

FIRST NATIONS EDUCATION: CURRICULUM ACTION RESEARCH FOR CHANGE

by

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Abstract

Responding to Article 13 of the United Nations Declaration on the Rights of Indigenous Peoples (United Nations 2008), this research centred on the mobilization of Indigenous knowledge and epistemologies through the creation of Indigenous curriculum resource materials for an intermediate classroom in a First Nations school. This research is crucial because there is a gap between talking about Indigenous Knowledges and the transmission of Indigenous Intellectualism. Indigenous scholarship is now focused on developing Indigenous theoretical models to support identity resurgence, epistemologies, and practices within First Nations communities. This research integrates three Indigenous philosophical stances: Red Pedagogy, Resurgence, Radical Indigenism and four Stó:lō principles: *Sxwōxwiyám* [Ancient Narratives], *Shxwélí* [Understanding of Life-force], *Shxwélméxwelh* [Life-ways], *Xwelméxwqel* [The Language] to establish the framework for a theoretical model of Indigenous curriculum design (*S'iwesá:ylhem* [Teachings for the Children]). Using Curriculum Action Research (McKernan, 1998), Stó:lō specific curriculum resource materials were created and implemented. This case-study found that the primary factor in successful curriculum design and positive student engagement with the curriculum resource materials was relationship, especially with Stó:lō historian Naxaxalhts'i who has collected many of the *sxwōxwiyám* used in the content. In conclusion, this research offers five recommendations for educational researchers: (1) There needs to be further research into unpacking the Stó:lō intelligences embedded in *sxwōxwiyám*, (2) There is a need for curriculum action research that would work toward a coherent progression of Stó:lō *sxwōxwiyám* in the curriculum, (3) There is a need to create a Halq'eméylem dictionary for elementary students, (4) There are research opportunities to explore how to best establish technology infrastructures and utilize technology in curriculum resource development, and (5) There is a need for longitudinal research projects on Indigenous curriculum development and Indigenous curriculum resource materials development.

Lay Summary

This research focused on creating classroom books, worksheets, and video-clips for a First Nations school. I focused on our right to educate our children about who we are as Stó:lō. The research process involved creating the classroom resources using our language and narratives. The materials were tested by a Stó:lō teacher and a class of Stó:lō students. We looked at how well the materials worked for the teacher and the students. In this research we found that the September – November timing for the field-testing phase did not work well because school was in its start-up and things were very busy. A year-long research project is needed. Overall, the teacher found the classroom resources useful and the students were very interested in Stó:lō narratives and seeing Stó:lō people and their Halq'eméylem language in their books. It is hoped this work may be useful to others to build on and carry forward.

Preface

This research project, *First Nations Education: Curriculum Action Research for Change* (CARC), is an original, unpublished, independent work by the author, Erica Jurgens. The research methods reported in Chapter 4 was covered by the UBC Behavioural Research Ethics Board - Certificate Number H16-03195.

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Thank you to Lytton First Nations for their support to my learning journey.

Yálh yuxw kw'a's hó:y [I thank you deeply].

Dedication

This work is dedicated to the Elders before me whose acts of resurgence in the mid-1980s set down the pathway for future generations to follow. They are:

Coqualeetza Elders Group (1980): Xwiyém [Louise Bolan]; Tísele [Danny Charlie]; Temitátkwō [Madeline Charlie]; Kwethómet [Wilfred Charlie]; Tá:wtelòt [Mandy Charnley]; Óyewòt [Amy Cooper]; Siyamíya [Amelia Douglas]; Tselxát [Dolly Felix]; Swolésiya [Al Gutierrez]; Xwiyálemot [Tillie Gutierrez]; Teméxwtel [Lawrence James]; Siyámíya [Lizzie Johnson]; Siyó:mót [Philomena Kelly]; Swelímeltxw [Ed Leon Sr.]; Páthiyetel [Joe Lorenzetto]; Sákwelti [Joe Louie]; Selhámiya [Jeanne McIntyre]; Siyamtelòt [Teresa Michell]; Swék'ten [Hank Pennier]; Ta's [Evangeline Pete]; Kweláxtelot [Mabel Peters]; Máli [Mary Peters]; Siyámòt [Susan (Josh) Peters]; Siyámeltset [Albert Peters]; Siyamíyateliyot [Elizabeth Phillips]; Sí:le Qw'etóselwet [Nancy Phillips]; Th'ith'exwemlómét [Alice Point]; Slóxiya [Cecilia Thomas]; Xwelíkw'wtel [Peter Bolan]; Lálme' [Mary Charles]; Ts'esqílwét [Seraphine Dick]; Qw'et'ósiya [Adeline Lorenzetto]

Halq'eméylem Workshop Elders Group (Nooksak): Ts'etósiya [Martha Castillo]; Lexé:ym [George Cline]; Siyamelhót [Martha Cline]; Thxwólemòt [Norma Cline]; Ts'átsesamíya [Mamie Cooper]; Sthó:nelh [Esther Fidele]; Tsisxwísalh [Louisa George]; Slól'met [Mabel Hicks]; Gyi'xdémqe [Alice Hunt]; Xá:xwemelh [Sindick Jimmy]; Chúchowelwet [Susan Jimmy]; Gwítsideb [Ernie Paul]; Ts'etósiya [Helen Paul]; Xó:lelh [Ella Reid]; Iyesemqel [Bill Roberts]; Xwélhiya [Matilda Sampson]; Selhámeten [Dan Swaneset]; Lísépet [Elizabeth Swaneset]; Siyémchesót [Maria Villanueva]; Iyálh [Clara Williams]; Swolesót [Ollie Williams]; Dedíchbed [Walt Williams]; Philomena Solomon

And: Xwelxwé:yleq [Bob Joe]; Lhó:kw'eláléxw [Dan Milo] and Brent Galloway [Lawéchten]

Source: Galloway, B. (2010/1980). *Tó:lméls ye siyelyólexwa: Wisdom of the Elders. The structure of Upriver Halkomelem, a grammatical sketch and classified word list for Upriver Halq'eméylem* (by Coqualeetza elders group, the Stalo Heritage Project Elders Group, the Halq'eméylem Workshop of the Nooksack Tribe and Brent Galloway). Sardis, BC: Coqualeetza Cultural Education Centre.

CHAPTER 1: INTRODUCTION

Traditional XwelMéxwqel Introduction

*Éy Swáyel,
Erica Jurgens tel skwix.
Li kwe S'ólh Téméxw sta. Telitsel kw'e Leq'á:mel gas te Lytton.
XwelMéxwtsel.*

*Good Day,
My name is Erica Jurgens
I am staying in Stólō Territory (which we call S'ólh Téméxw meaning Our Land, Our World). I
am from Leq'á:mel and Lytton First Nations.
I am a First Nations person ancestrally connected to these specific lands since the beginning of
time.*

Introduction to the Study – The Political Landscape¹

The political landscape is ripe for First Nations to once again move toward "*Indian Control of Indian Education*." Indian Control of Indian Education was presented in 1972 and was an assertion of First Nations' rights to self-determination and a call for educational sovereignty. Broadly, the call is for the right of First Nations to educate their children in the cultural and epistemological foundations of their nations. This has not yet happened. Assembly of First Nations (AFN) Grand Chief Perry Bellegarde has resurrected this policy statement asserting again First Nations' inherent right to an education relevant to First Nations epistemologies, historiographies, languages, cultural practices (including spirituality), and socio-political awareness as a top political issue (Assembly of First Nations, 2013). Recently, the Truth and Reconciliation Commission of Canada (TRC, 2015) made strong Calls to Action to the federal government to provide financial restitution to First Nations schools, to make reparations to

¹ See Appendix A for excerpts from these political documents referred to: Indian Control of Indian Education (British Columbia Indian Brotherhood, 1972), Royal Commission on Aboriginal Peoples (Canada, 1996), United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2008) First Nations Control of First Nations Education: It's Our Vision, It's Our Time (Assembly of First Nations, 2010), Accord on Indigenous Education (Archibald, Lundy, Reynolds & Williams, 2010), Truth and Reconciliation Commission of Canada (Canada, 2015).

reverse the cultural ethnocide and linguicide caused by residential schools, colonial violence, and hegemony. The TRC references the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as the framework for educational reform. The UNDRIP (United Nations, 2008) situates Indigenous cultural and identity rights equal to all human rights and has declared that Indigenous peoples have a right to educational sovereignty. Article 13 of the UNDRIP (United Nations 2008) states: “Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons” and that right would be protected (p.7). The new Liberal government and Prime Minister Justin Trudeau had committed to fully adopting UNDRIP during his election campaign though he has begun renege on fully endorsing all the articles as stipulated in the international human rights document (Peries, 2017). Academia is attempting to respond to the UNDRIP. Recently, the University of British Columbia signed the Association of Canadian Deans of Education’s *Accord on Indigenous Education*, on June 1, 2010 (Amos, 2010). The Accord establishes a commitment by academia to integrate a set of goals into future planning so “Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings” (Archibald, Lundy, Reynolds & Williams, 2010, p. 4). A good place to focus is within First Nations schools. These are the best spaces to reverse harms done, to build First Nations capacity, and to develop a distinct Indigenous academic scholarship.

Accord on Indigenous Education

This study incorporates five goals of the Accord on Indigenous Education (Archibald, Lundy, Reynolds & Williams, 2010); it works with and builds upon the academic scholarship

existing within the Stó:lō community (Mechanisms for Valuing and Promoting Indigeneity in Education); is taking those scholarly resources and translating them into resources that can be used in the field of Indigenous education (Culturally Responsive Pedagogies); works alongside a practicing First Nations educator to develop and implement these materials within and for community (Respectful and Inclusive Curricula and Indigenous Education Leadership); and, is following the protocols established by the Stó:lō Research and Resource Management Centre (Culturally Respectful Indigenous Research). The goal of this research was to explore educational transformation within a First Nations community.

Transformations: Mobilizing Indigenous Knowledge

This research centred on the mobilization of Indigenous knowledge and epistemologies through the creation of Indigenous curriculum resource materials for an intermediate classroom in a First Nations school. This research is crucial because there is a gap between talking about Indigenous Knowledges and the transmission of Indigenous Intellectualism. Furthermore, the translation of rapidly developing academic discourse about Indigenous knowledges into useful curriculum resource materials for elementary schools is dearth. A curriculum action research method was used in this research to translate and mobilize the scholarly content, information, and knowledge regarding Stó:lō epistemologies into curriculum materials and resources suitable for First Nations schools in Stó:lō territory. Thus, the scope of this research focused on developing curriculum resource materials that support the resurgence of First Nations identity and then critically trialled those resources using an action method in which the teacher reflected on her observations and on the usefulness of the materials. Her feedback was then used to adjust curriculum resource materials that were being developed for her next lesson. It is this immediacy within the feedback loop from the teacher who wants the resource materials to the

curriculum resource developer who is designing the resources that sets this type of curriculum resource design apart. The Royal Commission on Aboriginal Peoples (RCAP), completed in 1996 recommends critical trialling and notes, that in this process “[c]areful attention is paid to what works and why;” explaining, “[t]he evaluation of each component of the project, as a way to improve it and to understand its dynamics, will make an important contribution to this and other Aboriginal curriculum and teaching projects.” (Canada, 1996, p. 427). This research also found that understanding the dynamics of First Nations curriculum content influences the application of curriculum resources and pedagogy. As we built and implemented, we found many complexities began to emerge that we needed to address, hone, and refine. The reality is no universal Indigenous curriculum can be neatly packaged and taught in all classrooms; consequently, research that involves the assessment and design of culturally relevant curriculum for specific First Nations communities is a key component to addressing Indigenous cultural and identity rights, reaching an authentic reconciliation to cultural genocide, reversing the ongoing cultural ethnocide and linguicide that occurs in schools, and allowing Indigenous epistemology to flourish.

Conflict: Statement of the Problem

Coloniality and the residential school system have perpetuated cultural genocide and devastation throughout Indigenous communities and families. One result has been the stripping away of cultural knowledges and a decrease of knowledge holders in many families and communities. Yet, there is the assumption that the family should bear the responsibility for the revitalization and transmission of cultural knowledges. Given the multiple impacts of coloniality, this is unrealistic. Worsening the situation, and following the residential school’s assimilation approach, the bulk of packaged curriculum resource materials available for elementary and

secondary schools are still Eurocentric. This has led to an educational crisis within First Nations schools where the cost of continuing to use Eurocentric focussed curriculum resource materials is the continued extirpation of local Indigenous identity, language, and ties to the land.

Throughout the late 1980s to present-day, there have been attempts to integrate Indigenous content into the curriculum through teacher's guides². Although these teacher guides are more culturally inclusive, generic packaged curriculum kits cannot serve all Indigenous peoples because we are not a homogenous group.

The summer I entered this master's program, I was approached by a colleague who was beginning her first-year teaching. As a First Nations educator teaching in a First Nations school she wanted curriculum resources that reflected the identity of the community she was working in. All she had available in the classroom was a social studies textbook created for the public-school systems. She found this inadequate. That year we put together resources on the fly, and the seed for this research project began to germinate. I decided the topic of this study would be curriculum resource development for First Nation Education. The following summer my colleague was assigned a grade up. This provided a fresh slate upon which to build curriculum resource materials in a systematic manner; I would be able to study the process of curriculum resource materials development, and my colleague could implement the resources and provide feedback on the usefulness of the materials. This is "praxis" (Freire, 2005, p. 51). Indigenous praxis.

² see for example the recent publications: *BC Ministry of Education - Aboriginal Education Teaching Tools and Resources*: <http://www2.gov.bc.ca/gov/content/education-training/k-12/teach/teaching-tools/aboriginal-education>; *First Nations Education Steering Committee - Publications*: <http://www.fnesc.ca/resources/publications/>

Culture: Purpose of the Study

There were two foci in this research: Indigenous curriculum resource material development and the application of those curriculum resource materials in the field. The first purpose of the study was to explore the components of curriculum resource materials development for an early intermediate classroom to discover what works, how it works, and why it works from the perspective of the curriculum resource material developer. The second purpose was to critically trial (field-test) the curriculum resource materials as they were being developed to discover what is working and what can be improved from the perspective of the teacher. This action-orientation was a key component of the research because Indigenous pedagogical practices and communication are very different from mainstream curriculum development. Canadian curriculum scholar, Ted T. Aoki describes mainstream curriculum development as a very bureaucratic organizational process that is very distanced from the actual teaching environment (Pinar & Irwin, 2009, p. 111). Our intent was to follow Indigenous practices of creating materials – we worked together in a highly interactive way that was situationally responsive. We placed a high value on teaching students about Indigenous place. Stó:lō place-names in Halq'eméylem were the main feature so students could understand how Stó:lō peoples mapped their world using different names. The focus was on S'ólh Téméxw [Stó:lō territory before contact]. Next, the curriculum resource materials were taken by teacher and used in her practice. The action component of this research explored two questions: (1) What curriculum resource materials did the teacher find relevant to Xwélméxw [First Nations of this land] students? (2) Did the curriculum resource materials support the teacher's pedagogy?

Conclusions to Chapter 1

In this chapter I have presented an overview of the context and rationale for the focus of this research. Chapter two's literature review provides an outline of the body of scholarly content specific to S'ólh Téméxw and the Stó:lō nations as well as an overview of the curriculum resource materials currently available. Chapter three defines the philosophical and epistemological framework that this research worked from and explains how it relates to the research topic and process. Chapter four describes the research design, the curriculum development model used, and considerations concerning research with First Nations peoples and communities. Chapter five highlights some key findings from this research in relation to the three research questions (What worked? What didn't work? What are the suggestions?) and discusses the significance and importance that this research and future research will have in this time of Indigenous intellectual and cultural sovereignty and the calls for reconciliation. In this work my aim was to build upon the shoulders of our Stó:lō ancestors and to work 'with' our present-day Stó:lō community. This work hopes to carry forward the heavy lifting by our past generations forward to our future generations. We begin first, by presenting an overview of curriculum development thus far in Stó:lō Territory, position ourselves as Stó:lō, and provide a synopsis of the abundant academic resources available to those who wish to carry on the work of transforming the information held in these texts for classroom use.

CHAPTER 2: REVIEW OF THE LITERATURE

To date, most research done on Stó:lō is from the perspective of the ‘other’; that is, the researchers are predominately non-Indigenous and are scholars in the academic fields of Anthropology, Archaeology, History, and Linguistics. In the field of Education, curriculum development has centred on text materials produced for public schools or for post-secondary institutions. Thus far in S’ólh Téméxw curriculum resource development is spasmodic. First Nations developed curriculum resource materials are vital to reversing cultural genocide and responding to the *First Nations Control of First Nations Education* directive that curriculum resource materials align to First Nations’ goals (Assembly of First Nation, 2010, p. 12). There also seems to be an insensibility to how destructive colonialism and settler-colonialism has been to intergenerational transmissions of cultural knowledge within First Nations communities. Indigenous knowledge keepers are few, each holds specific types of knowledge, and often they are not teachers in schools.

The cultural devastation done by the Canadian residential school system was profound and intergenerational. Generations of Indigenous people had their cultural knowledge, their Indigenous language, and family connections stripped away by residential school, the Sixties Scoop, and ongoing child apprehensions. One cannot assume the family bears the responsibility for the transmission of cultural knowledges. Today, school has become the socio-cultural institution. Yet, the resources schools can access come from the dominant culture. Can cultural genocide be stopped if the bulk of curriculum resource materials for elementary and secondary schools are Euro-centrally focussed? One cannot regain a taken language without speaking it, one cannot reclaim cultural lifeways without living it, one cannot know Indigenous land from a Euro-centric geography and cartography. Therefore, it was important that this study was place-

based, was conducted by a First Nations researcher, done with a First Nations teacher, and for First Nations students. This study was conducted on S'ólh Téméxw. Both the researcher and the participating teacher are Xwélméxw. The school is a First Nations school in S'ólh Téméxw. The students are Xwélméxw. Essentially this research is uniquely and distinctly – Stó:lō. The following is a positioning of our territory and a brief overview of materials that can be accessed for curriculum resource development.

Positioning S'ólh Téméxw; Reasserting Shxwélméxwelh .

S'ólh Téméxw defines pre-contact boundaries of Stó:lō territory, and holds our Shxwélméxwelh (language, culture and identity as Xwélméxw). Using Stó:lō oral traditions, S'ólh Téméxw can be mapped according to the sxwōxwiyám (ancient narratives) of the Xexá:ls Transformation Journey (see Appendix B). Geographically, Stó:lō can relate to the watershed model which positions us as peoples of the lower Fraser River watershed. The Fraser River is known as Stó:lō in Halq'eméylem. The Stó:lō are also affiliated with nations up to and including areas of the Salish Sea, the Strait of Georgia, and the Puget Sound forming what is known as the Coast Salish World (see Appendix C). Linguistically, we are connected by three dialects of one language: Upriver Halq'eméylem, Downriver Hun'qumyi'num and Island Hul'q'umin'um (Carlson, 2001); however, our common and linguistic identity precludes colonial borders of provincialism and we include the peoples of the Nooksack, Lummi, Semiahmoo, and Pentlatch within our collective relationship of Coast Salish Languages (see Appendix D).

Defining the Stó:lō and Stó:lō Nations.

The Stó:lō as our river extends from Yale to the mouth of the Fraser River. It also has come to represent twenty-four First Nations situated along the Stó:lō and its tributaries beginning roughly around Yale and downstream to Fort Langley (Stó:lō Nations 2016). Xwélméxw people

may identify as Stó:lō, and often identify the specific nations they affiliate with through kinship lineages (See Appendix E). What is important to note is that Stó:lō is a political nomenclature in response to settler-colonialism. Xwélmexw identity transcends political boundaries and is embedded in genealogy, xwelmexwáwtxw [smokehouse], and intermarriage. What is Stó:lō encompasses the entirety of S'ólh Téméxw.

Scholarship on Stó:lō.

There is a significant amount of research done on the Stó:lō who reside on S'ólh Téméxw by anthropologists (see Duff, 1952 Duff, 1975; Duff, 1997; Fladmark, 1986; Hill-Tout, 1978; Jenness, 1979; Maud, 1978; Porter, 1989; Stewart, 1977; Stewart, 1984; Suttles, 1979/1955; Suttles, 2000/1987); archeologists (see Mohs, 1976; Schaepe, 2009; Thom, 1996; Thom, 2009); ethnographers (see Wells, 1970; Wells, 1997/1987); linguists (see Galloway, 1993; Galloway, 2009a; Galloway, 2009b); historians (see Carlson, 2001; Carlson, 2009/1998; Carlson, 2010; Carlson 2011a; Carlson, 2011b; Carlson, 2013/1996; Lutz, 2008; MacLachlan, 1998; Miller, 2007); a cartographer (Brealey, 2002); and by Stó:lō themselves, (see Gardner, 2008; Naxaxalhts'i, 2007; Pennier, 2006; Point, 2015; Point-Bolton, 2013; Victor, 2012); and through Indigenous nation-to-nation collaborations (see William & Armstrong, 2015).

The most prolific works are by Keith Thor Carlson who has worked extensively within Stó:lō community and with Stó:lō historian Naxaxalhts'i (Albert [Sonny] McHalsie). Carlson's most recent book, *The Power of Place, the Problem of Time: Aboriginal Identity and Historical Consciousness in the Cauldron of Colonialism*, published in 2010, is the culmination of more than two decades of discourse and interaction with Naxaxalhts'i, who notes in the forward to this book that, "Keith's long and close relationship with us, the Stó:lō of the lower Fraser River watershed, has given him insights and sensitivities to our culture that other scholars have lacked"

(p. ix). Carlson's work is validated and valued. He has centred our identity upon our river the Stó:lō and its tributaries by which/whom we identify as a collective people. His book covers the shared historiography of our people before contact, at contact, and post-contact to 1906.

What is significant about Carlson's scholarship is that he connects our Stó:lō place-names to geographical markers on our territory, he describes our traditional international relationships, and he did not shy from including the deep spiritual aspects of our traditional lifeways. He describes the impacts of smallpox on our nations and provides narratives on our survivance as we recuperated, reorganized and re-established our communities. Carlson moves the "Indian narrative" beyond the event narration of "residential school" and presents authentic Indigenous histories within our territory. He pays mind to the fact that although we are disrupted by colonization – we continue to exist as Stó:lō. This history moves well beyond the standard Canadian history and social studies curriculum and extends itself to explain to Stó:lō who our people truly were. What is unfortunate and what this research hopes to transform, is that Carlson's works are university-level texts inaccessible to intermediate-grade students in elementary school. For our history to reach our children this must be transformed.

Historiography of Stó:lō Curriculum Resource Material Development

Much of the Stó:lō specific resource material development for elementary schools emanates from the Stó:lō Sitel in the 1970s (Archibald, 1995) and from resources developed by Stó:lō Heritage Trust in 1998. However, these resources were developed for public schools' consumption and aligned with the old BC Ministry of Education Curriculum that was phased out in 2016. The Coqualeetza Cultural Education Centre, which now doubles as a gift shop, has a listing of 56 resources suitable for pre-school and kindergarten and reprints of the older Stó:lō Sitel resources (see Appendix F) .

In the mid-1990s teachers from four districts collaborated with Stó:lō Nation, Xá:ytem (Hatzic Rock site) and elder Siyémches (Frank Malloway) to produce the teacher's guide, *9,000 Years, of History in the Land of the River People*. It is complete with blackline masters and a teacher information reference package. This is a very good resource, but it needs updating (materials lists ask for VCRs, cassette players, projectors, and overhead projectors). The photographs in the resource are in black and white and the picture quality is very low (which may be because the resource is no longer available for purchase and what is available are photocopies of photocopies).

In the late 1990s, Stó:lō Heritage Trust (Stó:lō Nation) produced four excellent resources, but three of these are for senior high school and post-secondary levels. The two of upper level resources are: *A Stó:lō- Coast Salish Historical Atlas*, and *You Are Asked to Witness: The Stó:lō in Canada's Pacific Coast History*. The lower level resource is a book created for the Grade 4 curriculum but can be used at any grade level; it is, *I am Stó:lō ! Katherine explores her heritage*. These three books have teacher's guides which are aligned with the old B.C. curriculum. In 2004, Stó:lō Nation published the *Stó:lō Kindergarten Curriculum*, written by Gwen Point. In 2012, Stó:lō Heritage Trust (Stó:lō Nation) published, *Man Turned to Stone: T'xwelátse*. This also is a text more suitable for high school and university. Most recently, in 2017, Stó:lō Research and Resource Management Centre has offered two online resources, *Sq'éwlets: A Stó:lō -Coast Salish Community in the Fraser Valley*, that is specific to the Sq'éwlets First Nation but also has some information relevant to other Stó:lō communities, an on-line teacher's guide developed for public school teachers in the Chilliwack district, called *SD33 Indigenizing the Curriculum Project: A Teachers' Guide: Phase 1*, and a new book, *Being Ts'el'séyeqw: First Peoples Voices and History from the Chilliwack-Fraser Valley, British Columbia*.

Simon Fraser University (2009) has produced also an online resource, *A Journey into Time Immemorial*, which teaches about Stó:lō ancient history and introduces some terms in Halq'eméylem. It provides a rich imagery of Stó:lō ancient life could produce text materials that can bring Stó:lō history out from the ancient past into the present and provoke thinking about futurity. It was developed for upper intermediate, middle, and high school levels and requires access to a computer. It is a good resource that would benefit from the addition of text resources adapted to elementary and early intermediate grades.

Linguist, Brent D. Galloway dedicated much of his career toward endangered languages and worked with the Coqualeetza elders to produce four texts: *Tó:lméls Ye Siyelyólexwa: Wisdom of the Elders* (1980); *A Grammar of Upriver Halkomelem* (1993); *Dictionary of Upriver Halkomelem Volumes 1 and 2* (2009a, 2009b). These are good resources developed for adult language revitalization programs. And in 2007 Lalme'Iwesawtexw (Seabird Island Community School) developed the *Halq'eméylem 5-12 Integrated Resource Package*, the curriculum guide includes prescribed learning outcomes, suggested instructional strategies, assessment strategies and lists of recommended learning resources.

What I have overviewed is the richness of the existing resources waiting for transformation. The resources are there waiting to be transformed into useable resources for elementary-school students. The following chapter provides a summary of my research interests and experiences in the field of Indigenous education and an explanation of the theoretical frames I utilized in this research.

CHAPTER 3: THEORETICAL PERSPECTIVES

My first research journey began in 1998, shortly after the publication of the Royal Commission on Aboriginal Peoples. At that time my focus was on the attrition rates of Aboriginal students in the public-school system and the findings in the literature review was there is a predominate loss of Indigenous identity, loss of language and loss of traditional kinship connections to Indigenous territories due to the impacts of residential school. I found a plethora of deficit theorizing in the academic discourse under such labels as cultural discontinuity, achievement gaps, and socioeconomic marginalization (Jurgens, 1998). Scholar Martha Menchaca (1997) traces the roots of deficit thinking to the notions and theories of Josiah Clark Notts (p. 17). Josiah Clark Notts adhered to the theory of polygenism; this theory held that different races had different genetic beginnings and their brains were developed differently because of this (Notts & Gliddon, 1854). This fed into a persistent theory of sociocultural evolutionism and deficit theorizing against Indigenous people. Years earlier, Samuel George Morton (1839), upon completing his phrenological study of Indigenous peoples of North America summarized, “In their mental character the Americans are averse to cultivation, and slow in acquiring knowledge; restless, revengeful, and fond of war, and wholly destitute of maritime adventure” (p. 6). Underpinning theories of difference is the notion of the cognitive and cultural superiority of one race, the white race, and varying degrees of lack in all other races. Forms of these early deficit theories by difference persist into the 21st century (Dei, 2010; Menchaca, 1997; Simpson, 2017). Yoosun Park (2005) illustrates the pervasiveness of this notion, calling attention to how the word “culture” is “[d]eployed as a synonym for race” (p. 21) and specifically signals a “separateness and differentiation from the standard” (p. 22). The standard, set by the dominant culture, becomes named “the mainstream” and thought of as the

accepted norm. Difference becomes a deviation from the standards set by the dominant culture. These deficit theories create an oppression of identities requiring a counter-theoretical response.

Today we are witnessing the rise of Indigenous scholarship who present a counter-theoretical response to Eurocentric cultural hegemony. They have presented theories of Indigenous resurgence (Alfred, 2003); Red Pedagogy (Grande, 2004), and of *sui generis*³ Indigenous curriculum development (Cajete, 2015; Goulet & Goulet, 2014, Hampton, 1995). Taiaiake Alfred (2003) explicitly defines “resurgence” as proactively (re)engaging with one’s tribal epistemologies, ontologies and axiologies. Indigenous resurgence is a move beyond resisting: “Resurgence” Alfred (2003) avers, “[is] what resistance always hopes to become” (p. 151). Sandy Grande’s (2004) theory of Red Pedagogy introduces the concepts of survivance, and Indigena. Like resurgence, survivance moves away from reactivity “toward an active presence” which involves the “active recovery, reimagination, and reinvestment of Indigenous ways of being” (p. 243). Grande (2004) describes Indigena as a “fourth space” that is grounded in Indigenous intellect, historiographies and conceptions of being (p. 238). A First Nations school, for example, is a space where we can fully apply Indigenous intellect, revive our identities and see our cultures, languages, values, ways of knowing, and knowledge systems flourish. To so, our curriculum must be *sui generis*. James (Sakej) Youngblood Henderson (2002) defines *sui generis* as applied to Indigenous epistemology as both uniquely derived and uniquely expressed; he explains that ceremony, land, and pedagogy are deeply tied to the ecosystem. Henderson (2002) asserts: “All aspects of this knowledge are interrelated and cannot be separated from the traditional territory of the people concerned” (p. 402). It is drawing from

³ “If you describe a person or thing as *sui generis*, you mean that there is no-one else or nothing else of the same kind and so you cannot make judgements about them based on other things” (Collins English Dictionary). Retrieved: <https://www.collinsdictionary.com/dictionary/english/sui-generis>

these strands of powerful Indigenous philosophy that a theoretical model of Indigenous curriculum design can be developed.

Theoretical Model of Indigenous Curriculum Design

A theoretical model of Indigenous curriculum design (see Figure 1) must align with the understandings that we as Indigenous peoples must first make time and take space to work on the recovery and restoration of our knowledges and our identities ‘as’ Indigenous peoples. Waziyatawin (Wilson, 2004) asserts that we, as Indigenous peoples, must begin the “revaluing of our traditional knowledge” (p. 362) and that this must be managed within community. I agree. Thus, I draw my model (Figure 1) to integrate the theoretical frames of Red Pedagogy, Resurgence, Radical Indigenism, and Sui generis to incorporate Stó:lō lifeways, knowledges, and identity as the foundational epistemologies. I have used the circle as a frame, but it is not a medicine wheel. I spoke with T’it’elem Spath (Eddie Gardner) in June 2014 to understand an Elder’s view of the wheel. I was conflicted because the Medicine Wheel seems to be used as a pan-Indian application, yet I was not sure what a Stó:lō frame really looked like. He shared a teaching that the Stó:lō do not have a medicine wheel with the four colours, but we have the circle. He told me that in the Stó:lō use of the circle we always go to the left because that represents going back to the ancestors. Our way is to look back to the ancestors and consider each teaching from their time. In Stó:lō these teachings are held in *sxwōxwiyám* (ancient narratives). This is our guide. Next, we need to think forward seven generations and think about what is best for them. With that work done only then do we decide. The model thus becomes a heuristic – an active process with which to discover, reflect upon, and learn using concepts that are rich and multi-layered and intertwined.

I adapted this model from Indigenous scholar, Bonnie Freeman's Indigenous-based resilience theoretical model (2015, p. 216). What resonated with me was the fluidity within this heuristic that applies well to framing Indigenous theory and pedagogy. Furthermore, this is strength-based model. Traditional Indigenous epistemology moves synergistically through spiritual, cultural, and intrinsic strength. I designed my model on a similar frame-of-reference but made mine Stó:lō specific.

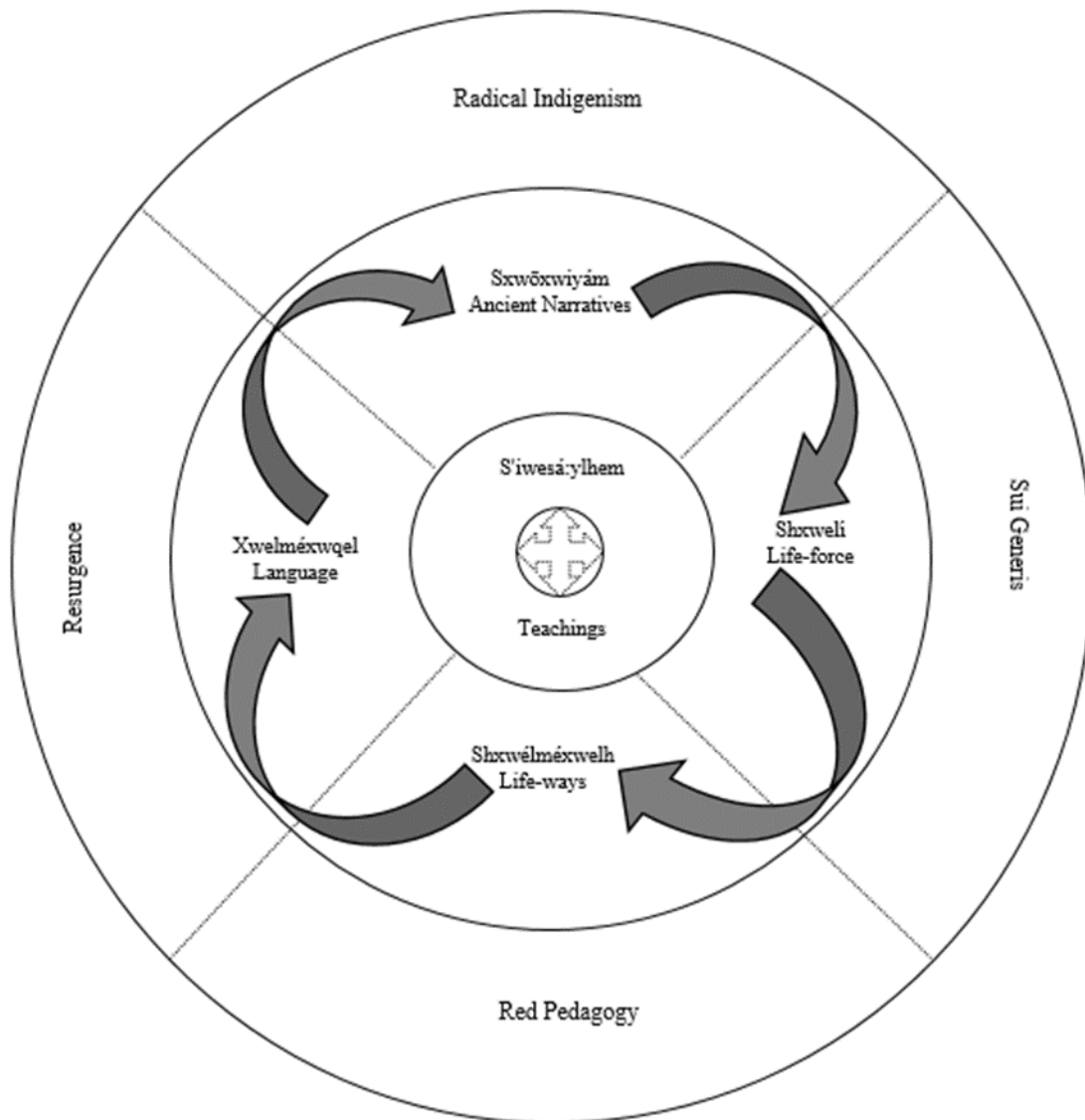


Figure 1- Theoretical Model of Indigenous Curriculum Design

In this model, specific Indigenous theoretical stances are linked together to support the circle. These represent my positionality. The second layer of the circle shows the cultural tools needed for Stó:lō culture, language, values, ways of knowing, and knowledge systems to reinvigorate. These are identified in Halq'eméylem and include a basic translation in English. The arrows show that each cultural tool must support the other in a recursive pattern. This is wholism. As these cultural tools are enacted the S'iwesá:ylhem (lifeways) emerge. S'iwesá:ylhem nourishes the centre, the swia'm (intrinsic talent/power) of the child. Today there is an urgency to maintain our culture and knowledge systems, to revitalize it and see it flourish. To do this we must educate Stó:lō children from our own pedagogy. Essentially, we Stó:lō must rebuild and create a "red pedagogy."

Red Pedagogy

Sandy Grande (2004) conceptualizes a theory of Red Pedagogy. Red Pedagogy asserts we need to create Indigenous spaces and places from which to educate our children. Red Pedagogy is grounded in the intellectual histories of indigenous peoples" and aligns with "the deep connection among indigenous conceptions of land, identity, sovereignty, and self-determination" (p. 172). It is within our community's historical narratives that we can envision and create what Grande (2015) calls "a distinctively Indigenous space" (p. 239). A Red Pedagogy is an empowering form of de-colonization because it would teach Indigenous history from an Indigenous lens. How education content is framed matters - especially in the construct of place and history. Just as the Euro-western narratives are deeply embedded with an ancient history and linguistic connotations, so are Stó:lō's. What is different is that Western narratives have origins elsewhere and are text-driven; Indigenous narratives are, as Linda Tuhiwai Smith (2008) notes, "stored within genealogies, within landscapes, within weavings and carvings, even within

personal names” (p.33). Therefore, in this theoretical model primacy is given to the narratives, histories, and peoples of S’ólh Téméxw. Ultimately, the educative goal is for Xwélméxw identity resurgence.

Resurgence

Taiaiake Alfred (2005) has conceptualized a theory of ‘Resurgence.’ Resurgence sets the benchmark to whether we are moving toward our indigeneity or moving away. Resurgence demands we make an Indigenous (re)turn to Indigenous language, original teachings, ceremonies, and protocols. The act of returning in Halq’eméylem is q’éyq’elstexw [bringing it back]. The goal of resurgence is to restore the socialization aspect of the educative process to see our children living, thinking, speaking, and behaving as Xwélméxw. Being Xwélméxw means one is influenced by the teachings of the ancestors who have existed on S’ólh Téméxw from the time of Creation. There are millennia of Stó:lō ancestors whose bones lay as dust beneath the surface of this land.

Therefore, who a Xwélméxw is and how one is expected to conduct oneself is held within our s̓xwō̓x̓wiyám. Everything Xwélméxw is directly related to the s̓xwō̓x̓wiyám of S’ólh Téméxw. A most important link to our cultural expression as Xwélméxw are our children and our Elders. Our children are our treasures and our Elders are sacred. In between are the adults whose work is to love them both. Love, in our language is action-oriented. It also is a covenant of duty founded on faith and a deep connection to Creator and to Creation. When done well, love is the most powerful force on Earth. What matters is what we do for our future generations and for Creation. We as Xwélméxw want our children to grow up in love, to understand their deep responsibility to S’ólh Téméxw, and to carry their language and our s̓xwō̓x̓wiyám into time immemorial. This takes more than indigenization; it requires a radical Indigenism.

Radical Indigenism

In her book, *Real Indians: Identity and the Survival of Native America*, Eva Marie Garrouette (2003) presents her theory of “Radical Indigenism.” Radical Indigenism asserts that we have our own Indigenous intellectualism from which to teach. Indigenous intellectualism is the expression of reason tied to land and spirit, has distinct Indigenous origins, and is founded upon Indigenous moral principles. We believe the educative process occurs throughout one’s lifetime, is guided by the teachings (moral reasoning), nurtures the human spirit in a good way (positive psychological development), and is transformative through epiphanies via life experiences (Benham & Murakami-Ramalho, 2010; Cajete, 2016). Moreover, the educative process of Indigenous intellectualism must take place in the context of land and community. Cajete (2016) explains that “[t]he processes begins with a deep and abiding respect for the ‘spirit’ of each child from before the moment of birth” (p. 371), is only meaningful within the context of family and community and unfolds through spiritual processes of ceremonies and rites (p. 347). There also must be interactions with the ecology of a place (Kawagley & Barnhardt, 1999), and one’s oral tradition (Deloria & Wildcat, 2001) transmitted through elders who have lived their traditions (Warner & Grint, 2006). Cajete (2016) describes the educative process as “a dynamic cultural and personal process” (p. 374) that draws a person toward becoming “fully human” (p. 372). The Indigenous educative process of becoming serves to awaken, nurture, and develop an Indigenous consciousness and identity (Alfred, 2005).

Sui Generis Indigenous Curriculum

Eber Hampton (1995) worked with the concept of sui generis to theorize a model of “Indian Education Sui Generis” that must be “structured by Indian cultures,” involving “the development of Native methods and Native structures for education as well as Native content

and Native personnel” (p. 10). Indigenous community members responding to RCAP (Canada, 1996) noted that that languages, spiritual practices, and ways of knowing were given to the ancestors of a community, and as each generation of elders dies it becomes the next generation’s responsibility to “carry it” forward (p. 592). A sui generis education for Indigenous people must develop an Indigenous consciousness. Michael Marker, an Indigenous scholar who is Arapaho, but who grew up in the Colville-Spokane territory asserts this consciousness is connected to a place with inherent and unique rights to the land generated by being Indigenous to the land. He finds that Indigenous nations are unique in their cartographies, historiographies, and cosmologies noting that Indigenous constitutions lead from the land (Marker, 2015a, p. 231). Leading from the land incorporates narratives, which are, essentially, our place-keepers of Indigenous consciousness marked by Indigenous place-names. Marker (2015a) points out that these narratives hold a unique view of time, spirituality, and culture. For this reason, Indigenous educative process, content, and resources must similarly be sui generis. Guided by these premises, it is critical that the curriculum resource materials be Xwélmexw-centred integrating Stó:lō Sxwōxwiyám [Ancient Narratives]; Shxwelí [Understanding of Life-force]; Shxwélméxwelh [Life-ways] and wherever possible using Xwelméxwqel [The Language] which, in this part of S’ólh Téméxw, is Halq’eméylem. These are the cultural tools with which we can create the S’iwesá:ylhem [teachings for the children].

Sxwōxwiyám [Ancient Narratives]

Traditionally, we Stó:lō have educated our young in community as full participants of community. Education was social and mentored throughout daily life activities. We shaped our education to develop each child’s swia’m (intrinsic talent/power). Every child has a unique gift or skill that can be developed and everyone in community played a part in nurturing this. Our

traditional pedagogical approach is reflective of many other First Nations across this continent: we teach through narrative; we teach that all life-force is connected; we practice life-ways regulated by an Indigenous calendar. Our teachings and lifeways are embedded in our sxwōxwiyám (historical/ancient narratives) and a large part of our political stance, as expressed by *First Nations Control of First Nations Education*, is to advance our movement to bring the teachings embedded in our sxwōxwiyám into our pedagogy and practice.

Sxwōxwiyám was our way to transmit the teachings about the beginnings of our land, about our beginnings as a people, and about our Xwélmexw constitution. Sxwōxwiyám instruct us how to respect S'ólh Téméxw and how to remember all the special places where the land takes care of us. This teaching used active listening between the listener (who listens with ears, mind and heart) and the speaker (who speaks in a good way). And while having the narrative recorded in academic books, in field book transcriptions, and in soundtracks and stored in archives is a good stop-gap measure to preservation, Indigenous identities, cultures, languages, values, ways of knowing, and knowledges are not flourishing there. To flourish, cultural transmission must occur. Carlson (2013/1996) maintains cultural transmission must be brought back to life in its proper form as an “intimate ‘living’ connection between Stó:lō past, present, and future” (p. 187). This means bringing the stories that our Elders and ancestors have left behind in archived recordings, transcriptions, and books back to the families who belong to them, and back into a community of Xwélmexw young people to learn from them. That community of young people are in schools. Their shxwelí awaiting.

Shxwelí [Understanding of Life-force]

Shxwelí is a powerful word and an indicator of the depth of Indigenous intellectualism. Science is just beginning to understand the Stó:lō concept of shxwelí as the Higgs boson – the

essence of all matter. Naxaxalhts'i (Albert [Sonny] McHalsie), Stó:lō Nation historian and cultural advisor, shares the teaching he has received, explaining, "Shxwelí the is the word for spirit, for life force and the best way is to describe it is the way the late Rosaleen George or Elizabeth Herrling explains it, saying that shxwelí is inside you, it's in your parents it's in your grandparents, it's in your great-great grandparents, it's in your great-great-great grandparents, it's in the rocks, it's in the trees, it's in the grass, it's in the ground. So, when you look at it, basically everything has a shxwelí in it. So, when you look at the sxwōxwiyám stories, the shxwelí of those ancestors are still inside those rocks, still inside those mountains. That establishes the relationship to the land" (personal communication, October 17, 2015).

Naxaxalhts'i has worked persistently to preserve the knowledge and the narratives he was given by Elders so future generations still have an opportunity to awaken their shxwelí so we can remember the shxwélméxwelh.

Shxwélméxwelh [Life-ways]

Shxwélméxwelh is defined in the *Dictionary of Upriver Halkomelem* (Galloway, 2009), to mean: "According to the ways of the Indian, in the way of the Indian, in the Indian way" (p. 67). Shxwélméxwelh can be described our way of life; the "ability to use elements of [Xwélmexw] philosophies and operationalize them in a manner that affirms their holistic practices" (Jojola, 2013 p. 465). Shxwélméxwelh are the way we formally organized ourselves (kin, community, confederacies); the way we manage an economic livelihood (resource gathering and preservation, ecological management, housing, clothing, and trade); the roles of children, women and men (including perspectives on sexuality and gender); social and political protocol (for agreements, resource sharing, social practices); values (autonomy, collaboration, mutuality, fairness and harmony); physical and mental health (ceremonial practices, diet, daily outdoor

activities, sweats and/or bathes); and, spirituality (beliefs and practices as an ontology).

Shxwélméxwelh means being able to practice communal gatherings, ritual bathing, prayer songs, harvesting anywhere on S'ólh Téméxw, and doing this on a schedule that is meaningful to us.

Shxwélméxwelh means knowing why we do so. It means being able to talk in xwelméxwqel all day long as we go about day-to-day activities in interaction with one another.

Xwelméxwqel [The Language]

CH2M HILL Energy Canada has recognized that xwelméxwqel is directly linked to “our way” (Section 2- p. 8), to how we situate ourselves on the land, and is a distinct component of Stó:lō culture (TERA, 2014). Forgetting the language means forgetting the origins of those connections. There is a political, personal, and spiritual power in our Indigenous languages and the meanings of our narratives are much deeper when told and understood in one’s language. Embedded in our language are our epistemologies which are deeply rooted in an Indigenous spirituality. Our original life-ways are closely tied to Creator. Letting our language go separates us from Creator. All nations have an indigenous language, but many cultures in Canada gave up their indigenous tongue for English. I think all cultures need to return to teachings within their indigenous languages because in these we would find the spaces for lets’emó:t (one mind) and lets’e thale (one heart) – our common humanity. In this research project, we incorporated Halq’eméylem into the curriculum resource materials to emphasize Stó:lō place-names and original names of Stó:lō sites, with the hope to awaken the Xwélmexw learning spirit.

Swia’m [Talent/Power]

In the original Xwélmexw view every person carries swia’m (a power or special talent) that was gifted to him/her by Creator. This teaching was shared by Old Pierre of Katzie First Nation to Diamond Jenness (1979/1955). He explained that swia’m is complex and is interconnected to

a person's consciousness, to the subconscious, and to the metaphysical world. It is not something that simply appears, but rather it is the potentiality within a being and this potentiality must be nurtured and developed through practice, deep thought, and prayer. When properly nurtured a person's swia'm expresses in the character of a person who: has direction and a sense of self, acts according to Xwélmexw values, respects the shxwelí in all, is responsible and reliable, and works from a good heart. Old Pierre noted that without an understanding of one's swia'm, one would "float helplessly [throughout life] like a cork" (Jenness, 1979/1955, p. 39). Old Pierre also noted that "[a] child is filled with a mysterious, dangerous power at adolescence" (Jenness, 1979/1955, p. 38) which suggests it is best to have young people come to discover and develop a healthy swia'm as early as possible.

In the next section, I borrow from educationalist/scholar, Shirley Grundy (1987), to rethink a curriculum framed from a Stó:lō frame-of-reference. For this research project, I focused on developing s'iwesá:ylhem which would develop students' sense of swia'm as Xwélmexw.

Framing the Curriculum Design

This research works from the perspective that curriculum is a social construction. As a social construction, its purpose is to sustain the collective memory of a society. To build a Stó:lō curriculum I used a "knowledge-constitutive approach" which according to Grundy (1987) develops from "interests [that] both shape what we consider to constitute knowledge and determine the categories by which we organize knowledge" p. 10). The knowledge-constitutive approach originates from Jürgen Habermas' idea of knowledge-constitutive interests and Social Science philosopher, Richard J. Bernstein (1995/1976), proposes that by applying this concept as an approach we can shape disciplines pragmatically for social emancipation. I apply the knowledge-constitutive approach Indigenously, working from Kim Tallbear's concept of

“standing with” (p 82) my Stó:lō community to revitalize our own Indigenous intellectualism from which to teach. To do so, I use Stó:lō epistemology, ontology and axiology which are embedded in *sxwōxwiyám*, *shxwelí*, *shxwélméxwelh*, and *Xwelméxwqel* to develop ‘practical’ curriculum with a “moral criteria” (Grundy, 1987, p. 76). This ensures the content includes a social cognition that is meaningful to the community of students and makes space for a praxis which will “preserve for all groups the freedom to act within their own social situations” (Grundy, 1987, p. 113). It is important to provide an education that is personal and authentic to the student (Grundy, 1987, p. 126). Relevancy is an emancipatory strategy that dismantles the dominant structures by acting to reconstruct a “contemporary Indigenous-based model” (Cajete, 2015, p. 175). As the research began to unfold, we could see how accurate these statements were.

Curriculum Resource Material Development

This framework for curriculum resource material development (see Figure 2) draws from three sources: Robert S. Zais (1976); Gregory A. Cajete (2015); and Eber Hampton (1995). Elements of their strategies were integrated to create a framework that had a philosophical foundation and included the domains of Indigenous intersubjectivity that guided the selection of curriculum resources and curriculum materials development.

The top level shows the standard structure of unit and of lesson planning each of which must be considered before the curriculum resource materials are created. The middle section of the model shows four domains of Indigenous intersubjectivity: Indigenous Epistemology; Indigenous Community; Indigenous Learner; and, Indigenous Theory that I have developed from Cajete’s (2015) model (p. 173). Cajete had developed his model from Zais (1976), but from an

Indigenous perspective. Indigenous Epistemologies are the community's methods for attaining knowledge. Indigenous Community is defined through kinship relationships with each member and between other Indigenous communities. Community is also defined by a distinct language, a constitution, and specific protocols and procedures. The Indigenous Learner brings in his/her personality traits, personal potential powers, personal levels of cultural awareness, and varying degrees of intergenerational colonial impacts. Indigenous Theory defines a specific Indigenous schema (moral, psychological and epistemological concepts), values (what things or traits are ascribed merit), ideology (guiding set of beliefs) and methodology (principles that govern procedures). Indigenous intersubjective domains are inter-related. In this case everyone in the classroom had Stó:lō connections and that homogeneity meant everyone readily connected with the content in the curriculum materials.

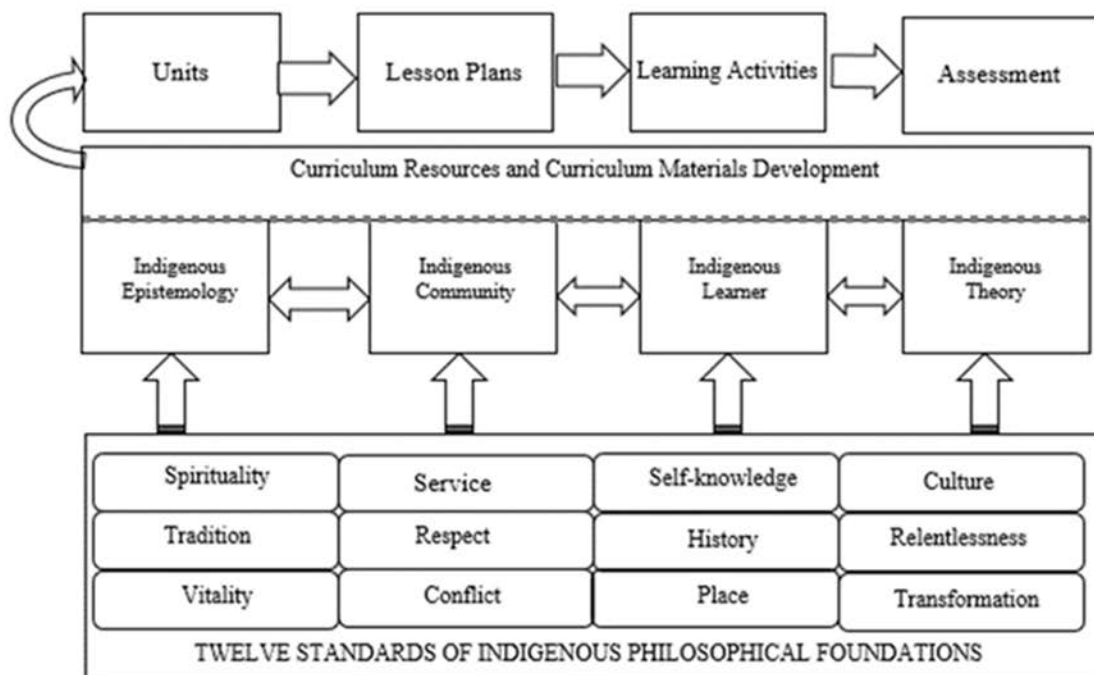


Figure 2 - Curriculum Resource Development Model

The bottom layer of the model shows the building blocks of an Indigenous philosophy. Eber Hampton (1995) outlines twelve standards for an Indigenous philosophy; they are: (1) Spirituality; (2) Service-oriented; (3) Self-knowledge; (4) Culture; (5) Tradition; (6) Respect; (7) History; (8) Relentlessness; (9) Vitality; (10) Conflict; (11) Place; (12) Transformation (see Appendix G for detailed explanation). His framework set the elemental standards for developing a Stó:lō specific orientation that guided me as I constructed curriculum materials. These elemental standards influenced what content I selected. Materials had to support an Indigenous epistemology and support the students' understanding of their community and themselves in relation to different communities.

Assumptions, Limitations and Delimitations of the Study

This research works from the assumption that First Nations schools will continue to, and increasingly so, demand curriculum resources to meet their needs. This research also works from an assumption that the content and information within the university resources will translate into the elementary school program. The main limitations in this research project was time. The action-research phase was from September to December 2017; a challenging and busy time of the school year for all concerned. To compensate, worked mostly with publicly assessable resources to create the classroom materials. I received five map images from the Stó:lō Research and Resource Management Centre. To keep everything manageable, I worked with one classroom; so, essentially this is a case-study. These strategies allowed me to develop culturally relevant and specific curriculum resources in a timely manner to meet the constraints imposed upon this project.

CHAPTER 4: RESEARCH METHODS

Education scholar, James A. McKernan (1988) has determined that educational curriculum cannot be developed apart from practice and theory; it must be synchronous. The best resources are useless if the teacher does not or cannot pick them up in practice. Therefore, an interactive type of research and development is crucial. In this research I consulted with the teacher and created a set of trial curriculum resource materials that were implemented and critiqued by the teacher. The teacher, as an active practitioner in the field, has the best insight into the usability of the resources. The teacher also can best judge whether the student learning outcomes correspond to the purpose of the curriculum resources. This research method is unique because all the focus is on the creation of functional curriculum resource materials. This chapter explains the design of the study, outlines the framework for curriculum resource material development, participation, data collection and ethics.

Curriculum Action Research Model

This Curriculum Action Research Model (Figure 3) worked through six phases:

(1) Collection of Sources; (2) Plan; (3) Create Curriculum Resource Materials; (4) Implement and Data Collection; (5) Analyze and Interpret; (6) Report.

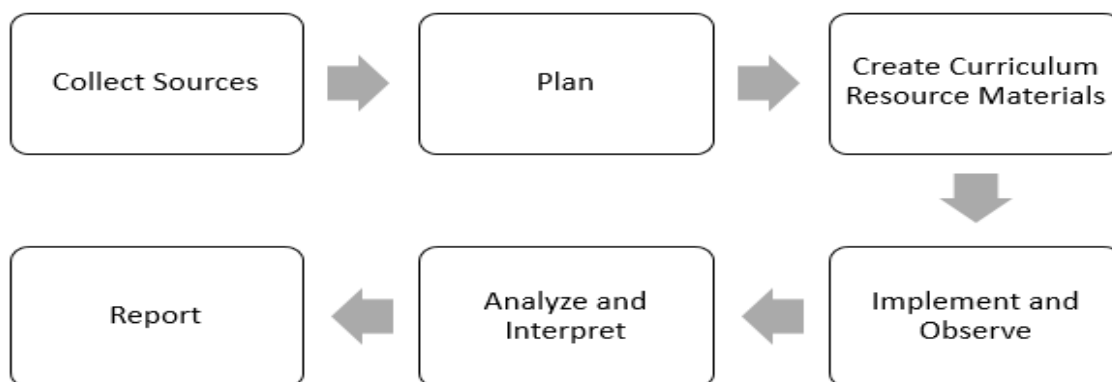


Figure 3 - Curriculum Action Research Model

The process in detail was as follows:

- (1) Collection of Sources: research in this phase focused on searching through existing scholarly content on Stó:lō territory, peoples, culture, lifeways and language and sorting through to identify and collect resources that seemed to have potential. There were from books, research reports, various informational videos.
- (2) Plan: research in this phase required consultation with the teacher to ensure there was alignment to the teacher's aspirations, the Halq'eméylem IRP, the provincial curriculum, and expectations from the teacher's administrator.
- (3) Create the Curriculum Resource Materials: involved the development and production of teaching materials. Most of my curriculum resource development was done with a computer. Here, I used three computer screens. One for working with the raw resource materials, and the second for the transforming and creating the curriculum resource materials for the teacher. The third screen was where I kept a researcher's journal to note my experiences in transforming the raw resource materials. This worked well because I could simply switch screens to capture my thoughts as they emerged throughout the process creating the curriculum resource materials. This also allowed me to keep mind on track as I constructed the curriculum resource materials, and this was important because the thinking (e.g. rate of thoughts and flow of thoughts) is very focused and demanding during this time. I found that any interruptions could easily cause me lose track, and in these cases, I turned to my researcher journal to resituate myself. In all, I created 53 curriculum resource materials, but there was only enough time in the research period to use 37 of the materials (see Appendix H)

- (4) Implement: classroom instruction was the mode of implementation. I collected formative evaluations from the teacher using a three-question survey. Within the research time-frame 10 lessons were implemented (see Appendix I). The research questions we focused on were: “What worked?”; “What didn’t work?”; and “What suggestions do you have?”.
- (5) Analyze and Interpret: here I used data from the teacher’s feedback forms to analyze how the curriculum materials were working and identify what modifications were needed. As well, the teacher provided feedback that noted the level of interest among students to the curriculum resource materials in use. This was a highly action-oriented method allowed for immediate feedback from the teacher to identify problems, constraints as they arose in the field (McKernan, 1988). Shirley Grundy (1987) would define this as “praxis” where “the curriculum is not simply a set of plans to be implemented, but rather is constituted through an active process in which planning, acting and evaluating are all reciprocally related and integrated into the process” (p. 115). Near the end of the project I took the notes from my researcher’s journal and organized them into a matrix that asked the same questions I had structured for the teacher: “What worked?”; “What didn’t work?”; “What suggestions did I have?”
- (6) Report: Write a case study report on the data and findings. As the curriculum resource materials were developed, how they fit into the teacher’s instructional planning (unit plans, lesson plans, activities and assessment) was important. There were three levels of the teacher’s instructional planning that were considered in the design of the curriculum resource materials (Abbott, 2014); these were:
1. The expected learning objectives, learning standards, content and skills

2. The expected curriculum (Social Studies)
3. The curriculum resource materials that were created (books, readings, kits, videos, and other media)

These served as an assessment frame for the data and shaped the discussion on the findings.

Participants, Data and Discourse Sources

The research was conducted in an intermediate-level elementary class in a First Nations school. Participants included myself as curriculum resource materials developer, the First Nations teacher, and the students.

Data Collection and Instruments

The first level of my data collection process involved me as curriculum resource developer. To collect my data as a curriculum resource developer, I journaled. I often journaled as I developed the curriculum resource materials to record the processes I needed to work through as I took resources and transformed them into curriculum-resource materials suitable for a grade 5 class. I also used my researcher's journal to capture various issues encountered and to think through problem-solving strategies during the in the processes of curriculum resource material development.

The second level of my data collection process involved the teacher. I had to be considerate of the time demands placed on teachers and I selected three methods of data collection: (1) A reflection template for each lesson plan asking: a) what worked well, b) what didn't work well, c) what suggestions do you have; (2) consultations with the teacher to debrief and capture her overall perceptions; and, (3) an invitation to the teacher to provide any anecdotal information she wished to share.

Initially, I had planned to collect data from the students, however, due to unforeseen circumstances, this was not possible. Parents, however, were informed of the research. No direct data was collected from the students for this report.

Informed Consent

- *Consent from School and Community:* I approached the school principal in early September with a Letter of Introduction to the Principal (see Appendix J).
- *Consent from Teacher:* Consent from the teacher was given via a Teacher's Consent Form (see Appendix K).
- *Parental/Guardian Consent:* Parental/Guardian Consent Forms (see Appendix L) were sent home with students.

Confidentiality

Electronic data was stored on a secured computer. Hard copy data and documents were stored in a binder and secured in a locking file cabinet. No data or images from the classroom or students were used on the web. Access to the data was restricted to the researchers, school principal and research participants. At the end of the research phase, all data was given to the Principal Investigator who securely stores the data and then destroys it after five years.

Anonymity

No student records were used in this research. All student data was de-identified and aggregated.

TCPS 2 – Chapter 9 (Canada, 2014).

This research is registered with Stó:lō Research and Resource Management Centre (see Appendix M) which serves as the institutional research ethics board for Stó:lō Nation [9.3]. The curriculum resource materials will remain in possession of the school and a copy of the

researcher's final project was submitted to the Stó:lō Research and Resource Management Centre (SRRMC): Stó:lō Archives [Article 9.8 and OCAP].

Reciprocity, Responsibility and Accountability

In Stó:lō ways of being, reciprocity, responsibility and accountability are strong cultural mores that govern our social conduct. My mother explained reciprocity as “always leaving someplace giving back more than you took.” The reciprocal part of this research was to give back to the participating teacher resource materials that were meaningful to her. From the positionality I work from, responsibility is to enact “cultural responsibility” (Battiste, 2016a, p. 246). This means that we are responsible for the shaping of an Indigenous cultural identity within our students. The lessons and materials used in teaching support the Indigenous identity of the students. Leanne Simpson (2017) adds that we are responsible for building an Indigenous present and presence that we can hand forward to future generations (p. 6). The Stó:lō view of accountability asks that we be transparent and accountable to our communities. Parents were invited to visit the classroom and view the curriculum resource materials. As well, copies of the research report were offered to parents. The final report will be housed in SRRMC Stó:lō Archives providing accountability to the broader Stó:lō community.

CHAPTER 5: FINDINGS AND DISCUSSION

I set up a matrix to analyze my researcher's journal. I applied the same questions that I had asked of the teacher: a) what worked well, b) what didn't work well, c) what suggestions could be offered. In this section, I respond the questions to analyze the findings that emerged from the data collected from my researcher journal and from the teacher.

What Worked Well

What worked well were deep relationships. And this is important to draw attention to because close relationships between "researcher and participant" is not the norm in the Euro-western concepts of research. In my initial application to the ethics board, the board had concerns regarding my ties to the community and my previous relationship with the school, cautioning, "initial contact should not be face-to-face" (Behavioural Research Ethics Board, personal communication, August 5, 2017). Indigenous research protocols are much different; they demand relationships (Absolon, 2011; Archibald, 2008a; Archibald, 2008b; Dana-Sacco, G. 2010; Gaudry, 2011; Kovach, 2009; Smith, 2008/1999; Walter & Andersen, 2013). The teacher and I had known each other prior to the research. We were in the same Teacher Education Program (TEP), in fact we were the only two First Nations students in that TEP. She often was my anchor; I often was her anchor. Because of this I knew her well. I know her pedagogical background. I know what her teaching philosophy is. I knew that that developing her student's critical thinking and groupwork skills were important to her. I know her culturally within the Stó:lō social landscape: I knew her place-based connections, her ancestral connections, including the *sxwōxwiyám* that she is responsible for. I knew that she had taken Indigenous studies and Halq'eméylem language courses. This gave her exposure to Stó:lō place names, Indigenous mapping, and *sxwōxwiyám*. In fact, we did the Stó:lō Nation's place-name tour together in

2014. I knew that she had taken her class on the Stó:lō Nation's place-name tour (a shortened version to accommodate the school's time schedule) where they were able to visit a few place-name sites and hear some *sxwōxwiyám*. Thus, I knew exactly what cultural knowledge she and her class had had exposure to as a cohort now in their second year.

As teacher, she also has a deep relationship with her students. This year, she was lucky enough to have this cohort for a second year. Consequently, she knew their interests well. When she had taught them a mini-unit introducing the World Map and the Globe, she learned that her class had a keen interest in mapping. She had done a mini-lesson on Stó:lō with the first two chapters of the book, *I am Stó:lō ! Katherine explores her heritage*, which provided her students introductory information about *sxwōxwiyám* and Stó:lō territory. During the place-names tour the students had heard Naxaxalhts'i, Stó:lō historian, share the *sxwōxwiyám* of the specific place-name sites in the tour's itinerary. In the first lesson of this school year, we stimulated the students' recall of their understanding of *sxwōxwiyám*, by asking them what they remembered from the place-names tour with Naxaxalhts'i (Sonny McHalsie) last year. The students responded enthusiastically, and the teacher noted:

It was great that we went on the Place Name Tour at the end of last school year. The students remembered a lot of facts about the stories from Sonny. I was very impressed with them. It's obvious that this field trip was very meaningful to my students. We had a wonderful class discussion, filled with excitement to share what they had remembered (Feedback response, September 13, 2017)

This was a very interesting observation because it counters the deficit-based theories of "summer learning loss" (Harris & Butand, 2016, p 176-177) particularly in Indigenous students (Raham, 2009, p. 33). Perhaps this perceived decline in student's academic development is not due to

deficits within the child, or because of socio-economic status, or parental deficiencies. Maybe the standard Eurocentric curriculum is the wrong curriculum. What we did within this Indigenous educative process was an attempt to work as deeply immersed in the Xwélmexw world as possible. This nurtured some rich cultural background information and experiences for the students to absorb and contemplate. This also gave us common cultural information, so we could build a strong progression this year. These children have experienced two years of as much of a Stó:lō focused social studies curriculum as possible and their academic engagement is noteworthy.

I think this depth and intimacy of relationship is very important in First Nations curriculum resource development because there are cultural knowings that belong to us because we are people from the same cultural group. In fact, Leanne Betasamosake Simpson (2017) asserts that this is what Indigenous epistemology is, noting that it must “take place in the context of family, community, and relation” (p. 151). It is a naturalized pedagogy in which students are immersed in a process that Simpson (2017) names the process of “coming to know” and she holds that if we can have this expression of *Indian control of Indian education*, we can delink from colonial impositions and bring ourselves back to being wholly Indigenous in our Indigenous ways of being and governance. I concur. Time and time again our elders point this out. Chowéthel Elder Tilly Guitierrez was known to say “that it’s a sin if you don’t take care of things that belong to you – things like fishing sites that are passed down with families. Knowledge is like that too.” Carlson, Lutz, Schaepe, & McHalsie (2018) explain: “It’s (cultural knowledge) passed down with families and within communities, and the Elders want to share that knowledge” (p. 4). Our knowledge is all about relationships.

The data in this research indicates when curriculum resource materials are developed specifically to an Indigenous community there were changes in students' self-awareness to their culture, language, connections, and relationship to the land. What we were presenting to the students as curriculum resource materials was beginning to form what Simpson (2017) identifies as a "theoretical basis" (p. 151) of their intellect. It appears they were beginning to build what (Pfeifer, Dapretto & Lieberman, 2016) call the "neural foundations of domain specific self-concepts" (p. 149). Put simply, students at this age are beginning to think about and ask: "Who am I?" and through this asking, different areas of their brains are collecting data to shape a self-image. Using neuroimaging, these scientists found that different areas of the brain are firing within this age-group, particularly those associated with the ability to form mental images and develop a frame-of-reference. Based on the findings from their research Pfeifer et al. (2016) hypothesize that late childhood is a critical milestone for the development of what are typically known as *schema* (conceptual frameworks). Late childhood, and the intermediate grades of a child's schooling, are then critical to identity formation.

In lesson #2 when we introduced a video clip, *Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i*, the teacher noted in her feedback: "The video clip of Sonny worked well, the students were excited to see him "on TV". The students wanted to watch it twice!" (Feedback response, September 14, 2017). In this way, we were using technology to continue the oral traditions of sharing teachings. This is the Indigenous way of knowing how to live in two worlds. In this video clip, Naxaxalhts'i shared his understanding of what it is to be Stó:lō and be Xwélmexw, he shared the *Origin of the Sockeye* sxwōxwiyám and then shared a sqwélqwel on the protocols around the First Salmon Ceremony. He also provided an explanation of

sxwōxwiyám (ancient narratives) and sqwélqwel (news and family history). When sharing specifically about sqwélqwel Naxaxalhts'i informs us:

... every Stó:lō person has their own family history. So, when we talk about when my great-great-grandfather was born, or where my great-great-grandfather is buried in a cemetery, or talk about where my grandparents used to go and pick berries, where my grandfather used to fish, or where my great-grandfather used to have a dry-rack. All those different things are part of our sqwélqwel. So, once we know where our ancestors went and fished, where they hunted, where they gathered cedar, where they picked berries. Those places become important to us. Because then it obligates us to go back to those places, to use those places. Of course, once you start using those places, then you have to start taking care of it as well (*video transcript*).

Leanne Simpson (2017) describes her learning journey noting that much of it was connected to place and place names and these experiences shaped her passion for Indigenous resurgence; she reflects, “the seeds those Elders planted in me would start to grow with a strong *feeling*, more than thinking, that the intellectual and theoretical home of resurgence had to come from within Indigenous thought systems, intelligence systems that are continually generated in relationship to place” (p. 16). If you want your children be Xwélmexw you must teach about the land their ancestors were gifted with by Creator in Creation.

I took the transcript of *Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i* and transformed it into a book complete with a table of contents, various text features, a glossary, an appendix of maps, and an index. Here again, I am integrating a two-world knowing on Indigenous terms. Intermediate grade students begin to develop their research skills and learn in depth how to manage non-fiction text to collect data. I brought in Halq'eméylem words to highlight important

aspects of the *sxwōxwiyám* and *sqwélqwel*. I used Halq'eméylem extensively in the glossary and where an English word was the entry, I gave the Halq'eméylem translation in the definition. We introduced the book slowly, first with a lesson where the students explored and discussed the maps that were in the appendices of the book. One map that struck the students was the *Map of Coast Salish Languages* (see Appendix D). They were amazed that they had relatives across the Canadian border into Nooksack and Lummi territories. Michael Marker (2015b), in his article, *Borders and the Borderless Coast Salish: Decolonizing Historiographies of Indigenous Schooling*, notes that the Coast Salish peoples cross over the colonial division of the United States and Canada we live in what he describes as a “borderless Coast Salish universe” (p. 480) where one Coast Salish nation is “seamlessly connected to other Coast Salish communities across the border” (p. 487). And though a generation back it appears that all Coast Salish communities held these connections as common knowledge, the students’ response above indicates that this may no longer be so for our younger people. Thus, this work of helping students to “re-inscribe the cognitive maps of their territory” (Marker, 2015b, p. 498) is paramount.

The next three lessons covered the use of different types of compass roses and working through an understanding of the text features in the book. Lesson # 7 focussed on the glossary, and because we were introducing the concepts around cooperative learning (partners to begin with) and cooperative learning roles, the teacher decided to split this Lesson #7 into two lessons. The teacher observed that the students were very interested in the Halq'eméylem place-names of the local reserves and at the end of the school day a student asked her to make a copy of the place-names that were in the glossary to “share with Grandma.” In my mind, when I think about home-to-school connections and family support – this is what it should look like: students so

excited with what they just learned at school that they want to run home and share it with their family. This type of teaching and the use of these types of curriculum resource materials breaks down the intergenerational barriers that have been caused by residential school impacts and bridges the educative processes from school to home.

In lesson 9 we introduced: the *Lhílheqey Sxwōxwiyám*, a new cooperative learning role (*Materials Manager*), and a new graphic organizer called the *Consensus Placemat*. To help the students understand the role of a materials manager and the use of the consensus placemat, I searched out YouTube for an appropriate representation. I believe it is important for students to see representations of themselves in images, and I was looking for students of colour, hopefully Indigenous. The best representation I could find was a Portuguese video, it was perfect in all respects, but the language was Portuguese. I worried about the difference in language and discussed my concerns with the teacher. She was fearless. In the feedback on the lesson she reported: “Watching the video also worked well, even though it was in Portuguese, we had fun with it as a class. They wanted to see on the globe where these other students were from!!” (Feedback Response, October 30, 2017). In this lesson, we had the students first listen and watch the *Lhílheqey sxwōxwiyám* and again they were so engaged with it that the teacher recounts: “The class wanted to hear the story over and over. I played it about 4 times during the first class. I felt that it was important for them to hear and start understanding our connection to place, names, mountains, people etc.” (Feedback Response, October 30, 2017)

Much of Indigenous scholarship speaks to the importance of reconnecting to place. Battiste (2016b) stresses that “the key tools of that reclamation for indigenous peoples are in their languages, their ancestral relationships, their communal learning of the processes their ancestors used for holding to knowledge and deep relationships with their place, their ecologies and land

(p. 4) and we see this begin to coalesce in the tenth lesson. During the tenth lesson the students listened to and analyzed the *Th'exelís and Xéylxelamós sxwōxwiyám*. Their teacher noticed a shift in the students' thinking. She noted that students were thinking not only about place names, but they were also thinking about the deeper layers embedded within the *sxwōxwiyám*. They were pondering the use of powers in a "bad way;" they were reflecting on their visit the year before to the transformation site of *Xéylxelamós'* sister, *Sche'íl*; they were contemplating their connections to Agnes Kelly, who as an Elder who carried forward the *Th'exelís* and *Xéylxelamós sxwōxwiyám* by sharing it with *Naxaxalhts'i*; and equally important, they were becoming aware that their language, *Halq'eméylem*, is unique in its orthography. Their teacher observed, "they wanted me to stop the video at key spots, so they can correctly spell the *Halq'eméylem* names and terms (Feedback Response, November 2, 2017). Now the students were engaging with the material as *Xwélmexw*. This had a generative impact on some students who were taciturn, and their teacher pointed out that now these students were producing abundant written responses to the *sxwōxwiyám* (personal communication, December 15, 2017). Their *Xwélmexw* learning spirits had awakened.

What Didn't Work Well

In the work of doing this research project, I could really feel the imposition of what Patrick Wolfe defines as the "structure" of settler-colonialism (p. 390), a structure that Simpson (2017) describes as "one of coping with someone else's agenda, curriculum, and pedagogy" (p. 149). The structure of the university created barriers because the September-to-December time frame of its calendar, which was the research component research of this program, coincides with the elementary school start up. In my experience in school systems, I found that the first weeks of school start up can be hectic. This year, I found it especially so because of the effects from the

BC Teacher's Federation win in the courts to reduce class size in the public system which dramatically increased the number of classrooms. The demand for teachers created a lot of teacher flux throughout British Columbia and private schools, such as First Nations schools, were impacted as teachers left the private systems to take up jobs in the public system. There were challenges in finding time to meet with the principal as much of the principal's time was needed to address the impacts of teacher movement across systems, managing teacher-substitution, new teacher hiring, as well as all the administrative duties that go with a normal school year start-up. For the teacher, time had to be made to create the classroom community, establish classroom procedures, manage various school events such as photo day, and for routine visits such as health nurse visits. And then, by mid-October, interim assessments had begun.

Interestingly, even an Indigenous curriculum framework cannot escape the influences of Eurocentrism. In 2012 the First Nations Schools Association, the First Nations Education Steering Committee, the Province of British Columbia, and Canada signed a Tripartite Education Framing Agreement which requires First Nations schools to align its curriculum to the B.C. Ministry of Education's curriculum. A problem ensues because B.C. Ministry of Education's curriculum framework clearly expresses a "Canadian" narrative to which aspects of Indigeneity are added selectively. For example, in the BC New Curriculum (British Columbia, 2016) the title of the theme for Grade 5 is "Canadian Issues and Governance" and the Big Ideas (the statements that are central to one's understanding in an area of learning⁴) are: *"Canada's policies for and treatment of minority peoples have negative and positive legacies; Natural resources continue to shape the economy and identity of different regions of Canada; Immigration and*

⁴ Source: Glossary of Curriculum Terms. Retrieved from:
<https://curriculum.gov.bc.ca/sites/curriculum.gov.bc.ca/files/pdf/glossary.pdf>

multiculturalism continue to shape Canadian society and identity; Canadian institutions and government reflect the challenge of our regional diversity” (p. 6).

Even more narrow in scope is the curriculum content, the information the province expects the teacher to transmit to grade 5 students, which prescribes us to cover:

the development and evolution of **Canadian** identity over time; the changing nature of **Canadian** immigration over time; past discriminatory government policies and actions, such as the Chinese Head Tax, the Komagata Maru incident, residential schools, and internments; human rights and responses to discrimination in **Canadian** society; levels of government (First Peoples, federal, provincial, and municipal), their main functions, and sources of funding; participation and representation in **Canada’s** system of government; resources and economic development in different regions **of Canada**; First Peoples land ownership and use [my bolding for emphasis] (British Columbia, p. 6).

First Nations were completely excluded from title of the theme, excluded from the Big Ideas, and minimally included in the content areas. This is a problem because it alienates First Nation history. If I taught this history to First Nations students, it would not resonate with them. They are not settlers, they are Indigenous. Furthermore, Stó:lō is not conquered. These lands are unceded; consequently, S’ólh Téméxw is for the most part, occupied. This important information is omitted from the curriculum. The B.C. New curriculum continues an assimilative agenda because if you feed students a 90 per-cent Canadian content and tag in a soupçon of ‘First Peoples’ the student is really left with only two choices; take it up and assimilate or disengage and shut down. Either way the child is lost. Simpson (2017) warns if our children choose to assimilate, particularly children of colour, “even then, our appearance is still wrong because it is not the right hue” (p. 186). To revise, I winnowed the curriculum through my

theoretical lens of Red Pedagogy, Resurgence, and Radical Indigenism, and selected the broad theme that ‘*Natural resources continue to shape the economy and identity of different regions of Canada*’ and used the only First Nations content area offered in the curriculum, which is, ‘*First Peoples land ownership and use.*’ Everything else in that curriculum is chafe. To create a curriculum that would be meaningful to Stó:lō students, I needed a counter-position.

In counter position to the BC Curriculum there is the Grade 5 Halq’eméylem 5-12 (Lalme’Iwesawtexw, 2007), which has four themes: *Communicating, Acquiring Information, Experiencing Creative Works, and Understanding Cultural Influences*. The curriculum is integrated and not divided into subject areas as the Euro-colonial curriculums are. Instead it has a series of overarching prescribed learning outcomes. For Grade 5 these are:

It is expected that students will: communicate information about themselves orally with brief and simple messages; ask and respond to basic questions; follow instructions given in Halq’eméylem; extract specific information from age-appropriate resources in Halq’eméylem to complete meaningful tasks; convey acquired information in oral and visual forms; view or listen to creative works with visual and contextual support, and respond to them in various ways; identify elements of their own and their classmates’ cultural backgrounds; identify characteristics of Halq’eméylem language and Stó:lō culture (p. 20-26).

From this curriculum I selected two prescribed learning outcomes to focus on; these were: that students can extract specific information from age appropriate resources in Halq’eméylem, and that students can identify elements of their own and their classmates’ cultural backgrounds. By using the videos and creating the books, and then structuring the lessons for class discussions and partnered work, I was integrating lessons to meet the outcomes that ask students to ‘*view or*

listen to creative works with visual and contextual support, and respond to them in various ways, and identify characteristics of Halq'eméylem language and Stó:lō culture.' In an upcoming book, *Towards a New Ethnohistory: Community-Engaged Indigenous History*⁵, (Carlson et al, 2018.), Skwá Elder Rosaleen George explained why she did the work of carrying forward Stó:lō teachings: "If I don't share what I know, how are my grandchildren going to learn?" (p. 4). Four decades of hard work has been done by the Coqualeetza Elders to ensure that Stó:lō children learn to be completely Xwélmexw. It is our responsibility to pick that work up and carry it forward.

⁵ The University of Victoria have provided an excerpt which I retrieved from:
<http://web.uvic.ca/vv/stolo/2017/Toward%20a%20New%20Ethnohistory%20Intro%20March%2020%202017.pdf>

CHAPTER 6: RECOMMENDATIONS AND CONCLUSION

Recommendations

The focus of this research was on the development of Indigenous curriculum resource materials for a specific Stó:lō community school using curriculum action research. The five recommendations of this report are directed toward Stó:lō educational researchers; however, if you decontextualize the specificity of a Stó:lō focus, much can be utilized for other Indigenous researchers in their home community schools. I offer the following recommendations:

1. **There needs to be further research into unpacking the Stó:lō intelligences embedded in sxwōxwiyám.** Naxaxalhts'i has expressed concern that we are losing some of our ancient sxwōxwiyám because we aren't telling them anymore (Carlson et al, 2018, p. 4). That loss is millennia of Stó:lō intellectualism and history.
2. **There is a need for curriculum action research that would work toward a coherent progression of sxwōxwiyám in the Stó:lō curriculum.** What we experienced in this research demonstrated how much falls on the teacher to sort out between the two curriculums and try to harmonize them. A complete curriculum aligned to Stó:lō historiography and epistemology would resolve this issue for teachers and provide a healthier identity development for Stó:lō children.
3. **There is a need to create a Halq'eméylem dictionary for elementary students.** In this research project the students expressed a keen interest in the Halq'eméylem words we included in the glossaries of the books that were created. To have students interested in their original language is a critical component to language revitalization.
4. **There are research opportunities to explore how to best establish technology infrastructures and utilize technology in curriculum resource development.** In this research we used a YouTube page to which only the researcher and teacher had access. We used the videos to present sxwōxwiyám in their oral form and found that students were highly engaged with this. Some further possibilities that can be explored with on-line technologies are: setting up online curriculum resources materials, flipping the classroom, and providing access to the materials for parents.
5. **There is a need for longitudinal research projects on curriculum development and curriculum resource materials development.** This research was a smidgen compared to what really needs to be done to fully adopt the recommendations of the UNDRIP and TRC. Here in Stó:lō territory, it could start with the Halq'eméylem IRP and develop that document toward a Stó:lō Humanities resource package that would align with the Halq'eméylem IRP.

Conclusion

Goulet and Goulet (2014) assert “*Indigenous education is decolonizing education*” because it places control in the hands of Indigenous people and is founded on Indigenous principles (p. 11). There is a great need for First Nations curriculum developers to work with First Nations teachers in First Nations schools to develop and implement curriculum resources materials. This is a great opportunity to tap into the plethora of information and collections from our oral traditions many of which sit in archival repositories. The ancestors of Stó:lō people shared their narratives, their voices, and their languages with anthropologists and linguists to preserve them for future Xwélmexw children. I understand their acts to be acts of resistance. Our Elders intent was to ensure the survivance of a language and culture has been under the assault of assimilation and elimination by the dominant culture in British Columbia for 150 years. Embedded in our ancestor’s narratives and in our language, is our curriculum. I believe that curriculum action research within First Nations schools, with First Nations teachers, and by First Nations researchers is a powerful tool that can support the resurgence and revitalization of Indigenous intellectualism and restore *Indian control of Indian education*.

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APPENDICES

Appendix A: The Political Landscape

Indian Control of Indian Education (National Indian Brotherhood, 1972)

“We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honored place in Indian tradition and culture. The values which we want to pass on to our children, values which make our people a great race, are not written in any book. They are found in our history, in our legends and in the culture. We believe that if an Indian child is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian” (p. 2)

The Royal Commission on Aboriginal Peoples (Canada, 1996)

“Modest improvements have been made to school curricula over the last 15 years. ... However, improvements have been far too slow and inconsistent. Revisions often gloss over or avoid tackling the fundamental changes that are necessary to create curriculum that is rooted in an Aboriginal understanding of the world, in subjects such as history, art, health, mathematics and sciences” (p. 425) and concluded with one recommendation 3.5.5 that “Federal, provincial and territorial governments collaborate with Aboriginal governments, organizations and educators to develop or continue developing innovative curricula that reflect Aboriginal cultures and community realities” (p. 431).

The United Nations on the Rights of Indigenous Peoples (United Nations, 2008)

Article 11

1. Indigenous peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.

Article 12

1. Indigenous peoples have the right to manifest, practise, develop and teach their spiritual and religious traditions, customs and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.

First Nations Control of First Nations Education: It's Our Vision, It's Our Time (Assembly of First Nations, 2010)

The Assembly of First Nations (2010) in their document, "First Nations Control of First Nations Education: It's Our Vision, It's Our Time," restated a policy implementation recommendation 1.3 on Curriculum Development to: "iii. "Allow for the development of materials and programs to preserve and protect First Nations languages, cultures and histories" (p. 12)

The Truth and Reconciliation Commission of Canada (Canada, 2015).

10) We call upon the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
iii. Developing culturally appropriate curricula (p. 149)

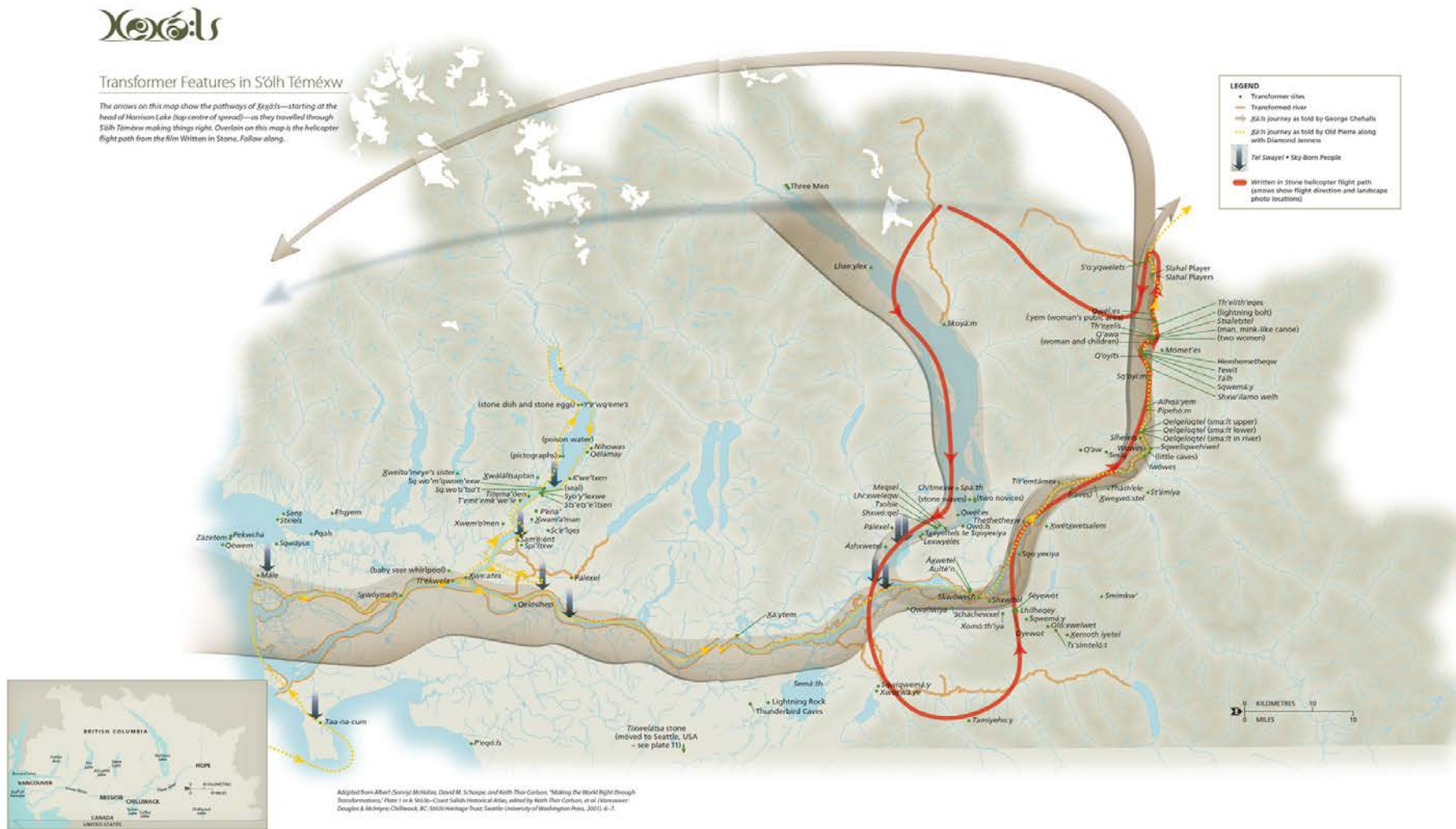
Accord on Indigenous Education (Archibald, Lundy, Reynolds & Williams, 2010).

This accord calls for five critical goals:

1. To value the study of Indigenous knowledge as scholarly activity.
2. To recognize Indigenous knowledge and encourage its application to scholarship and teaching.

3. To create and mobilize research knowledge, including Indigenous epistemologies, in order to transform Aboriginal education, teacher education, continuing professional education, and graduate programs.
4. To foster environments that encourage Indigenous and non-Indigenous students, teacher candidates, graduate students, and research to use Indigenous methodologies and respect Indigenous protocols and ethics conducting research.
5. To promote the use of Indigenous languages in research and scholarly writing. (p. 6 & 8)

Source: Original map is in Carlson, K.T. (Ed.). (2001). *A Stó:lō Coast Salish Historical Atlas*. Chilliwack, BC: Stó:lō Heritage Trust [page-6-7].



Appendix C – Coast Salish World Map



Source: Thom, B. (2009). The paradox of boundaries in Coast Salish Territories. *Cultural geographies*, 16(1), 179-205. DOI: 10.1177/1474474008101516 [p. 196]

Appendix D: Map of Coast Salish Languages



Source: Deborah Reade – The Salish Sea Map. Retrieved from: <http://uvac.uvic.ca/gallery/salishcurriculum/coast-salish-territories-maps/>

Appendix E: The Xwélmexw World



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Appendix F: Coqualeetza Cultural Education Centre Resources

#	Category	Publication Title 2017-2018
	Stó:lō Sites:	
1		Upper Stó:lō - A Story About Cedar Bark
2		Upper Stó:lō - Community and People
3		Upper Stó:lō - Ethno-Botany
4		Upper Stó:lō - Fishing
5		Upper Stó:lō - Hunting
6		Upper Stó:lō - Plant Gathering
7		Upper Stó:lō - Teachings from our Elders
	Games:	
8		Game Game - Hunting
9		Snakes and Ladders - Halq'eméylem
10		Stó:lō Messenger Cards
	DVD/CD Rom:	Halq'eméylem Bilingual DVD Story Books & CD Music
11		Stó:lō Past & Present DVD 1984
12		Stó:lō Salish Weaving - V189
13	DVD of Booklets	People of Mt. Cheam DVD
14		Springtime DVD
15		Teacher Wants to Help DVD
16		Th'exwiya - The Origin of the Mosquito DVD
17		Using Your Imagination DVD
18	MUSIC	Coastal Boys - Music CD
19		Journey's I love You! Music CD
20		Sacred Water Canoe Music CD
21		Sacred Water - Love for the People Music CD
22		Salish Dancer Plus Memory Lane
23	Words & Phrases	Family Halq'eméylem Phrases CD
24		Wisdom of Our Elders - Word List To:imets Ye Siyelyolexwa
	Story Books:	Collection of 7 Stó:lō Story RED Books
25		How the Coho Got His Hooked Nose
26		Mr. Maggie and Mr. Crow
27		The Hunter and the Sasquatch
28		The Mischievous Cubs
29		The Mosquito Story
30		The Mountain Goat People of Cheam
31		The Story of Chehalis
	Story Boards	
32		Stó:lō Community Story Board
33		Stó:lō Fishing Story Board
34		Stó:lō Family Story Board
	Halq'eméylem:	
35		Action of Our Friends
36		Bears Beware
37		Brute and his Friend (bilingual Halq'eméylem)
38		Gramma Says
39		Halq'eméylem Activity & Colouring Book
40		Halq'eméylem Coloring Book A (1975) or B (2017)
41		Halq'eméylem Handbook
42		Salish Dancer Plus Memory Songbook - Halq'eméylem
43		Springtime
44		Teacher Wants to Help
45		Th'exwiya- Origin of the Mosquito
#	Category	Publication Title
46		The People of Mount Cheam
47		Tree Frog Goes For a Ride
48		Using Your Imagination
49		Wintertime
50		Wisdom Of the Elders - Word List Book
	Other:	
51		After The Owl Calls
52		Amongst God's own (St. Mary's IRS)
53	LIMITED STOCK	Five Issues, Five Battlegrounds
54	LIMITED STOCK	How Secure is our Future
55		The Uses of Cedar Bark
56	Out of Stock	Traditional Cedar Bark


Email: admin@coqualeetza.com or Phone: 604-858-9431 or Mail: Box 2370 Sardis Main Station, Chilliwack, BC V2R 1A7 or Drop in: We are currently located at: 8528 Ashwell Rd West (Squiala First Nations), Chilliwack, BC


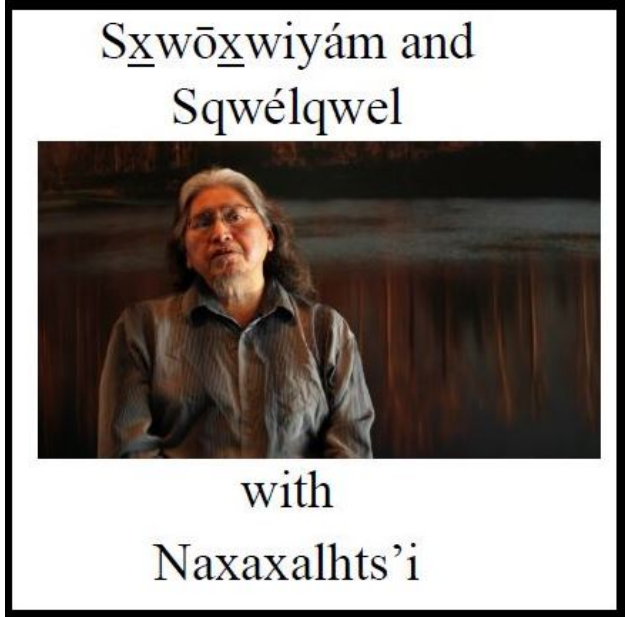
Appendix G: Twelve Standards of Indigenous Philosophical Foundations


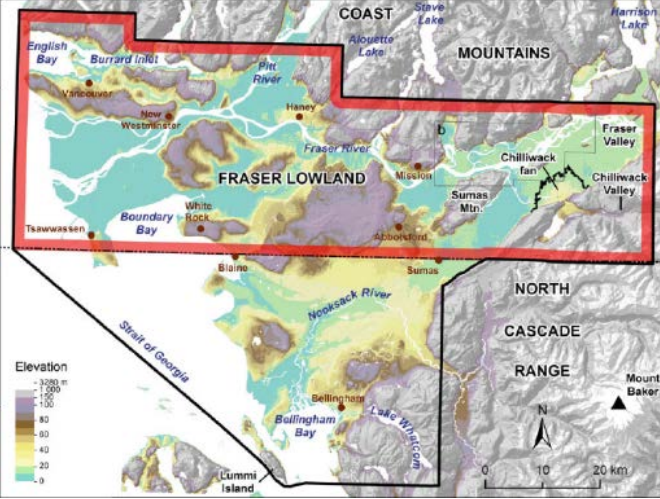
1. Spirituality: Indigenous spirituality is comprised of a deep, continuous reverence for Creator and creation. In this reverence, nothing is ever taken for granted and everything has a life-force which is in an equal relationship with Creator.
2. Service: Service is the ultimate expression of the Indigenous concept of generosity.
3. Self-knowledge: Self-knowledge is critical to be able to maintain respect for self and others through constant reflexivity.
4. Culture: Culture is the essential epistemology of Indigenous existence and is traced back through ancient narratives and within each nation's language.
5. Tradition: Tradition is the ceremonial practices that maintain tribal, spiritual and spatial existence.
6. Respect: Respect is a relational criterion extended to everything. This paradigm ensures one never acts recklessly without consideration of everything in Creation and regard for the other eleven standards.
7. History: Indigenous peoples have a history that pre-dates Euro-western contact narratives.
8. Relentlessness: Indigenous peoples are relentless in their refusal to subjugate and their persistent pursuit for survival.
9. Vitality: Indigenous education believes in the vitality and purpose of every being. Each child has been gifted with a power potential that he/she will grow into.
10. Conflict: Indigenous education understands conflict as part of life. Conflict situations are resolved by consensus and with regard to the other eleven standards.
11. Place: Indigenous education transmits to each child their familial, tribal and inter-tribal connection to specific places across the breadth of a greater territory and enjoined through relationships to other territories.
12. Transformation: Indigenous education is transformative.



(Hampton, 1995, p. 19-41).



Appendix H: Annotated Curriculum Resource Materials List

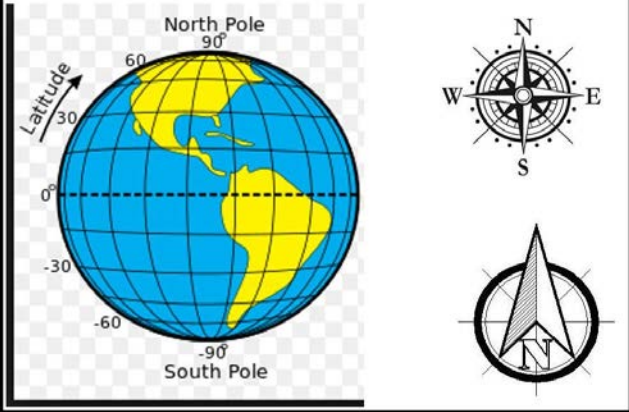
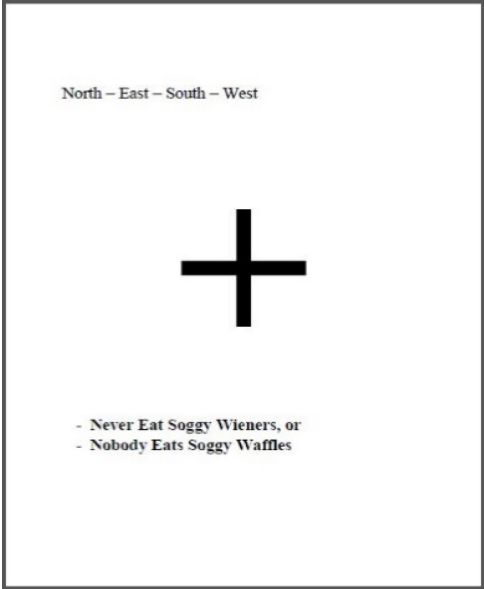
Resource #	Title	Description	Image
1	KNOW-LEARN-WONDER charts	This graphic organizer was reformatted into a pre-and-post assessment tool for students to record their prior knowledge [KNOW] before the lesson; record the new learning [LEARN] after the lesson; and questions they still have [WONDER] at the end of the lesson.	<div> <div>Name _____ Date _____</div> <div>We are studying _____</div> <div> <div>What do we already KNOW?</div> <div> <div></div> <div></div> <div></div> <div></div> <div></div> </div> </div> <div> <div>What new information did we LEARN today?</div> <div> <div></div> <div></div> <div></div> <div></div> <div></div> </div> </div> <div> <div>What do I still WONDER about what we are studying?</div> <div> <div></div> <div></div> <div></div> <div></div> <div></div> </div> </div> </div>
2	<i>What We Can Learn from Sxwōxwiyám</i> by Clarence Pennier [1:25]	<p>Stó:lō Elder Clarence Pennier explains what teachings are embedded in sxwōxwiyám and sqwélqwel: important events, Xá:ls travels, transformer stones, other landmarks, values and principles, territory boundaries, resource sites and resource uses, and ceremonies.</p> <p>Source: http://digitalsqewlets.ca/sqwelqwel/voices-voix/video/q-clarence-pennier-sxwoxwiyam-eng.php</p>	

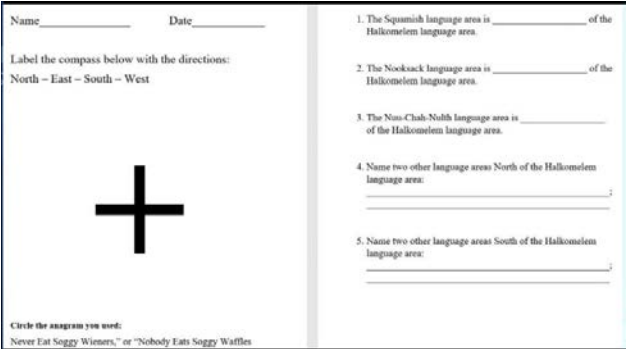
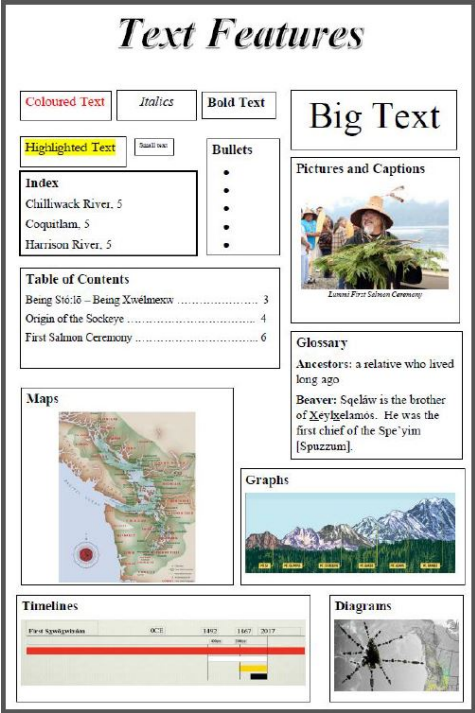
3	S̓xwō̓xwiyám and Sqwélqwel (5:21 mins)	<p>Stó:lō historian, Naxaxalhts'i [Albert McHalsie] uses Stó:lō protocol to introduce himself and then shares one s̓xwō̓xwiyám, Original of the Sockeye, and one sqwélqwel , First Salmon Ceremony and concludes with an explanation of what s̓xwō̓xwiyám and sqwélqwel are.</p> <p>Excerpts are from: <i>Hiqw Stó:lō – The Big River</i>, Retrieved from https://vimeo.com/106639607</p>	
4	S̓xwō̓xwiyám and Sqwélqwel with Naxaxalhts'i	<p>The book is a transcript of the S̓xwō̓xwiyám and Sqwélqwel video and incorporates images and maps relating to Stó:lō, Coast Salish and other First Nations. The book is 21-pages and includes a Table of Contents, a Glossary and an Index. The Glossary provides the Halq'eméylem terms and place-names and an English definition.</p> <p>Excerpts are from: <i>Hiqw Stó:lō – The Big River</i>, Retrieved from https://vimeo.com/106639607</p>	

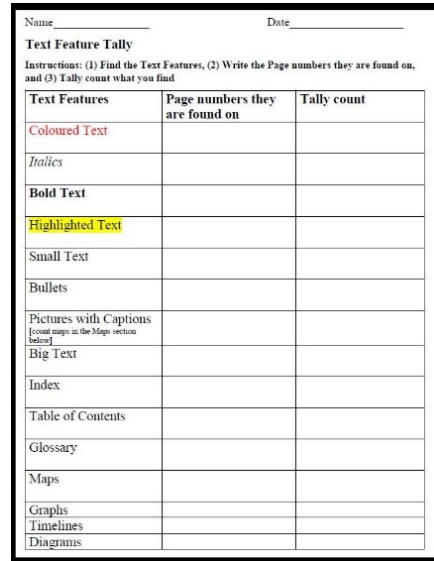

5	<p>S'ólh Téméxw Stó:lō Traditional Territory Map</p>	<p>This is a digital copy of the map used in the book, <i>I am Stó:lō! Katherine Explores her Heritage</i>. It shows how Stó:lō Territory is situated within Canada [inset map] and labels the First Nations communities within Stó:lō Traditional Territory.</p> <p>Note: Permission granted by the Stó:lō Research and Resource Management Centre.</p>	
6	<p>Fraser Lowland Map</p>	<p>Regional map of the Fraser Valley and Lower Mainland distinctly showing water features [Fraser River, Harrison Lake, Harrison River, Stave Lake, Pitt River, Coquitlam Lake and Coquitlam River] and two mountain ranges [Coast mountains and North Cascade] and Mount Baker in the United States.</p> <p>Source: Kovanen, D.J. & Slaymaker, O. (2017). The Fraser Lowland: A polygenetic paraglacial land system. In O. Sikaymaker, (Ed.), <i>Landscapes and landforms of Western Canada</i>, p. 365. Cham, CH: Springer.</p>	

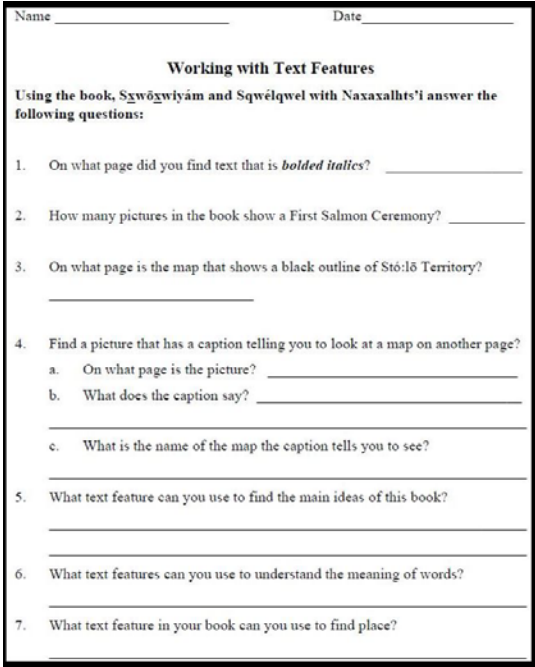
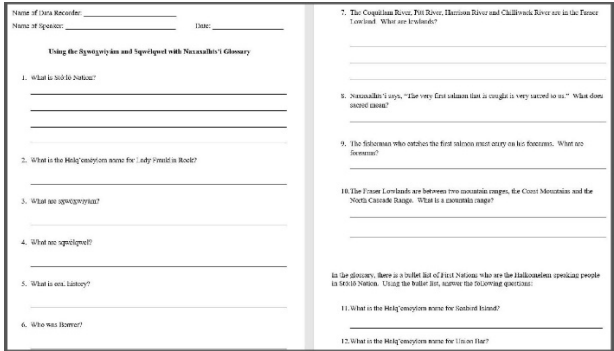
7	Coast Salish Map	<p>Coast Salish Language map including part of Vancouver Island and United States Coast Salish [green-coloured areas]. The map shows that the Coast Salish are related nations. Stó:lō are part of Coast Salish, but not all Coast Salish are Stó:lō. Coast Salish connections existed before there was a Canada, a United States, a British Columbia or a Vancouver.</p> <p><i>The Salish Sea Map</i> by Deborah Reade, Retrieved from http://uvac.uvic.ca/gallery/salishcurriculum/files/2015/02/SalishResourceGuidemap-e1428705447696.jpg</p>	
8	Nuu-chah-nulth Map	<p>Territorial map of the Nuu-chah-nulth Peoples [dark green area] who are not Coast Salish, but are neighbours to the Island Coast Salish. This map has an inset map indicating where Nuu-chah-nulth territory is in North America.</p> <p>Nuu-chah-nulth Territory Map, Retrieved from https://commons.wikimedia.org/wiki/File:Nootka01.png</p>	



9	Sinixt Map	<p>Territorial map of the Sinixt Nation with relative location markers for Nooksack and Lummi (Coast Salish related) tribes in the United States.</p> <p>Note: Excerpt from 1972 National Geographic Indians of North America. Retrieved from http://sinixtnation.org/content/national-geographic-map</p>	 <p>The map is a historical overview of Native American tribes in the Pacific Northwest. The Sinixt Nation territory is highlighted in red and labeled 'sinixt tum-ula?x'. It is situated between the Kootenai and Flathead (Salish) tribes. Surrounding areas include the Shuswap, Kootenai, and Flathead territories. Major cities like Vancouver, Seattle, and Portland are marked, along with geographical features like the Rocky Mountains and the Pacific Ocean.</p>
10	Coast Salish Map with Halkomelem Outlined	<p>The Coast Salish Language map with the area of Halkomelem dialects outlined.</p> <p>Map has a compass rose and can be used to help students use the strategy of relative location to identify Coast Salish related nations that are not Halkomelem speaking nations including those nations that are tribes in the United States.</p> <p>Adapted from: <i>The Salish Sea Map</i> by Deborah Reade, Retrieved from http://uvac.uvic.ca/gallery/salishcurriculum/files/2015/02/SalishResourceGuidemap-e1428705447696.jpg</p>	 <p>This map shows the distribution of Coast Salish nations across the Pacific Northwest. The Halkomelem territory is outlined in black and includes the Nooksack, Lummi, and other tribes. Other labeled nations include the Squamish, Kootenai, Flathead, and various tribes in the Puget Sound and Strait of Georgia regions. A compass rose is located in the bottom left corner, and a legend in the bottom right corner identifies symbols for Coast Salish territories, international borders, and the location of the Coast Salish languages.</p>


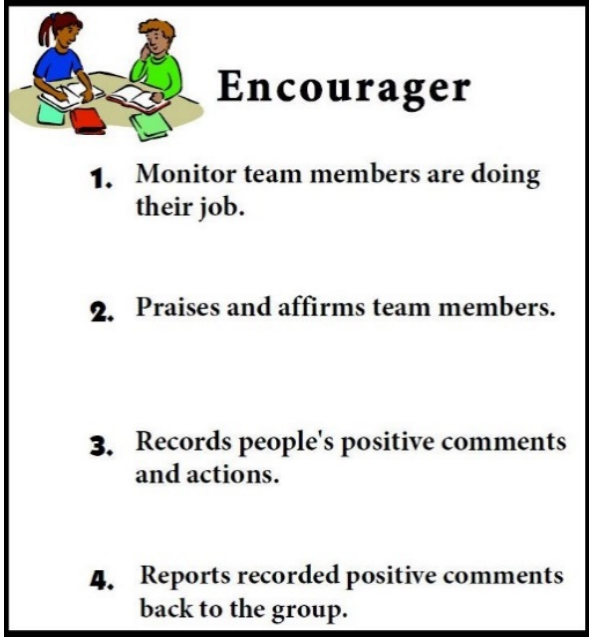
11	Compass Rose and the North Pole Poster	<p>Using an image of a globe, builds connections to Magnetic North and the North Pole and the North indicator on a compass rose.</p> <p>Show different representations of a compass rose [one that is labeled and one that is not labeled].</p>	<p>Compass Rose and the North Pole</p> 
12	Compass Anagram Sheet	<p>Provides students with two mnemonic devices for remembering the acronym 'NESW' and the order of direction for labeling a compass rose.</p>	

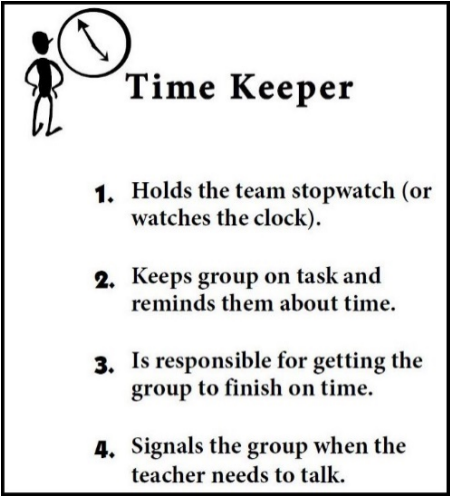

13	Compass Anagram Worksheet	This worksheet is designed to work with the Coast Salish Map with Halkomelem Outlined. Students must use the compass rose on the map to answer five cloze test questions. Students must fill in the close text portion of a statement of relative location correctly.	 <p>The worksheet includes a compass rose with a large black cross. To the right of the compass are five numbered questions about Halkomelem language areas. At the bottom, there is an anagram puzzle: 'Never Eat Soggy Waffles,' or 'Nobody Eats Soggy Waffles'.</p>
14	Text Features Poster	This Text Features Poster incorporates images used in the book <i>Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i</i> ; specifically, a section from the Table of Contents, a section from the Index, a section from the Glossary, an image from the First Salmon Ceremony sqwélqwel, and the Coast Salish languages map.	 <p>The poster is titled 'Text Features' and displays various text elements: Coloured Text, Italics, Bold Text, Highlighted Text, and Small text. It also includes a section for Bullets, a Table of Contents, an Index, a Glossary, a map of the Coast Salish languages, a timeline, and a diagram. The poster is decorated with images from the book, including a person in a hat and a landscape.</p>

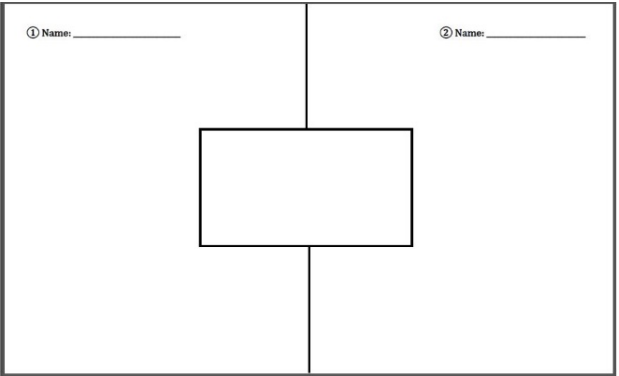
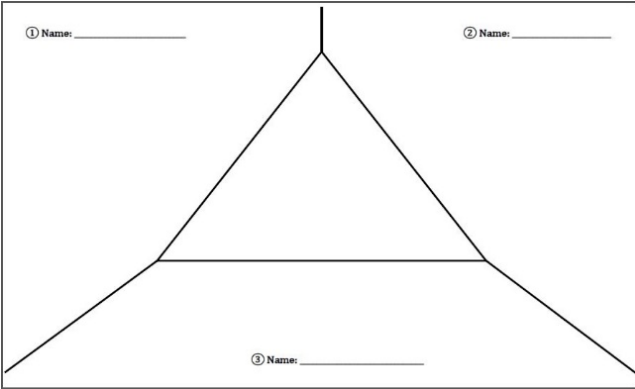
15	Text Features Tally Worksheet	<p>This is a worksheet that is a chart that students must complete by taking the new learning from the lesson, referring to the Text Features Poster as an anchor chart, and applying this knowledge to work through the book <i>S̱wō̱wiyám and Sqwélqwel with Naxaxalhts'i</i> and correctly identify and count the pages that have specific text features.</p> <p>An answer key was included in the lesson plan.</p>	 <p>The worksheet is titled 'Text Feature Tally' and includes a section for 'Text Features' with a list of features to be counted. The features listed are: Coloured Text, Italics, Bold Text, Highlighted Text, Small Text, Bullets, Pictures with Captions (with a note to count maps in the Maps section below), Big Text, Index, Table of Contents, Glossary, Maps, Graphs, Timelines, and Diagrams. To the right of the list is a table with two columns: 'Page numbers they are found on' and 'Tally count'.</p>
16	Text Features PowerPoint	<p>This PowerPoint was adapted to incorporate images used in the book <i>S̱wō̱wiyám and Sqwélqwel with Naxaxalhts'i</i> with an embedded question and answer animation covering Titles, Table of Contents, Index, Text Fonts, Pictures, Captions, Glossary, Maps, graphs, Diagrams and Timelines specific to the book <i>S̱wō̱wiyám and Sqwélqwel with Naxaxalhts'i</i>.</p> <p>An outline of each PowerPoint slide was included in the lesson plan.</p>	 <p>The slide is titled 'THE NEWS' and features a large red headline 'Text Features'. Below the headline is a photo of a person with the caption 'S̱wō̱wiyám and Sqwélqwel with Naxaxalhts'i'. To the right of the photo is a box titled 'Understanding Nonfiction Text' with a sub-header 'INSIDE' and two sections: 'Examples of Text Features With Definitions' and 'Explanations for How Text Features Help Readers'. At the bottom of the slide, it says 'Text features help us understand non-fiction text better.' and 'Maybe it's not too late'.</p>


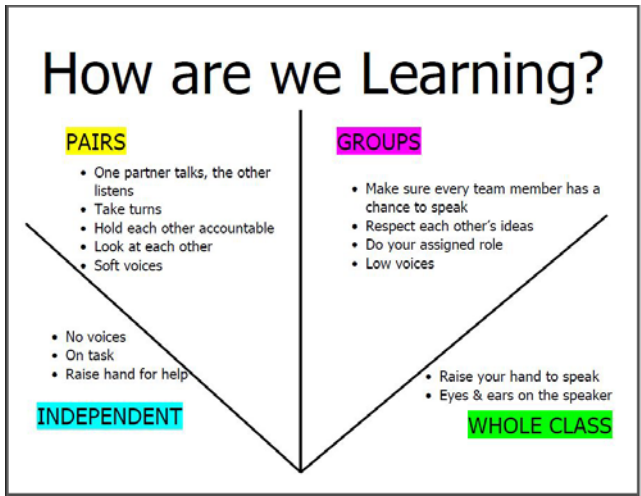

17	Working with Text Features Worksheet	<p>The worksheet has 9 fill-in-the-blank questions directly connected to the book, <i>S̓xwō̓x̓wiyám and Sqwélqwel with Naxaxalhts'i</i></p> <p>The worksheet was provided in digital form so the teacher could present it on a Whiteboard and guide students through selected questions.</p>	 <p>The worksheet is titled "Working with Text Features". It asks students to use the book <i>S̓xwō̓x̓wiyám and Sqwélqwel with Naxaxalhts'i</i> to answer the following questions:</p> <ol style="list-style-type: none"> On what page did you find text that is <i>bolded italics</i>? _____ How many pictures in the book show a First Salmon Ceremony? _____ On what page is the map that shows a black outline of Stó:lō Territory? _____ Find a picture that has a caption telling you to look at a map on another page? <ol style="list-style-type: none"> On what page is the picture? _____ What does the caption say? _____ What is the name of the map the caption tells you to see? _____ What text feature can you use to find the main ideas of this book? _____ What text features can you use to understand the meaning of words? _____ What text feature in your book can you use to find place? _____
18	Using the <i>S̓xwō̓x̓wiyám and Sqwélqwel with Naxaxalhts'i</i> Glossary Worksheet	<p>This worksheet asks 12 questions using in each question one glossary word from the book <i>S̓xwō̓x̓wiyám and Sqwélqwel with Naxaxalhts'i</i>.</p>	 <p>The worksheet is titled "Using the Naxaxalhts'i and Squelqwel with Naxaxalhts'i Glossary". It asks students to use the glossary to answer the following questions:</p> <ol style="list-style-type: none"> What is <i>S̓xwō̓x̓wiyám</i>? _____ What is the <i>Hélg</i> ecosystem word for Ladybird in Book? _____ What are <i>spigot</i> and <i>spigot</i>? _____ What are <i>spigot</i> and <i>spigot</i>? _____ What is <i>one</i>, <i>lancey</i>? _____ Who was <i>lancey</i>? _____ The <i>Copitlan</i> River, <i>Pit</i> River, <i>Hélg</i> River and <i>Chilwé</i> River are in the <i>Fraser</i> <i>Lowland</i>. What are <i>lancey</i>? _____ <i>Naxaxalhts'i</i> says, "The very first salmon that is caught is very sacred to us." What does <i>sacred</i> mean? _____ The <i>Hélg</i> ecosystem word for <i>lancey</i> is <i>lancey</i>. What are <i>lancey</i>? _____ The <i>Fraser</i> <i>Lowland</i> are between two mountain ranges, the <i>Coast</i> <i>Mountain</i> and the <i>North</i> <i>Caroline</i> <i>Range</i>. What is a <i>coastal</i> range? _____ In the glossary, there is a <i>bullet</i> list of <i>First</i> <i>Nations</i> who are the <i>Halkomelem</i> speaking people in <i>Stó:lō</i> <i>Nation</i>. Using the <i>bullet</i> list, answer the following questions: <ol style="list-style-type: none"> What is the <i>Hélg</i> ecosystem word for <i>lancey</i> in <i>Book</i>? _____ What is the <i>Hélg</i> ecosystem word for <i>lancey</i> in <i>Book</i>? _____



19	Group Leader Poster – Cooperative Learning Roles	<p>Anchor chart adapted from Debbie Silver resources for cooperative classrooms and outlines four responsibilities for a group leader.</p> <p>Source: Silver, D. (2017). Cooperative learning job place cards. Retrieved from https://mctctl.files.wordpress.com/2014/09/cooperative-learning-member-roles.pdf</p>	 <h3>Group Leader</h3> <ol style="list-style-type: none"> 1. Reads all directions to the group. 2. Guides the discussions/work. 3. Writes down questions from the group. 4. Is the only one who can ask the teacher.
20	Data Collector Poster – Cooperative Learning Roles	<p>Anchor chart adapted from Debbie Silver resources for cooperative classrooms outlines four responsibilities for a data collector.</p> <p>Source: Silver, D. (2017). Cooperative learning job place cards. Retrieved from https://mctctl.files.wordpress.com/2014/09/cooperative-learning-member-roles.pdf</p>	 <h3>Data Collector</h3> <ol style="list-style-type: none"> 1. Collects the data for the activity. 2. Records data on the appropriate form or sheet. 3. Returns data sheet to teacher and/or records group data on class data sheet. 4. Makes sure all other team members check the data sheet.

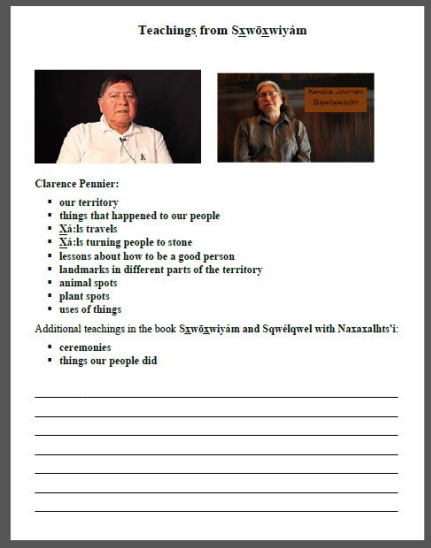
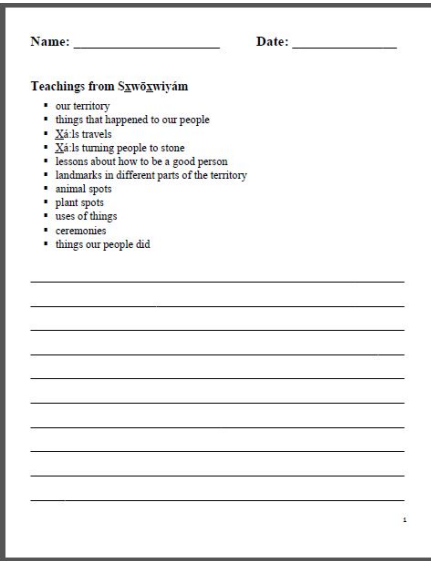
21	Active Listening for Pairs Poster	<p>Anchor chart shows a photograph of intermediate grade students practicing active listening in pairs. Chart also includes an inset describing SOLER [Square up; Open posture; Lean in slightly; Eye contact; Respond respectfully] Active Listening Skills.</p> <p>Meacham, P. (2017). Retrieved from</p> <p>https://www.google.ca/search?q=SOLER+active+listnin+g+skills&tbm=isch&source=Inms&sa=X&ved=0ahUK Ewj12KblpsvXAhWJKGMKHU0nAoQQ_AUICygC&biw=1916&bih=930&dpr=1#imgsrc=jewOlyPJbLvNCM</p>	 <p>Active Listening for Pairs</p> <p>SOLER Active Listening Skills</p> <ul style="list-style-type: none"> Square up Open posture Lean in slightly Eye contact (empathy) Respond respectfully
22	Encourager Poster – Cooperative Learning Roles	<p>Anchor chart adapted from Debbie Silver resources for cooperative classrooms outlines four responsibilities for an encourager.</p> <p>Source: Silver, D. (2017). Cooperative learning job place cards. Retrieved from</p> <p>https://mctcctl.files.wordpress.com/2014/09/cooperative-learning-member-roles.pdf</p>	 <p>Encourager</p> <ol style="list-style-type: none"> 1. Monitor team members are doing their job. 2. Praises and affirms team members. 3. Records people's positive comments and actions. 4. Reports recorded positive comments back to the group.



23	Time Keeper Poster	<p>Anchor chart adapted from Debbie Silver resources for cooperative classrooms four responsibilities for a time-keeper.</p> <p>Source: Silver, D. (2017). Cooperative learning job place cards. Retrieved from https://mctcctl.files.wordpress.com/2014/09/cooperative-learning-member-roles.pdf</p>	 <p>Time Keeper</p> <ol style="list-style-type: none"> 1. Holds the team stopwatch (or watches the clock). 2. Keeps group on task and reminds them about time. 3. Is responsible for getting the group to finish on time. 4. Signals the group when the teacher needs to talk.
24	Lhílheqey Sxwōxwiyám [1:24 min]	<p>Naxaxalhts'i shares the sxwōxwiyám as told by Mrs. Cooper of Th'ewá:lí [Soowahlie] to Oliver Wells. The sxwōxwiyám identifies three mountains in Washington, Lhílheqey [Mount Cheam], three points descending from Lhílheqey [as her children] and the head of the dog [mountain behind Lhílheqey] who followed her.</p> <p>Stó:lō Nation. (2017). The Story of Lhílheqey (Mount Cheam). <i>In The Stó:lō Xwexwilmexw Constitution</i>. Retrieved from https://www.youtube.com/watch?v=VX1ZCIfcJ9k</p>	

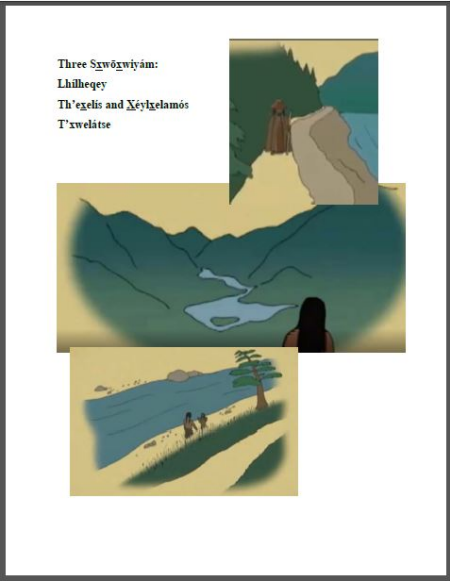
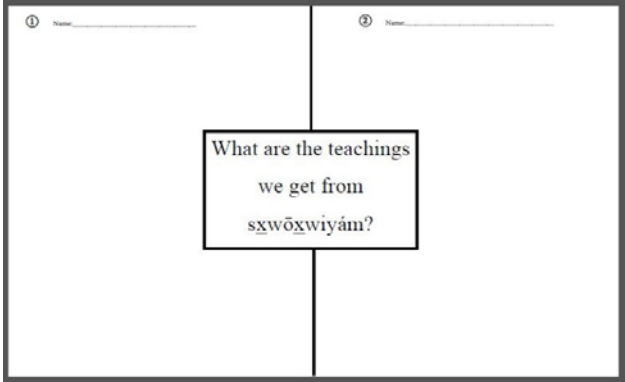
25	Consensus Placemat Pairs	<p>Adapted from Kagan Structures for Success resources this is a worksheet designed for non-competitive partnered learning.</p> <p>See: https://www.scribd.com/document/322047158/Cooperative-Learning-Kagan-Quick-Reference-Guide </p>	
26	Consensus Placemat - Triads	<p>Adapted from Kagan Structures for Success resources this is a worksheet designed for non-competitive triad collaborative learning.</p> <p>See: https://www.scribd.com/document/322047158/Cooperative-Learning-Kagan-Quick-Reference-Guide </p>	

27	Placemat Consensus Cooperative Learning Classroom Demonstration [4:47 mins]	<p>The video shows a Portuguese speaking classroom being taught and working through the procedures of a Materials Manager role and the steps in the Placemat Consensus Cooperative Learning Strategy.</p> <p>Colegio Vedruna Villaverde. (May 16, 2017). Placemat Consensus 5º Retrieved from https://www.youtube.com/watch?v=EKA3pB66oVY</p>	 <p>Placemat Consensus Cooperative Learning Cl...</p>
28	How are we Learning? Poster	<p>This is an adapted anchor chart that defines the behavioural expectations for each type of learning that is taking place.</p> <p>Source:</p> <div data-bbox="533 756 1293 1089"> <p>https://www.google.ca/search?biw=1920&bih=949&tbm=isch&sa=1&ei=etsRWs3iOc6wjjwOz4rXoBQ&q=How+are+we+learning+anchor+chart&oq=How+are+we+learning+anchor+chart&gs_l=psy-ab.3..0.20956.22515.0.23486.20.10.0.0.0.139.688.9j1.10.0....0...1.1.64.psy-ab..16.1.58....0.r56hTG6mpZE#imgsrc=</p> </div>	 <p>How are we Learning?</p> <p>PAIRS</p> <ul style="list-style-type: none"> • One partner talks, the other listens • Take turns • Hold each other accountable • Look at each other • Soft voices <p>GROUPS</p> <ul style="list-style-type: none"> • Make sure every team member has a chance to speak • Respect each other's ideas • Do your assigned role • Low voices <p>INDEPENDENT</p> <ul style="list-style-type: none"> • No voices • On task • Raise hand for help <p>WHOLE CLASS</p> <ul style="list-style-type: none"> • Raise your hand to speak • Eyes & ears on the speaker
29	Online Stopwatch	<p>This is an optional timer that the teacher can use to set the timed discussion frames that are used within the Placemat Consensus strategy.</p> <p>Link: https://www.online-stopwatch.com/eggtimer-countdown/full-screen/</p>	

30	Positive Feedback Poster	<p>Anchor chart uses adapted sentence prompts from <i>The Nuts & Bolts of Cooperative Learning</i> [Johnson, Johnson & Holubec] to provide students clues to beginning positive feedback statements to group members.</p> <p>Johnson D. W., Johnson, R. T. & Holubec, E. J.. (2007). <i>The Nuts & Bolts of Cooperative Learning</i>, p. 14:4. Edina, MN: Interaction Book Co.</p> <p>Image: https://thumb1.shutterstock.com/display_pic_with_logo/784078/332027837/stock-photo-positive-feedback-level-to-maximum-conceptual-meter-isolated-on-white-background-332027837.jpg</p>	 <p>Start with the name of the person you are giving positive feedback to:</p> <p>a. “_____ I appreciated it when you”</p> <p>b. “_____ I like it when you”</p> <p>c. “_____ You really helped out when you”</p>
31	Setting Goals for Groups Poster	<p>Anchor chart uses adapted sentence prompts from <i>The Nuts & Bolts of Cooperative Learning</i> [Johnson, Johnson & Holubec] to help students think at a metacognitive level about their groupwork skills to self-reflect, self-monitor and plan for self-improvement.</p> <p>Johnson D. W., Johnson, R. T. & Holubec, E. J.. (2007). <i>The Nuts & Bolts of Cooperative Learning</i>, p. 14:10. Edina, MN: Interaction Book Co.</p> <p>Image [adapted from]: http://www.mathcoachscorner.com/2015/02/setting-goals-for-student-achievement/</p>	 <p>Groups:</p> <p>a. “Something I plan to do differently next time to help my group is...”</p> <p>b. “How I can help my group next time is...”</p> <p>c. “The things I will do to help my group next time are...”</p>

32	Teachings from Sxwōxwiyám Chart	This is a recursive learning chart so students will reflect back as a class on the teachings given by Stó:lō Elder Clarence Pennier and Stó:lō historian Naxaxalhts'i [Albert (Sonny) McHalsie].	 <p>Teachings from Sxwōxwiyám</p> <p>Clarence Pennier:</p> <ul style="list-style-type: none"> • our territory • things that happened to our people • Xá:ls travels • Xá:ls turning people to stone • lessons about how to be a good person • landmarks in different parts of the territory • animal spots • plant spots • uses of things <p>Additional teachings in the book Sxwōxwiyám and Sqwéqwel with Naxaxalhts'i:</p> <ul style="list-style-type: none"> • ceremonies • things our people did
33	Teachings from Sxwōxwiyám Student Worksheet	This individual worksheet will serve as a reference chart when students listen to the videos that share the sxwōxwiyám <i>Th'exelís and Xéylxelamós</i> and <i>Stone T'xwelátse</i> .	 <p>Name: _____ Date: _____</p> <p>Teachings from Sxwōxwiyám</p> <ul style="list-style-type: none"> • our territory • things that happened to our people • Xá:ls travels • Xá:ls turning people to stone • lessons about how to be a good person • landmarks in different parts of the territory • animal spots • plant spots • uses of things • ceremonies • things our people did

34	Th'exelís and Xéylxelamós Sxwōxwiyám [1:10 mins].	<p>Emily Kelly shares the Th'exelís and Xéylxelamós Sxwōxwiyám as told by the late Agnes Kelly of Shxw'ōw'hámél</p> <p>Stó:lō Nation. (2017). Th'exelís and Xéylxelamós. In <i>The Stó:lō Xwexwilmexw Constitution</i>. Retrieved from https://www.youtube.com/watch?v=VX1ZCIFcJ9k</p>	
35	Stone T'xwelátse Sxwōxwiyám [1:41 mins].	<p>Naxaxalhts'i shares the Stone T'xwelátse Sxwōxwiyám as told by T'xwelátse [Herb Joe].</p> <p>Stó:lō Nation. (2017). Stone T'xwelátse. In <i>The Stó:lō Xwexwilmexw Constitution</i>. Retrieved from https://www.youtube.com/watch?v=VX1ZCIFcJ9k</p>	

36	Three Sxwōxwiyám: Lhílheqey, Th'exelís and Xéylxelamós, T'xwelátse	<p>The book is a transcript of the three sxwōxwiyám videos and incorporates landform photos and transformation stone photos. The book is 11-pages and includes a Table of Contents, a Glossary and an Index.</p> <p>The Glossary uses Halq'eméylem terms and place-names, an English definition, and extra notable details.</p> <p>Adapted from: Stó:lō Nation. (2017). In The Stó:lō Xwexwilmexw Constitution. Retrieved from https://www.youtube.com/watch?v=VX1ZCIfcJ9k</p>	
37	What are the Teachings we get from sxwōxwiyám – Pairs Place-mat	This worksheet is designed for partnered work to support student's analysis and critical thinking about the sxwōxwiyám they are working with in video/aural and written formats.	

Appendix I: List of Lessons Implemented

Lesson 1: Understanding Place-name Sxwōxwiyám

Lesson 2: Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i

Lesson 3: Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i – Reading the Maps

Lesson 4: Using the Compass Rose on Maps

Lesson 5: What are Text Features?

Lesson 6: Working with Text Features in Social Studies

Lesson 7: Using the Glossary in Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i [part 1]

Lesson 8: Using the Glossary in Sxwōxwiyám and Sqwélqwel with Naxaxalhts'i [part 2]

Lesson 9: Lhílheqey Sxwōxwiyám

Lesson 10: Th'exelís and Xéylxelamós Sxwōxwiyám

Appendix J: CARC Letter of Introduction to the Principal

[note: I have removed the inside address and salutation to maintain anonymity]

I am writing to ask for permission to work with [Teacher's name] and her 2017/18 class as part of a Curriculum Action Research project with the University of British Columbia. Since my field placement at Lalme'Iwesawtexw in 2014, I enrolled in *Skwxwú7mesh Úxwimixw Ns7éyxnitm ta Snewéyalh* - M.Ed. in Educational Administration and Leadership program - Indigenous focused.

In this Master's program, I am exploring how to develop curriculum resource materials grounded in Xwélmexw history, culture and epistemologies. This works places Xwélmexw Knowledge as the foundation of curriculum resource materials development integrating place-based resources, traditional narratives, and Halq'eméylem.

The research is an action-research model and involves working predominately with the teacher and with some classroom observations. The research will be unobtrusive and looks to enhance and deepen the quality and applicability of curriculum materials for the practicing teacher. The benefits will be that the teacher will have materials that she can use in her future classes. These materials will align with the B.C. New curriculum and align with the Indigenous knowledges of the Stó:lō communities in this area.

I propose that students work with the curriculum resource materials during two blocks of instruction (45-minute lesson blocks) over a twelve-week period (September 5 – November 30, 2017) as part of their regular instruction time. Confidentiality and anonymity of the students will be maintained, and names will not be used in this study, or in any reports. All student responses will be kept anonymous and confidential.

Ch'ithométsel (a high thank-you) for this opportunity and consideration. If you have questions, please contact me at -----.

Erica Jurgens

Appendix K: CARC Teacher's Consent Form



Teacher's Information Letter and Consent Form "First Nations Education: Curriculum Action Research for Change"

Principal Investigator:

Dr. Cash Ahenakew, Department of Educational Studies cash.ahenakew@ubc.ca

Dr. Vanessa Andreotti, Department of Educational Studies vanessa.androtti@ubc.ca

Co-Investigator:

Erica Jurgens, Department of Education Graduate Studies

Participating teacher: [-----]

Confidentiality/Anonymity: Your name and students' names will not be used in this study, or in any reports. All student responses will be kept anonymous and confidential.

Purpose: To develop and produce classroom materials and resources for First Nations schools in Stó:lō territory in that meets the BC New Curriculum goals to focus on local Indigenous history and knowledge. This research study is also work toward the Co-investigator's graduate degree and the report will be a semi-public document.

Research Procedures: Students will work with the developed lesson materials between one to two blocks of instruction (45-minute lesson blocks) over an eleven-week period (September 18 – November 30, 2017) as part of their regular instruction time and regular instruction block (Integrated Social Studies/Science). This will involve using an exit slip to collect feedback data from the students. They will be invited to include their feedback on the lesson materials using a feedback form that asks them to respond to two questions: 1) "Something I learned today" And 2) "One question I still have..."

This also will require you to complete a short feedback survey at the end of each lesson created for the study period and provide the researcher a thirty-minute after school consultation once a week over the classroom research phase.

Teacher's Confidentiality/Anonymity: Your name will not be used in this study or in any of the reports. However, because you are the only Grade [--] teacher, it is not possible to promise complete anonymity.

Students' Confidentiality/Anonymity: Your students' names will not be used in this study, or in any reports. Students names will be de-identified from the feedback forms. All student responses will be kept anonymous and confidential. Students will be asked to maintain confidentiality regarding consent, but absolute student confidentiality cannot be guaranteed if a student elects to disclose to other classmates.

Voluntary: Parents' and students' participation in this research is voluntary and either can withdraw from the project at any time without penalty. The focus of the research is on the curriculum resource materials. If a student is not participating in the research aspect, the researcher will not collect any data from students who do not participate in the study. If a student is withdrawn from the study, he or she will experience no disadvantage as all students can still be taught the lesson.

Your participation as teacher is voluntary and you may withdraw from the research at any time

Potential Benefits of the Study: You and your students may be helped by this study by being taught with classroom materials that help students feel important and respected as First Nations people.

Contact for information about the study: If you have any questions or wish to have further information about this study, you may contact Erica, Cash or Vanessa (see our contact information at the top of this letter).

Contact for concerns about the rights of research participants: If you have any concerns about your or your student's treatment or rights as a research participant, you may contact the Research Subject Information Line in the UBC Office of Research Services at email RSIL@ors.ubc.ca or by phone at 1-604-822-8598.

Taking part in this study is entirely up to you. You have the right to refuse at any time without penalty.

Please fill out the Consent Form below and make a copy for your records. Please return the consent form to Erica.

Teacher Consent Form

I have read and understood the Informed Consent for with the Purposes and Procedures of this study. I have received a copy of the consent form, and have kept it for my records. I understand that my students' anonymity and will be protected to the best of the ability of the researchers. I understand that although my name will not be used in the study report, absolute confidentiality cannot be promised as I am the only Grade [---] teacher in this school.

I understand that I may withdraw from this study at any time without penalty.

I, the undersigned, consent to participate in this study.

Subject Signature

Date

Appendix L: CARC Parent/Guardian Informed Consent Form



Parent/Guardian Information Letter and Informed Consent Form “First Nations Education: Curriculum Action Research for Change”

Principal Investigator:

Dr. Cash Ahenakew, Department of Educational Studies cash.ahenakew@ubc.ca

Dr. Vanessa Andreotti, Department of Educational Studies vanessa.adreotti@ubc.ca

Co-Investigator:

Erica Jurgens, Department of Educational Graduate Studies

Participating Teacher:

[-----]

Purpose: To develop and produce classroom materials and resources for First Nations schools in Stó:lō territory in that meets the BC New Curriculum goals to focus on local Indigenous history and knowledge. This research study is also work toward the Co-investigator’s graduate degree.

Research Procedures: Students will work with the lesson materials during Block C (Integrated Social Studies/Science) from September 18 – November 30, 2017. They will be invited to include their feedback on the lesson materials using a feedback form that asks them to respond to two questions: 1) “Something I learned today ...” And 2) “One question I still have...”

Confidentiality/Anonymity: Your child’s name will not be used in this study, or in any reports. Students names will be de-identified from the feedback forms. All student responses will be kept anonymous and confidential.

Voluntary: Your child’s participation in this research is voluntary and you can withdraw my child from the project at any time and there will be no impact to his/her grades. The focus of the research is on the curriculum resource materials. If a student is not participating in the research aspect, the researcher will not collect any data from students who do not participate in the study. Should you withdraw your child from the study, your child will experience no disadvantage as all students will be taught the lesson.

Potential Benefits of the Study: Your child may be helped by this study by being taught with classroom materials that help him/her feel important and respected as a First Nations person.

Contact for information about the study: If you have any questions or wish to have further information about this study, you may contact Erica, Cash or Vanessa (see our contact information at the top of this letter).

Contact for concerns about the rights of research participants: If you have any concerns about your child’s treatment or rights as a research participant, you may contact the Research Subject

Information Line in the UBC Office of Research Services at email RSIL@ors.ubc.ca or by phone at 1-604-822-8598.

Please keep this information letter for your records and please detach and fill out the attached Consent Form and return it to [-----] in the provided envelope.

Parent/Guardian Consent Form

Taking part in this study is entirely up to you. You have the right to refuse your child's participation. Your child also has the right to refuse. Either you or your child may pull out of the study at any time without giving a reason. There is no penalty or education loss to your child if he or she chooses not to participate.

Your signature indicates that you have a copy of the Parent/Guardian Information Letter for your own records.

Consent:

I have read and understand the informed Parent/Guardian Information Letter describing the Purpose and Procedures of this study. I have kept a copy of the information letter for my records.

Confidentiality and Anonymity: Students will be asked to maintain confidentiality regarding consent to participate, but absolute student confidentiality cannot be guaranteed if a student elects to disclose to other classmates.

I understand that my child's confidentiality will be protected within the researcher's ability.

I understand that my child's participation is voluntary, and I may withdraw my consent at any time.

I consent/do not consent (circle one) to my child's participation in the study.

_____ Date	_____ Signature
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Please return consent form to [-----] in the provided envelope.

Appendix M: Stó:lō Research and Resource Management Centre: Research Registry



From: Tia Halstad
Sent: Monday, September 11, 2017 1:40 PM
To: Erica Jurgens; Michelle Tang
Subject: Research Registry and Photo Request

Good afternoon Erica,
Your research registry application has been approved. The SRRMC director has requested some additional information. Will the curriculum materials that you are developing be used in the classroom at this time? If so, how does that tie into your research?
Have you see the published *Teacher's Guide* that is intended to be used in the classroom along with the *Atlas*? If not, it is available at the SRRMC [note: I have removed a few words from this line to to maintain anonymity of the school].

Your request for 26 high resolution images has not been approved. Please chose 5 images that would best suit your needs and describe in more detail how the images will be used in your MA thesis. Please note that approval will be restricted to your thesis research and use in your thesis.

Please don't hesitate to contact me with any questions.

Regards - Tia

Tia Halstad
Librarian/ Archivist
Stó:lō Research and Resource Management Centre
(604) 824-5105