indigenous families will indicate how they want to be identified. It is never appropriate to say all Native Americans.
3. Each tribe has its own oral histories, traditional beliefs, ideologies and spirituality and these values are incorporated into the way of being in tribal government and everyday work. Oral history is a valid written history.

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| **1. AI/AN Tribal Specificity** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| Lessons/unit’s cultural and historical information is tribally specific in order to understand the importance of tribal identity and diversity.  The lessons/units contain perspectives from the specific tribal culture. | Information is tribally specific so to understand the importance of each tribe’s identity and diversity.  Information/perspectives are from the culture of the specific tribe. | Information and facts about tribe is accurate and specific, but importance of their identity and diversity is minimal.    Information/perspectives are Eurocentric and from  AI culture. | information about tribe is mostly generic with some mention of specific tribe being studied  Information/perspectives are mostly from Eurocentric authors and few references to the AI specific culture. | Lesson or unit has generic references like “Pilgrim and Indians” and generalized information.  Information/perspectives is from authors of the non-dominant culture. |

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| **2. AI/AN Accurate Information** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 2. AI/AN historical and cultural information is researched and accurate.  References are checked through primary sources. Texts are reviewed for stereotypes, negative portrayals of AI/AN events. | Lesson/units historical and cultural information is accurate of the tribe being represented and primary sources.  Teacher has researched and contacted tribal education offices and websites for accurate resources and referenced primary source documents. | Lesson/units historical and cultural information is accurate by checking references authenticity.  Resources only from online and text and a mix of tribal web sites and literature. | Lesson/units historical and cultural information has some stereotypical portrayals of Native American people and historical events.  Resources only from online and text and not from tribal websites, literature etc. | Lesson/units contain stereotypical, negative, or inaccurate portrayals of Native people and historic events. |

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| **3. AI/AN Past, Present, Future Context** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 3. AI/AN lessons/units are represented in a balanced context between past and present and future.  The future looks to tribal preservation, sovereignty, and autonomy of AI/AN people. | Lessons and units portray American Indians in an historical balanced context and connect the relationship between events.  Historical portrayals of AI lead to a new understanding of the contemporary issues AI face today and in the future. | Lessons and units mostly portray American Indians in an historical balanced  context : past and present.  Presents the historical implications of past to the present. | Lessons and units sometimes portray American Indians in an historical balanced context: past and present. | Lessons and units portray American Indians as “artifacts of the past.” |

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| **4. AI/AN Lessons with Native Lens** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 4. AI/AN lessons/units are rigorous, meaningful and developmentally appropriate and are presented through an AI/AN “lens”.  AI/AN lessons/units include traditional roles and contributions elders have in tribal communities. | Lessons and units are developed for real understanding and substantial learning of AI/AN people for the preservation of tribal cultural and social change as told by tribal members.    Elders come to teach tribe members about the culture and traditional ways of life and through the oral traditions shared by elders that social values and beliefs are preserved. | AI lessons and units are developed with some authentic and or simulated activities of AI/AN life as told by tribe or unknown source.  Importance of Elders is included as oral storytellers that teach the culture and  traditional ways of life. | AI lessons and units are oversimplified either part of a holiday or  November Native American Month with celebrations and craft/art activities.  Importance of Elders is not included in lessons/units. | AI lessons and units are usually part of a general multicultural curriculum and mostly are craft or art activities.  Importance of Elders is not included in lessons/units. |

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| **5. AI/AN Colonization** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 5. AI/AN lessons/ units include how colonization and the Eurocentric viewpoint impacted AI/AN society.  and created a superior (colonizers) vs. inferior (those colonized) view of Native people that made oppression possible. The lessons/units must be  sensitive to the student’s developmental level. | Lessons and units highlight the history of the colonization period through modern times, analyze the impact of colonization on local tribes and the resilience of the AI to preserve their culture.  Incorporates AI oral history and viewpoints that are different from Eurocentric accounts.  Discuss and synthesize the oppressive actions that occurred and the results of those actions and relate them to self and current events. | Lessons/units discuss both AI and Eurocentric viewpoints on colonization and the resilience of the AI to preserve their culture.  Compare and contrast AI oral history and viewpoints to Eurocentric accounts with relationship to self and community. | Lessons/units discuss both AI and Eurocentric viewpoints on colonization.  Compare and contrast AI oral history and viewpoints to Eurocentric accounts. | Lessons/units discuss both AI and Eurocentric viewpoints on colonization. |

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| **6. AI/AN Importance of “place”** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 6. AI/AN lessons/ units include the significance of “place”, territory, and landscape through place-based pedagogies.  Place-based lessons/units emphasize stories, specific teachings, observations and experiential learning. | Immerses students in AI cultures and their home land. Knowledge is obtained by resources text or digital in classroom and field observation and experimentation. Are implemented to  invoke policy and practice and develop new opinions.  Develop a strong “sense of place” for where AI/AN live. Learn the history of the AI place through tribal stories, traditional academic knowledge, experiential learning and service projects. | Learn the basic significance of AI homeland to tribe’s existence. Knowledge is obtained by resources text or digital in classroom. Field work is minimal and there is just a discussion or writing response  of policy change.  Learn the importance of “sense of place” through tribal stories, academic knowledge, experiential learning. This connection  is discussed and written about. | Learn traditional knowledge about the AI home land from text  resources in the classroom with some connection to tribal significance. Fieldwork is minimal and policy change discussion is students initiated.  Learn about AI “sense of place” through tribal stories and academic knowledge with minimal observations and discussions. | Significance of AI place is not addressed in lesson/unit. Resources are limited to text and fieldwork and policy change discussion is omitted.  The use of tribal stories, specific teachings, observations and experiential learning is not used in lessons. Basic knowledge is presented. |

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| **7. Importance of Story** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 7. AI/AN lessons/  units integrate Native story-telling/stories/arts with traditional academic curriculum.  Native stories are embedded with the memory, history and collective knowledge of the tribe.  AI traditional stories explain/illustrate/inform sacred knowledge and phenomena.  Stories generally may be shared with permission. | Lessons/units  include the importance of indigenous generational knowledge and wisdom through tribal specific stories with an authentic and meaningful connection to academic curriculum.  Students make personal connections to the story and the story’s moral to self, family, and community. | Lessons/units  include how indigenous generational knowledge and wisdom are illustrated through tribal specific stories with a connection to  academic curriculum.  Students make personal connections to the story and it’s moral. | Lessons/unit’s stories have a cultural or meaningful connection to an academic concept.  Stories may become an art or craft activity with some personal connection response. | Lessons/units stories have no cultural or meaningful connection to a concept.  Stories become an art or craft activity. |

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| **8. AI/AN Service Learning** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 8. Lessons/units recognizes the consequence and responsibilities of one’s actions to self, family, community, the land, spirits and ancestors by being respectful, sharing what you have, and taking care of others. | Lessons/units highlight the responsibilities of self to family, community, and land to the preservation of local tribal traditions and culture through meaningful, student-initiated service learning projects.  Respect and connect the teachings of ancestors and spiritual traditions to the projects. | Lessons/units teach the responsibilities of self to family and community, and how it preserves local tribal traditions and culture through service learning projects.  Connect the teachings of ancestors and spiritual traditions to the projects. | Lessons/units begin to explore how the responsibilities of self to family and community, can lead to the preservation local tribal traditions and cultures. No service learning projects are designed but are discussed by students.  The teachings of ancestors and spiritual traditions are not taught. | Lessons/units do not include how the responsibilities of self to family and community, can lead to the preservation local tribal traditions and cultures. No service learning projects are designed.  The teachings of ancestors and spiritual traditions are not taught |

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| **9. Equity** | **Distinguished** | **Proficient** | **Developing** | **Beginner** |
| 9. Commitment to Equity | The writer uses language that recognizes and enhances the human dignity of students and adults from diverse racial, ethnic, linguistic, religious, socio-economic, gender identity, sexual orientation, age, girth, and ability backgrounds AND advocates for the use of language that recognizes the human dignity of all students and adults that results in change in behavior of adults and students. | The writer uses language that is clear, objective, stereotype-free, and recognizes the dignity and worth of students and adults from diverse racial, ethnic, linguistic, religious, socio-economic, gender identity, sexual orientation, age, girth, and ability backgrounds. | The writer uses language that is primarily stereotype-free, and generally recognizes the dignity and worth of students and adults of diverse racial, ethnic, linguistic, religious, socio-economic, gender identity, sexual orientation, age, girth, and ability backgrounds. | The writer uses language that reflects stereotypes and fails to recognize the dignity and worth of students and adults of diverse racial, ethnic, linguistic, religious, socio-economic, gender identity, sexual orientation, age, girth, and ability backgrounds. |