

All-School Circle Expectations
Chief Leschi Schools Culture Department
2025-26 School Year

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1 History of Chief Leschi Schools

1.1 Basis for understanding: We are Pulling Together to create a safe and welcoming learning space. We celebrate the uniqueness of everyone in an environment full of cultural heritage that teaches our children to be lifelong learners and leaders.

We cannot forget the culture that came before our own because only when we know where we have come from can we understand where we are going.

The most important part of our school and the key to our success is our students and staff.

Everyone at Chief Leschi works together like a family in an atmosphere of mutual respect and trust. We have a very dedicated staff, committed to the needs of all of our students.

We respect where we come from and are ready to accept the challenges of our future!

1:2 Chief Leschi's Culture

Honoring our culture is paramount at Chief Leschi Schools. Not only do we host many cultural community events and school events, but we also ensure that daily activities embody the cultural heritage of our students.

1:3 History of Chief Leschi Schools

Chief Leschi Schools (formerly known as the Puyallup Tribal School) was founded in

1976 to address the high drop-out rate of the youth in the Puyallup Tribe. This first school operated in what was the Hawthorne Elementary School, which was borrowed from the Tacoma School District. It once stood on the site that is now occupied by the Tacoma Dome. Two years later in 1978, a new elementary school was built on tribal lands near the current tribal administration building. The middle and high schools held their classes on the second and third floors of the tribal administration building but, with such poor working conditions and the staff turnover rate was high. In 1991 federal engineers deemed it unsafe and that it would not withstand even a minor earthquake.

Again, the students had to be moved to another building. After making arrangements with St. Ann's Catholic Church, a vacant elementary school on South 72nd Street was used for the middle and high schools. The name changed to Chief Leschi Schools at this point. 790 students and 205 staff members congested the classrooms. The nearby athlete center provided the only gym like area for the school; these were trying times.

By 1983, only 99 students were actively enrolled. When the active enrollment dwindled below 60 students the following year Chief Leschi Schools faced closure.

From these early hardships that were endured by the staff, school board members, parents, students, friends and tribal council, we developed a model tribal school which is everything a dream school should be. It took 20 years of talking, dreaming, planning, and 11 years of actively pursuing it, but with the hard work of representatives like Don Renwick, who made 29 trips to Washington D.C. and the loyal teachers assistants of whom had endured stifling classrooms, this dream school was destined to happen.

There were several major setbacks at the federal appropriations level that tribal leaders

and school administrators had to overcome. At one point, our school which was designated as one of the top ten priorities, had been changed to the 63rd, this was unexpected.

Today, our 32 million dollar, 200,000 square-foot school is the crown jewel of the Puyallup Tribe and the Bureau of Indian Affairs. It is the tribal schools in the state of Washington and one of approximately 200+ tribal schools in the United States. It is also one of the largest tribal schools that have been funded by the Bureau of Indian Education. To help make this dream come true, the Puyallup Tribe bought 68 acres of farmland which included a farmhouse and outbuildings. In our first year of operation, 788 students and 32 graduating seniors graced the schools

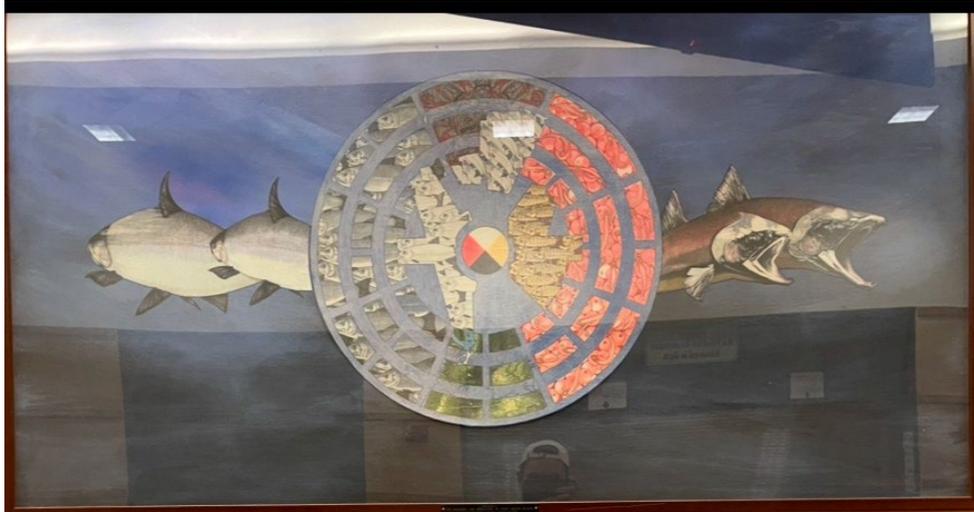
1:4 **Resources used:** Our Traditional Ways put forth by Billy Frank Sr., Nisqually

1. We live in harmony within the circle of life, with all natural things, with our community, and with ourselves.
2. Our older children look after the younger children.
3. We work cooperatively together for the good of our people.
4. All natural things are our brothers and sisters, they have things to teach us, if we are aware and listen.
5. We respect the old ones for their wisdom; they are not cast aside; they continue to hold a place of honor in our families and communities.
6. Our way is giving and sharing... if someone is greedy, they'll lose everything in the end.
7. We respect the visions of others.
8. We prize a good sense of humor... especially when directed at oneself.
9. We honor a person for what they have done for the people... not for what they have done for themselves.
10. Our traditional way is to feed and make strangers feel comfortable.
11. We have a proud heritage that continues to live and grow within us.

1:5 Only Love Can Stop a Child From Hurting – Painting contracted for creation of current CLS Campus. Roberta Young, Herman Dillon, Margureite Edwards, Lorelie Evans, Allison Gottfriedson, Roleen Hargrove, Kathryn Lopez.

The image illustrates the first phases of one's lifelong journey. The changes, challenges, and wonderment. The school as well – created and built just for you. A place to present and prepare for the future. A special place to gain knowledge, experience, and enhance your talents and skills. A place like the stream and the river is for the Salmon. The stream is like your home, neighborhood, your home, neighborhood, your heritage. It's where you're born and the place you will return to in order to complete the cycle of life. When you enter the elementary grades you are like the small salmon called 'Fry', Fins emerge, they instinctively know how to swim, but they have learned how to live in the stream. Just like you must learn the basics – to read, write, understand numbers, draw and think. Those teaching you are like the older, wiser salmon who have been to the great ocean and want to help you get there. When you enter middle and high school, it's like salmon changing from the fry to smolts. They leave the stream and enter the river. The river is large, the currents stronger, and the challenges even greater. The river will test you, but by this time you will be stronger, smarter, and able to make decisions. The river is the last phase before you enter the great ocean. Your teachers will prepare you for the journey, but you must listen, apply yourself, and learn what the ocean is all about. Without such knowledge the ocean may consume you and you will never make the journey home. Remember instincts are guides, but knowledge and skills are more precious. Conceptually, this image incorporates the design of your school. It overlays the ancient Chinese symbol of Yin and Yang. It's a design that represents the forces of nature which influence all living things and the balance of life. It points out that there is a positive and negative to everything and learning it is a lifelong lesson. The idea came across the great land bridge with your early ancestors many thousands of years ago. This design is made up of eight trigrams. To the north is the heavens or the sun. To the right of the sun going clockwise is the wind, the water. And the mountain. The southern-most trigram is Mother Earth. Continuing clockwise is thunder, fire, and the river. Each element is opposite from another diagonally. In the center of it all is the sacred circle – your sacred circle. Look closely at the southern trigram. It's the earth, specifically the

northwest. The streams and rivers, and mountains, and a small colored dot where you are now. The image is a metaphor. You are like the salmon. Chief Leschi School is your stream and river. Many forces surround you, some are good, some not – learning the difference and preparing yourself for the ocean and your journey home is your quest. Chief Leschi School was created for you, a vision completed. Use it well, learn all you can and you will do well. Become one of the great runs of Chief Leschi School.



1:6 Definitions of phrases used loosely are just as important in providing resources for culturally relevant teachings.

Culture: The knowledge and values shared by society.

Customs: A practice followed by people of a particular group or region.

Behaviors: The way one conducts oneself.

Beliefs: Something believed or accepted by a group of people.

History: The continuum of events occurring in succession leading from the past to the present and even into the future.

Traditions: Behaviors followed by people continuously from generation to generation.

Values: Beliefs of a person or a social group in which they have an emotional investment.

Heritage: Practices that are handed down from the past.

Language: A system of words used by a particular group of people with a shared history or set of traditions.

1:7 Puyallup Tribe of Indians Original Mission, Vision, Philosophy, Goal, and expectations for Chief Leschi Schools

Mission: Chief Leschi School's mission in cooperation with the Puyallup Tribe, the Native American Community and the community as a greater whole is to create challenging opportunities to educate students in an atmosphere of mutual trust and respect. It is our common mission to inspire each student to achieve personal growth and cultural pride, to value life long learning, and to become responsible contributing citizen of their community, the Puyallup Nation, Washington State, and the United States of America in a complex and ever-changing world.

Vision: It is the continuing vision of Chief Leschi Schools to build upon the existing partnerships and programs to systematically support each youth's confidence and skills in developing meaning careers and cultural identity leading to eventual success in a rewarding, high demand job in her/his chosen career pathway. Chief Leschi School is committed to galvanize partnerships and to create opportunities for parents, and the community to participate in the education of their people.

Philosophy: All students have the right to obtain a quality education in a safe, drug-free environment; all students will be treated equally and fairly without favoritism or prejudice; all students will abide by school policy and guidelines in all school matters.

Goal: It is Chief Leschi Schools goal to give hope and encouragement to each student to reach his/her full potential academically, socially, physically, and spiritually. Chief Leschi Schools encourages each student to become a lifelong learner.

2 Expectations: Chief Leschi School expects its students to:

- Read with comprehension, write with skill, and communicate effectively and responsible in a variety of ways and settings.

- Know and apply core concepts and principals of mathematics; social, physical, and life sciences; civics and history; geography; fine arts; and health and fitness.
- Think analytically, logically, and creatively; and integrate experience and knowledge to form reasoned judgements and solve problems.
- Understand the importance of work and how performance, effort, and decisions directly impact future career and educational opportunities.
- Be responsible for one's actions; develop positive self-worth by enhancing learner competence and good work habits; show respect for others and cultural pride; participate as a citizen and become a lifelong learner.

2:1 Floor teachings presentation from all staff Professional Development

The goals of this presentation are: Circle expectations - Safety, use of 'Five Teachers,' while on the floor, while exiting the floor and circle, where to learn more

tiif qəlub, q'wəladıʔs, bəqsəds. qədxʷs, c'uqʷəbs. ʔutəlχəd čət tiif cəlac dxʷgʷəlčsid txʷəl kʷi lələhaydxʷ tiif gʷədʔadad yəxʷ tiif xʷdikʷ ʔə tiif ʔalalus ʔə ti tuʔaciłtalbixʷ.

Eyes, ears, nose, mouth, and skin. We use our five teachers (senses) to learn teachings and advice from the traditions of the ancestral people.

As teachers, we know that circles are used strategically to build community. They are a time to talk, a time to gather to learn or discuss, a time of sharing and uplifting, and a time of correction.

This is no different on how a circle is used within tribal communities.

2:2 Symbolism and significance of a circle

Unity (no one is above or below one another)

wholeness (everything that is needed to be taken care of on the floor is complete)

continuation (no beginning or end)

Students in the circle: *Virtues to carry can include being kind, helpful, and sharing. showing respect. making good decisions. Solving problems*

Paying attention to the speakers, sitting with your classmates, following adult instructions, waiting for your grade bands to be called. Safe bodies on the floor.

Speaker: The speaker will explain when the people can come to the floor, while sharing the floor. Maintain behavioral expectations: not playing around, safe hands & feet. Explaining what, 'The floor is like the world,' means. Ensuring safety.

2:3 Staff Expectations:

Staff, please do your best to convey the following.

- To listen closely to know who composed the song and dance, and when to come down to the floor.
- Teaching patience as a traditional teaching - Sharing the floor.
- Being mindful while on the floor singing and dancing. Not acting inappropriately, which could get them removed from the floor regardless of excuses.
- Treating the floor as the world - Not bringing food or drink, securing loose items, remaining humble and teachable, and being safe first and foremost.
- How to be considerate of others by sharing the space together - All School circle example, Elementary and Secondary departing safely, ex. Bottom rows of the bleachers first to ensure safety.

2:4 Pre-Kindergarten: Purpose: We gather in Circle to learn, share, and be safe together. We remember we are one family. We use our five teachers-eyes, ears, nose, mouth, and skin-to notice, listen, and learn. The floor is like the world: we take care of it and each other.

Getting Ready

- Use the restroom and drink water before Circle.
- Bring only yourself; leave toys, food, gum, and drinks with your teacher.
- Hats off during honor songs; hoods down when we enter.

Coming to the Floor

- Walk in a line with your class; quiet feet and quiet voices.
- Sit criss-cross with hands to self; keep your body in your own space.
- Look at the speaker or drum; listen for your class or grade to be called.

While in Circle

- Voices off while others speak or sing; watch with kind eyes.
- When invited to sing or dance, stand with a tall body, gentle steps, and big listening.
- Share the floor-wait for your turn, be patient, and encourage friends.
- Drums and rattles are special; do not touch unless a teacher invites you.

Safety and Exiting

- Keep food, drinks, and gum out of Circle.
- Follow your teacher's directions; stay seated until your row or class is called.
- Walk with your class back to your space; pick up any belongings.

If You Need Help

- Use a quiet signal or tell your teacher; you can take a short break and rejoin.
- Grown-ups will help you practice again so everyone can learn.

We show respect by being kind, helping others, and sharing. We show pride by listening, following directions, and doing our best.

2:5 Elementary: Purpose and Values: Circle builds unity, wholeness, and continuation. We honor our ancestors, learn from one another, and prepare to lead in two worlds. The floor is like the world-be safe, humble, and ready to learn. Use your five teachers (senses) every time.

Before Circle

- Arrive on time with your class; water and restroom first.
- Leave food, gum, and drinks outside; backpacks and devices away.
- Hats off during honor songs; hoods down when entering.

Entering and Seating

- Wait until your grade or class is called; walk, don't run.
- Sit with classmates; keep aisles clear; safe hands and feet.
- Voices off; eyes on the speaker or drum; follow adult directions.

On the Floor

- Share the floor: show patience, kindness, and cooperation.
- When invited, stand to sing or dance; move with control and purpose.
- Follow song leaders; no playing or joking on the floor.
- Do not touch drums or rattles unless invited; they are sacred.

Problem-Solving and Support

- If upset or overstimulated, signal an adult; you may step out briefly and rejoin.
- Respect reminders from staff; repeated unsafe choices may mean leaving the floor.

Exiting and Safety

- Wait for dismissal by grade or rows; bottom bleachers exit first when directed.
- Walk with your class; check your area for belongings.
- Keep cellphones away and off throughout Circle.

Leadership and Pride

- Older students help younger ones; offer quiet reminders and model behavior.
- Celebrate classmates who show kindness, helpfulness, and sharing.

2:6 Middle School: Purpose: Circle is community, culture, and accountability. We model respect for younger students, uphold safety, and practice patience. The floor is like the world-our choices matter. Use the five teachers (senses) to stay aware and focused.

Readiness and Arrival

- Be on time with advisory/homeroom; water and restroom before Circle.
- Phones off and put away; no earbuds or recording in Circle.
- Hats removed during honor songs; hoods down inside Circle; attire respectful.

Seating and Movement

- Enter when your grade or group is called; use designated aisles.
- Sit with your class; keep aisles clear; maintain safe hands and feet.
- Voices off when speakers or singers have the floor; avoid side conversations.

Participation and Floor Conduct

- Share the floor: wait for the speaker to invite grades/classes to the floor.
- Stand to sing or dance when invited; move with control; no horseplay.
- Follow directions of the master of ceremonies and culture staff.
- Drums and rattles are sacred: do not handle unless invited. Drummers/singers stay for the full Circle; minimal talking between songs; follow the lead drummer.

Safety and Exiting

- No food, drinks, or gum in Circle; secure loose items.
- Exit by grade/rows as directed; bottom bleachers first; walk at a safe pace.

Problem-Solving and Restorative Steps

- If dysregulated, request a brief reset with support staff and return ready.

Progressive responses for unsafe behavior: reminder, seat change or removal from floor, follow-up and repair with staff

Leadership

- Offer calm reminders to peers; assist staff with set-up/clean-up when asked.

- Model respect for culture, including proper etiquette during honor songs and community songs.

2:7 High School: Purpose: High school students are culture-bearers and role models. Circle affirms sovereignty, treaty-protected traditions, and community well-being. We lead by example, demonstrating unity, wholeness, and continuation. The floor is like the world-enter with humility, leave with purpose. Engage your five teachers (senses) to be fully present.

Professional Readiness

- Arrive early; assist with set-up, seating, and welcoming guests as requested.
- Phones silenced and put away; no earbuds; no recording or photography without explicit permission.
- Hats removed during honor songs; hoods down in Circle. Regalia and appropriate cultural dress are welcome and respected.

Participation and Protocol

- Sit with class or duty assignment; maintain clear aisles.
- When called, move to the floor with intention; share space and wait your turn.
- Stand to sing or dance; align posture; avoid crossing legs on the floor; follow song leads.
- Drum etiquette: instruments are sacred; handle only if invited; follow the designated lead drummer; stay through the full Circle and exiting songs; limit side talk and maintain respectful volume.

Community Standards

- No food, drink, or gum in Circle; secure personal items.

- Model attentiveness: no talking over speakers, singers, or elders; use concise acknowledgments and return focus to the floor.
- Support younger students with quiet guidance; avoid public correction unless safety requires immediate action.

Safety and Exiting

- Follow dismissal by grade/rows; bottom bleachers first; maintain safe, steady movement. Offer assistance to staff during exit flow and equipment wrap-up. **Accountability and Repair**
- If a reset is needed, step out with staff, regroup, and return ready.
- Continued disregard for protocol may result in loss of floor privileges and a restorative plan to repair impact on the community.

Stewardship

- Seek language and cultural guidance from Culture Team resources.
- Lead in two worlds: uphold school, tribal, and community expectations through consistent, respectful conduct.

2:5 Summary

Floor teachings: We consistently remind ourselves that we can learn much from utilizing our five teachers. It is important to teach that the floor is like the world.

Expectations: We use the symbolism of the circle to teach the students our expectations.

Mainly that safety, and positive behaviors are reinforced, and that poor choices are corrected.

In practice: We staff members can do some simple research, for example, these teachings in practice. Thereby having more of an understanding of how to relate them to the students.

3 Lushootseed Vocabulary (Circle)

Lushootseed Floor Teachings (From Reference guide): ʔal tə siʔab læšxay' x̣alalʔtxʷ ʔuqaləxʷ čəf. ʔəsɣ'ič ti x̣əlidup. ʔəsɣ'əlusəb čəfə ɬ'əbč'. ʔuqʷibid ti x̣əlidup, čəfə ʔuxudxud ʔal ti x̣əlidup. ʔuyəcəb ti st'ilib, ʔugʷiicid čəfə gʷəsulacutəxʷ. qʷibid t(i) adxəč. ʔutəsadiʔ čəfə t'ilib, ʔusəxəb čəf. ʔuxʷdigʷitəb čəf, xʷiʔ kʷi tʌbaliicčəf ti xʷdikʷ. ʔəsjuʔil čəfə ʔubutbutlačibid čəf. ʔalalusbid čəf tul'al tu...diʔ tuhaʔkʷ. ʔal kʷi dʒixʷ, ʔə tiif xʷdikʷ kʷəf txʷəl ti sut'ilib. tucutəxʷ tiif tuʔacitəlbixʷ tuxʷdigʷitəb ʔuqʷatad. cay ʔəsɣ'ič tiif st'ilib xʷiʔ ləp'aɬ'aɬ'. ʔəbil' čəf lət'ilib čəfə ɬəɬiləxʷ ʔə kʷi haʔf čəfə huydxʷəxʷ ti st'ilib ʔəswələxʷ. skʷədicut kʷəf ti st'ilib. ʔukʷədicut kʷəf čəf ʔə ti x̣əččəf. ʔəbil'əxʷ gʷəhaʔf ti x̣əččəf ti gʷələ haʔf ti sukʷədicutčəf.

3:1 About the drum

1. tsulč ti.
This is a drum.
2. č'axʷadiʔ ti.
This is a drum stick.
3. skʷasəb ti.
This is the hide.
4. skʷasəbali ti.
This is the drum rim, where the hide is.
5. ʔəsxəq ti skʷasəb ʔal tə skʷasəbali.
The hide is wrapped onto the drum rim.
6. kʷədali ti ʔal ti suɬid.
This is the handle where it is tied.
7. ʔəsɣaləkʷ ti tsulč.
This drum is round.

3:2 About the drum stick

8. Č'ax^wadi? ti.
This is the drum stick.
9. k^wədali ti ?ə tə č'ax^wadi?
This is the handle of the drum stick.
10. təsali ti ?ə tə č'ax^wadi?
This is the striking part of the drum stick.
11. k^wədabac čəx^w ?ə tə k^wədali.
Hold it by the handle.
12. təsali ti dəx^wutəsəd.
The striking part is where you hit it.

3:3 Why the drum is sacred

13. tu?abcut k^wi tatačalbix^w tx^wəl ti sk^wasəb.
An animal gave itself for this drum.
14. tu?abcut k^wi sčəbidac tx^wəl ti sk^wasəbali.
A tree gave itself for the drum rim.
15. tu?abcut k^wi sčəbidac tx^wəl ti č'ax^wadi?
A tree gave itself for the drum stick.
16. tu?abcut k^wi sqig^wəc tx^wəl ti təsali.
A deer gave itself for the striking part.
17. tətī?əc ?ə tə swatx^wix^wtx^wəd tii? sułəladi? ?ə tii? tsulč.
The sound of the drum is the pulse/the heartbeat of the Mother Earth.
18. ǰaǰa? ti tsulč tx^wəl tii? ?acitlalbix^w.
The drum is sacred for the First People.

19. x^wi? ləp'alał.

It is not taken lightly.

20. cay ʔəsq'ič.

It is of great value.

3:4 Preparing the drum

21. ʔəstəq^w ti tsulč.

The drum is tight.

22. hiqab ʔəstəq^w ti tsulč.

The drum is too tight.

23. ʔəsgəx ti tsulč.

The drum is loose.

24. hiqab ʔəsgəx ti tsulč.

The drum is too loose.

25. ʔəbil' g^wəgəx, čəx^wə t'əsəd.

If it is loose, warm it up (by the fire).

26. lut'əq^wil.

It will become tighter.

27. x^wi? g^w(ə)adshuyud ʔə k^wi hiqab təq^w.

Don't make it too tight.

28. x^wul' ʔiłub g^wəl lułəładi? ʔə k^wi haʔt.

Just enough and it will sound nice.

3:5 Holding the drum

29. kʷədabac čəxʷ ʔə tə tsulč ʔal tə kʷədali.
You hold the drum by the handle.
30. kʷədabac čəxʷ ʔə tə tsulč ʔə kʷi haʔʔ.
Hold the drum well.
31. ʔub čəxʷ gʷəqʷulud ti tsulč čəxʷə hədqʷəbid.
It's fine to hug the drum and keep it warm.
32. xʷiʔ gʷ(ə)adsč'aʔabid.
Don't play with it.
33. xʷiʔ gʷ(ə)adsbəčəš ʔal tiif ʔəlidup.
Don't put it on the ground.

3:6 Preparing yourself

34. ʔəbil' čəxʷ gʷət(ə)sadiʔ, ʔub čəxʷ gʷəqʷibid ti ʔəč ʔal kʷi dʔixʷ.
If you drum, it's fine to fix your thoughts first.
35. ʔabəʔəčbid čəxʷ ʔə kʷi haʔʔ.
You extend good thoughts and feelings with a good heart-mind.
36. ʔuʔilbicut čəxʷ, huy gʷəl gʷəʔjuʔil t(i) adshəliʔ.
Make yourself joyful that your life might be joyful.
37. ʔuʔuʔil kʷi shəliʔ ʔə kʷi gʷat, xʷuʔələ.
Someone else's life might be joyful.
38. ʔub čəxʷ gʷəʔxilč.
It's fine to stand.
39. ʔəšʔilč kʷəʔ tiif tuyəl'yəlab ʔal kʷi ʔa(u)adst(ə)sadiʔ.
The ancestors, they say, are standing when you drum.

40. Ľub čəx^w g^wəcək^wəcut g^wəl x^wi? g^w(ə)adst'afšadəb
It's fine to align yourself/stand straight and don't cross your legs.

41. ʔuʔibəš ʔə k^wi s(h)ad'əb ʔal t(i) adshəli?
You will wall tall in your life.

3:7 Drumming

42. ʔəbil'əx^w čəx^w g^wət(ə)sadi? čəx^wə tətəsədəx^w ti swatx^wix^wtx^wəd.
If you are striking the drum, you're touching the Mother Earth with the drum beat.

43. diʔ k^wət dəx^wx^wi? g^w(ə)adsč'ax^wəb.
This, they say, is why you don't pound it.

44. š^wul' haʔʔ k^w(i) adstəsalik^w.
You just strike it nicely.

45. Ľučalatəb ʔə ti sutət(ə)sadi? ti sut'ilib.
The drum beat follows the song.

3:8 Putting away the drum

46. g^waʔaad čəx^w ti č'ax^wadi? ʔal tə tsulč.
You can put the drum stick in the drum.

47. x^wi? g^w(ə)adsx^wəbəd ti tsulč.
Don't toss the drum around.

48. ʔaadəx^w čəx^w dx^wčad ʔə k^wi haʔʔ.
Put it in a nice place.

49. dəg^wədəx^w čəx^wə šəqəd ʔə k^wi haʔʔ ʔal k^wi ʔ(u)adslaʔaš.
Put it into something and wrap it nice when you put it away.

50. ʔəshəli? ti tsulč.
The drum has life.

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2025-26