

Volume I - Foundation Document for

# Honoring Tribal Legacies: An Epic Journey of Healing



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# VISION



Aurora Borealis over Great Plains, November 2, 2004. Courtesy of the Lewis and Clark National Historic Trail, National Park Service.

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***The purpose . . . is to offer America and our children an opportunity to learn who they are, an opportunity to learn about the Lewis & Clark Trail and the people of the Lewis & Clark Trail. And when I say that, I mean that the people who were there when Lewis & Clark went through or whose territory Lewis & Clark went through. We try to look at . . . [it] in at least four different elements: what life was like before Lewis & Clark, what happened during the Lewis & Clark journey, what happened during the last two hundred years, and finally, and I think one of the most important aspects, is what we are going to do in the future. I grew up in a tradition of the Mandans and Hidatsas on my reservation in North Dakota listening to the elders, listening to the people tell their stories. We offer this opportunity today for you to listen and to learn.***

Gerard Baker (Mandan and Hidatsa)

## Overview

**T**his introduction to *Volume I - Foundation Document for Honoring Tribal Legacies: An Epic Journey of Healing* embraces the spirit and vision of what has been accomplished to arrive at this point in history where appreciation, respect, and love of learning are interwoven to create a stronger, compassionate, and more resilient America. We need to revisit the history of the Lewis and Clark expedition (1804–06) to honor the past, present, and future voices of Tribal communities. Observations of the Bicentennial Commemoration involved millions of taxpayer dollars, donations, and Tribal resources invested in exhibitions, commemorative activities, research publications, and the recording of a vast collection of oral histories from representatives of more than 40 Tribes along the National Park Service’s (NPS) Lewis and Clark National Historic Trail (hereafter referred to as the Trail). It takes time for this outpouring of interest and productivity to have a significant impact upon our society.

The rationale for Honoring Tribal Legacies is that what was so very potent and vital in the past still rings true in the present and, more importantly, to our collective futures as a nation. This

rationale is reinforced by honoring what has already been accomplished by the Tribes, National Park Service, and other stakeholders. Context is further embellished by the renewed interest in Tribal Ancestral place names along the Trail.

Honoring Tribal Legacies will not address the all too real colonization and genocide that Tribal communities experienced as a result of the Manifest Destiny policies of an expanding nation obsessed with staking out and claiming territory at all costs (Miller, 2008). It is not about the untold multitude of Native children suffering from the intergenerational effects of historical trauma brought about by colonization and genocide. It is not about enduring the highest suicide rates, abject poverty, lowest educational attainment, teenage pregnancy, or substance abuse. Those realities haunt us every day. Honoring Tribal Legacies is about embodying the reality that Tribal communities still exist despite the widespread long-term campaign to undermine their place in society. That Native people are still relevant today means we should enjoy the power of positive thinking and know that we have teachings in Honoring Tribal Legacies to promote learning among all children in America's classrooms.

In his bestseller, *The Brain that Changes Itself: Stories of Personal Triumph from the Frontiers of Brain Science*, Norman Doidge (2007) reminds us that the act of refocusing is essential to healing. So when we Honor Tribal Legacies it is to refocus and tell a story not of tragedy but more so of the triumph, to look away from a deficient way of perceiving toward a more asset-oriented perception, and that death, dying, and despair are counter balanced by life, living, and joy. Such possibilities present us with many choices. It even expands the two futures expressed by Peter Diamandis and Steven Kotler (2012) in *Abundance: The Future is Better than You Think*, where the choice might be either to revert to a luddite mode of living or to accept an amped up version of merging with technology to experience ultra-enhancement both physically and cognitively.

Honoring Tribal Legacies may defy and transcend both time and space by embracing Ancestral teachings to guide our futures. A dynamic way of being is ever evolving yet steadfastly grounded and rooted in the existence of our Ancestors. As a result, it cultivates a personal responsibility to care for those who will come after us. Why deny ourselves such a reality?

## **A Time to Honor Our Ancestors**

***Worldwide, every culture honors its Ancestors through ritual at some time during the year. Flowers, candles, greenery, and symbols of beauty are always used in one form or another. Such heartfelt offerings are a natural expression of the gratitude we feel for what we have received from those who have passed on. . . . We recognize that the gifts we are thankful for today have deep roots in the past. . . . Indigenous peoples worldwide believe that these spirits literally stand behind us to support us. . . . They believe these spirits are invested in seeing that the current generation and those to come can fulfill their dreams, or life purpose.***

Angeles Arrien

*Living in Gratitude: A Journey That Will Change Your Life* (2011, p. 102)

Tribal education dates back to a time when all children were identified and honored as being gifted and talented. Every child had skills and abilities that would contribute to the health and vitality of their communities. All Children would know who they are, where they came from, and the historical significance of their people. The people knew that if such bonds were severed the children would wander aimlessly and suffer needlessly. Honoring Tribal Legacies is about healing for the sake of goodness, a goodness extended to the young people of this world who need heroes and true stories of inspiration to aspire, to dream, and to strive to contribute meaningfully to the health and vitality of their communities each and every day. It is a bold and courageous act of kindness and consideration that oozes strength and integrity. The ultimate reward, benefit and outcome will be more laughter, learning, and loyalty all across this great country. Is that possible? Absolutely, it is possible, given the wonderful, high-quality teachings produced by our featured curriculum designers.

## Curriculum Designers, Topics, and Grade Levels

The purpose of Volume I is to serve as a *Foundation Document* for Honoring Tribal Legacies. This purpose was brought to life by eight featured curriculum designers who are listed below, along with the titles of their teachings and grade levels:

- ✧ Dr. Rose E. Honey, *Discovering Our Relationship with Water*, Early Childhood
- ✧ Dr. Ella Inglebret, *Honoring Tribal Legacies in Telling the Lewis and Clark Story*, Elementary/Intermediate
- ✧ Shana Brown (Yakama), *A Thousand Celilos: Tribal Place Names and History Along the Lewis and Clark Trail*, Intermediate
- ✧ Carol Anne Buswell, *Exploring Your Community*, Intermediate
- ✧ Dr. Shane Doyle (Apsáalooke) and Dr. Megkian Doyle, *Apsáalooke Basawua Iichia Shoope Aalahputtua Koowiikooluk (Living Within the Four Base Tipi Poles of the Apsáalooke Homeland)*, Secondary
- ✧ Julie Cajune (Salish), *Sx<sup>w</sup>iwis (The Journey)*, Secondary
- ✧ Dr. Carmelita Lamb (Hispanic / Lipan Band of Apache), *Tribal Legacies of Pathfinding*, Secondary

The featured curriculum designers worked closely with each other, with the editors, and with representatives from the National Park Service's Lewis and Clark National Historic Trail to develop techniques and strategies to design teachings Honoring Tribal Legacies. Their interactions were motivated by the desire to provide guidelines for additional teachers and curriculum designers to approach the creation of lessons for their classrooms in new ways, following the featured curriculum designs. The collection of chapters in Volume I and Volume II might also serve as reading material for graduate students who are preparing to become pre K-12 teachers or who are becoming scholars (and possibly professors) of education studies. We present portraits of the teachings in the next section. This is followed by chapter summaries for Volume I, with many of the chapters being highly influenced by the work of the curriculum designers.

## Portraits of the Teachings (Curriculum Units)

We continue our introduction to Volume I of Honoring Tribal Legacies by providing a brief portrait of each of the seven teachings produced by the featured curriculum designers. The Circle of Tribal Advisors (COTA, 2009) envisioned that K-12 curriculum focused on inclusion of Tribal perspectives would grow out of the 2003-2006 Lewis and Clark Bicentennial. These seven teachings represent our humble efforts to build on momentum gained in bringing Native voices to the forefront of educational efforts during the Bicentennial commemoration. These teachings illustrate our group's application of the guidelines, concepts, and structures presented in this volume, *Volume I – Foundation Document for Honoring Tribal Legacies* (CHiXapkaid, Inglebret, & Wood, 2014a) and *Volume II – Guide to Designing Curriculum Honoring Tribal Legacies* (CHiXapkaid, Inglebret, & Wood, 2014b). We follow in the footsteps of *Enough Good People* (COTA, 2009), which built bridges across cultures in telling the story of Tribal Nations across time, in telling the story of the Bicentennial, and in telling the story of our nation in a more balanced and accurate way.



Photo courtesy of Dr. Rose Honey.

*Discovering Our Relationship with Water* (Designer: Dr. Rose E. Honey with help from various people—Early Childhood). Water is fundamental not only to our survival, but it is essential to our personal health, the food we eat, the industries with which we engage, the traveling that we do, and almost every activity in which we

participate. The relationship that we have with our water will determine our lifestyles and possibly our survival into the future. Through six weeklong episodes, students will be guided to discover and build their own relationship with water by learning to connect to the water in their community and

understanding how water is related to everything we do:

- ✧ Connections – Water in our Community
- ✧ Balance – Sinking and Floating
- ✧ Transformation – Gas, Liquid, and Solid
- ✧ Cycles – The Movement of Water
- ✧ Reciprocity – Happy and Healthy Water
- ✧ Relationships – Plants, Animals, and Water

The curriculum utilizes maps and information from Lewis and Clark and the Corps of Discovery's search for a waterway to the Pacific Ocean. While students learn about the beliefs and practices related to water held by Tribal peoples along the Trail, they participate in activities that connect scientific concepts with resources that offer different perspectives on relationships with water. Teaching children to appreciate and build a personal relationship with water in a way that Honors Tribal Legacies provides an understanding that water is a sacred and living entity. Looking at water in this way will allow children to recognize that we need to take care of our water, just as water is always taking care of us. Engagement in these teachings will inspire and initiate a journey of play and inquiry that is designed to promote understandings, discoveries, and relationships related not only to water, but also to the world around us.



Photo courtesy of Dr. Ella Inglebret.

*Honoring Tribal Legacies in Telling the Lewis and Clark Story* (Designer: Dr. Ella Inglebret—Elementary/Intermediate). The commemoration of the Lewis and Clark Bicentennial held from 2003–2006 changed the way the story of the Lewis and Clark journey was being told. Tribal and non-Tribal peoples came together in partnership to plan for and participate in the Bicentennial. As a result, Tribal peoples from along the Lewis and Clark National Historic Trail spoke with pride

about their traditional cultures, histories, impressions of Lewis and Clark passed down through the oral tradition, their cultures today, and their plans for the future. Tribal peoples added their perspectives to the story of the Lewis and Clark expedition and its impacts.

This six-week teaching (curriculum unit) takes students on a journey through five thematic episodes centered on materials that grew out of the Lewis and Clark Bicentennial:

- ✎ “Perspective: Changing the Way the Story is Told” introduces the concept of perspective and provides students with opportunities to compare and contrast perspectives communicated through symbols and written texts associated with the Lewis and Clark expedition.
- ✎ “Place: Lewis and Clark National Historic Trail” involves students in exploring various ways in which the Trail, as a place, can be experienced.
- ✎ “Multiliteracies: A New Way of Thinking about the Story” introduces students to diverse forms of literacy and involves them in applying a multiliteracies framework to materials associated with the Lewis and Clark story.
- ✎ “Place-Based Multiliteracies: Experiencing the Story in Multiple Ways” brings students together in small research teams to examine the Lewis and Clark story through a variety of text forms made available in learning centers. In addition, a field trip to a nearby Tribal museum, center, or park is arranged.
- ✎ “Culminating Project: Becoming Part of the Story” provides student teams with the opportunity to design a new symbol for the Lewis and Clark National Historic Trail that is inclusive of both Tribal and non-Tribal perspectives. As a final step, student teams compose an informational text and a persuasive letter that advocate for the adoption of their new symbol.



Photo courtesy of Shana Brown.

*A Thousand Celilos: Tribal Place Names and History along the Lewis and Clark Trail* (Designer: Shana Brown—Intermediate). Outwardly, one would presume that this is a social studies curriculum, and it is. This five-week teaching (curriculum unit), however, uses the local Tribal history and legends as a vehicle to teach targeted reading and research skills. The unit elevates local Tribal literature, experience, and oral history to mentor text status, worthy of the rigor that the Common Core requires. One cannot merely dismiss the literature with a patronizing pat on the head as the “nice little

folklore of a once proud people.” The literary and informational merits of the selections stand on their own.

In Episode One, students discover the history of Celilo and its place names. They listen to—and teach others—the Ichiskiin pronunciations of these place names. They understand and explain the importance of connecting past to present to future. Episode Two delves into narrative nonfiction and students practice the skill of comparing traditions, jobs, practices, and views of people living in the 1950s to today as well as Indian and non-Indian values. This episode is important early on, because it also tackles issues as complex as “what to call a Native American” and “why Indian costumes might be offensive to many Tribal people.” Episode Three continues by examining how to tackle complex text and, most importantly, how to infer bias with the differing points of view of Tribal people and Lewis and Clark’s description of the landscape and Celilo Falls, what they called “The Great Mart.” Group research into community places begins. Students develop their own essential questions about their communities. Synthesis of research and drawing conclusions are the goals of Episode Four, with each student research team analyzing and evaluating their resources. Finally, Episode Five allows student research teams the time required to determine how they display their findings and answers to their essential questions. Teachers determine how best to exhibit the students’ discoveries: a school-wide “museum exhibit,” a classroom gallery walk, or small group presentations.



Photo courtesy of Carol Anne Buswell.

*Exploring Your Community* (Designer: Carol Anne Buswell—Intermediate). Developed by utilizing the resources of the National Park Service’s Tribal Legacy Project, the National Archives, the National Museum of the American Indian, and the Library of Congress, this teaching (curriculum unit) provides specific tools and activities for intermediate grade students, as well as their teachers, parents and/or caregivers to help them discover the sacred beauty, strength, and diversity of their own

communities. It can be used effectively for most other age groups as well.

In this curriculum, Native American methods of gathering and distributing information, as well as the more typical methods used by Lewis and Clark, serve as models for learning the first, most basic differences between primary and secondary sources and their uses. Learning these principles and methods is reinforced by creating, caring for, storing, and using primary and secondary sources about the student and his/her own community. It can be presented as a complete, 10-episode unit over a two-week period or broken up and introduced sequentially as individual lessons over a longer period of time. Areas of focus for the 10 episodes are:

- ❖ Episode One – Starting with You!
- ❖ Episode Two – Recording Your Own Community Experience
- ❖ Episode Three – Creating a Classroom Library and Archives
- ❖ Episode Four – Listening to Oral Histories, Creating Relevant Questions, Recording Answers
- ❖ Episode Five – Dealing with Conflicting Ideas
- ❖ Episode Six – Looking at Primary Sources from a Variety of Creators
- ❖ Episode Seven – Comparing Existing Secondary Sources
- ❖ Episode Eight – Looking at Artifacts and Related Materials
- ❖ Episode Nine – Is My Research Balanced?
- ❖ Episode Ten – Creating Secondary Sources of Your Own



Photos courtesy of the Doyle family.

*Apsáalooke Barwarwua Iichia Shoope Aalahputtua Koowiikooluk (Living within the Four Base Tipi Poles of the Apsáalooke Homeland)* (Designers: Dr. Shane Doyle and Dr. Megkian Doyle—Secondary). This teaching (curriculum unit) is comprised of seven learning episodes varying in length from one to five 50-minute lessons. They

span the history of the Apsáalooke (Crow) people and examine ideas, values, and historical and contemporary perspectives that are directly tied to students’ daily lives and experiences. They are interdisciplinary, covering such topics as history, art, music, archaeology, ethnography, literature, and oration. Each lesson is designed to reach James Bank’s (2014) social action level, the highest level of multicultural integration, so that students have the opportunity to apply their understanding to real world situations in ways that have significant and lasting impact. The lessons rely heavily upon classroom discussion and interaction, seeking to establish a collaborative environment that gives students voice and agency in addition to an opportunity to acquire a sense of dedication to and within a learning community. The educational journey into the homeland of the Apsáalooke people is divided into four segments, to represent the four directions and a full circle of understanding.

- ✧ “Medicine Wheel Country” focuses on the ancient cultural history of the Northern Great Plains explored through analysis of maps and other multi-media that provide information and context for Tribal oral histories and significant archaeological discoveries in the region.
- ✧ “Awaxaawakússawishe – Mountain of the Future” utilizes multimedia to access Tribal oral histories, which are also supported by archaeological data, to retrace how the Apsáalooke people came to occupy their homeland hundreds of years ago and how the identity of the Apsáalooke Tribe is inseparable from their homeland.
- ✧ “Apsáalooke Life, 1805–2014” picks up the story in 1805, the year before William Clark’s Corps of Discovery group enters into the heart of “Crow Country.”

The past 200 years have brought untold upheavals to the land and people of the Yellowstone region, yet the Apsáalooke people continue to survive and move their nation into the future. The sources of familial strength and communal perseverance of the Apsáalooke people are highlighted and placed into a historical context that also considers the long-term impact of historic trauma.

✧ “Apsáalooke People in 2014 and Beyond” uses the lens of modern “Crow” people to examine and appreciate the special legacy that all modern Montanans have inherited. Students come to understand that no matter what skin color or what cultural background we carry, everyone who loves and lives in Big Sky Country understands that the enduring spirit of the land is what heals and propels us into the future.



Photos courtesy of Julie Cajune.

*Sx<sup>w</sup>iwis (The Journey)* (Designer: Julie Cajune—Secondary). This teaching is about a journey, the journey of the Lewis and Clark expedition. It is also about a journey of a young country evolving through history. Underlying both of these is the journey of the Salish people through time. Four episodic themes of study explore this multi-layered journey.

“The Salish World” examines the cultural geography of Salish homelands through written text, film, photographs, place names, and maps. Students get a glimpse into an intimate and old Tribal world where land was home. Details of relationship and dependence between the Salish and their territory chronicle that land was their church, store, hospital, and refuge—land was everything. Many of the place names and related stories are part of the Salish Creation story, what are commonly referred to today as “Coyote Stories.” Students are reminded that it is the Salish and Pend d’Oreille tradition of taking these stories out after the first snowfall and then putting them

away with the first thunder. In following this cultural protocol for winter storytelling, the Salish and Pend d'Oreille people and their history are honored. Place names are recognized as part of the Salish people's collective memory that has been lovingly saved by Salish community members and shared generously and graciously for the generations to come.

"Our World" invites students to explore personal relationships with place through essays, poems, personal memoir, and field trips to a specific site. Individual and Tribal narratives of affection and attachment to place are utilized as anchor texts and inspiration for personal reflection. "Two Worlds Meet" analyzes accounts of the Lewis and Clark expedition entering Salish homelands through film and primary source materials. Cultural protocols of Salish hospitality are explored through the Salish response to the expedition. This example is utilized as a springboard for students to examine cultural protocols of hospitality within their family, school, and country. "Selling the Salish World" looks at intent and consequences of events 200 years ago and into the present. Diverse perspectives of this history are juxtaposed for student analysis. Concluding activities involve contemporary Tribal thoughts and feelings about the Lewis and Clark expedition and the continuing legacy of American Indians.



Photo courtesy of Dr. Carmelita Lamb.

*Tribal Legacies of Pathfinding* (Designer: Dr. Carmelita Lamb—Secondary). The Tribal Legacies of Pathfinding teaching (curriculum unit) is designed to bring the richness of the American Indian experience to the Corps of Discovery mainstream story that has been widely recounted over the generations. Critical pieces of information and support were shared by American Indian people with Lewis and Clark, which enabled them to successfully traverse the North American continent in 1804–1806. In terms of actual resources, the Tribes along the Trail furnished information regarding the terrain to be crossed, guides that were knowledgeable on many levels (geography, language,

Tribal associations), medicines derived from native plants, alternate sources of food that were plant-based when hunting was unsuccessful, multiple means of transportation (horses, canoes), and extended shelter from the harsh environmental elements. Without the contributions of these vital resources from the Tribes they encountered along the journey, the explorers would have faced extreme hardship and possible failure in their mission to reach the Pacific Ocean. American Indian traditions and contributions to the Lewis and Clark journey are explored through four teachings focused on:

- ✚ Cartography
- ✚ Geological Formations along the Trail
- ✚ Ethnobotany
- ✚ Human Adaptive Physiology

As a culminating project, students integrate what they have learned from these four areas into one of the following: (a) a final digital piece using a presentation application of choice (EdCanvas, Prezi, Symbaloo), (b) a three-dimensional project, or (c) a digital or analog journal incorporating multi-media, such as songs, art, prose, interview, and film.

The curricula we have just summarized will be found on the Honoring Tribal Legacies website ([HonoringTribalLegacies.com](http://HonoringTribalLegacies.com)), which will serve as a virtual Handbook. We anticipate curricula here to highlight how we are consciously connecting the essays in Volume I as well as the essays in Volume II (CHiXapkaid, Inglebret, & Wood, 2014b) with the teachings advanced by the featured curriculum designers.

The chapters in this volume, *Volume I – Foundation Document*, which we summarize below, are meant to: (a) remind us that we are Honoring Tribal Legacies as an outgrowth of work accomplished by the National Park Service, (b) examine the larger socio-cultural aspect of recognizing the importance of teaching about the histories that represent the full diversity of American society, (c) address the issue that Ancestral place names identify and signify an ancient and complex relationship between the natural landscape and the oral traditions of the Indigenous peoples, and (d) when it is all said and done, our histories will be populated with robust teachings

about true partnerships and collaborations that characterize sustainable relationships. We wrap up this blanket of thoughts with a final section that allows yet another opportunity to say it is essential to experience a more balanced kind of scholarship to be more aware of contributions that we all have made and will continue to make to this great nation.

## Volume I Chapter Summaries

Chapter 1, *Spirit and Vision: Honoring What Has Been Accomplished*, further sets the context for Honoring Tribal Legacies. In the early part of this new century, considerable effort on many sides resulted in a remarkable transformation. What emerged was a true partnership and collaboration between a federal agency and Tribal communities to Honor Tribal Legacies in the Bicentennial Commemoration of Lewis and Clark's Corps of Discovery. The collective consciousness of the Tribes and their resulting presentations in the venue that would be called the "Tent of Many Voices" offer compelling lessons to be learned. Moreover, there were resources produced prior to, during, and after the Bicentennial Commemoration that are vital to acknowledge and extend. Here we also recognize the ongoing leadership of the National Park Service in supporting the design of new curricula for Honoring Tribal Legacies along the Trail. This constitutes a plan of action already in progress and represents another highly notable contribution to the Indigenous curriculum design movement.

We will greatly accelerate this necessary process through the creation of Volume I, Volume II, and the website, [HonoringTribalLegacies.com](http://HonoringTribalLegacies.com), which will guide educators and other stakeholders in the design of additional curriculum. The need to understand what we are going to do in the future is implicitly embedded within the shared futures of the Tribes, the Trail, and all of us. By addressing Trail and Tribal themes, we will be opening up an intellectual dialogue with a potential for disseminating balanced perspectives and a greater appreciation for a more complex and diverse story encompassing our American history. The Bicentennial Commemoration and current efforts go a long way toward incorporating voices and perspectives of Tribal communities, whose presence represents an integral part of the socio-cultural fabric of America.

Tribal voices shed light on the human impact of U.S. expansion, which was rife with conflicts and sorrows, but also on the nature of evolving cross-cultural interaction, as well as the positive contributions of Native Americans. As a result, there may well be a need for readers to re-assess either their lack of knowledge or their preconceived notions about the Tribes as well as Lewis and Clark's Corps of Discovery to really appreciate the Corps of Discovery II. Such a re-assessment is encouraged as it allows for new and sometimes deep understandings to emerge and strike a path on a journey fueled by a commitment to community discourse. Public pedagogy has usually been missing when it comes to Honoring Tribal Legacies within America's classrooms.

Chapter 2, *Honoring Native Memory: Potent and Vital in the Past, Present, and Future*, addresses the need to design curriculum to balance the portrayal of American history. An effort is made to recognize the importance of teaching about the many voices and perspectives that have characterized American society. It asks us to acquire critical historical inquiry and analysis skills in order to answer questions such as:

- ❖ Why does the U.S. need a Lewis and Clark National Historic Trail? What was the rationale behind a commemoration?
- ❖ Why are Tribal Voices important?
- ❖ How do we promote systemic change and broad stakeholder ownership of a more inclusive and diverse approach to history?
- ❖ In what manner should students, teachers, school districts, and governments (Tribal, state, and national) influence curriculum planning and design?

Pertinent to our curriculum design efforts are sentiments conveyed in Trofanenko's (2008) article entitled, "More than a Single Best Narrative: Collective History and the Transformation of Historical Consciousness." This chapter transitions to sharing insights about influences that can either present obstacles or, preferably, promote the planning, design, and adoption of curriculum for Honoring Tribal Legacies. It offers many suggestions about sources and methodologies for infusing history with more Indigenous voices and perspectives.

Chapter 3, *Exploring the Deep Meaning of Place Names along the Lewis and Clark National Historic Trail*, addresses the issue that Ancestral place names identify and signify an ancient and complex relationship between the natural landscape and the oral traditions of the Indigenous peoples. Lewis and Clark’s method of assigning names to natural features was representative of processes that had been established during the age of empire building. Today, modern National Park Service culture is more open to Honoring Tribal Legacies along the Lewis and Clark National Historic Trail. NPS-Tribal collaboration shines more brightly as participants work to map ancient Indigenous place names along the Trail. Discovering the original Ancestral Tribal place names and hearing the stories that explain and accompany those names is an empowering learning experience, because it allows the student to “peel back” a layer of time and modern culture and to reveal in their mind’s eye the living landscape as Indigenous peoples knew it. This contemporary model of educational collaboration decolonizes the traditional narrative of the Lewis and Clark Trail and offers students a more complete and authentic perspective from which to recognize and appreciate both the Trail and the American West, more generally.

Chapter 4, *“With Utmost Good Faith”: Cultivating Sustainable Relationships between Tribes and Other Stakeholders*, explores myriad influences that can enhance or detract from efforts Honoring Tribal Legacies. Therefore, it is necessary to shed light on the politics and organizational processes that guide individuals and entities to learn from one another to elevate the condition of students from every community. Native histories are populated with robust teachings best conveyed in true partnerships and collaborations that characterize sustainable relationships where learning outcomes of Native communities are met at the same normative levels of other student populations that have better educational attainment and achievement measures.

In the final section, *Coming Full Circle*, we explore and continually embrace the good work that has transpired and are reminded how important it is to reflect on what Honoring Tribal Legacies means to our great nation. It is an opportunity to recognize, validate, appreciate, and learn from the teachings of Indigenous people all along the Trail and throughout our global community. The National Park Service, in cooperation and collaboration with Tribes along the Trail, have shown us

how this was possible while Honoring Tribal Legacies during the Bicentennial Commemoration. Thankfully, we continue to gain from the wisdom of that experience as it continues to evolve and flourish.



Steve Young eagle (Cheyenne/Chippewa), Falls of Ohio Signature Event, Louisville, Kentucky. Courtesy of the National Park Service.

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