

**EMBODYING INDIGENOUS COAST SALISH EDUCATION: TRAVELLING
WITH XÉ:LS THE SISTER, MAPPING KATZIE/ǪÍĆǾÝ STORIES AND
PEDAGOGIES**

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Abstract

My doctoral work examines intergenerational relationships between Katzie people, their stories and memories connected to the land and waters of their territory, their understandings, and their contexts. I explore and explain ways the waters and the land are integral to the literacy and pedagogy of Katzie people, and fundamental to Katzie people's identity, wellbeing, and existence. I weave a Coast Salish story blanket through an oral narrative style of writing; through a pedagogical model of a Coast Salish spindle whorl; through my reconsideration of the Coast Salish Xe:xals story so that it includes the feminine sister Xé:ls' story; through participants' stories, and through auto-ethnography and memoir.

Research grew out of the five protocols of Coast Salish people that I learned through my upbringing: starting with the local; acknowledging and expressing gratitude for place and people; getting an education; listening to one's elders; and, loving one another. Research processes included interviewing 11 participants and mapping their stories onto meaningful places in Katzie traditional territories. Some of these interviews were conducted at meaningful places within the territory. The process drew on the collective memories of Katzie community members to bring forward intergenerational wisdom and practices specific to Katzie as sited in places such as Pitt Lake; the teachings from these stories compose a land- and water-based pedagogy grounded in the relationship between territorial places and Katzie people. Findings from this study include four story themes, and recommendations, from participants' interviews, 10 methodological principles, and six pedagogical practices that guide an understanding of Katzie literacy and pedagogy.

This study addresses the gap in Canadian scholarship, education, and specifically in Indigenous literacies. Coast Salish experiences of education, stories, pedagogies and realities have been limited to the long time dedicated work of a few Coast Salish scholars. Further, this study answers the Truth and Reconciliation Commission of Canada's Calls to Action to bring Indigenous people's world view, experiences, historical and contemporary realities, voices and leadership into the fabric of Canadian education. Listening to the real life voices and stories of Katzie people is a first step toward reconciliation and restitution in the local education systems.

Lay Summary

This graduate project examined the stories of Katzie community members in order to bring forward intergenerational wisdom and practices connected to their lands and waters that are specific to Katzie people in an education context. My research process included interviewing 11 participants. Research grew out of five protocols of Coast Salish people I learned through my upbringing: starting with the local; acknowledging and expressing gratitude for place and people; getting an education; listening to one's elders; and, loving one another. Findings from this study include four story themes and recommendations from participants' interviews, ten methodological principles, and six pedagogical practices, that guide an understanding of Katzie literacy and pedagogy. Teachings from these stories compose a land- and water-based pedagogy grounded in important relationships to the territorial places of Katzie people. Listening to the words of Katzie people is a first step toward reconciliation and restitution in local education systems.

Preface

This dissertation is an original intellectual product of the author, Kerrie Charnley. The fieldwork described in Chapters 4 and 5 was covered by UBC Ethics Certificate number H16-01038.

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Glossary

The following is an explanation of how I define key terms used in this dissertation.

Auto-Ethnography

This work is auto-ethnographic in that it tells the story of my own education and family history and also the stories of my grandmother and great-grandfather. The story of our lands and waters is also being told and is threaded within our telling of our stories.

Voices of the lands and waters exist, provided we are listening to them.

Cognitive Dissonance, Cognitive Imperialism and Cognitive Resonance

Battiste (2000), Burkhart (1999), Deloria (1969), Waters (2004), and others have observed that Indigenous students experience a kind of disconnect or cognitive dissonance between the culture of Western schooling and the knowing found in the culture of their home communities. Cognitive imperialism is a core colonial phenomenon where one people's worldview, epistemology and ontology is made dominant at the expense and exclusion of another people's world view, epistemology and ontology. I propose a way to heal colonially imposed cognitive dissonance and imperialism is by forging instead what I term a cognitive *resonance*, whereby schooling environments include Indigenous-led pedagogies, literacies, and values which allow Indigenous students to feel that their identities and land- and water-based epistemological realities are acknowledged and valued in schooling environments.

Decolonization

The definition of decolonization in this thesis is informed by the definition put forward by Corntassel (2012). This understanding of decolonization prioritizes “reconnecting Indigenous nations with their traditional land-based and water-based cultural practices”

by “moving from an awareness of being in struggle, to actively engaging in everyday practices of resurgence...rejecting the performativity of a rights discourse geared toward state affirmation and recognition, and embracing a daily existence conditioned by place-based cultural practices” (Corntassel, 2012, p. 89). In a nutshell, resurgence is implementing Indigenous epistemology and values which are always about embodying them in practice.

Identity

People have multiple identities according to the roles and contexts in which they live. Over the last 200 years, colonial policies in British Columbia have tried to violently destroy or at best dramatically limit Coast Salish identities, through corralling us into reservations, denying us the vote, outlawing our core cultural practices and our ability to gather and politically organize, and forcing us into residential schools. Since Indigenous identities are deeply connected to the land, we need to reclaim and engage in that connection in all areas including in education.

Indigenous Epistemology

Epistemology is how we know things, or in other words, epistemology is our unique cultural and contextual ways of knowing. Indigenous pedagogy draws on an Indigenous worldview and epistemology and conceptualizes learning and understanding as coming from a transformative knowing. Indigenous knowing is a verb, rather than coming from obtaining knowledge as an object. Indigenous peoples’ knowing stems directly from the perception of oneself as being in constant relationship with nature, land, and water.

Indigenous Land- and Water-based Education

This term refers to traditional knowledge and recent emerging theory by Indigenous scholars (e.g., Meyer, 2013 and Tuck, McKenzie, & McCoy, 2014) which centers lands and waters as entities and places of knowing and learning within a decolonizing, Indigenous sovereigntist framework. It takes a critical stance regarding outdoor education, environmental education, and place-based and other settler-derived and -centered education that dichotomizes nature and humans as separate. Indigenous land- and water-based education recognizes that humans are a part of nature and the environment in a mutually reciprocal, non-hierarchical ecology of relationships.

Indigenous Pedagogies

Indigenous pedagogy is knowledge located not only in the mind but also in the body, heart, and spirit as well as in relationship with others including the lands, waters, elements, animals, plants, and ancestors.

Indigenous Storywork

This term draws on Archibald's (2008) storywork methodology, which is guided by seven principles (*reverence, reciprocity, respect, responsibility, holism, interrelatedness, and synergy*) as well as by relationships with elders, metaphysical experiences, story, land, and self (reflection).

Language: Hun'qumyi'num (Downriver), 'Halq'eméylem (Upriver), and Hul'q'umin'um' (Island)

There are many Coast Salish languages. In the places where my ancestral family lived and in which I was raised and in the places where I continue to reside, there are considered to be three Coast Salish languages. This was common knowledge in my family. The three Coast Salish languages: "Halq'eméylem is the Upriver

dialect, Hul'q'umin'um' is the Island dialect, and Hun'qumyi'num' is Downriver dialect” (Carlson, 2001, p. 22-23). Even though my main ancestral language and the language my grandma, Amanda Charnley, and her sisters spoke mostly was Hun'qumyi'num' Downriver, she also spoke fluent Island and Upriver. It makes sense to me that I use Downriver language because one strand of my project is an unravelling and following of my female ancestral line and that line takes me directly further downriver from Katzie to Tswwassen and even across the Salish Sea. It stands to reason that my great-grandmother Katharine Pierre (nee Charles) who was from Tswwaasen and also had ancestry to Saanich on Vancouver Island would have spoken at least both Downriver Katzie/Musqueam and Island and would have taught her children these languages. I have heard that she never spoke English. Thus, for this reason of rematriating myself, my ancestral line, and our language back to the land and our communities, and due to language proximity and access, I use when possible Downriver language. In this dissertation I sometimes use the word Halq'eméylem to refer to our languages in general as this is sometimes the name used for both the specific upriver language and to designate the overall language group of these three languages.

Listening

It became clear through research that there are different kinds of listening that occur, and that are distinct in a Katzie Coast Salish and in Indigenous education, based on traditional values and protocols, honored and effective through time. The values and protocols and need to listen to Indigenous peoples is in the literature (Archibald, 2008; Daniels, 2018; Pidgeon, 2014; Younging, 2018), and most importantly, is shown implicitly in the practice of Indigenous people's oral narrative tradition, and can be seen at work in the

practice of Coast Salish witnessing. I found some mention of the importance of this unique kind of listening in a Coast Salish context in the works of Archibald (2008) and White (2006).

Literacy - Regular

The definition of literacy I work with stems from the field of social-based literacies, which critiques past views of literacy (such as the “banking” idea of literacy which assumes students’ minds are empty vessels waiting to be filled) and the notion that literacy is only one set of skills to be learned, without taking into account a diversity of skill sets for a diversity of literacies in a diversity of contexts. Regular literacy tends to privilege linguistic or written print language (print) and related skills and contexts. A social basis for literacy appreciates the diversity, resources, and knowledge students bring to school with them and foregrounds a multimodal, multi-contextualized literacy.

Students are seen as coming to school with knowledge drawn from the rich resources of their homes and communities, and are therefore seen as co-constructors of knowledge.

Scholars in social- or family-based literacy (Cooper & Hedges, 2014; Kendrick, 2014; Moll, Amanti, Neff, & Gonzalez, 1992) acknowledge the “funds of knowledge” that students bring from home. This type of literacy more closely reflects the concepts found in Indigenous literacies.

Literacies - Indigenous

My research project aims to develop and describe an emerging definition of Indigenous literacies drawn from the work of the Best Start Curriculum (BSC) (2010), Grande, (2004), and Hare (2005). My definition of Indigenous literacies is strengths-based and community-oriented, includes family and community “funds of knowledge” as interfaced

with territorial lands and waters, and values multimodal forms of literacy and expression including oral storytelling, Hun'qumyi'num language, and performative narrative events (e.g., dance, ceremony, and canoeing).

Literacy Topographies

This is a term I have coined to explain the cognitive maps of knowing that people have in their minds, bodies, hearts, and spirits, derived from, and mirroring, their connection to the land and waterscapes in which they live. Our stories and knowledge are topographic.

Love

Love is understood as a core value, a teaching, a practice, and a reason for being. It means being welcomed, valued, cherished, and protected at all times.

Metaphysical

The definition of metaphysical used for this project is drawn from Ermine's (1995) concept of inner space and outer space, as well as Cajete's (2000) use of word maps and his understanding of how Indigenous perspectives can be thought of as patterned into maps linked with land and story (i.e., topographies). I also see the metaphysical as a mode or code that my family from Katzie and other Coast Salish nations draws from in the knowing of things. The metaphysical is important to us and is expressed through dreams, pre-cognition, and non-literal signs in the land, water, climate, geography, animals, and other entities in the environment. Indigenous pedagogy and literacy take into account metaphysical and spiritual modes and codes. When one lives in two realities—metaphysical and physical—one thinks and behaves differently from those who only think in one physical reality. We tend to live within these two alternate realities, but we sense that the meta-reality is really the metaphysical. In contemporary

terms, the physical might be conceptualized and experienced as a sort of virtual reality of the metaphysical.

Nócaʔmat tə šx^wq^weləwən ct (pronounced “nutsa maat te shwel’wen st”)

We are one heart, translated into English from Hənq̓əminəm (Musqueam and Katzie language).

Outdoor education

My research seeks to bring local Indigenous land- and water-based epistemology and pedagogy into mainstream schooling for the purpose of strengthening pride in Indigenous identity for Indigenous students and communities. I also perceive a vitally important need to connect all students, Indigenous and non-Indigenous, to learning through natural outdoor environments. Children’s disconnection from nature constitutes a growing crisis with profound implications for life on this planet (Dickson, 2011; Dillon, 2005; Louv, 2005; Moss, 2012; National England, 2008; National Trust, 2008; Office for Standards in Education, Children’s Services and Skills [Ofsted], 2008).

Pedagogy

My use of the term pedagogy draws on Friere’s (1970) concept of the pedagogy of the oppressed, where students are seen as drawing from their own knowledge and knowing for the purposes of education, transformation, social justice, and liberty. This conceptualization stands in contrast to the notion of a student’s mind as blank space waiting to be filled with knowledge and skills to support the status quo.

Protection

This term invokes the importance of protecting as well as being and feeling protected through ceremony and family; through land, water, animals, plants, and ancestors; and through belongings such as Coast Salish blankets.

Spindle whorl

A spindle whorl is a tool that consists of a disc or spherical object fitted onto the spindle to increase and maintain the speed of the spin. It is an essential tool for preparing wool to be woven. Coast Salish peoples constructed, designed and used the spindle whorl, and continue to use it, in unique ways. In my work the Coast Salish spindle whorl can also be used as a tool to think with, and as well the spindle whorl, among its other functions, can be a way to engage spiritually with the world.

Stewardship and Guardianship

Indigenous definitions of stewardship and guardianship are more relevant, and socially just, than what environmentalism (informed by European ideas of nature as separate from humans) has offered thus far in terms of speaking back to corporate capitalism (which co-opts “sustainability” for its own purposes and tends towards practices of greed, hoarding, and overconsumption.). Indigenous notions of stewardship and guardianship are based on an understanding of reciprocity among all lifeforms in the natural environment. In this worldview, “sustainability” is unnecessary because destruction and toxicity are beyond conceptualization due to an ethic of care, generosity, and health.

Xe:xals (plural)

(pronounced “hay-heayls” but also pronounced, and spelled, in slightly different ways by different people from different places)

This term refers to transformer siblings, three brothers and one sister. Some stories say they took the form of bears who originally travel through the landscape, transforming

humans into features of the land. My great-grandfather speaks of Xe:xals in his story of our Katzie origins and cosmology in the ethnography, *The Faith of A Coast Salish Indian*, (Jenness, 1955). A common story recorded in the public domain is that Xe:xals are the orphaned children of Red-headed Woodpecker and Black Bear who were killed by Red-headed Woodpecker's second wife, Grizzly Bear (Carlson, 65-66). These stories mention Xe:xals to make points about other stories regarding transformation, cultural beliefs and land rights in published works on or by the Stó:lō, our upriver relatives. More in depth stories of Xe:xals are to be found in the oral tradition archive.

I believe that stories of Xe:xals offer a useful Coast Salish metaphor for the transformative nature of methodologies that Indigenous scholars are developing. Like Xe:xals, our organic methodologies have the purpose of transforming our communities in ways that uphold our worldviews, values, and identities as peoples who are intimate with the land and life beyond human forms. I find the connection made between Xe:xals and writing relevant to the work I am pursuing: “the name Xe:xals is derived from the same proto-Salish root as the verb ‘to write’ or ‘to enscribe’ ” (Carlson, 2001, pp. 65-66), which Carlson implies is what the Xe:xals are doing as they travel over the earth. They are in a sense writing their intentions onto the landscape by transforming people into landscape features such as giant rocks. When people see those rocks, they remember stories and associated knowledge: how to take care of things and how to live in a way that takes into consideration balance and life for all beings. These places on the landscape are mnemonic, like written text on a page but with arguably more far reaching and deeper meanings.

Xé:ls¹ (singular) (pronounced “hayls” but also pronounced, and spelled, in slightly different ways by different people from different places)

The Transformer, the Changer. Since the onset of euro-colonialism, most all Xé:ls stories in the public domain and published works consider Xe:xals to be a singular male hero.

Xé:ls is powerful and transforms elements, animals, humans into other kinds of things, like transformer rocks, based on moral, ethical, spiritual and educational purposes.

Transformer rocks serve as educative reminders of the stories and events that happened.

The feminine, female, sister Xé:ls is only mentioned, if at all, in brief, in passing, as possibly existing. Since the onset of euro-colonialism no story or feats or power are attributed to her in the public, published domain--though this is hopefully changing even as I write. More Indigenous women, especially young Indigenous women, with the onset of the web, social media, and social change in the past thirty years, are finding their voices and writing themselves into the public domain participating in self-transformation mediated by visual and textual literacy.

Xulmuxw (singular)

(pronounced “qwul multh”) Xwuxwilmuxw (plural)

The Halq'eméylem word for a First Nations person. First Nations people. Us. People of this land. In my family, we referred to speaking our language as speaking “Xulmuxw”.

Xwunítum (singular)

(pronounced “qwe-neetim”). Xwulunítum (plural) (pronounced “qwul-a-neet-im”)*

This term can translate to mean “white people” or “foreigner” as my grandmother and uncle translated it for me, but it also encompasses a more complicated fraught reference

¹ Xé:ls is the singular spelling of Xe:xals the transformers from *The Musqueam Grammar Reference* by Wayne Suttles (2004), Vancouver: UBC Press. Whenever possible I use a Hun'qumyi'num' spelling.

to those newcomers, who came here to Musqueam/ x^wməθk^wəyəm² (people of a specific intertidal water shore grass) and Katzie/ᑕíçəy̓ (“land of the moss”), Kwantlen (“tireless runner”), Kwikwetlem, Semiahmoo, Tsawwassen (“land facing the sea”), and Tsleil-Waututh (“people of the Inlet”) territories only approximately 150 years ago (five generations), and who continue to come here in droves. I do not count Squamish in this list because Squamish territory is actually up the coast and interior from here and they speak a completely different language from the rest noted above. The invasion of Xwulunítum occurred during the 1800s and very early 1900s.

The Xwulunítum leadership through government and churches attempted to colonize us through their asserted laws, policies within structures such as political, legal, economic, religious, and education systems, as well as the literal fences surrounding reservations, prisons, residential schools, and white foster homes. These continue to colonize us as those systems and policies perpetuate, transform, and expand. The exception to this is the spaces where Indigenous peoples have continued to live according to our values, epistemologies, ontologies, culture, ceremony, and family relationships, and most importantly persisted in relationship with traditional lands and waters in whatever ways possible. Another current exception exists where nascent reciprocal voices can be engaged through projects such as the Truth and Reconciliation Commission of Canada, the recommendations of which have been heard and taken seriously by some institutions. I realized that this term, Xwulunítum, which we had used all my life at home,

² <https://www.musqueam.bc.ca/our-story/who-we-are/> <https://tsawwassenfirstnation.com/general-info/tfn-vision-mandate/> <https://twnation.ca/about/twn-faqs/> <https://www.katzie.org/culture-and-language> <https://www.kwantlenfn.ca> <http://www.kwikwetlem.com/newslettersnotices.htm>
All accessed February 15, 2019.

was a Katzie word in our language when my peers at school told me that they had never heard that word before. I asked my grandma what it meant, and she said the best translation is “foreigners.” The translation to “foreigners” is complicated. Xwulunítum are more than just visitors or newcomers; as foreigners, they are also historically invaders, and encroachers on Indigenous peoples’ lands, territories, rights and ways of living and thinking. Xwulunítum leadership and citizenry have in a sense historically been agents of colonization, resource extraction and displacement of Coast Salish peoples. In the current era of The Truth and Reconciliation of Canada’s Calls to Action and political will, there is much hope for this history to change course.

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I would like to express deep gratitude to the participants who shared their time, stories, and recommendations for Katzie education with me. I am especially grateful to my family elders who believed in the importance of this work, and who took it upon themselves, to help me start my story interview work off, in a good way, through Katzie cultural spiritual ceremonial recognition, and care, for our ancestors, living on our sacred lands, and in our sacred waters.

I would like to gratefully acknowledge the financial support, during different times of my Ph.D. journey, that altogether made it possible for me to complete my education: Graduate Emergency Bursary UBC, Indspire, The New Relationship Trust Doctorate Award, The Office of Indigenous Education - The Faculty of Education UBC, Katzie First Nation Education, Cody LLED Graduate Student Emergency Award, M. Dorothy Mawdsley Bursary, Student Aid Bursary for Graduate Students UBC, and the UBC Aboriginal Emergency Assistance Grant. Also, words cannot express the deep gratitude I feel for the generosity of friends who believed in the value of my work, and in me, and who came forward to provide me with a roof over my head, a bed to catch

whatever sleep I could afford, and food to keep my energy up, during the most harrowing final three and a half years of this dissertation process.

Hands held high, and bless you!

Dedication

I dedicate this work to the lands and waters in Katzie territory, Katzie people, our ancestors, and our future generations, and our animal and plant relatives. I especially dedicate this work to my grandmother, for it was her dream that I write down her story, which is also the story of our people, our family, and the land and water. I dedicate this work to our ancestors, and in particular, to Xé:ls the sister. I dedicate this work to my daughter, Keisha Amanda Charnley, who has always impressed me with her ways of thinking, and her quick humour, and who I love to the depths of my being. I dedicate this work to Katzie youth and their future. May you all above be wrapped in a blanket of love, and protection, and achieve all of your dreams.

Chapter 1: Introduction and Overview

This chapter serves as an introduction to key components of the dissertation—namely, the study purpose, research questions, site, researcher location, and theoretical and methodological considerations—and concludes with a brief description of the contents of the chapters to come.

This dissertation follows my exploration of a pedagogy of place as seen by Katzie people. The Katzie Coast Salish voices and narratives interwoven here come from their own concentric circles of place-ness. Each person's unique worldview, perception, and experiences form a constituent part of a holograph of realities. My writing aligns with Indigenous scholars who foreground the oral tradition, decolonization, and privilege the first-person voice. In order to decolonize the standard writing style of a dissertation, I implement a Coast Salish Indigenous writing style that holds space for weaving together cultural, personal and political, expressions and understandings. There is a sense of competing realities I feel I must wrestle with every step of the way: the continuation of colonial practices and the lived realities of Indigenous people. It is a history of my growing up in the very colonial 1960s, 1970s and 1980s. It is a way of doing scholarship and research that is an exploratory journey of memories connected to larger issues in the world, to colonization and history and life story.

Included in this work is my grandmother's life story, the story of my education journey and the stories of 11 participants. My writing is a weaving of these narrative threads into a Coast Salish story blanket, which corresponds with the aspects of travel and transformation within Coast Salish cultural traditions, and enacts Coast Salish oral

narrative. This kind of writing, and the kind of reading, that the reader must do, while engaging with this dissertation, is like a trickster energy that challenges us to let go of the certainty of Western scholarship, embrace the unknown and unknowable, and in the process learn something new. This way of writing makes space for Indigenous peoples' voices to be heard and their realities to be understood.

My writing upholds the traditions of Coast Salish women doing cultural work of weaving with its practical, pragmatic and spiritual purposes. This work aligns with the work of our Coast Salish heroine, Xé:ls the sister, who is our almost lost, or forgotten (or hidden, silent or quiet), feminine Coast Salish transformer sibling, and one of our original ancestors who creates something new, with new and old energies. I imagine Xé:ls transforming through weaving, and spinning wool, with spindle whorls of varying sizes, from bone whorls to giant cedar whorls. Like Xé:ls, my weaving and spinning is through the life I live, the research I undertook, and the words I weave here to document them.

My writing style is like the spindle whorl, spinning out threads, weaving threads of knowledge, of story, of experiences, of narratives, times and places together. This writing allows for the weaving of a blanket of diverse realities and intersections, one that parallels, re-maps, and transforms the physical places, with the multi-layered cognitive, cultural, and storied landscapes of this study's participants, of my grandmother's life, of my education journey, and of Xé:ls, the sister. This story blanket weaving occurs within a Katzie Coast Salish topographical and narrative framework.

This interweaving of personal, family, and scholarly narratives follows Coast Salish protocol of family (rather than the lone individual) and listening to one's elders. I listened to my grandmother's directive to "write down" her story and to "get an

education”, and I wove both -- her story, and my education that is two-fold--into this dissertation. My doubled education is a strand of Coast Salish Katzie education protocols enwoven with a strand of Western European education protocols. My hope is that the readers of this dissertation catch at least a glimpse and sense of the metaphysical dimension of this Katzie specific, Coast Salish, metaphysical/physical woven and twinned reality.

My family held me up by coming forward to start my research fieldwork in a good way, through a ceremony that included our ancestors on a special place on our territory. I am very grateful for this. Hychq’a siem to those who read the multilayered narratives held here in this dissertation. I hope they will be helpful to you on your journeys as they have been on mine.

Purpose

My topic is land/ocean/place-based resurgent pedagogy drawing on Katzie epistemology, Indigenous storywork, and multimodal experiential literacy. The rationale and theoretical framework for the study draws on theories of Indigenous knowledge connected to land and place, and place-based pedagogy. I hoped to see how relationships between Indigenous knowledge and land are forged through multimodal, multi-literate means, and I intended through this study to write a land/ocean pedagogy that facilitates knowledge and well-being through relationship with the land and water.

An overarching research question posed by this study was: what are the notions of place that contribute to Indigenous peoples’ identity, belonging, and history? To construct an answer, I explored the greater history of family and community through ethnographic work and from participant perspectives. I looked at how emerging theories

of Indigenous place are embedded with mono- and dialogic meaning through the following: geographic markers; relationships of place; stories that emerged; and people's lived experience of place on Katzie territory. I wondered, how do people maintain relationships with land? The methods by which I acquired data for my study included: inter-generational interviews about meaning, stories, and land; researcher auto-ethnographic narrative; and a retelling of one of our ancestral origin stories. I documented the interviews through audio recordings, transcriptions of these audio recordings, photography, and reflective notes.

While I was interested in language—learning my own traditional language—and although I believe that traditional language renewal is critically important, for this study I was not as focused on language revival³ as other scholars have been. I see Indigenous languages as a part of Indigenous literacy, but Indigenous language is not the main focus of my interest. Rather, my work is guided by the necessity of filling the research gap which exists related to practices, and in particular multimodal literacy practices which assert Indigenous identity and values.

Multimodal literacy practices are those located within a broad definition of language that extends beyond linguistic signification to encompass non-linguistic “language” or other symbolic modes of expression, communication, and knowledge-holding. This includes, for example, meaning-rich modes such as art as language, music

³ For work I did on language revival during my Masters Degree refer to: Charnley, K. (2006). “Our Stories Are Our Sacred Ground; Our Language is the Air We Breathe—Toward a Halq'eméylem-based Literary Aesthetic: The Aboriginal Worldview in Contrast with the European Philosophical Tradition.” *Papers for ICSNL*, 41 (Kiyota, M., J. Thompson, and N. Yamane-Tanaka, eds). *UBCWPL* 1, 6-76.
https://lingpapers.sites.olt.ubc.ca/files/2018/02/Charnley_2006.pdf

as language, body language, embodied or felt kinds of language, engagement with the environment, and story. I am interested in the senses we engage when we express and hold knowledge and knowing in these kinds of multimodal ways. I am interested in kinesthetic and whole-body literacies, as well as, what I think of as land/water literacy.

This study focuses on relationship with natural environments, and how that relationship shapes such literacies, including linguistic-based literacy—whether that engagement is for cultural or physical survival. To be human is to be more than physically alive; is to be psychically, mentally, emotionally, spiritually, and culturally alive. I have, through engaging in this study, become increasingly interested in spiritual survival. Toward the end of my dissertation writing, despite my desire to be in the present physical reality in order to get my work done, the spiritual came to me. I had a dark prophetic dream, and tragedy occurred in our lives a week later. I was forced to seek spiritual protection, and the process of that protection helped me immensely. I would not have completed this dissertation or Ph.D. without it.

With this orientation towards multimodal, multi-sensate knowledge sharing, obtaining, holding expression, and competency in these modes (or literacy), this thesis is composed of, a combination of types of stories. The types of stories in this dissertation include: personal life experience stories; descriptions of scholarship; critical analysis, along with analysis of the personal life experience stories and traditional stories shared by the study participants in interviews; the sense of a Coast Salish mythic or storied reality; and visual stories in photographs. I would also like to propose that we—the reader of this dissertation and I—think of all of the stories on this list and even categories not included

above (for example, the stories of science or of religion) as being contained all together in one big mythic, epic, world story composed of interweaving stories in process.

This mythic story composed of interweaving stories in process is in the present, with contemporary stories. In a spindle whorl process the mythic story travels forward in an oscillation, moving spirally on a spindle that is turning through a whorl, bringing fibers of story through the whorl and back again until threads are formed that move from past to present, transforming past, present and future.

This mythic story of stories is both physical and metaphysical. The stories occur in the physical world where we are engaged with our physicality, but we sense and know that our ancestors and other beings, entities, and life force energies exist with us both in and beyond our physicality, in the metaphysical realm. Our stories, our identity as Katzie or Coast Salish people, and the land/water and life in nature are intimately, and intricately, connected for us; and the spirit world—or you could call it a kind of alternate reality—is as real to us as our physical existence. It is as real, if not more so, than the virtual realities in which we all partake every day, through the interface of imagination, and physicality.

In weaving together all these various types of stories, this thesis serves to decolonize and unravel the ethnographic record of my own great-grandfather's epic narration of Katzie cosmology and origins as told to anthropologist Diamond Jenness, and to weave his epic story into the fabric of the continuing stories of Katzie people, lands, and waters. My great-grandfather was a descendent of ƆƎ'łæctən, one of two first ancestors, and he was a brilliant knowledge keeper and orator and took good care of his family and community and the mental, physical, emotional and spiritual health of Coast

Salish people. He was called upon to travel great distances to heal people's spirits, vitality, souls, bodies, hearts and minds. My great-grandfather Ƨɛ'łəctən continues to be remembered and referred to as a person of great standing for his powerful knowledge and his healing feats. Musqueam elders and elders elsewhere, when they ask me where I come from and I tell them, some have immediately told me a story about a feat of his that they either witnessed, or which was passed down to them from eyewitness family members. His traditional name was Ƨɛ'łəctən/Hawkltin after our family's first ancestor who the Sky People put at Pitt Lake and Sheridan Hill⁴. Ƨɛ'łəctən/Hawkltin means "clothed with power" (Jeness, p. 10). Indeed, he was clothed in power as the stories tell us. My great-grandfather's story as captured in the anthropological book, *The Faith of A Coast Salish Indian*, remains the core authority of all Coast Salish scholarship since. Along with the ethnographic notes that preface it, this book is unique among historical anthropologists' publications⁵ in that my great grandfather's voice: his words are quoted verbatim, and form the bulk of the publication. It is the most comprehensive account of reality and the details of our Katzie Coast Salish territory by a Coast Salish person to this day. Many of the participants in my study called his story, "Grandfather's Story" or "Grandfather's book." While my great-grandfather's stories continue to be important to understanding our cultural spiritual land water nature intertwined realities, it is my grandmother's story and example that is a main departure point and impetus for this study. I will explain in the chapters to follow.

The Coast Salish Spindle Whorl

⁴ Pitt Lake and Sheridan Hill are in Pitt Meadows/Maple Ridge which is 40 kilometers east of Vancouver, British Columbia.

⁵ Anthropologists Boas and Hill-Tout wrote substantially about the upriver Stó:lō Coast Salish.

One of the most culturally identifying signifiers for the Coast Salish is the Coast Salish spindle whorl. It is not simply an object used to pull and turn raw wool into threads of yarn. It is complicated. It is mnemonic. It holds and produces our understandings, doings, transformative creating. It is a spiritual, intellectual and relational (familial) signifier, that turns and travels at the same time and same place and in multiple times and multiple places. All involved in the spinning of wool for the Coast Salish honor power blankets have to be clean spiritually and have to have a well-intentioned focused mind while doing any part of the process. Those who specialized in caring for the Coast Salish wooly dog and those who gathered the precious mountain goat wool left on bushes high up local mountains were all required to have good intentions, good hearts and to be healthy and smooth of mind in their work. Artists were commissioned to carve the spiritual designs into some whorls. Sometimes these designs became animated and appeared to take on a life when the whorl was spun. All of this good, healthy energy became increasingly powerful as the process was imparted into the blanket and then onto the blanket wearer.

The power of our spindle whorl is a transformative process; and through the Coast Salish spindle whorl, stories, geographies and histories can be conceptualized. A 10,000 year old Ozette village on the Olympic Peninsula held whale bone and stone spindle whorls that our people used throughout our long history in Coast Salish territories. Today, the spindle whorl motif is found as a symbol for Musqueam First Nation. The design of the Coast Salish spindle whorl can be found, for example, in a gigantic, three dimensional sculptural form welcoming visitors to Vancouver at the Vancouver International Airport, or as designs on manhole covers on Vancouver City streets. I

initiate this discussion in order to pull out the threads of thought, through a metaphorical spindle whorl cognitive process, from my Katzie Coast Salish ancestors to inform the present. In fact, there is also a Katzie spindle whorl held at the British Columbia Museum in Victoria (Figure 1).



Figure 1. Coast Salish Katzie Spindle and Whorl.
Held on permanent public display at the B.C. Provincial Museum.
Photo: Courtesy of the photographer, Keisha Amanda Charnley.

I first came across the Coast Salish spindle whorl through the work of artist Susan Point of Musqueam Nation in the early 1980s⁶. Susan Point has been leading the way for our Coast Salish revival of spindle whorl conceptualizations and others like Debra Sparrow and Krista Point have led the way with blanket weaving; all are working with the meanings attached to these conceptualizations and material belongings. Recently, the Musqueam First Nation has started to use the spindle whorl as a metaphor for their community vision (see Musqueam website: <https://www.musqueam.bc.ca/community-engagement/ccp/>). Their “comprehensive community plan and the vision that guides it,” entitled, *We are of One Heart and Mind*, or as we say in our language “nə́caʔmat tə šxʷqʷeləwən ct” (pronounced “nutsa maat te shewelen st”), takes inspiration from the spindle whorl, spinning and twining together fibers of community to form a single thread with which to weave their community vision.

Coast Salish identities of the self, family, nation, land and spirit were pulled apart by the colonial drive to separate us from each other, from the lands and waters, from other life forces and from our very selves. This unraveling by colonial forces was for the colonial machine to grab the natural resources and in the process; it has left a wake of destruction in its path. I use the spindle whorl in a cognitive way to knit and weave these narrative identity threads back together.

⁶ I have lived on Musqueam territory most of my life. I hold my hands up to our relatives and neighbors, the Musqueam Nation for taking care of this land and water and the culture in a beautiful way. Musqueam Nation has had a close relationship with Katzie for millennia. The closest language to Katzie language is Musqueam language, Hənq̓əminəm.

Research Questions

This study focuses on Indigenous pedagogies that support Indigenous literacies in the Katzie context. The big research questions asked by this study are as follows:

- 1) What is the relationship Katzie people have with the rivers and lands in their traditional territories?
- 2) What stories, memories, oral history, and names exist related to meaningful places on the land/water? What traditional educational activities occur there?
- 3) And bringing the two above questions together I wondered how might these ways of engaging with river and land places inform a land- and water-based pedagogy and curriculum?

Other considerations extended out of the above questions. I wondered about what possible unique literacy modes were Katzie people using currently that provided them with their identity as Katzie and how were these modes being used as identity strengtheners, either implicitly (i.e., unintentionally) or explicitly (i.e., intentionally). Were these current literacy modes connected to traditional literacy modes such as oral storytelling/narrative modes, and how were these traditional literacy modes being used? For example were there specific cultural contextual places such as the home, the longhouse, and the land, and at specific cultural contextual times, when types of literacy modes were practiced. Further, in terms of question three, I wondered how might a Katzie First Nation pedagogy that connects identity to land look like and in what ways could Katzie First Nation's literacies and pedagogies, which include storytelling and multimodal meaning-making, contribute to experiences of educational success for Katzie youth and community.

Identification of the Problem/Gap

The atrocities that occurred in residential schools, and their range of effects across time and space, have long been well known among First Nations residential school survivors in Canada. The last residential school in Canada closed in 1996; but only more recently have these facts become public knowledge within the academy and the broader public sphere, thanks to the courageous work of the 6,000 residential school survivors, by First Nations scholars such as Dr. Roslyn Ing in the 1990s and, finally, due to the tireless work of those involved with the Truth and Reconciliation Commission of Canada and its Reports and Calls to Action (TRCC, 2015).

Added to this multi-generational trauma is the fact that current mainstream education has also largely failed Aboriginal peoples in Canada. Graduation rates of Aboriginal students in public schooling have hovered at abysmal levels for the last four decades. In recent years these rates appear to be unstable with rises occurring in some years and decreases occurring in subsequent years in at least one School District and that District is one where most of the Katzie children and youth go to school. According to the BC Ministry of Education report (BC Ministry of Education, November 2018) Grade 12 graduation with a Dogwood Diploma in the Maple Ridge-Pitt Meadows School district, in the 2017-2018 school year only 55 percent of Aboriginal students graduated in the schools which Katzie school children attend. This rate is markedly less than the year before when 63 percent graduated. Much work needs to be done to improve the public school experience, success rates, and graduating statistics for Katzie people.

According to the BC Ministry of Education, in 2017-2018, 69.6% of Aboriginal students graduated from Grade 12 with the regular Dogwood graduation diploma, while for the general non-Aboriginal population of Grade 12 students, 86.5% graduated. The

2017-2018 report shows an improvement from the 2015 report which showed Aboriginal students' graduation rate at 50% and non-Aboriginal students' graduation rates at 74%. Non-Aboriginal students also saw an improvement in their graduation scores with an increase of 12.5%. In 2015 there was a 24% discrepancy. In 2019 there still remains a sizeable 17% discrepancy between the rates of success in the public schools between Aboriginal students and their non-Aboriginal counterparts and this is simply unacceptable. This is evidence of the monumental crisis in education and an education system that while improving success rates for all students, it still largely fails Aboriginal children and youth, their families and communities, and Canadian society (BC Ministry of Education, 2018).

The above statistics reflect not only a shortage of relevant curriculum but also, importantly, what I see as a lack of Indigenous pedagogy (i.e., pedagogical practices related to teaching, learning, and ways of knowing) rooted in local places that are relevant to Aboriginal identities. Studies show that increased exposure to Indigenous cultural practices and ways of knowing in education increases education outcomes for Aboriginal peoples (Barnhardt, 2015; Best Start Resource Centre, 2010; Eder, 2007; Hare, 2005; National Indian Brotherhood [NIB], 1972).

Understanding and inclusion of Aboriginal forms of literacy need to be incorporated into mainstream schooling. It is generally understood that, for all learners, there exists a correlation between literacy achievement and educational achievement. In order for Aboriginal students to succeed in school, Aboriginal forms of literacy and meaning-making need to be valued. Because an intimate connection to land is core to Indigenous epistemology, pedagogy, literacy, and identity, any implementation of

Indigenous education must also include a relationship with the land upon which the process of education is situated. It is my hope that with more research in the areas of Indigenous pedagogy, literacies, epistemologies, and engagement with land, schools will increasingly put into practice the understanding that the mind's way of knowing is only one of many possible ways. For example, there are ways of knowing that privilege embodied and multi-sensate engagement with the world that can be pedagogical,⁷ and these kinds of language/pedagogies of place are needed in the Coast Salish context. With this hope in mind, my research project initiated interviews with members of the Katzie First Nation community focused on Indigenous pedagogies and literacies in the Katzie context.

Site Selection

Katzie First Nation: Q̓ic̓əy̓ First Nation⁸

The site I selected for this study was the Katzie First Nation, one of the many Coast Salish nations along the coast of British Columbia in Canada, and in Washington and Oregon in the United States—the imaginary colonial line made real by the border patrol dividing our Coast Salish families. The land and waters of Coast Salish Territories have their eastern edge in Yale (near Hope, BC), and extend west to Vancouver, north to

⁷ For a discussion of Howard Gardner's concept of multiple intelligences in a Coast Salish context, refer to: Ethel Gardner's dissertation (2002) and her article *Where there are always strawberries*, (2000). I see my work/understanding as more embodied, multi-sensate, and engaged with the natural environment (we might term it holistic intelligence) compared with Gardner's notion of multiple intelligences, but I think multiple intelligences can be a part of how we might understand holistic intelligence. We might conceive of this holistic intelligence as something akin to Manulani Meyers' holographic universe (2003, 2013), and Gregory Cajete's (1994, 2000) multiverse.

⁸ q̓ic̓əy̓ or Katzie means "people of the moss." The name has slightly different meanings in the different areas containing the three reserves where many Katzie people currently live—for example, "people of the nettle."

North Vancouver, up the coast to Sliammon and Powell River and Okeeno, across the Salish Sea to Comox on Vancouver Island, and south past Victoria to the southern region of Washington State. The Katzie traditional territory extends up the Pitt River to the lower tip of the Garibaldi mountain range in the Lower Mainland of British Columbia. Katzie territories include Pitt Meadows, Langley, Barnston Island in Surrey, and Maple Ridge, and extend along the Alouette River, Alouette Lake, Pitt River, Pitt Lake, and Fraser River and across Surrey to Boundary Bay, Tsawwassen, Ladner, and Musqueam.

According to the Katzie First Nation Band Office Map (not shown here) and land claims based on the oral narrative and practices, Katzie First Nation Territory includes the entire Pitt Lake through Pitt Meadows, Maple Ridge, Port Coquitlam, Port Moody, Langley, Surrey, New Westminster, Burnaby, Vancouver, Richmond, Delta, Ladner Tsawwassen, to Point Roberts. There are five reservations. Three of the five reserves house Katzie members. Reserve number one is on the north shore of the Fraser River in Port Hammond (Pitt Meadows/Maple Ridge District). It is directly across the River from Barnston Island (Surrey District). Reserve number two is on the south shore of the Fraser River in Langley. Reserve number three is on the south side of Barnston Island facing Surrey and is accessible only by barge ferry. Reserve number four is on Pitt Lake. And reserve number five is the Katzie graveyard in Maple Ridge.

The traditional territory of the Katzie First Nation goes from the lower part of the Garibaldi mountain range down through Pitt Lake and Pitt River, through Surrey, and all the way to Point Roberts⁹. There were major travel routes from Mount Currie, Lillooet

⁹ To see a more detailed map of the Katzie cultural territory, refer to: *Eco-Cultural Restoration in Katzie Traditional Territory*, p. 4 (for the traditional territory range) and p., 24 (for the Pitt Lake and Pitt River area in detail), <http://katzienaturalresources.ca/wp-content/uploads/2017/07/Katzie-First-Nation.-2017.-Eco-Cultural-Restoration-in-Katzie-Traditional-Territory.pdf>

and Harrison through and over the mountains to Katzie long ago before there was ever a highway along the Fraser river to Vancouver.

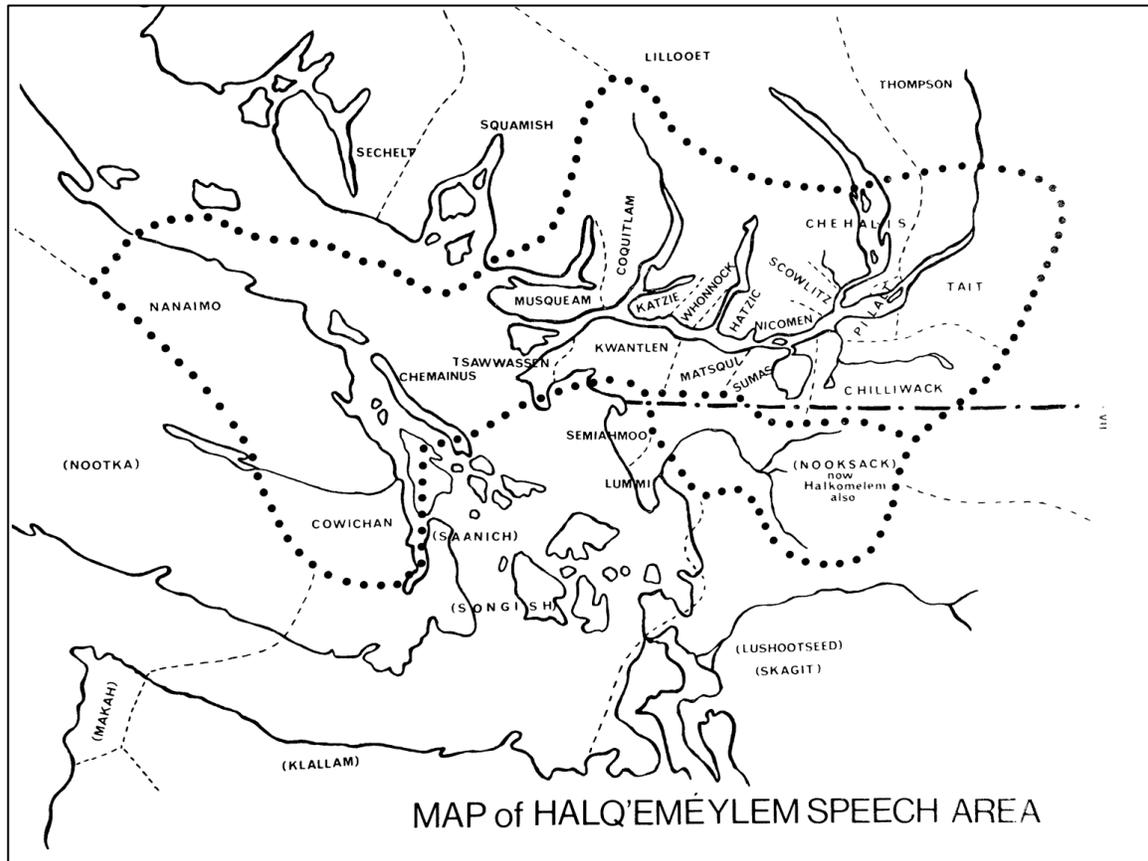


Figure 2. Katzie First Nation and Coast Salish Neighbors.
 (Permission granted to the use and copy of this map from Coqualeetza Cultural Education Centre)

The Map of Halq'emeylem Speech Area (Figure 2) shows where Katzie First Nation is in relation to the other Coast Salish nations and language speakers in Canada and into the United States. Katzie is in the center upper position right above Kwantlen, however, our traditional territory expands further through Kwantlen, through what is now called Surrey, and downriver toward Tsawwassen and Musqueam. Pitt Lake is the very long lake with Pitt River extending out of its top and can be seen to the left adjacent and

Katzie First Nation. 2017. *Eco-Cultural Restoration in Katzie Traditional Territory*. Katzie Territory, BC, Canada.

above to where Katzie is labelled on the map. Allouette Lake is also noticeable on the map just above and to the right of the word Katzie. Nicomen Island, where my grandparents moved not long after they were married, and where they raised their children until the 1948 flood, can also be seen on this map. Nicomen Island is located just below where it says Nicomen on the map. It is to the east and right above Matsqui and Sumas.

Location of Researcher

Katzie is my family's ancestral nation and I am a Katzie First Nation member. I chose this site because it holds great meaning to me from the stories told to me by my grandmother, and because it holds meaning for my fellow Katzie relatives. I also chose Katzie because I wish to give back to my ancestral and familial community. I wished to inspire us to continue to struggle against colonization and be the healthy, happy, brilliant people we were born to be, and to uphold the richness of our education and traditions that have guided us for millennia to be available for our future generations of Katzie. This work will also serve to educate the *Xwulúnítum*/Settlers to hear us and further understand the true local history of Canada in the specific place of Katzie territories.

My desire to discuss land- and water-based stories of lived experience in Katzie territories was based on the fact that these stories were missing in the literature and in the practice of schooling. The interviews I conducted were a way to bring forward old and new knowledge that Katzie have been implementing, and to draw out and identify Katzie land- and water-based pedagogy despite colonialism's goals of erasure. I was also interested in the kinds of literacies Katzie members are engaged in. The interviews resonated with oral narrative, which is our traditional form of knowledge transfer,

relationship building, and self and family identification, along with modeling and experiential-based forms of knowledge sharing and literacy. I was also interested in the topic of land and stories because I was raised in a large extended family where stories of land hold a high currency.

My interest in Indigenous education was also informed by my personal experience as a youth who attended 13 different schools in Vancouver and North Vancouver. Changing schools almost every year was very stressful and there were many difficult times, but the one strengthening constant was the few rare lessons held outdoors and the security of my extended family of aunt, uncle, two cousins, and two grandparents. On the occasions of outdoor lessons, when innovative teachers took students outside of the classroom for lessons at the beach, in the school grounds, or in the forest, my learning became exciting, engaged, and memorable. These experiences were holistic, multimodal, embodied, and experiential, and involved an interdisciplinarity across subjects as various teachers specializing in the areas of art, science, and social justice collaborated to co-lead these extraordinary lessons beyond the square box of the factory-modeled school building with its rows of desks and chairs.

At home, my grandmother told stories about our large family and ancestors within the geographical and storied topography of our culture as Katzie people and as people at the intersection of Coast Salish and British interactions within a colonial context. The stories my grandparents told created the mental landscape in which I lived. These stories specifically featured the land where my grandmother's family had lived for generations and millennia, and where my grandfather's family settled when they arrived from Blackburn, England. These stories also recounted pivotal events connected to specific

places. It was clear from these stories that these events and geographies made us who we are today, yet this clarity and knowing was not in the public sphere beyond our familial and community context. It was not clear exactly who we were in the larger society because we had yet to be known in relation to these events and geographies that were meaningful to us. This phenomenon of not being known how we knew ourselves to be, was particularly the case in the schooling context. The only concrete certainties were the geographies and the stories. Throughout my childhood, my grandmother spoke of the book, mentioned previously, that ethnographer Wayne Suttles and anthropologist Diamond Jenness (1955) had written based on interviews with my great-grandfather, Peter Pierre. She expressed her dream that, one day, I might write down her own incredible story. My Ph.D. work is one way of writing down my grandmother's story.

This research is also informed by my previous work in the field of English literature and translation theory, specifically my engagement with French theorists Derrida, Cixous, Irigaray, Kristeva, and de Beauvoir. These theorists explored how we think in language and how language thinks us, and how to expand and break through oppressive boundaries of meaning and usage (i.e., around gender, sex, class, and race). How we break free of language that constrains us (e.g., the language of racism, sexism, and corporatization in a colonial context) is a question with which I and others have struggled, both in theory and in lived experience.

Many of the struggles I have experienced and read about related to schooling have been created out of a patriarchal and corporate colonialism connected with both the content and the practice of schooling, right down to the actual buildings and physical structures within which schooling occurs. Robinson (2006) points out that the institution

of education is based on a factory model of compartmentalization and industrially defined efficiency founded during the Industrial Revolution of the 17th century—an education model which both Robinson and I see as outmoded and past due for an overhaul. This factory model corresponds with European modes of science that separate and compartmentalize knowledge, things, and people in order to classify and control them. Holistic, embodied, ecologically-oriented science such as the modes of science Indigenous peoples have practiced are quite different, as is the type of education that arises out of a holistic, ecological, engaged way of being in the world. It is time, I believe, for an educational revolution informed by research that models holistic and embodied methodologies.

It is time to decolonize education and this begins, according to our Coast Salish protocol of starting with the local, in the local places in which we find ourselves. My local place for most of my life has been Musqueam territory, however, during the course of this doctoral journey, I have lived in other Coast Salish territories. I feel it is vital to ensure that my work has as its core the intent to benefit the community where the research is occurring. Smith (2005) and others have noted that Indigenous peoples have been researched nearly to death, not only receiving next to no benefit from research but actually suffering harm from it, as their resources are taken and their stories and identities misshapen and owned for profit by researchers, companies, and institutions. Self-reflexivity and field notes provided distance to learn through reflection on the experiences that occurred during my research.

Addressing the Knowledge Gap

A gap exists in the literature when it comes to studies of Indigenous peoples' forms of literacy, particularly Indigenous peoples' multimodal forms of meaning-making. Hare's (2003) research on Anishinaabe elders' views of literacy and Michell, Vizina, Augustus, and Sawyer's (2008) report are the only research literature available that directly discuss Indigenous literacy modes, models, and needs in Canada. Although very informative in paving the way for understanding Indigenous literacy, neither work focuses on Coast Salish—never mind Katzie—literacy modes and needs, which are contextualized and have a history specific and unique to the local lands, waters, geographies, and mental topographies in our Pacific Northwest coastal territories. Indeed, while there is a gap in scholarship regarding an understanding of the literacies and pedagogies of Indigenous peoples in general, a specific gap exists in the understanding of the literacies and pedagogies of those Coast Salish nations of the Vancouver region where I live. Katzie is one of these Coast Salish nations of the Greater Vancouver region.

Theoretical and Methodological Considerations

My main theoretical consideration is that I want to enact my values within and through my scholarship. I believe that scholarship is only as valuable as far as it is enacted. Since one of my main reasons for working toward my doctoral degree is that I believe societal change can happen through what happens in the microcosm of the university. I see the university as a microcosm of the bigger outside world—a petri dish for what could happen *out there*. More recently, I also see the university as a place that can overlap with the *out there* through community partnerships and collaboration. I want to contribute to change that makes the world a more equitable place, and for me one of

the most profoundly inequitable realities I have experienced and witnessed others experience is being First Nations in the face of settler institutions and settler ways of seeing and doing things. I want to see Canada decolonize, and I believe that is possible through incremental changes in universities, schools, and communities that make space for First Nations lived experiences to be known and shared by First Nations peoples themselves. And for settlers and new immigrants to listen and to take leadership from First Nations peoples in making the world a better, healthier, and more equitable place.

At first, I decided to include in my thesis only scholars who are Indigenous. In this way, I felt that readers could take their leadership from the First Nations voices embedded in this paper. However, there are a few exceptional non-Indigenous scholars who I have included whose work are models of a respectful, honorable and decolonizing way of doing scholarship with First Nations people. These scholars are models of how to be a good Xwulunitim/settler scholar relative. I believe that there is a danger in that reconciliation, while a nice and informative gesture, can be largely a marketing tool, a pacification, for continued colonization. Until there is restitution in the form of settlers giving up leadership space, finances, land and water and natural resources, and other benefits accrued to them due to colonization and the uprooting of Indigenous peoples from our rightful places, then reconciliation and justice will not be in effect in Canada. Further, given that Indigenous women have largely been silenced within the colonially imposed band system, and that Indigenous women have been the most vulnerable population in Canada in terms of being targeted victims of violence and inequity in the justice system, I have also chosen to weave the voice of the until now silenced sister

within the Xe:xals siblings into my dissertation as an act of decolonization and upholding the place and voices of our matriarchs and the feminine.¹⁰

In terms of methodological considerations, it was important to me that my methodology contained aspects of resurrecting and nurturing Coast Salish or Katzie culturally in application. I also approached my research project by combining the auto-ethnography of my education and family history experiences with the Katzie participants' stories in a way that serves to decolonize and re-contextualize our stories in a contemporary living reality. Rather than an implied message that Indigenous peoples are on the brink of extinction for the sake of colonial progress, emphasis is placed on the fact that Indigenous peoples and Katzie in particular are on the cusp of (and are actively and determinedly engaging in) a resurgence, a blossoming, a flourishing of culture, traditions, and political activities to decolonize and to be Katzie in Katzie lands and waters and in relation with other Coast Salish as has been the case since time immemorial.

I also see my project contributing to the beginning trend of Intergenerational Indigenous Outdoor Education Programs implementing land-based pedagogies that I have observed emerging in post-secondary education. In recent years some maverick university professors have begun working in collaboration with First Nations

¹⁰ I have been thinking about the mitochondria of our DNA that can only be passed down from female to female, from mothers to daughters to granddaughters and so on. My daughter pointed out to me one day that the mitochondria of our DNA is the part of the DNA through which women's genes are passed on. She pointed out that, at this time in our Pierre family, my daughter and I and my great-aunts Margie and Tillie's daughter's daughters are the only descendants of Katherine Pierre who carry her DNA and can pass on her DNA any further. This could possibly have implications for stories passed on, as well as for overall spiritual and physical health. First Nations have, up until two generations ago, had substantially stronger health status compared to settlers, both genetically and in terms of the environmental impact, that our lifestyle has in our territories.

Communities to offer university credit courses on the land. Intergenerational land- and water-based learning is starting to re-flourish in ways that allow Indigenous and non-Indigenous students opportunities to engage with broader, more holistic and interconnected content in richer and more diverse ways through land- and water-based Indigenous pedagogy. I have noticed this phenomenon occurring in seedling courses and programs led or co-led by First Nations educators in partnership with Indigenous elders, traditional knowledge keepers, and university scholars (e.g., Tracey Friedel at UBC/Nuu Chah Nulth/Bamfield; Ron Ignace at SFU/Secwepemcx; Glen Coultard at UBC/Dechinta University/Guichon; and Pangnirtung Summer School—a joint program through the Native Studies Department and Faculty of Environment at the University of Manitoba in collaboration with the Hamlet of Pangnirtung, Nunavut) that take the classroom out of the square box and onto the lands and waters of First Nations territories. I am interested in how Indigenous literacy can be fully experienced and applied in these land- and water-based contexts, and how these efforts might lead to local and non-local Indigenous learners having more meaningful, and thus more successful joyful experiences in schooling at the post-secondary level, where attrition rates are high. I wonder how these efforts to offer university courses in Indigenous contexts might be transforming the university experience for all students who engage with them.

By documenting Katzie stories and knowledge paradigms, my project addresses the gap in local post-secondary education that exists in relation to Coast Salish peoples, and in particular Katzie, education paradigms, pedagogy, and content. My study follows on the heels of, and supports and offers validation for the inaugural courses forged within local Indigenous education paradigms at some Canadian universities within the last ten

years. I hope my research will, like the above re-flourishings built on the foundation of 45 years of work by Indigenous parents and scholars and non-Indigenous allies, build upon all of this previous work so that Katzie land- and water-based university-level programming can be created that takes into account who the Katzie people are, what the land means to us, and what our goals are for the future. Parents, aunties, uncles, grandparents, cousins, and older siblings benefitting from culturally relevant post-secondary programming implemented through Katzie pedagogy will also have a mentoring impact on children K-12 who will witness their parents and elders enjoying school. We must also build and nurture community education that is sustainable and does not rely on capricious Canadian government funding bodies that are not seriously invested in working toward our long-term benefit—in fact, they still work within a system that was built to do quite the opposite.

My project contributes to the need for scholarship that promotes the understanding and valuing of Indigenous literacies in general, and in particular responds to the lack of scholarship regarding the literacies and pedagogies of local Coast Salish First Nations. Further, my project contributes to filling the gap in education scholarship regarding ways of knowing, literacies, curriculum, and pedagogy of Katzie First Nation peoples. Understanding and including Indigenous knowledge and the role of land and place must begin under the guidance and leadership of local Indigenous nations in the lands and places in which we live (Calderon, 2014).

In Chapter 2, therefore, I discuss the ancestral significance of this research study. I describe my ancestry, enact a Coast Salish and Katzie protocol, and share my education history as an example of an urban Coast Salish childhood interacting with the public

school system in Vancouver. Little to no first hand accounts of Indigenous children's experience of education in urban public schools have reached academic publication to date. I also introduce the participants who volunteered to be interviewed for the research project within an ancestral and familial context.

In Chapter 3, I describe a literature review of works related to Indigenous peoples' perspectives of land, water, and place in education. In doing this review, I drew out theoretical themes as a starting place to delineate an emergent theory of Indigenous peoples' perspectives of land, water, and place in education. In Chapter 4, I discuss the methodological approach I created for my research project, and the principles I found in other Indigenous researchers' descriptions of their own methodologies. I describe the cultural history of the metaphor I use to discuss aspects of methodology, methods, and findings. In Chapter 5, I describe the results and findings of my study in the form of story themes I found in the participants' interviews and shared stories. I describe participant recommendations for education that are relevant for Katzie.

In Chapter 6, I outline what I see as a possible Katzie pedagogy drawn from the research I undertook. I discuss pedagogical themes, principles, and content that came out of this project by reflecting on the literature review, methodological approach, participant story themes and participant recommendations. In Chapter 7, I discuss the contribution that this research study has made to scholarship and to supporting Katzie identity, belonging, and culturally-based education rooted in the lands and waters of Katzie territories and stories. I also discuss the significance and limitations of this research project. Further, I identify some suggestions for future research that could stem out of this research project.

Chapter 2: Researcher and Participant Ancestries, and Grandmother's Story

This chapter serves to provide key points of the cultural and land-based contexts for my thesis research. In the first part of this chapter, I discuss my family history and highlight aspects of my public schooling and post-secondary education history. In this way, I provide an auto-ethnographic account of my two strands of education, the strand of Coast Salish education and the strand of the British colonial based public schooling, that I experienced while growing up. This story of my two education strands and experiences acts as a parallel story, an urban mirror to the Coast Salish and to the colonial strands of educational contexts and experiences that my family, my relatives and the participants share and address. I weave our stories together to create a holistic interwoven understanding of our family experiences, understandings of, and visions for, education. In the second part of this chapter, I introduce the participants in my research study, their stories of their family ancestry and place of birth, sharing where they are from and the geographies they discuss in their stories; I include a Pierre family tree. Our family tree is interwoven, crossing territories and families around the world. The family tree is not complete but provided within the limits of the dissertation and its topics. I present my grandmother's story to the best of my ability. I give a synopsis of my great-grandfather's book of our cosmology and origin story, and provide an overview of my great-grandfather's version of the story of Xe:xals that is framed within that anthropological record of the Diamond Jenness and Wayne Suttles book with the image of my grandfather's portrait on its cover (see Figure 3). I introduce the concept of my emerging story of Xé:ls as the remembered sister.

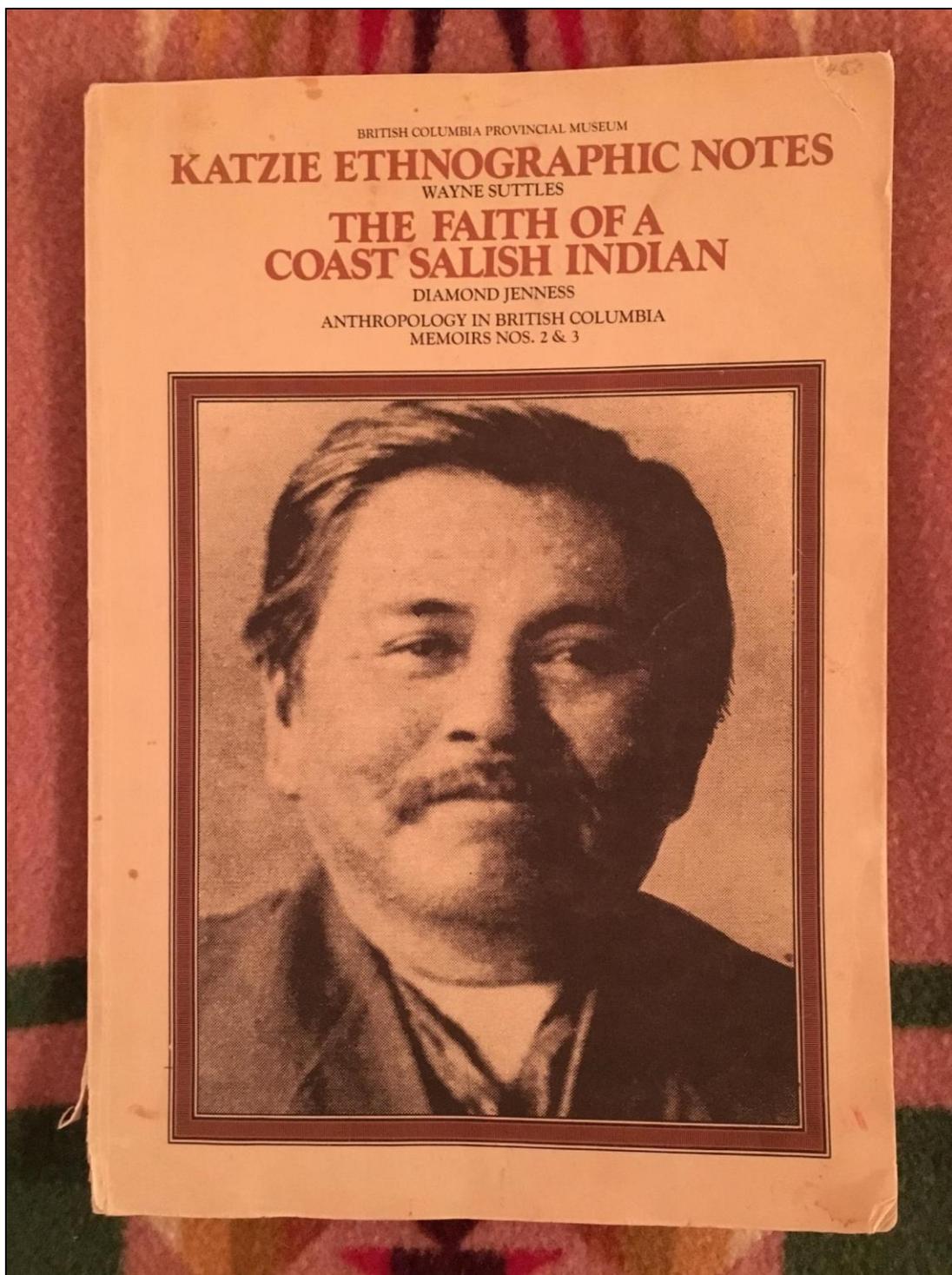


Figure 3. Photograph of My Great-Grandfather Peter Pierre On The Cover of “The Book”.

Photograph Taken by Researcher.

Five Pedagogical Protocols

Upon reflection I noticed that there are five important universal pedagogical and epistemological protocols that we have as Coast Salish which embody teachings that applied to my project. These five protocols that value the local, land and people, ancestry and place, elders, getting an education, and loving one another are explained as follows. The first protocol, with its teachings, is to first start with the local as your point of departure—i.e., to acknowledge the local nations and lands in which one is standing. This is like the spinning work of the Coast Salish spindle whorl, the movement and momentum is from the center outward. This protocol shows how much we value a significant connection to the land and place we are on in this moment. The second protocol is connected to the first protocol. The second protocol is to express gratitude for being invited to be on the territory of the people and nation where we are at the beginning of doing some kind of work together. We are thanking the people of this territory for taking care of the land and water and beings living there and for protecting their ancestors in a healthy way to sustain the health of all. We acknowledge that without their taking care of themselves and the lands in a healthy way we also would not be able to now. We also acknowledge the *Xwulunitum*/Settlers who may be present. The third important protocol is to ask, “Where are you from?” and to share where you come from means, first and foremost, to describe what your family lineage is and how you identify, and then secondarily to state where you are from geographically. The fourth main protocol we have as Katzie and Coast Salish peoples is listening to, and doing, what our elders ask of us. In this next section, I talk about the ancestry that is at the core of Coast Salish protocols and of this research study. I talk about how my grandma and her story is at the

heart of the momentum that guides the knowledge of this dissertation. I organize this section on my ancestry and my grandmother's story according to what I have drawn out through familial experience, familial education, and the literature as the four protocols that are important to the topic of my dissertation and my grandmother's story. Much of who I am and who I have become is because of this protocol. Adhering to this protocol influenced what I know, and these things I owe to my grandmother. I share some of her story below.

The fifth important protocol is to love one another and I noticed this was a constant present value expressed, told, felt and enacted when I was with my grandmother and Pierre relatives growing up and when I was interviewing this study's participants and during the many re-readings I did of their transcribed interviews.

Thus, for me, as a Katzie Coast Salish scholar, it is particularly meaningful to begin my research by acknowledging the land, family and peoples from whence I come—Katzie Peoples and Territories, where I shall continue to live along with our neighbors, Musqueam territory. By doing so, I feel I am already working to fill the knowledge gap in academia because I am embodying and practicing the local Indigenous protocol and pedagogy that is missing in the research literature. I can then move on to do the work set before me, that is attending to the protocols of getting an education, listening to my elders, and loving one another. I now begin the work of telling my grandmother's story.

My Grandmother's Story: Amanda Charnley (Born Pierre)

My research project began with my grandmother. My grandma, Amanda Charnley (born Pierre) is the middle daughter of Peter Pierre (or "Old Pierre") of Katzie and Katherine Pierre (born Charles) of Tswwassen. My grandmother was born on the south

shore of the Fraser River. My grandmother was cherished and loved like an aunt to hundreds if not thousands of people; to blood relatives and non-blood friends, she was known as “Aunt Mandy.” My grandmother is the one who gave me the directive to tell her story, and held up her father’s book—Old Pierre’s telling of our origin story to anthropologist Diamond Jenness and ethnographer Wayne Suttles (See footnote 11), *The Faith of a Coast Salish Indian* —as an example of how important it is to tell our stories¹¹ and to share and explain our family’s knowledge and how we experience our realities. When I was ten years old, my grandmother modelled this directive when she shared the story of our relative Slumach and his gold mine¹² with a Xwunitum family friend, Don Waite (See footnote 12 for links to two photos of my grandmother and Don Waite). Many believe the gold mine was cursed because all who had anything to do with it died tragically shortly thereafter. My great-grandfather had handed down the story to my grandmother about his nephew, Slumach. Slumach brought bowling ball sized gold nuggets out of his mine located in the northern mountains of our territory, but he kept it

¹¹ The physical fact of this book was evidence that a place in settler society was possible, and since my great-grandfather had been listened to then maybe there would be more space for listening to us, seeing us, and recognizing our existence and our authentic, non-stereotyped experience if only an effort was made toward expanding that space. The book itself is a manifestation of my great-grandfather’s and our faith as Katzie people. We call it our book because it is our book, it belongs to our family; it contains our great-grandfather’s words and stories, and these are our core origin stories.

¹² The story handed down to my grandmother about her father’s nephew, Slumach and the lost goldmine, like in the case of my great-grandfather’s book, also belongs to our family and holds my grandmother’s voice. She was interviewed by author, pilot and ex-RCMP, Don Waite for a book and a movie and her story is now referred to in many different books and films, e.g., Waite, D. (1972). “The Lost Mine of Pitt Lake,” in *Kwant’stan (The Golden Ears)*. Maple Ridge, BC: by the author. Clicking on the link in this citation will take one to the download of the publication. On page 20 is a photo of my grandmother on one of the visits Don Waite made to interview her. This was taken at my grandparent’s house in Mission. My grandmother’s interview is available on the following link: <http://www.slumach.ca/books.htm> under “Aunt Mandy’s Interviews” in the sidebar. There is a photo there of her and Don Waite that was taken outside on my grandparent’s property.

secret¹³. Slumach was imprisoned and eventually he was hung to death in New Westminster in 1891. Gold prospectors continue to be obsessed with finding the location of Slumach's mine.

Throughout my childhood, she expressed the wish that I might one day write down her story. She had lived an amazing life, persevered through the happiest and darkest of times by her own strength and inner resources as well as a lived faith in Coast Salish healing medicine, practiced and passed down by her parents. My grandmother held a vast and deep love for her parents, husband, children, grandchildren, and extended family, friends, and communities.

I appreciate my grandmother as well as her parents for their stories and values passed down to me. I am also grateful for my English grandfather, Clinton Charnley, for his time, voice, ear, attention, companionship, and affection in my early formative years. I am thankful for stories I have heard from my grandmother's niece, my aunt Martha Washington (daughter of Simon Pierre), who married into Lummi. She told me how my grandfather learned our language fluently and lived at Katzie because of love—love and respect for my grandmother and for her parents and family, and the love he had for our land and the love expressed through his passionate interest in the many breeds of cattle that took him travelling for work. I am also grateful for my Aunty Catherine Chaney (born Charnley), my grandma's youngest child, for helping me by sharing some of her memories of my grandma and my grandma's story. I also am grateful to my mother Judy

¹³ My great-grandfather had also given my grandmother the map of where the gold mine was that he had written down according to Slumach's instructions. In his last days in prison Slumach shared his final thoughts with my great-grandfather. However the map was lost in the 1948 flood when my grandmother and her children lost everything, including my grandmother's treasured hope chest that held her beloved wedding photographs, and had to be rescued by boat.

Frances Charnley, my grandmother's first daughter, for sharing her stories and values with me and for always listening to and showing respect, awe and great care for my grandmother. This was good role modeling for me during the time I was growing up until my grandmother passed on to the spirit world to unite with her predeceased family members, my grandfather and our ancestors. My mother's role modeling taught me the value of listening to our elders. She showed me to listen and learn from my grandmother and to respect, be awestruck and care for her. The experience of a love filled relationship that I had with my grandmother was the richest of my life that I always return to and which comforts me in the cold dismissive, degrading and generally unfriendly and unloving world of the *Xwulunitum* where I have been forced to live as an unwelcome, displaced person for most of my life. While all around me they enjoy and reap the benefits of my homelands. Gorging on the benefits of my homelands and leaving waste and toxicity in their path.

I decided to begin the complex journey of sharing my grandmother's story by listing a few facts about who she was as a person.

- My grandmother was a healer taught by her parents and family.
- My grandmother was a Plant Knowledge Keeper. She worked with cascara and nettles, and knew and could answer questions about many other plants.
- She married my English grandfather in August 1925, when she was 23 and he was 41.
- When she was 29 years old she slipped on the ice of the slough, while getting water to boil to cook and wash clothes with, on the homestead on Nicomen Island

between Dewdney and Deroche, British Columbia¹⁴. For a week, after slipping on the ice and hitting her head, she had headaches, and my grandmother woke up on the seventh day blind. My grandfather was away working as a butcher and cattle buyer for a company at the time. My uncle Bob was five at the time and her second child Cecil was two. Cecil died within the year of leukemia, pneumonia, or a viral infection like the flu, depending on who you talk to. Three more children (Bill, Judy, and Cathy) were born afterward.

- She was a copious reader of health books. She read in braille, and ordered books from the Canadian National Institute for the Blind (CNIB).
- She was a noted public figure in the Mission, Fraser Valley area.
- She provided a place of refuge for family members during the residential school years.
- She was a member of the Mission Eagles Ladies Auxiliary and the CNIB.
- She loved bingo. She travelled from Hope to Vancouver, and from Stave Lake to Sumas and Linden, USA to attend bingo sometimes 6 or 7 nights of the week for periods of time.

¹⁴ Shortly after they were married the Indian Agent had come to the house at Katzie and told them that because my grandfather was not native, they had to leave Katzie. She did go live for periods of time with her parents when she had her babies and during her rehabilitation period after she was blinded. After my grandparents lived in Katzie, they lived in Marpole in Vancouver and when things did not work out there, they had moved to the Nicomen Island property of one of my grandfather's brothers. This left my grandmother far away from her family, living in isolation even far from settler farms. Adjacent to a slough, the homestead was only approachable by boat or by a long hike in the brush, forest and creek. We used to go back there every year during my childhood to pick blackberries and reminisce about those times they lived there. My grandfather travelled for work. This left my grandmother vulnerable to the accident that happened that blinded her.

- She dreamt of being an actress. I remember her telling me that sometime between the mid 1910s and 1920s, she auditioned for the part of Pocahontas. People from Hollywood came to scout out an actress. She was told she did not get the part because her neck was considered to be too short for their liking and the part went to a girl she knew who had a long neck.
- She was a Katzie language speaker from birth (*Hun'qumyi'num'*, another used spelling is Həñqəminəṁ), the downriver language. She also spoke island *Hul'q'umin'um'*, and upriver *Halq'eméylem*, and could understand and speak some *Silx*/Interior Salish with family members and friends when we visited them in the Okanagan in the summers.
- She was involved in weekly Coqualeetza elders and language meetings in Chilliwack for years during the 1970s and 1980s.

The Anxiety of Writing Down the Story of a Life (Especially of One's Grandparent)

In actually writing down my grandmother's story, I feared I could not do her story justice, and I was overwhelmed by the magnitude of how to capture in words the full meaningfulness of her life. What would she have said? She was the one who asked me to write down "her story," but what can I say? I was a child, a teenager, and a very young adult when I knew her. She had a life beyond what she told me about herself. I asked her what I thought were a lot of questions but now I wished I had asked her even more questions. I have heard people say recently that it is important to ask the elders questions, it shows you value them, and what they know, and when they are shown this, they are more likely to bring their memories forward to share with us. There is so much of my grandmother's inner world that, now that I am an adult, I would like to ask her about

now. She was always so pleasant—so thoughtful, upbeat, and caring. I don't know fully what she meant by her hope that I would "write down her story someday" nor the full reasons. What I do know is that it was very important to her that I do.

I can only do the best I can in writing down what I remember, what I felt, and what I currently feel, and have faith that is all she wanted from my efforts, and that it will be enough for now. I want to be responsible, and to proceed with love and care and hope and faith that this story I write will turn out well. I want my grandmother and her story to be understood, respected, and highly valued by those who read what I write down. So, I begin with these questions, worries, and acknowledgment of my own shortcomings to start the story—my story of her story. I will write down what I remember, and that will at least be a start. Perhaps this initial act of giving voice to my grandmother's life story can be amplified and continued by others who knew her and remember her, and who read or hear about her story in and beyond this dissertation. In a broader sense, I see my grandmother's story as the story of our people, our Katzie people, our Coast Salish people, our Indigenous people, and the human race. It is the story of living a passionate, fulfilled, and loving life against the odds, in the face of colonial culture's brutality against us at so many turns, and systems of oppression such as those enacted by the colonial Canadian government through the decades—the residential and public school systems, and the Indian Act with its many discriminations, especially the discrimination against us for our gender as girls, as women, as elders.

Remembering My Grandmother

I began my grandmother's story with a list of facts, but of course that bare outline, while factually correct, does not capture who my grandmother was as a person. I have

included a photograph (see Figure 4) (that my grandmother gave me) to show her in a light that she saw herself in as she had seen this photograph with her own eyes before she became blinded and thus knew and liked this capture of her image in a happy content moment when she was around twenty years old and wearing the fashionable hair style of the day, a bob¹⁵.

¹⁵ For a riveting article on how the power of photographs have been used by colonial agents to diminish and relegate Indigenous peoples for colonial purposes, e.g. the constructedness of images in photographs of Indigenous children at residential schools, see D. Lyn Daniel (2018), “Truth and Reconciliation in Canada: Indigenous Peoples as Modern Subjects”. I read Daniel’s work as reminding us of the critical importance of bringing all of our experienced stories forward, and as showing us that photographs also hold power to decolonize, through our sharing of our historical and contemporary realities. Daniels quotes from theorist Linda Tuhiwai Smith (1999) who “reminds us ‘(t) he need to tell our stories remains the powerful imperative of a powerful form of resistance’ (p. 35)”. Daniels goes on to quote from theorist Anne McClintock (1995) who studied colonial photography, where “the panoptical stance—is enjoyed by those in privileged positions in the social structure, to whom the world appears as a spectacle, stage, performance” (McClintock, 1995, p. 122) and this panoptic “power of collection, display, and discipline, a ‘technology of surveillance within the context of a developing global economy’” (p. 123) where there is a need for “‘ordering...the myriad world economies into a single commodity culture,’ with ‘the need for a universal currency of exchange, through which the world’s economic cultures could be subordinated and made docile’ (p.123)”. Daniels states, “Indigenous peoples were captured in photographs that framed them as further back along a linear progression of cultural development. In this process, Indigenous peoples became objects of the ‘colonial gaze’ where they are seen but are considered to not have the capacity to see” (Daniels, 2018, p. 4). I include photographs of my grandmother that show a reality rarely seen in the public domain. The photos in this dissertation show a reality beyond the posed photographs of residential school children or that posed image of the family (See Figure 7) with my grandmother, some of her siblings and her parents, the photo from where the portrait of my great-grandfather was taken for *The Faith of A Coast Salish Indian*.



Figure 4. My Grandmother, Amanda Charnley (nee Pierre).
A close-up during her early 20s, before she was blinded.
Photograph given to researcher by her grandmother. Photographer Unknown.
Researcher's private collection.

The list captures aspects of who she was in terms of what she did and was involved in socially, but the truth of what I know of her is in our personal relationship. When I think of my grandmother, what I feel and know about her, and my true understanding of who she really was, is contained in my experience of her as her grandchild. I knew my grandmother from the time I was an infant until I was 26 years old. On a personal level, what I know of her now is based on memories, that unravel in threads when tugged into consciousness, and into language from the feeling senses of the past, when I was with her physically. These senses, imprinted into mental, physical, and emotional memory, are here recalled, re-sung, to be rethreaded, to be rewoven here in this present writing down of her story. The sensations and sense of my grandmother that were imprinted upon me during my upbringing and that continue to stand out to me are the following:

Her laugh—especially when she was speaking “Indian” with her elder sister, Aunt Margie from Katzie on Barnston Island, Surrey.

Language. Talking and laughing in “Indian” or “Xwulmulwx” with Aunt Margie. In her bedroom. Blue with white threads cotton bedspread on her 1940s “waterfall” bed. Shades drawn down. Dappled light coming through in shadows, like her blind vision. Abilities, art, creativity. Keeping busy. Pottery, basketry, knitting slippers for Christmas and sweaters to sell to Rex Cox’s store in Mission. Trapped muskrat furs, and sold them to Rex Cox and companies in Vancouver.

Her role as a confidante. We all confided in her—me and my family and great extended family and her many friends ranging far across geography and cultures. She kept confidences tightly and with grace. She could be trusted.

Her deep faith in transformation, in the ability of people to take action to solve their problems whether health-related, social, spiritual, or interpersonal. Her faith in a higher power, the power of our ancestors, the power of the dead, and the power of other entities such as animals that came into our lives or that we sought out—deer, grouse, grasshoppers, cougars, snakes.

Her quick wit, occasional jokes and plays on words, and intellectual pursuits such as discussing topics of the day on the public radio talk shows in Mission City.

Her unwavering love and selflessness.

She liked her hair short and the color blue was her favorite color.

She wore two-inch Cuban-heeled European- and British-made black leather laced shoes that seemed to me to belong to Victorian times rather than the 60s, 70s, or 80s. They were beautiful, well-made, and comfortable for her. She wore size 5E width. She

was five feet tall and weighed 90-100 pounds when she was young and 105-120 pounds during the time I knew her.

My grandmother always wore dresses, preferably blue, and stockings, and a full slip. Textures were important. (Quality was important.) She always had a container of Jergens hand lotion on her vanity beside her bed, and a box of Kleenex, and often a box of chocolates hidden away in the drawers beneath, as well as mail for my mom or uncle or me to read to her. There would be piles of braille books on her vanity, the adjacent chair, and over the closet. These braille books were much larger than regular bound smooth pages of non-braille books. They were made of light brown unbleached paper about 16 inches by 14 inches with braille texture to brush your fingers across and feel the pattern of the raised dotted words.

When family came to visit, one of the first things that would happen when they came up to where my grandmother was sitting in order to greet her, was she would ask to feel their faces. She would lightly read the angles of their facial features with the tips of her fingers in order to see them, and to see how they were, to get a sense of how they were compared to the last time she saw them. She would note if they had gained or lost weight and ask a question or two, such as what was going on in their lives since their last visit. It was always interesting when new family members, through marriage, or a young child, came to visit and it was their first time having their faces read by my grandma. They were so surprised and delighted. There was an intimacy, a deeper connection that occurred in this way of reading and seeing.

On a very visceral level, I loved the touch and smell of her skin. She had a beautiful smell—powdery, silky, and soft even though she never used any kind of

perfume. We are called “people of the moss” and sometimes I think it is not only because there is a lot of moss and lichen found in our land, but also because we—at least the Katzie women in my family—have skin that is as soft as moss.

My grandma was born in 1902, and she was 59 years old when I was born. She told me when I asked her about school that she went to a Catholic nun-run day school in Hammond. She told me about what the nuns did to the students when she went to school in the early years of the last century, from around 1910 to 1915, for the first time when I was in my late teens or early twenties in the early 80s. She said they beat the girls’ chests with rocks when they went to the water to wash their clothes. She said the girls would be screaming but nobody could hear them out there. She said they did that so that the girls wouldn’t develop sexually. She said they didn’t do that to her though. I asked her why and she said she didn’t know, but she felt so sad for the ones she saw attacked like that by the nuns. She said she left school around Grade 6. I asked her why Grade 6. Her parents took her out and told her she had learned enough there. And on another occasion, she said that the school only went up that far. She helped her mom at home and went to work at the sundry store in Hammond.

She met my grandfather (1884-1971) when she was only 6 years old because he would come to visit her brother Xavier as they had become friends. My grandfather’s parents and some of his siblings had settled in Pitt Meadows and Barnston Island but he arrived later. He was 24 years old at that time. She loved to recount their courtship and love for each other and marriage. She said their first kiss was when she was 16 years old, behind the barn. He would have been 34. They were engaged to be married when she was 21. They waited and married when she was 23 and my grandfather was 41. He had to ask

her father for her “hand in marriage.” My grandfather had a love of travel as he had emigrated all the way from England and had already lived a long time in California and hoped to travel to South America to see a breed of long horned cattle there. My grandmother said her father told him he could only marry my grandmother on the condition that he would never move her away from her family and territory, and he promised, so they were married. They also waited to have their first child. She had their first child when my grandmother was 25 years old, in 1927.

My uncle Bob was her only surviving child that she saw with her eyes before she was blinded. Uncle Bob lived from 1927-2002, and for most of his life, between logging jobs and after he retired from logging, he stayed by my grandmother’s side. Uncle Bob passed on at age 74. My grandfather was away working as a cattle buyer and butcher when she had an accident, slipping on the ice and hitting her head while getting water from the frozen slough to boil for making tea and cooking and to wash clothes. Afterwards, she had headaches for a week and woke up one morning blind. She had had bleeding behind her retinas. It is said that my grandfather sent all the way to Switzerland for doctors who came to attend to my grandmother but none could help her. In fact, because one doctor tried to operate, he actually made the situation impossible to fix later.

When I was 10 years old and new techniques and knowledge could have fixed her eyes, the modern doctors said that because the earlier doctor’s work had left scar tissue, they couldn’t fix her eyes now even though without that additional scar tissue they would have been able to. She was very sad and depressed for a little while after that, because that had been the first time in 40 years that she had gotten her hopes up that she would see again. I felt so bad for her, and so wanted her to be able to see like the rest of us. She

tried to look in the mirror, and she said sometimes she could see shadows out of the corners of her eyes. She would describe the scenery, though, when we went for drives in our Fraser Valley. She remembered what places looked like, and when I asked her how she knew we were at a place that she was describing to me, she said she could feel the bumps and turns of the car and could tell from that where we were at any given point. When we went for drives to places she hadn't been in a long time like the Okanagan or Vancouver Island, or in new places we travelled to by bus, like California or Nevada, she would ask me questions, wanting me to describe what it looked like outside as we were driving.

Around this time, my grandfather passed away. My grandmother was sad, and her life changed somewhat after that. She started going to bingo a lot more and getting out of the house, which helped her with the grief and loneliness of missing my grandfather. Around this same time, her sister Tilly also passed away a few months before my grandfather, and then there was a tragic automobile accident involving her nephew and many of his family. She was in her 70s at this point, and I was 8-12 years old. I had always been my grandfather's sidekick, even sleeping in his bed with him when I stayed with them up until this time. When he passed on, I started gravitating to my grandma. I was also at an age now where I could get to know my grandma more, valuing her and bonding with her. I cherish my time with her and am so grateful I spent a lot of time in my adult youth with her as well. Years later, when she passed away, I threw myself on her grave and wanted to crawl in too. The loss was apocalyptic; my world felt like a vacant, desolate, lifeless desert without her.

My grandmother's second surviving son, William (Bill), lived from 1936-1964, dying at age 28 prematurely while serving in the Canadian Air Force while stationed in Nova Scotia. My grandparents and his siblings were so proud of his brilliant intellect and for his accomplishment in reaching for his goal of becoming an airplane pilot. My grandmother even donned his uniform during one of his rare visits he had made home (See Figure 5).



Figure 5. My Grandmother Amanda Charnley Wearing William Charnley I's Air Force Uniform.

Photographer unknown. Private collection of Pierre Family.

He had taken his exams and was fearful about the result. A family friend, Dr. Roslyn Ing, who was his neighbor at the time, decades later when I met her for the first time, she informed me that when the exam results were posted days after his death, my uncle had aced the exam and was at the top of his class. My grandmother had had him when she was 34. When he died, allegedly of suicide, I was two. My mom was 25. My aunty Cathy was 21. My grandma was 62. My grandfather was 80. Next came my mother, Judy Frances Mathilda, who was born in 1938 and is still living at age 80. My grandma was 36 when she had my mom, and my grandfather was 54. Last came my aunty Cathy (Katherine Veronica), born in 1942 and still going strong at age 76. My grandma was 40 when she had my aunt, and my grandfather was 58.

After my grandfather died in 1971 when he was 87, just days before my 9th birthday, my grandmother, age 59, increased her attendance at bingo to most days of the week and continued this practice for many years. Since bingo was normally held only once or twice a week in most towns, she travelled across the Fraser Valley in the Lower Mainland of British Columbia and into Washington State to play bingo and visit family and friends who were also attending bingos at whichever place she happened to be at.

There was bingo at the Legion on Granville Street, in Vancouver, and at Main and Broadway, and at the Legion Hall and Eagles Hall in Mission. There was a hall in Sumas, Washington, Stave Lake Hall, Haney, and Lyndon, Washington. She attended bingo sometimes five or six times a week. Bingo was one of the places where she'd meet relatives and old friends, and would get to know staff who often would gather around in awe at her ability to play bingo with the braille cards she would bring. Most of the time they would be okay with her bringing her braille cards, but occasionally they would say

no, and me or my uncle or mom or aunt would play for her, or we would leave disappointed and sad at her not being able to play.

My grandmother had an active social life. She attended Eagles Ladies Auxiliary meetings and made speeches, and of course went to their bingo nights. She continued to participate in the CNIB that was based in Vancouver. She especially borrowed books from their braille library on a very regular basis, and would grow bored when they ran out of books to borrow. We attended the annual CNIB fair at the Kitsilano High School gym ice rink, where we played games like bingo, and everyone won a bag or two of groceries as they left. I was often allowed to go in with her while she played bingo, although I was not the legal age of 18 to be on the premises back then (even though there was no alcohol or other types of “gambling”). I was age 8-12 during this time.

My grandmother was also very involved in attending the Coqualeetza elders’ language meeting in Chilliwack on Tuesdays or Wednesdays from 10 am to 1 pm with lunch. We would get a ride with some nice, generous person who loved my grandma. Often it was Hank Pennier¹⁶ and Maggie Pennier. Maggie was my grandma’s “niece,” and she would drive. Hank had a damaged knee from his logging days and walked with a cane. We would be excited, and would be washed, groomed, dressed and ready to go when the person arrived with their car to take us. My uncle Bob lived with my grandmother after he retired from logging and after my grandpa died, and he would often

¹⁶ For Hank Pennier’s autobiography, refer to: Pennier, H. (1972). *Chiefly Indian: The warm and witty story of a British Columbia halfbreed logger*. West Vancouver, B.C.: Graydonald Graphics. For a recent recontextualized publication of Hank’s autobiography, See: Pennier, H. (2006). *Call Me Hank: A Stó:lō Man's Reflections on Logging, Living, and Growing Old*. (Eds.). Carlson, K.T. and Fagan, K. Toronto, Ontario: University of Toronto Press.

go with her to bingo and to the language conversation group as he loved bingo too and spoke our language.

I remember her lying down on her bed in her quiet, cool bedroom and reading daily. I believe her reading was a major influence on me and inspired my own interest in reading and in learning about health. I remember her calling the radio station especially when her friend, Bennett, was DJing; she would ask him to play my favorite songs like Cher's "Halfbreed" or Cher's "Gypsies, Tramps and Thieves," or my grandma's favorite Alvin and the Chipmunks songs. Sometimes she would call the radio station during a talk show to ask questions and put in her "two cents" on the matter under discussion.

I remember her resourcefulness in getting on the phone to make things possible—for us to go places, to find other children for me to play with, and even a few times to find another girl to play with that had horses so I would get to ride, which was one of my favorite and most thrilling things to do. I also remember that people were constantly amazed at her being "blind." People, Xwulunitum/Settlers and Xwuxwilmuxw/Us people of this place, thought she was amazing. Wherever we went, they marveled at her ability, comfort, and ease despite her being blind. She could do what sighted people could do, and more.

My grandmother fit in wherever she went. People gravitated to her, were astounded by her abilities and her inner strength and fortitude, and loved and adored her. I remember her being the confidante of many. Women and also men would come to talk privately to her and ask for her help with some problem or issue in their lives, and sometimes they would cry. She would listen quietly, with her ears alert, to their concerns, and then tell them some wise thing about how to think about the situation or what they

could do. She would comfort them, give them faith, and even make them laugh in her sweet, gentle way. Although none of the questions I posed to research participants concerned my grandmother, many of the participants wanted to share how much they appreciated having known my grandmother, and to tell me stories of how they went to her for help during horrible times and how profoundly she helped them in coping with those times.

My grandparents' home in Mission City, was one and a quarter acres, adjacent to a forest and high on a hill overlooking the Fraser Valley. It was a two hour bus ride from Vancouver. When I was ten and eleven years old, my home life was at its worst, and, on one of my overnight visits, when my grandmother asked me how things were (she seemed to sense when something was wrong), I confided in my grandma. She exclaimed and cried, and asked me some questions, thought silently, and came up with a way for me to survive what was going on. She said not to believe the mean things that were said to me at school and at home. She said those people were coming from a crazy place. She said try running around the school block as many times as I could, and every day whenever possible, and that that would help me cope and to feel better. She said with a marvel in her voice that her brother "X" (Xavier) was an awe inspiring cross-country runner. She said that when things get bad at home, to have some coins set aside, so that I could get away from the beatings, so that I could go to a café, have a ten cent hot chocolate, and wait things out. I started doing this. She also said to come to stay with her as much as possible and that when I reached 13 to come live with her and go to the high school that was walking distance from her house. When I went back home, remembering that there was something I could do, run, and that I might be able to go live with my

grandmother helped me cope. Running became a key coping mechanism and gave me joy into adulthood.

My grandmother believed in a higher power, and had an intimate relationship with they/him/her. She had faith and spiritual healing resourcefulness. We would sometimes pray to Mary, the mother of Jesus, with my grandmother's rosary beads. She practiced and believed in the efficacies of our Katzie medicine and spirituality and family would come to her to learn more.

My grandmother had no ego or selfishness; she loved her family and friends and helped others selflessly even when it meant that she would be uncomfortable physically or in other ways. Often the help for which people would come to her was related to health, romance, depression, grief, or faith problems. My grandmother had gone through so much and had had such caring, attentive, and smart parents that she had a vast inner strength—emotionally, physically, mentally, spiritually, and socially. Her mental strength was in harmony with her physical strength; they matched. When she was 80, she was lugging a queen size bed up a narrow, steep flight of steps to the upper floor “attic” of her house when she slipped and broke her osteoporosis-weakened hip. How many people of any age or stature, never mind a 5-foot tall 80-year-old woman, do you know who would matter-of-factly lug a queen size mattress up a long staircase?



Figure 6. My Grandmother, Amanda Charnley, and Me.

Photographer: Unknown. Researcher's Personal Collection.

One of the most important aspects of my relationship with my grandmother is that I know she loved me unconditionally (See Figure 6). She never complained to me, and never wanted me to suffer in any way. Spinning out of the protocol of listening to one's attentive and caring grandparents, parents, aunts, uncles, cousins, brothers, sisters, and respected elders is the protocol of loving one another.

'I'cu'watul (ee su wat ul) - The Protocol of Loving One Another

I spent a lot of time with my grandmother, observing her. I noticed that if she heard of family members hurting one another, it caused her great concern, alarm, and sadness, and she would do anything in her power to help solve the problem. She would give wisdom or suggestions to those she felt were being hurtful, and counsel those who were hurt to heal themselves, get stronger, and have faith in themselves, doing her best to make sure they felt loved. She would even call on other, outside resources to provide people with whatever help they needed to heal or help themselves. I often heard my grandmother tell us and other people in her life to “listen,” to “love one another,” and to “be good to one another.” Recently, I heard my friend, Jane Alcorn, say “‘I’ cu’watul” (ee su wat ul) which means “be good to one another.” That phrase sounded familiar to me. My grandmother was thinking in our language when she told us “to be good to one another.”

I see this dissertation as one way of writing down my grandmother's story. This writing down of some aspects of her bigger story is a way of continuing to express my love for her. *And so, grandma, this is the best and most sincere effort I can make to write down what I know of your story. I hope I do you justice. I love you.*

The influence of Family, *Smelalh* and *Siem* - The Protocol of Getting an Education

My grandmother and grandfather always told me to make sure I obtained my high school graduation. My grandfather usually stopped mid-point of one of his soliloquys on the politics of the day and the plight of “the common man,” and point a shaky finger my way and look at the adults and say “She is a smart one that one. See. She is listening.” My mother always told of her many missed opportunities to get a university education, starting with high school counsellors who counselled her away from academics and into the typing pool, and then when some family crisis happened and she had to part with some of her university tuition savings, and then me. My mother was adamant that I go to university. University was where I was heading. And that meant sciences. I secretly wanted to be pretty and a hairdresser. I was embarrassingly either at or among the top of my class in math until grade 10¹⁷, and at that time the grades for my other subjects took a bit of a dive too. The stresses of my childhood and home life had caught up to me and I had a hard time coping and a hard time having the consistency of focus that studying the sciences require so I did not obtain the science pre-requisites required for a science degree. I quit high school but then started a few months later at a school that was semestered and through my other subjects, and an additional literature class, I managed to get a high school graduation certificate. I was very depressed and lost by this time. My mother enrolled me in my first semester of Langara College and even paid the tuition for that semester. I had been working since I was 13 years old at two local ice cream parlours

¹⁷ In my teen world it was uncool to be getting perfect scores on math quizzes. Every week the math teacher would announce it. Thus I was grouped into nerd status by the popular white kids, although my love of running, tennis, the gym, and being a cheerleader, helped me have some leverage among some athletic schoolmates who became friendly with me at some of my schools.

to pay for the piano lessons that I desperately had wanted, and for my own things. So this gesture of my mother's was a surprise. So I went and took that first step.

In our Coast Salish languages, there is the concept of *smelalh* (Carlson, p. 27). The term refers to those who know their familial history. This concept is connected to the idea of getting educated, traditionally and historically. My Ph.D. studies is my attempt to become *smelalh*. I believe my grandma, Amanda Charnley, and also my aunt Martha Washington (Simon Pierre's daughter) and uncle Joe Washington wanted me to be *smelalh*, although they didn't use this terminology. I think that this was what they were talking about when they repeatedly reminded me, "Remember where you come from—you are Katzie, and come from a grand family," and when my grandmother voiced her oft-repeated wish, "Someday maybe you will write down my story. Wouldn't that be something?"

My grandmother always said we were from a respected and esteemed family. I have come to understand that to be true and also I have come to think about how this is connected to the term "siem". Through listening to it in use at gatherings and see it in emails, I have come to understand it as honored one¹⁸. I believe that in a present-day setting it is important for us to reclaim our *siem* status—to feel like the esteemed people we are and behave accordingly. We need to learn what our *siem* means and practice it so that it once again becomes natural like it was before the Xwulunítum arrived/invaded in droves, consuming everything in sight and assuming our death. This is the way for our

¹⁸ My friend Jane Alcorn, from Penakuket, who is an Island language speaker, and who is employed as a language technician, has coined a term that is an extension of *siem*, she calls it "siemism". My friend describes *siemism* as leading a good wholesome life and other things. She says a *siem* is more than an honored person, *siem* is someone who takes care of their family and community and other things. Someone who has knowledge and skills to protect and take care of things.

survival to be witnessed by those around us in our Coast Salish communities. This is how we spin with a spindle whorl past colonialism. Being siem and getting an education can include learning about and reviving our heroine stories in order to transform us in present day contexts.

Connecting the Stories of Xe:xals, My Grandmother's Story, and My Daughter's Story of Our Mitochondrial DNA

In my great-grandfather, Old Pierre's, book, he talks about our ancestor, Xe:xals. Xe:xals was made in the sky and came from the Sky People. [In the account of Xe:xals in Jenness (1955), they/he/she is in the singular.] Xe:xals are the transformers, who transformed and made the animate and inanimate entities in our territories. Xe:xals helped to make our world. The Sky People brought our five Coast Salish lower Fraser River families: three families who make up the Katzie, Musqueam, and an extinct family in Point Roberts.¹⁹ However, stories of Xe:xals are occasionally told which note that Xe:xals were multiple/plural. Unlike the Jenness/Old Pierre telling of the story or Simon's translation, they were more than one male originating hero but rather four siblings that included three brothers and a sister. Despite this caveat, most stories continue to be told with Xe:xals being referred to as if singular and male.

In telling my grandmother's story, I believe it is important to tell Xé:ls the sister's story. I feel that Xé:ls, the sister's story is also, in a way, my grandmother's story, and that it needs to be told. We need to bring feminine heroines back to the forefront with their brothers. Further, I feel that the telling of the sister, Xé:ls' story is an extension of my grandmother's request that when I grow up, I tell her story, a project to which I have

¹⁹ Other Coast Salish familial nations outside of our lower Fraser River and its delta also have stories of creation involving Xe:xals or Xeels or Khaals (and other possible spellings likely exist).

dedicated my entire adult life—save the years I was raising my daughter. Although, now that I think about it, that too could be seen as a telling of my grandmother’s story, in that my daughter is named after my grandmother and carries mitochondrial DNA passed down from me, my mother, and my Katzie grandmother, and also from my Tswwaassen great-grandmother and her mother and grandmother, and so on up the female ancestral line to the first woman that we all came from. This DNA can only be biologically handed down through the female line. In our family, the only people remaining who carry this mitochondrial DNA who can pass it on are my daughter, and my grandmother’s sisters’ daughters’ daughters’ daughters. There are few women left in our family who have mitochondria DNA from our Great-grandmother Katherine Charles and her mother and her grandmother all the way back to the first women on earth. Scientists say that all mitochondrial DNA can be traced back to the first human woman. This means that we are all related through the maternal line and gives renewed meaning to the idea behind the saying of “all my relations” that one often hears Indigenous people saying – and “nutsa maat” among Coast Salish people.

As the above section and the following participants’ section shows, our stories are pivotal to our existence as Katzie people. Our stories contain the stories of our ancestry, our worldview, our social organization, our beliefs, our faith, our protocols and values, our spirituality, and our science. Our stories tell us who we are and how to be. Our stories are our identity as Katzie people. Telling my grandmother’s story, Xé:ls the sister’s story, my upbringing and education story, and my daughter’s mitochondrial DNA story are acts of resistance against a colonialism that seeks Indigenous peoples’ invisibility and absence. Telling our stories makes us present, alive, creative, healthy and happy.

A Pierre Family Ancestral Tree

The Pierre family tree (See Table 1) is an ongoing project of ancestral oral narrative in our family as we put the pieces back together. This is partial and a sample of the Pierre extended family stemming out of the Peter and Katherine Pierre family members shown in the family photograph (see Figure 7). This photograph is the source image for my great grandfather's portrait that is on the cover and inside of the Jenness' and Suttles' book.



Figure 7. Our Pierre Family Portrait.

My grandmother, Amanda, is on the far right in front. Beside her is her mother, Katherine (we know as Tatent) and her father, Peter "Old Pierre" (we know as Mament), her youngest sister Mathilda between them. Her older sister Margaret stands at the back on the left, her brother Xavier on the right. Mament and Tatent's three oldest children (August, Frank, Simon) are not in the photograph. Photographer Unknown. Researcher's personal collection. Gifted to researcher by Agnes Pierre upon Amanda Charnley's (nee Pierre) passing.

Patriarch (Mament) Peter Pierre (1864-1944) (Katzie) and Matriarch (Tatent - diminutive “little mother”) Katherine Pierre (nee Charles) (1857-1946) (Tswwaassen).

Children: Died after birth: Joseph (1878) at one month, Paul (1892) at two weeks. All, but the anonymous participant, are in bold after their parents (See Table 1).

<p>August Pierre (1877) (married Mary Ann Bailey) Took her name; their descendants are Baileys: Unknown number of children. Richard (m. Margaret): Rocky Bailey (m. Diane): Rick Bailey.</p>
<p>Frank Pierre (1889) (m. Amadelia Peters) Unknown children.</p>
<p>Simon Pierre (1886) (m. Josephine Michel, Minnie Miller) 3 children Edward Peter Pierre: Ed Pierre (m. Yvonne), Garnet, Brian, Allen, Arnold, Leslie Bailey, Tammy. Daisy: unknown. Martha (m. Joe Washington): Bobby (Bobby Jr; Travis); and another son</p>
<p>Margaret Pierre (1897) (Aunt Margie) (m. Andrew James) 6 children Helen James (m. Leonard Adams): Myrtle James. Alice James (partner Nyman) Peter James: Paula, Peter, Paul, Patricia Nancy James (m. Kershaw): Lenny (Roma, Lainie); Linda, Allan Louise James (m. Andrew; m. settler): Valerie, James, Gail, Claude</p>
<p>Xavier Pierre (1900) (m. Minnie Mussell, Anastasia Peter) 14 children Joaquim (Joe) (m. Agnes Harry): Coleen (Mavis; Frances), Joaquim jr., Richard (Len jr.), William, Beverly, Eileen, Helen. Laura. Lorraine. Sadie. Irene. Normaline. Juanita. Serena. Raymond. Timothy. Benedict (m. Gertie). Harry (m. Brenda, settler): Crystal, Trevor Cyril (m. Brenda Leon): Terrence, Trenton, Stewart, Spencer, Burgess</p>
<p>Amanda Pierre (1902) (m. Clinton Charnley) (Aunt Mandy) 5 children Robert (Bob). Cecil. William (Bill): Bill Jr (Bill the 3rd, Brendon, Peter Charnley); Roseanne, Catherine-Amanda, Robert, David. Judy Frances Mathilda: Kerrie Charnley (Keisha Amanda Charnley) Catherine Veronica (m. Chaney): Clarke Chaney, Jason Chaney</p>
<p>Mathilda (Aunt Tillie) Pierre (~1906) (m. settler Bill Kelly) 4 children Lillian: Carole, Warren. Doreen. Peggy. Johnny Kelly.</p>

Table 1. Pierre Family Tree During Colonial Period of 1864-2019, 155 Years.

Where I Come From

In this section, I explain where I am from in terms of my family lineage and my experiences in the public school system. Even though I have never physically lived there, Katzie is my cultural familial community, since I was raised with stories and bloodlines stemming from Katzie and Katzie territory. However, compared with those who have lived and grown up at Katzie, there has been a disconnection for me and my immediate family starting with my grandparents, Mr. and Mrs. Clinton and Amanda Charnley. Due to the Indian Act requiring my grandma to move off the reserve when she married my English grandfather, I have been a satellite of this community.

I felt as a child that Katzie was where most of our relatives lived, but I only knew some of my extended family: my (great) aunt Margie and a few of her children, especially Alice James (Nyman) who took me under her wing one or two summers when I was ten years old, and her grandchildren, as well as some of my (great) uncle Xavier's grandchildren. In Lummi, Washington, I knew my aunt Martha who was the daughter of my (great) uncle Simon Pierre. In recent years, since gaining my Indian status, due to the recent changes to the Indian Act (thanks to McIvor's work²⁰ from 1986 through to 2010 leading to an amendment through Bill C-3 to the Indian Act in order to secure Indigenous women's rights to pass on their Indian Status to their children and grandchildren into perpetuity, like Indigenous men have always been able to do) I gained membership in the Katzie Band. And I have had the opportunity to start to get to know more relatives and

²⁰ See *An Act to promote gender equity in Indian registration by responding to the Court of Appeal for British Columbia decision in McIvor v. Canada (Registrar of Indian and Northern Affairs)* <https://www.parl.ca/DocumentViewer/en/40-3/bill/C-3/royal-assent>

community members. My work on this research project has also contributed to these expanding relationships.

An Urban Coast Salish Childhood Interacting With The Public School System In Vancouver

I feel that while much important work has been done to bring to light the atrocities and experiences that Indigenous children and their families suffered under the residential school system, I hope there comes a time when the experiences of abuse, terrorism, ostracism, isolation, abandonment, and silencing that Indigenous children suffered under the racist white public school system in Canada in the 60s and 70s, when I went to school, be brought to light. Growing up, my experience was somewhat unique in that we moved at least once a year most of the time, we moved approximately 24 times in total, and I consequently transferred schools almost every year and attended 11 different schools in the Vancouver School system. Where I am from culturally and ancestrally and my experiences in the education system in Vancouver during my formative years have shaped me in certain ways, and have helped lead me to this dissertation project on Indigenous, Coast Salish, and Katzie literacy, language, and pedagogy. These experiences taught me that school content could be taught in different ways than the prescribed status quo normally presented to, and accepted by, teachers and students. Because I was the new kid every year, I was for the most part alone and vulnerable to the bullies at each school. These foundational experiences left their mark on my psyche and my being.

Because I was not taught as a young child about my cultural identity, I had no cultural identity, which left me extremely vulnerable at school in ways similar to, but less

so, than the ways I was vulnerable at home.²¹ Overall I liked school, even though it had cold, hard, surfaces, and even though I was surrounded by mostly emotionally distant strangers, it mostly felt safer than at home, unless my grandmother and uncle were visiting. At school, as the perpetual new kid, I never had a posse of friends to help protect, defend, or insulate me. The fact that I was an only child also contributed to my being alone. I have two younger cousins, my aunt's two boys, who have been much like brothers to me; we spent many weekends playing together, and celebrated birthdays and holidays at their house in North Vancouver, and at our grandparents' in Mission. However, this was not my reality at school or in my life outside of family time. Because I was dark in every way—skin, eyes, hair; even my name, Kerrie, in Celtic means “dark one”—I was sometimes the target of racism. During my primary school years, the population in Vancouver was primarily white Anglo, with maybe one or two Japanese or Chinese students in a classroom. It was a little different when one year I briefly attended a North Vancouver school, where I had about four classmates who were First Nations.

By the time I was in Grades 4-7, Vancouver had experienced an influx of immigration of non-Anglos for the first time in generations—eastern European (Czech, German, Austrian, Romanian) and predominantly South Asians of Indian descent. This is

²¹ At home, I was very vulnerable to other abuses. From the time I was very young there were many moments when I lived in terror for my life, as I was the target of brutal attacks, (I prefer not to share the details here), and living a mostly loveless terrorized existence at home. The kinds of physical violence, torture, emotional and psychological abuse that I suffered were the same ones, or similar, to the kinds that I have since heard residential school survivors tell. I spent most of my lifetime trying to understand how someone could ongoingly and unapologetically hurt in so many ways, beat, name-call, threaten, and challenge the perceived reality of the child that there were other people, such as family members, who did have regard for that child, and terrorize the child that one is supposed to love and care for, a vulnerable child who loves unconditionally, before realizing in my 40s that I will never really know. However, I believe that the main reason is because the colonial context is so systemically abusive, violent, aggressive and terrorizing, in its reach into the depths of our families, our psyches and our bodies.

when the racism came on full force. People at every new school assumed I was also a new immigrant of Punjabi descent, and I was called “Punjab” with disdain as I walked by white boys primarily. Some older boys spat at me. If I ever tried to correct them, they would just laugh and taunt me, saying, “What are you, then?” I had no answer other than what my mother had instructed me to say: “mixed.” Of course, they would then ask, “Mixed of what?” My mother was adamant I just say “mixed.” There was shame in being Native, and I was darker than my mom and did not make efforts to shade my skin in the summer from tanning. In Grade 5, within the first two weeks of school, a white girl decided to challenge me to a fight after school for no apparent reason other than she had hated me at first sight. A French-Canadian girl who was also new to the school that year and who was also different because her English was not fluent, stood by my side during the day; after school, we went out the exit by the basketball court to her home, which was in the apartment building directly across from the school. She was my first friend at that school.

I realized that being able to speak adeptly and fast and knowing the lingo of the white students was key to survival and to fitting in at school. Unfortunately, although I was a copious reader of books beyond my grade level, I did not possess the quick, adept speech language skills required, to protect myself, and to fit in within the public school context. Additionally, during those 13 years of public schooling, I was too terrified at school and at home to be able to draw on the language skills I did possess. I could not speak most of the time except with my family, particularly my two cousins, my aunt, my grandma and grandpa, and my uncle, or with my annual temporary best/only friend. When I reached adulthood, I made it my goal to gain the courage to speak, even though

the progress was glacial, because I felt it was key to success in the world outside of my family life. Through mammoth efforts—attending counseling, reading copious books on speaking, confidence, and assertiveness, and taking workshops on communication and public speaking whenever I could bring my nervous self to do so—I was able to gain the confidence to give presentations in front of the class. Even so, the process was always fraught with tension and anxiety. This muteness did not change very much until a few years ago, when a concussion (fortunately or unfortunately) left me with a substantially diminished internal editor/risk assessor, and I started to just say or do whatever entered my mind with an ease previously unknown to me. This phenomenon has subsided somewhat recently, with effort.

It was not until a couple of years after I graduated high school, when I met political activist students while working on Simon Fraser University's student newspaper as a volunteer writer and graphic artist, that I started to think about my Native-ness, and the abuses I had suffered while growing up, in political terms. I read Marx and other political writers, started reading the local feminist newspaper *Kinesis*, combed through second hand bookstores that highlighted political books, and attended political events including musical benefits for causes like the wars in Nicaragua and El Salvador. I was very depressed at the time, feeling isolated and struggling at college and then university where my GPA became dismal. There were bigger things going on in the world and I felt very alienated from my professors and fellow students. The final straw was when after completing all of my required courses to obtain a major in Anthropology-Sociology I took the one course on First Nations in Canada and on the second class the professor passed around the room a skull that she said was Coast Salish. As the skull was handed

around the room closer and closer to me I became increasingly nauseous and traumatized wondering if this was a relative and where exactly it was from and how this professor, and the students, could think this was an acceptable thing to do²². I left the room and never returned. I withdrew from university.

Around this time, I came across the original publication of Lee Maracle's *Bobbi Lee, Indian Rebel* and a lightbulb went on in my being. This was the first time I had read or heard that it was okay to be mixed Coast Salish and Anglo or another nationality, and that this was an identity one could have. I started to relax and exhale for the first time in the world outside of my grandparents' and my aunts' and uncles' presence. The rest is history, as the saying goes. I read feminist texts and any texts I could find written by Indigenous writers. I went to the Vancouver Friendship Centre and learned about Native organizations in Vancouver and started working for them. I had gone to the one in Mission with my grandma and uncle during childhood, so I knew this to be a good (and often the only) resource for Native things going on. I needed job skills, and after finding out that there was a brand new Native Education Centre, I applied for, and took, their office automation certificate program and landed at UBC's Native Indian Teachers Education Program (NITEP) for my office practicum. Soon after that, I met a family of Indigenous scholars who inspired me to go back to university as a Native person. I decided to see if anyone at the university would agree to supervise a directed study that I created that focused on Native women's literature in Canada. I submitted my outline and

²² For more on this experience refer to: Charnley, K. (1991). "Concepts of Anger, Identity, Power and Vision in the Writings and Voices of First Nations Women." *Fireweed Quarterly*, 32, 32-43. Also in: Charnley, K. (1990), "Concepts of Anger, Identity, Power and Vision in the Writings and Voices of First Nations Women." *Gatherings: the En'Owkin Journal of First North American Peoples*, 1, 11-22. Penticton, BC: Theytus Books.

references list to several departments including History, English, and Women's Studies. The Canadian poet Daphne Marlatt was the Woodward Chair of Women's Studies at Simon Fraser University at the time and she enthusiastically came forward. With her warmth and encouragement I eventually published the essay I wrote for that study. The first A I received at university was for that directed study course. I embraced my love of literature (written down stories) and oral traditions. I eventually completed a Bachelor of Arts degree with a major in English Literature, and a Master of Arts degree in English with a focus on the politics of voice in Indigenous and Settler publications about and by Indigenous peoples in Canada. I eventually went on to work for eight years as an overseer of the Summer Science Program for Indigenous Youth at The University of British Columbia. The Program welcomed Indigenous youth from First Nations territories and communities throughout the Province of British Columbia to explore science and health studies and professions. I was on a path that has since led me here, to writing this dissertation. It has been a lifelong journey toward healing, and toward knowing who I am and what my gift is.

The few pivotal and formative positive experiences I had in school were made possible by key influential, independent-thinking, courageous, and caring maverick teachers. I attended five secondary schools in five different Vancouver neighborhoods (the last one was in Burnaby) and five different elementary schools in other Vancouver neighborhoods. The teachers who had a positive impact on my life were those who engaged me (intentionally or not) in ways that may not have constituted an explicitly culturally-responsive or community engagement approach, but certainly incorporated a place-based and holistic pedagogy that influenced how I saw myself and my identity. In

Grade 3, I was blessed with a group of newly graduated teachers who tried to get us outside as much as possible during lessons, where I felt far more comfortable than in the square box of the classroom. Though I was virtually mute while at school, there was one time in Grade 3 at my school in North Vancouver—where I had joined the lunchtime ukulele club—when our music teacher asked me to sing the national anthem. I was scared, but she had gained my trust and I felt relatively at ease in her presence, so I sang and it felt freeing and good. I am not saying I was a good singer, but I was fine and I did it. It was one of the very few good experiences I had doing anything in front of the class.

In Grade 4, I was fortunate to have a teacher who was also this west end school's art teacher for all grades. She was from England, and as a child had lived through the bombing of London and been shipped to live with relatives she did not know well in the countryside, where she was lonely. Her story resonated with me because I too was lonely; I was an only child and was used to being uprooted at least once a year and moved to a new residence, a new school. I too was displaced from my homelands, though I did not know it at the time. I will always remember Mrs. Farina, who eventually retired to Salt Spring Island, with her bright blue eye shadow reaching all the way up to her eyebrows, and her colorful afghans and flowing gowns that made her stand out visually from the rest of the teachers. She found the wobbly, imperfect lines of my artwork to be “art,” and on more than one occasion held my work up to the class as a model, saying that aiming for perfect did not make art, and that a feeling imbued in the artwork and the flow while doing it was more important. She used to get us thick, wooly, professional caliber paper canvases on which to paint and draw, from her brother who worked as a longshoreman at the docks. She introduced us to *the Lion, The Witch and the Wardrobe* by reading it aloud

to our class; I fell in love with the book, and inhaled all of the books in the series that year and in the years to come after I left that school. Mrs. Farina also made me vice president of student council, as shy and soft-spoken as I was. This was a pivotal event for me, and made me feel like maybe I had leadership ability—a feeling that stayed with me.

When I was in Grade 5, the teachers at the eastside school I was attending arranged to have our grade visit the Faculty of Education at the University of British Columbia for a week's worth of classes. The highlight of this week, for me, was when I and my peers and the teachers were introduced to Haida carver Bill Reid, and other carvers whose names I never knew. They were carving a pole in a shed behind the Scarfe education building.

Although this wasn't at a school, in the summer between Grade 5 and Grade 6, for the first time my mother agreed to pay for me to attend a week at a summer day camp where I got to spend time with other children my age and to be led by some interesting "hippie" youth leaders. We ate "gorp" (a mix of peanuts, chocolate chips and raisins) which I had never had before. Toward the end of the week, these leaders took us on an overnight camping trip approximately 30 miles east of Vancouver to Allouette Lake. We camped on the east side of the lake down a road that the leaders said was a "secret" road but I think it must have been a logging road. The girls did not want to be my friend, which was not an unusual thing in my life, but there was one quiet well-spoken boy who became my buddy. His parents had dressed him in a suit for the camping trip. He was unique like me. In the middle of the night, I had no problem walking through the brush to the out house in the dark alone; however, the giggling girls stopped giggling and were afraid and asked me to take them. That is when I knew I had skills and strengths that

other children did not have. The next day we canoed along the lake and saw huge, tall trees reaching up beneath the water. The leaders said at one time the water was lower and the trees were a part of the forest but that now they were dead beneath us. At sunset, before the trip back home, we had a camp fire on the beach on the other side of the Lake and looked at the stars while the leaders told us stories. It has always been a good memory. It is a part of my education. I didn't know it then but Allouette Lake is in our traditional Katzie territory.

In Grade 6, I started my own art club at school for a few months. David Suzuki met us at the beach one day to help clean up English Bay beach, and we were interviewed for the radio by Elie O'Day and by a TV news crew. I later was involved in the David Suzuki Foundation and a society of concerned parents led by Suzuki's wife, Tara Cullis, and her foundation, the Public Education for Peace Society, developing Native studies curriculum for high school. I believe there is a link that drew me to that work because of my experience in Grade 6 on that beach, and also with the teachers I have mentioned above.

There were some experiences in high school, mediated by observant teachers, that upon reflection, I see were pivotal in terms of offering me a space in which to achieve educational success, one was traumatic but the others were uplifting. When I was in Grade 8 Biology class, I was asked to share about my shell collection, since my biology teacher thought that might be fun, of interest, and relatively easy for me to talk about. On the morning of my presentation, I was surprised that a few of my classmates even cheered me on when I went up to the counter at the front of the class. I had carefully laid out all of my shells that I loved, and had them labeled with their Latin names, but when I looked

out at the class, I froze. It was beyond my control. I may have emitted a shaky word or two, then collapsed into clam-shut mutism. Finally, my teacher took pity on me and let me go sit down; he made the most of it, inviting my classmates up to see the shells. It was a traumatic experience that I continue to remember with a shudder. I feared that this kind of freezing up would happen again, whenever I was preparing for future oral presentations at college and university.

Also, in high school, I had a Physical Education teacher, Ms. Light, who could see during the weeks we had our running module, that I loved to run, and I was usually in the lead at it because of this. On the other hand, I dreaded volleyball, because, to me, it seemed the girls got physically and verbally aggressive, and competitive. The whole experience went against my grain, and unlike the other girls who seemed to enjoy it, I did not. I asked my P.E. teacher if there was any chance I could go run instead of doing the volleyball. She thought about it, and said, “Yes, I trust you because I know you love to run!” So off, I went to run in nature outdoors, around Lost Lagoon at Stanley Park every P.E. class during the volleyball weeks. This was a major relief, and I loved every minute of the experience. I was so very grateful for this teacher’s good judgement and care.

In Grade 9, some of my teachers got together, and offered me the opportunity to collapse my class work in Physical Education, English, Social Studies, and Science into one big project,²³ that I could dream up. The project had to include all four subjects

²³ I created a project on the evolution and revolution of medicine. I bought a paper roll, unrolled it to be my height, lay on top of it and drew the outline of my body. I then proceeded to draw various systems. Some of the systems were the blood (vessels, veins, major arteries) and the nerve (sympathetic and parasympathetic) systems as metaphors for the evolution and revolution of blood and nerves in terms of invading bacteria, viruses and the increasing human knowledge of them through medicine, health and political milestone moments and periods in history from Hypocrites onward.

somehow, in order for me to pass the year, because I had been going through a particularly trying time at home (from grade 9 onward I was going to 24-hour Night and Day restaurants, where the police had their coffees and meals, in order to have peace and safety to do my homework away from the alcohol, aggression and unpredictable chaos at home in the evenings – my grandmother had suggested this restaurant as a safe option). During this time I had skipped so much school that I was at serious risk of failing and starting down a dubious path as far as future school success was concerned. I'm grateful to the teachers who supported me through that time and worked to make school possible for me even under the hardest of circumstances. This was one of my first experiences with how learning could be holistic and school subjects could be blended for a richer, successful and even enjoyable learning experience.

Later, when I went back to university on my own terms, and in having learned what my identity was as an Indigenous person, I focused on courses that were relevant to my interests as a politically informed activist, and my GPA increased dramatically, and while it required sacrifices to attend post-secondary school and be a parent to my daughter, I did it. It seemed the only way to pull us, my daughter and I, up out of financial poverty. I knew going back to school would require a lot of sacrifice upfront, but I hoped it would eventually pay off. It was with many unexpected hurdles however.

There was a time around the fifth year of my Ph.D. when my life and finances took a nosedive worse than any time I can remember. A speeding, out of control driver on New Years Day crashed into me and my family in our van on the freeway and turning us onto oncoming traffic. Afterward I was traumatized and have had severe whiplash and difficulty sitting for long periods at a computer and difficulty focusing and all of the

physical activities that gave me joy in life and that were my stress reducers had to be put on hold and most still are as of this writing. The Ph.D. was hard enough before the accident never mind after. As well the job I had had for eight years ended a few months later. I seriously regretted reaching so high of a goal. Who was I to go for a Ph.D. anyway? I was just barely holding it together. Especially when our family dog died in a house fire. That was the final straw. I fell into a depression. Fortunately, with the moral and financial support of friends and a few individuals in the university, I was able to muster the last bit of strength within me to pull myself out of it. During the last of the writing, I was hired to teach a summer course on Indigenous education focusing on reconciliation and this was at a university on traditional Katzie territory (a dream come true). I was able to invite relatives in as guest speakers to share our knowledge and reality with fourth year student teachers in their Professional Development Program year. It took me 36 years of hard work on all fronts to achieve this dream, but, I did it. Every step towards a goal counts, the steps accumulate into us achieving our goals.

My familial and schooling background had pointed me toward this dream of raising awareness and helping to decolonize, and to transform the longstanding isolation, discrimination and racism I and other Indigenous children have experienced in local schools, into understanding, inclusion and appreciation of Katzie knowledge (epistemology and ontology) and pedagogies (ways of sharing knowledge/educating/learning) in local Canadian educational settings. In the next section, and chapters to come, are participants' stories regarding their educational experiences and their observations of education experiences of youth in the community. The participants share

stories of their understandings of land and water education, contributing and strengthening the heart of this dream of raised awareness and transformation.

Participants Ancestries and Geographies

Almost all of the participants that came forward to volunteer for my doctoral study, with the exception of June and Jim Adams, were Pierre descendants. I appreciated all of the participants asserting the value of the knowledge they possess and that they were willing to share it with me for this research project. The participants expressed dignity, esteem, and a sense of worthiness related to their roles as knowledge keepers and holders, leaders, and elders in our Katzie First Nation community, and the ways in which these roles extend out into the academy through my research project and possibly into communities beyond Katzie First Nation's own community and territory. I designed the following section in a way as to allow the participants to introduce themselves and their birthplaces.

I found it helpful to make the ancestral tree in this chapter to help me understand family and geographical histories and the connections between each participant and also the people they were speaking about. Of the 11 participants, nine were descendants of Peter Pierre/ ʔε'łəctən/Hawkltin /“Old Pierre” and Katharine Charles Pierre.

List of Participants

Anonymous	Cyril Xavier Pierre
James Adams	Ed Pierre Jr.
June Adams	Harry Pierre
Rick Bailey	Len Pierre Jr.
Roma Leon	Terrence Pierre
Ben Pierre	

Participant Stories of Ancestry and Birthplace

In introducing the participants, I have made space for them to speak for themselves. What the participants found to be important to share in identifying themselves, their family, and their geographical location was answering the questions in my study. In particular, the participants, without being asked to, adhered to the five protocols and teachings I describe earlier in this chapter. Further, I noticed that their introductions answered to a degree my research question on place: What are the important places to Katzie and for a Katzie land/water-based place based pedagogy? The participants identified their family connections and relationships, told where they were born and found it important to locate where their parents, and in some cases grandparents, were from and lived. The participants introduce themselves as follows. Their introductions are sequenced according to the order in which their interviews took place. I begin with the eldest participant, Ben Pierre, the oldest son of my grandmother's brother Xavier Pierre.

Ben Pierre

Benedict Pierre Sr. carries his grandfather, Peter Pierre's, name: "θɛ'lətən/Hawkltin". "The first section of the first four letters is '...', [sounds like hawk]" he points out. He was born in Royal City, New Westminster, British Columbia.

I was born and raised on Barnston Island in the Katzie Indian reserve there on the Fraser River. Most of my growing up days it was between the Indian residential school on Kuper Island. And the other residential school I was transferred to was up in Mission—the Oblates of Mary Immaculate or the St. Mary's "Oh my" Indian Residential School. But in between that timeframe of going to residential school for 13 years and

during my summer holidays, I'd spend it with my family, in the Barnston Island or in the fish canneries on the Fraser River, or in Steveston. And my mom and my dad were a part of the fishing industry; same with all my brothers, and my sisters also worked in the fish canneries. And St. Mungo's Cannery in Steveston, the Great West Imperial Cannery, and all of the Canadian fish canneries.

Cyril Xavier Pierre

I am very glad to be here today. My name is Cyril Xavier Pierre. I carry part of my father's middle name, Xavier, which I carry with pride and strength. I always believe that I am a direct descendent of the Katzie First Nations through my grandfather and my grandmother, who are full Katzie originating from Pitt Lake where our ancestry evolved from, right from the head of Pitt Lake right down to, well, throughout the whole Pitt River, and right into the Fraser river where we now reside on Barnston Island which is Katzie number three. When I speak of the Katzie, I like to involve all of the land base which should be talked about to complete the circle of our life as Katzie people.

Ed Pierre Jr.

Father: Edward Peter Pierre Senior. Grandfather: Simon Pierre. Ed's ancestral name is T'stahkison from Simon Pierre's brother—"My dad's uncle."

I was born in Vancouver—Vancouver General Hospital. I was born and raised in Katzie I.R.¹²⁴.... I grew up here basically all my life. And so I've seen a lot of changes....Our identities, you know, not only our English name, but our ancestral name that we hold so close and dear to us...it's part of our upbringing.... Once you start learning about your name you start learning about your family and other tribes, where you're from, not only

²⁴ I.R.1 is Indian Reserve number one in Port Hammond in Pitt Meadows/Maple Ridge District.

from Katzie but you know it branches out to other reserves and tribes. Like Katherine Pierre that you mentioned, you know. There are different stories about where's she's from and where's she's lived. But you know it's like all our people are like that. She basically grew up in the Chemainus area. She travelled back and forth from Katzie to Chemainus by canoe.... That's how our people travelled.... There are stories about that, when she used to travel. Not by herself but, you know, someone else paddling with her. You'd see her dugout, attending funerals and family matters. You know it's courageous of them and they are so strong.... Yeah, you wouldn't be able to do that today I guess.

Terrence Pierre

My name is Terrence Pierre.... I was born in Surrey. And I was raised on Katzie number three on Barnston Island and I was born...1988. And my parents are Brenda and Cyril Pierre. My mother is from T'sailes up towards Agassiz area. And my father is Cyril from Katzie. And my grandparents are Xavier and Minnie on my dad's side. And my grandpa and grandmother are from T'sailes and from Port Douglas I believe. Yeah.

I am a wild land firefighter.... I am based in Lytton and I'm on a unit crew so a unit crew can be deployed anywhere in the country, like if there is a big wild land wildfire. Yeah, so we basically are like the ground crew for working on big fires and trying to put them out or clean them up....I work from like March until the end of September. And then for the rest of the months I am not sure what to do ... Like last year I went travelling. Like I went and travelled through Central America. And just to see the connection of their spiritual beliefs like down there. Like I went down and I was in Guatemala. We were at where they have all of the pyramids and stuff down there. One of the guys looked at me, and he's like you're not from here, and I said no I'm from Canada. And he's like 'oh okay', and then

he started explaining on like how their people down there are like related to like us way up here. Because it was like, like some of their belief systems, like they drew like their offerings and stuff like that and they use like certain colors. And it was like, I was totally like mind blown because it's like the exact same up here. And it was really, really amazing. And just to see the way that other people live and... Yeah, like how it's connected, for sure.

James Adams

Parents: Jack Adams and Doris. Grandfather: James Adams, Katzie Chief for 30 years.

Grandmother: Edith Adams (Miller). Jim was born in his grandfather's house at Katzie IR1 on the other side of the dyke in 1942. The nearest hospital was New Westminster and most people did not have vehicles; they had canoes they travelled in. Jim had seven brothers and sisters. Remaining are Jim, who lives at IR1, and his sister, Donna James, who lives on IR3 on Barnston Island and was married to Peter James.

June Adams

Mother: Marianne Savino. Father: James Savino. June doesn't know the names of her grandparents as "they were never talked about." She "saw a picture of them and that was about it." June was born and grew up in Steveston. Before Steveston, she thinks her parents lived in Albion, and before Albion, "Kwantlen Reserve, I think." June was born in a house, "in Canadian Fish Cannery." June's mother Marianne had 16 children. "My mom never went to hospital and she never ever had any doctors and she did everything herself," June recalled. "She would have her kids and be out of bed the next day... Women were strong in those days. They could have had all their babies at home."

Roma Leon (née James)

Parents: Lenny James (Katzie) and Marge. Grandmother: Nancy Kershaw who was Nancy James. Great-grandmother: Margaret James, formerly Pierre. Roma's family are "all Pierre descendants." Roma was born in Surrey at Surrey Memorial Hospital, and grew up in Surrey and on Barnston Island. "I have lived in Katzie Territory all of my life," said Roma, "but I have lived on the reserve, for I guess, I'm not quite sure, about 35 years maybe."

Richard Bailey

Parents: Rocky and Diane Bailey. Grandparents: Richard and Margaret Bailey and Bill and Dolly Cunningham. Richard was born at Maple Ridge Hospital in Maple Ridge, BC. Speaking of his family, Richard shared:

The Bailey side lived on Katzie. The Cunningham side lived at Katzie for a certain amount of time, then they took enfranchisement, I think it's called, and moved off. And since then some of them have come back with the, you know, the government acts that allowed them to come back and regain their status and this type of thing.

Anonymous

This anonymous participant was born at St. Paul's Hospital in Vancouver and comes from the Pierre family. I will not share further details here, so as to preserve the anonymity of the participant.

Harry Pierre

Mother and father: Francis Xavier Pierre from Katzie and Minnie Mussel from Chilliwack. Grandparents on father's side: Peter Pierre and Katherine. Grandfather on mother's side: Harry Mussel. Harry Ronald Pierre was born in New Westminster. "I grew up on the reserve here all my life," Harry shared, "except for when I went to residential

school—I went away for three years.” Harry doesn’t remember his grandparents, either because they were gone before he was born or because they passed away when he was too young to remember them, but he knows he was named after his mother’s father. “That’s where I got my name from. She told me that he was killed by a train, he was run over by a train or something.”

Len Pierre Jr.

Parents: Richard and Kelly Pierre. Len’s mother is adopted into the Katzie family by the James side on Barnston Island. Her name comes from the Campbell family in Musqueam. Her biological parents are Robert/Bobby Campbell and Jeannie Campbell. Grandparents on father’s side: Joaquim Pierre (Katzie) and Agnes. Len’s grandmother Agnes is from the Harry family of the Tsawout First Nation on Vancouver Island. Len was born in the hospital in Maple Ridge and has grown up and lived his “whole...entire life here on Barnston Island.” For a short time after he was born, he lived in Pitt Meadows when his mother moved to IR1, but then they moved to Barnston.

I was born in our traditional territory in the city of Maple Ridge.... I have grown up my whole...entire life here on Barnston Island.... I am the Indigenous Wellness Cultural Designer for the First Nations Health Authority.... It’s a really long fancy title that basically just says that I’m a teacher, a curriculum expert, and a cultural practitioner. So I get to travel across the province teaching [word or two muffled in recording] our First Nations communities. But basically infusing Indigenous knowledge and infusing health curriculum together for communities.

Katzie Geographies in Participant Introductions and in their Stories

There are common threads of beloved connection to Katzie territory, family and people running through these introduction stories. I was curious to find out the places where the participants were born, and I was happy to find out that all of the participants were born close to home—the farthest away was Vancouver and the closest was in the family home. It was interesting to learn that not only had all of the participants who volunteered been birthed at or close to home, but they had also made the choice to continue to live in the same place as they were raised, staying home and close to family in our territories as adults. This connection begins the answering of the second research question of: What are the significant places in Katzie territory to education?

In beginning to answer the third research question of significant places, arguably where one is born has significance as this is where one begins one's life journey and where ideally one's family feels is a safe nurturing place to be born. Or close to where one feels is the safest and most nurturing place to be born. All of the participants were born within an hour's drive from Katzie territory showing that parents and families valued Katzie territory and remained living in Katzie territory despite colonial efforts to remove and distance us from places where we identify as Katzie. This is the case more so with the male line than the female line. Unfortunately for the female line, the Indian Act's gender discrimination and oppression of Indigenous women forced them to move farther away and far from traditional lands. In the Peter and Katherine Pierre line, two of the three sisters and their children moved from Katzie reserves due to the Indian agent, Indian Act, and Band Chiefs and Council having to follow those Indian Act rules. The only sister of my grandmother's that was able to remain living at Katzie was Aunt Margie and also her descendants. Those who have been able to remain living at Katzie are

descendants of my grandmother's Pierre brothers. Nevertheless, the lands and waters hold an intimate bond for all of us who were forced to live apart from our extended families who were able to stay on the reserves. Interestingly, I noticed that there are representatives of each of my grandmother's siblings who came forward to be participants in my study. Participants are descendants of my grandmother's older brother August, the renowned brother Simon, her closest brother Xavier, and her older sister Margaret. Missing are descendants of Frank, Aunt Tilly and of my grandmother.

The scholars in the literature talk about these kinds of intimate relationships Indigenous peoples have with the lands and waters of their territories in terms of pedagogy or the way we learn and know things, and importantly in terms of how our connections to our birthplaces and lands and waters ground our identity as Indigenous peoples. The next chapter discusses what the scholarship says about the significance of Indigenous peoples education connected to story and land in terms of education and decolonization.

Chapter 3: Literature Review Towards a Theory of Indigenous Peoples' Perspectives of Land, Water, and Place in Education

I read a range of literature to find out what are some of the Indigenous perspectives of land and place that exist within education. Throughout my readings and analysis of the readings, I asked myself why/how is this relevant to my Katzie pedagogy, literacy, and land study? I looked for themes that repeated across the literature I read. I also looked for principles and protocols that repeated across the literature. This chapter is the story of this reading and thinking, and how the perspectives, principles, values, and processes outlined in these readings connect with my work. I have structured this chapter loosely into thematic sections, and within these sections are topics corresponding to the work of particular scholars. The scholars, I include, discuss their perspectives regarding two broader themes: 1) that Indigenous knowledge is storied and 2) that Indigenous knowledge is in relationship. Stories invite relationships to happen between teller, narrator, reader/listener, and the characters. The thematic sections are as follows: Indigenous Knowledge connected to Land/Water is Storied; Indigenous Knowledge Requires Preparation by Making Space for Looking Inward; Indigenous Knowledge connected to Land/Water is Holographic; Indigenous Knowledge connected to Land/Water is in Relationship; and The Language of the Land—Indigenous Literacy. Within these themes is discussion of Indigenous perspectives of Indigenous knowledge systems, epistemology (ways of knowing), and ontology (ways of being) connected to land, water, and place. Within these five major themes are subthemes such as how there is no such place without story; kinship/relationship; and heart knowledge. Within these five major themes and their subthemes are topics, such as, the dual physical and metaphysical realities, in-space, inner space, geopsyché, metaphoric mind, how Native

science is storied, and holographic epistemology. Within the first theme, Indigenous Knowledge is Storied, there is a discussion of the values, perspectives, principles, and processes involved in doing Indigenous storywork. Indigenous storywork conceptualizes a holistic approach to Indigenous education with examples in a Coast Salish context. I found that the readings together addressed questions such as what does it mean to be connected to a place? and what does the relationship between Indigenous thought and physical land formations look like or mean?

Indigenous Knowledge Connected to Land/Water is Storied

Stories are a form of knowledge attached to places experienced on the land. Further knowledge is created by the telling of the story. These stories teach us how to live a good, balanced life in harmony with other people and the world. Memory and emotional attachment solidify the knowledge in our minds. If we attend to the story's teachings, they stay with us and are expressed by us physically when we go to the places, and when we live our lives in ways that are based on the teachings. In reviewing the literature, I found that Jo-ann Archibald's (2008) groundbreaking work *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit* was the most relevant, supportive, and comprehensive literature for my research project. To use my spinning, weaving, and blanket-making metaphor, Archibald's (2008) work is like one of the wefts, perhaps part of the loom upon which the blanket of my dissertation is woven. There is so much in the book that speaks to the work I wanted to do to provide space for Katzie participants to share their stories connected to land and water and to look for theoretical pedagogy and literacy principles for education.

It was a challenge to condense here all of the valuable and contributing ideas within Archibald's (2008) work that informed and corresponded with my own work. To begin with, we were both directed by elders to do the work. The two types of story that I noticed among the stories told to me were life experience stories and traditional myth stories, just like what Archibald found in her extensive work with Coast Salish elders. Additionally, a sense of sharing and hearing stories leading to learning how to live a good life and be a good relative was evident in the stories shared with us both. The idea that learning and ways of being were located in the heart and emotion was in Archibald's work, and was also a definite feature of the stories told by my study's participants, and of why and how the stories were told. The aspects of Archibald's work that I saw as most relevant to my project was her investigation of story as knowledge for education, in particular curricula. Archibald's study involved working with 13 elders in a Coast Salish context. I too sought to learn more about stories as knowledge; however, my focus was a little different in that my emphasis was more on pedagogy than on curricula. However, Archibald's work on pedagogy in her chapter entitled "Storywork Pedagogy" supports my focus on pedagogy (how we learn and teach) and on literacy (how we understand, make meaning, and communicate what we know). Like Archibald, I too worked with a similar number of elders; however, my study included a few younger participants as well. I too worked within a Coast Salish context; however, Archibald's focus was on an upriver Stó:lō context while mine was on a downriver Katzie context. Upriver Coast Salish families speak a different dialect and pronounce words differently than downriver Coast Salish like Katzie, Musqueam, and Tsleil-waututh families who speak the same language dialect. Upriver Coast Salish families have different origin stories connected to

different places than downriver Coast Salish Katzie, Musqueam, Kwantlen, Coquitlam, Tsleil-waututh, and Tsawwassen.

Archibald's (2008) work served as an exciting role model for my own work. She wove a teaching story through her book, and asserted that we can "live life through stories" (p. 101) which are ideas that I wanted to convey in my study. Archibald learned through her storywork and work with elders that storytellers "learned the stories not only from master storytellers but also by being closely connected to land" and "that stories can become a teacher" (p. 101). Strong connections between storytellers, story as teacher, and an intimate engagement with land were core concepts I too wanted to promote and draw out, in a Katzie context. The power of story is characterized by seven principles of Indigenous storywork that Archibald learned through working with Coast Salish elders. These are key principles that I returned to again and again when thinking about Coast Salish and Katzie story, epistemology, and ontology. I think these principles would be beneficial to include when incorporating Indigenous pedagogy and literacies in education. The seven principles are: *respect, synergy, holism, interrelatedness, reverence, reciprocity, and responsibility*. In her chapter "The Journey Begins," Archibald explains the seven principles through examples drawn from stories of elders and storytellers. She discusses the Indigenous philosophical concept of holism, explaining how it refers to an interrelatedness "between the intellectual, spiritual (metaphysical values and beliefs and the Creator), emotional, and physical (body and behavior/action) realms to form a whole healthy person" (p.11). This extends through mutual influence to one's family, community, band, and nation. It is a system of relationships. The holistic goal of mutual harmony and balance is reached by striving to achieve in everything we do the purpose of

living, which is what Cajete (1994) calls a “wholesome life” (p. 13). Archibald (2008) cites these words by Stó:lō /Coast Salish writer Lee Maracle:

We believe the proof of a thing or idea is in the doing. Doing requires some form of social interaction and thus, story is the most persuasive and sensible way to present the accumulated thoughts and values of a people. (p. 26)

Archibald (2008) discusses cultural responsibility in terms drawn from listening to the stories of elders, knowledge keepers, and storytellers. She says that witnessing the way in which elder Maria Campbell carries out her “cultural responsibility of sharing the learning and takes ownership of any mistakes” serves as “a gentle reminder to me that I should also take responsibility for any mistakes contained in my research because those who shared their knowledge with me did so with great care” (p. 24). The “storyteller’s responsibility toward others is linked to the power that her/his stories may have” (p. 27), emphasizes Archibald (2008). She shares a beautiful quotation from Leslie Marmon Silko on the healing power of story:

The old folks said the stories themselves had the power to protect us and even to heal us because the stories are alive; the stories are our ancestors. In the very telling of the stories, the spirits of our beloved ancestors and family become present with us. The ancestors love us and care for us though we may not know this. (p. 27)

According to Archibald and Silko stories have the power to protect us and to keep us strong (p. 27). Drawing from the work of Darwin Hanna, Archibald affirms that we have a responsibility to “our ancestors—those who gave us the responsibility to keep our culture alive” (p. 28).

Another important cultural principle is reciprocity which includes balance. Reciprocity is connected to relationship where there is a generous engagement between those involved. When a listener hears a story the listener then has a responsibility to remember what and how the story was told. One may be called upon, if given the authority, to retell the story at some point (p. 27). There is an acknowledgement of a relationship that exists among storyteller, story, and listener, even when the story is conveyed in print form. The story listener is a participant who is “actively engaged with the story” (p. 33). Archibald calls this *synergy* and sees this “synergistic interaction between storyteller, listener and story” as “another critical storywork principle” (p. 33). She says that remembering the stories is critically important, not just for continuing the oral tradition, but also to help us live and thrive in “a healthy way” and to keep us strong. If one is “given the authority” and remembers the stories, one can tell others the stories, “thereby practicing the principle of reciprocity” or giving back, making a circle (p. 27).

Archibald explains the principle of reverence through the words of Ojibwa storyteller, and author, Basil Johnston, drawing on his understanding of how “traditional reverence for speech and its strong connection to truth,” respect, and trust give credibility to one’s words (p. 19). Johnston said that elders teach youth not to talk too much, or too often, or too long, and to not speak about things they knew little or nothing about. How often have I desperately wished that some of my fellow students—those who take up so much learning space in class—knew this teaching. Archibald (2008) quotes Johnston:

To the tribe the man or woman who rambled on and on, who let his tongue range over every subject or warp the truth was said to talk in circles in a manner no different from that of a mongrel who, not knowing the source of alarm, barks in

circles. Ever since words and sounds were reduced to written symbols and have been stripped of their mystery and magic, the regard and reverence for them have diminished in tribal life. (pp. 19-20).

In addition to the concepts discussed above, there were many other concepts in Archibald's *Indigenous Storywork* that were important to the goals and process of my research project and journey; however, there is not enough room in this chapter to share them all here.

As I read the work of other scholars for this literature review, I started noticing some parallels among them stemming out of my reading of Archibald's (2008) work. Holding in my mind these principles and processes of teaching embedded in Indigenous story's relationship with the land, epistemology, and life goals and values, I kept an eye out for how these principles were evident in the way stories were shared by my research participants. I also applied this perspective to my own experiences of land, story, and education. I found that all seven of the principles outlined by Archibald were present wherever I looked.

In thinking about Katzie knowledge and story, and how I might be able to enact and live, what I proposed in my project, I reflected back on Archibald's (2008) Coyote's Eyes story and the personal story threaded through her chapters. Unlike Archibald's *Indigenous Storywork*, I was working not only with living in-person participants but also with a published anthropological text that contained an elder's (my great-grandfather, Peter Pierre's) telling of our Katzie origin story involving four sibling transformers— together called Xe:xals which in most stories since colonization has been condensed into a single male entity. I kept thinking of Xe:xals, wondering how I could incorporate

Xe:xals into this contemporary knowledge-sharing format of a dissertation. Eventually, this wondering spun itself into a thread of a story that felt right.

There is No Such Place Without Story

Gregory Cajete (2000) says that from Indigenous perspectives, there is no such place as an environment without speaking it into being. Alongside Archibald's work with Coast Salish elders, pedagogy, and storywork, Gregory Cajete's work in speaking to Native science, story, and elders was a core support for my research. In Cajete's (2004) chapter entitled, "Philosophy of Native Science" in *American Indian Thought*, a compilation of scholars writing on a diversity of Indigenous epistemological and ontological concepts, he says that, in contrast to Western science's obsession with finding one truth and controlling an outcome, Native science focuses on meaning making and interrelationship. This leads to a good and balanced life for all, and celebrates the interrelationship among all of the natural environment.

Cajete's ideas of in-space and cognitive mapping were a major weft or side of the blanket loom, supporting the journey I was on in terms of connecting how we think to places on the land and water and in this way informing the best practices and approaches for Indigenous education and in particular Katzie education processes and context. Even more specifically, Cajete's work implies and answers questions not only of what place means to Indigenous peoples, but also how place is conceptualized by Indigenous people and what it means to be connected to a place. Further, Cajete (2004) makes a case for the core role of land and place in education and where stories are crucial. He says, "Native science is born of a lived and storied participation with natural landscape and reality" (p. 46). This resonates with what my work is trying to accomplish, and I wonder about these

questions of place related to Katzie Coast Salish context, places, and environment. Just as Archibald saw the importance of working locally, close to her Coast Salish roots, Cajete worked with his home Tewa Pueblo community. I followed in these scholar's footsteps and did my work locally in my home Coast Salish community of Katzie. Like Archibald's work, and my own, Cajete's work is about continuing to hold respect for, and work with, elders' teachings in the interconnection of Native science, life, and education.

Cajete (2000) explains that, "in a sense, all traditional Indian education can be called environmental education because it focuses on the spiritual ecology of a place" (p. 193). He explains, "Indian people expressed a way of environmental education that oriented them to 'that place Indians talk about'" (p. 193). By talking about those special places, "they connected their spirit to them through their words, thoughts, and feelings" (pp. 42-43). This is one reason why the telling of stories, or oral narrative, is so critical for our survival and for maintaining our connection to our lands and waters. It was so important that the participants in my study tell their stories of connection to the lands and waters of our territory out loud in interview. Telling is decolonizing in its reconnecting us to our lands, mentally, emotionally, spiritually, and physically. Ideally, the telling would often happen on the land and in those places. Cajete (2000) also talks about how knowledge of a place does not exist without experiencing it in an ecological, systemic, and directly engaged way. Without this kind of engagement, there is a disconnection.

Cajete (2000) explains,

To know any kind of physical landscape you have to experience it directly; that is, to truly know any place you have to live in it and be a part of its life

process....The scientific map, despite its claim of objectivity, has behind it a relatively subjective history and cultural worldview. (p.181)

I think this, “to know any kind of physical landscape you have to experience it directly,” is a pedagogical principle that can be applied to any kind of knowledge, and it is a principle I will include in the creating of a sample Katzie pedagogy in Chapter 6 of this dissertation.

Place is a complex living reality integral to Indigenous perspectives. Everything humans do involves the land and elements; from the first breath we take, to the lifetime of breaths we take, to the foods we eat, everything we do is engaging with nature whether we give this credence or not. Cajete coins several perfectly articulated terms related to our land, epistemology, and story connection. An important one for my study is “geopsyche” (Cajete, 2000, p. 78). He defines geopsyche as a sacred geography where spirituality and geography are not separate. Western knowledge, he asserts, has gone on a tangent from this understanding that emphasizes experience. Cajete explains that Indigenous people are people of place, and that the nature of place is embedded in their language. The physical, cognitive, and emotional orientation of a people is a kind of “map” that they carry and transfer from generation to generation. This map is multidimensional and reflects the spiritual, as well as the mythic geography of a people in that “a people’s origin story maps and integrates the key relationships with all aspects of the landscape” (p. 46). This is what my great-grandfather’s telling of our stories to anthropologists continues to do for us Katzie today: it maintains and reestablishes our connection. My great-grandfather’s telling of our origin story to Jenness was a way of reconnecting us to our sacred geography. It was a mapping and integrating of our key

relationships with all aspects of our territorial landscape for our ancestors, for the people at the time of the telling, for us, his progeny, and for the lands and waters and life entities that continue on. Along with Archibald's storywork principles, Cajete's concepts of metaphoric mind (which I discuss later in this chapter), in-space, and cognitive mapping, connected to specifically Indigenous perceptions of places that are storied, contributed to my understandings of the work before me.

Indigenous Knowledge Requires Preparation by Making Space for Looking Inward

The way I understand it, Indigenous knowledge connected to land/water requires travelling to what Cajete (2000) calls the "in-space" and what Willie Ermine (1995) calls the "inner space." By travelling to this inner space, one can prepare one's mind, heart, and spirit, and strengthen one's ability to be aware and receptive to the knowledge that exists in the outer world, along with the knowledge located in the inner space and metaphysical dimension. In his chapter entitled, "Aboriginal Epistemology" in *First Nations Education in Canada: The Circle Unfolds*, Willie Ermine (1995) focuses on the idea of transformation in Indigenous epistemology and education. The transformation Ermine is talking about happens through looking inward to an inner space. It is an educational transformation, a way of learning. Ermine sees knowledge as coming from within an individual. Since transformation is not comfortable, a learner needs to prepare and equip herself with inner and outer strength, in order to come through the process in a holistically healthy manner, which is itself a significant core goal of the learning. Ermine notes that one must go inward to understand the outer space and must go outward to understand inner space. The "in-space" and the "inner space" were valuable concepts I drew from Cajete and Ermine's works, respectively. This journey to the inner self forges

vitality and has implications for contributing to living a good, holistic life in relationship with the rest of the universe and beings.

Ermine asserts that it is critical to Indigenous identity and therefore survival that education include these foundations of Indigenous epistemology, including the continued practice of traditional ceremonies that enact, and support, Indigenous epistemology and thus are fundamental to Indigenous education. These concepts from Ermine are another major strand or weft of my research blanket. Ermine speaks to the critical importance of remembering elders' and ancestors' knowledge, when we engage in education so that Indigenous identities flourish. Ermine (1995) notes there is humility in being a knower. I returned to Ermine's words often, throughout my research journey, and his articulation of the concept that "the universe is personal" (p. 107), struck a chord repeatedly with me. I connected that idea to the work of other scholars, and it was like a compass point for me when I waivered during the arduous Ph.D. journey. At different junctures, I was reminded, by Ermine's words, to go inward to the inner space. Through this practice, I gained the mental, temporal, and physical space to reflect inwardly on my experience as an Indigenous Ph.D. student researcher.

Important to understanding Indigenous systems is learning to be relatively comfortable with what one cannot know. Ermine (1995) states that the trickster/transformer exemplifies the unknown, "guides us around the inner space," and has the "capacity to assist with self-actualization" (p. 105). The trickster character reminds us of this reality in a way that is embodied and affective, and therefore memorable. The trickster character also offers opportunities to hone our skills of staying or getting back on course. Scholars such as Cajete (2000), and Simpson (2011), comment

on the teaching opportunities that trickster characters offer. The trickster's adventures illustrating human foibles, make us rethink what we think we know on our path. This, in turn, helps us adjust our path.

Transformation occurs through identity re-affirmative learning processes based on subjective experiences and introspection. Aboriginal people seek to understand the reality of existence, and harmony with the environment, by turning inward, and thus have a distinct incorporeal knowledge paradigm for their epistemology that reaches beyond the corporeal level. Metaphysical places and physical places both need to be visited, and understood, made sense of, for the learner to experience holistic education and health in every aspect of life.

The optimal metaphysical idioms are recognized traditionally and contemporarily in the form of dreams, chants, rituals, ceremonies, dances, and meditation (Ermine, 1995, p. 108). Modes like dreams are usually experienced while asleep, but can be induced through fasting and being outdoors with limits placed on physical resources; ceremonies and rituals are often accessed through the prescription of sparse physical resources such that one is divested of normal day-to-day activity and concerns in order for all of the senses and intuition to be focused on the inner or metaphysical dimension. Experience is a form of knowing and knowledge. Rituals and ceremonies are corporeal sacred acts that give rise to holy manifestations in the metaphysical world, and the metaphysical then constructs meaning in the corporeal realm.

Physical cues to conceptualizations are found in modes, such as stone medicine wheels, that survive from the time when more of our people actively explored the inner space. During my research, I kept returning to our Coast Salish spindle whorls, and the

meaning that their design and creation had for our ancestors who invented and used them. I wondered about the physical cues that our Coast Salish spindle whorls had for us. I started reading and asking questions about them and started using their function and meaning for my methodology (Chapter 4). The cyclical nature of life journeys was represented by medicine wheels by some plains peoples. Together, power (being the “living energy that inhibits and/or composes the universe”), and place (being “the relationship of things to each other”), produce personality (Ermine, 1995, p. 107). Ermine states that “the universe is personal” and that this “demands that each and every entity seek and sustain personal relationships” (p. 107). Aboriginal epistemology is grounded in the self, the spirit, and the unknown. Further, Ermine recognizes the spiritual dimension as a place of knowledge and story. He explains that the spiritual dimension is an actual place and state of being that marks the endpoint and also beginning of Native science.

Indigenous Knowledge Connected to Land/Water is Holographic

A part of why I imagined, and created, this research project is in order to make a case for more outdoor, experiential engagement and learning and teaching opportunities (i.e., pedagogy) in education for the benefit of Indigenous students. I hope that an Indigenous and phenomenological approach to education, where students and teachers are fully attuned to being engaged, embodied, and heart fully, mentally, and spiritually looking inward to the in-space, as well as outward to the out-space, will become woven through curricula, content, and pedagogy. Hopefully, these concepts and approaches trickle into mainstream educational consciousness and application.

Cajete discusses the parallels between a recent turn in Western science toward chaos theory, which he says Indigenous peoples have understood for millennia, and

Indigenous perspectives of reality. Chaos creates opportune moments or points where a pattern comes together even briefly, creating a bifurcation point, and there is a shift that radiates outward and changes/affects everything in the universe, or even in one person's reality or experience. Examples include the "butterfly effect" or the "tipping point." This phenomenon, as Cajete points out, is something the trickster or fool shows us. He asks us to think of the moment when certain forces—e.g., containment by a pot, heat, and other conditions—permit water almost to boil, and then not to boil. In that in-between state of almost boiling and not quite boiling, a swirling pattern appears at the surface of the water in the pot. This reminds me of my own research, of the whirlpools that some participants mentioned and of the spiral that one elder in particular invoked as a pattern of life's processes. A spiral process circles back, but not to the same place. That is, it doesn't circle back to the exact same spot it started from, but rather moves forward or backward in whatever given space it moves through. This chaos theory process, along with Cajete's assertion that in Native science the perspective is that we are the microcosm of the macrocosm and vice versa, resonates with Meyer's (2013) concept of the holographic universe.

From my readings, I learned that there are perspectives of Indigenous knowledge that include a conception of time that is more spatial. There is a conception of time that is more spiral or holographic, allowing for more possibilities or variables in terms of directions to take or answers to be found. Another scholar whose work I felt was energizing, inspiring, and supportive to my work and goals, was Manulani Meyer. Meyer is a Harvard-educated professor of education who has taught in Hawaii at the University of Hawaii in Hilo and at Maori University of New Zealand/Aotearoa. Her book, *Ho'oulu:*

Our Time of Becoming, Hawaiian Epistemology and Early Writings (2003), is an edited version of her doctoral thesis, which explores Native Hawaiian epistemology through her work with Hawaiian elders. It illustrates her process of learning that the epistemology is from the land, from the elders and from her own relationships with elders, the land, the ocean, and her family. Her sister did the artwork in the book at each chapter based on the Polynesian koru, both a wave and a fern frond, an ocean and earth symbol. It reminded me of the yin yang symbol, but also brought me back to thinking of our Coast Salish spindle whorl and wondering what extended meanings the spindle whorl could hold for my research project.

I experienced Manulani Meyer's loving aloha, relational pedagogical approach, first hand when I attended a workshop she co-hosted at the World Indigenous Peoples Conference on Education (WIPCE) in Hawaii in 2014. She warmly invited the participants to greet the people next them and to get to know them like relatives in the workshop, she told us that we don't need to be separate from one another but instead can relax and feel safe and get to know each other. Among the things I found most helpful for my research journey from Meyer's (2003) *Ho'oulu* was the koru (ocean wave and fern frond) symbol that appeared throughout the book, because it connected me to the surfing culture of the west coast of Vancouver Island, where I lived for a year and a half while preparing for my comprehensive exams, and the writing of my research proposal. I was an aspiring surfer during this time, and I could relate to the way Meyer summed things up in surfing terms—e.g., don't talk about surfing, show me your surfing on the back of a wave—which emphasize the *doing* required in Native Hawaiian epistemology. Indigenous epistemology is not just abstract, it is embodied. In fact, Meyer lists “doing”

(p. 148) as one of the components of Indigenous or Native Hawaiian epistemology. I found *doing* to be a major component of Indigenous epistemology and ontology that recurred in the work of the other scholars. Epistemology and ontology, in Indigenous terms, mean you do something by combining abstract thinking with some form of embodiment, whether it be surfing, growing taro, doing artwork, or spinning wool. You make something happen with your knowledge, and you do so with the intention of making things right, balanced, and better not just for yourself but for all life, rather than at the expense of life. If life is given up, it is for a good purpose, not for the sake of greed, ego, or accumulation.

I also realized from reading *Ho'oulu* that to compare Western philosophy with Indigenous worldviews is a huge, complicated, and detailed task and that it would be too much for me to do in this dissertation even though the temptation was always there to make more comparisons. Meyer (2003) does an amazing job of comparing the two streams of thought and action or inaction. I decided to try and keep to my focus on specifically Katzie Indigenous cultural knowledge, rather than use up the space I had to work with in comparing these with Western philosophy, values, and systems, which other scholars have done a thorough job of already. What needed saying, and therefore decolonizing and identifying, was about Coast Salish, and in terms of my project and goals, I had identified a gap in the scholarship about Katzie, from Katzie people's perspectives, and led by a Katzie scholar. This kind of work could not only begin to fill a gap, but could also pave the way for more Katzie and other Coast Salish scholars to make space for their people's identity, stories, and rightful place in academia and beyond; so, that was the purpose of my project. I also found helpful Meyer's detailed description of

Native Hawaiian terms, which served as a wonderful model for my own work. For instance, the term *ike* means knowledge, but there is a whole list of types of *ike*. Similarly, the term *pono*, meaning right/truth, is followed by a list of various types of *pono*. I learned that, for Native Hawaiians, *ike* and *pono* and epistemology and ontology go back to the ancestor taro root, rooted in the earth, and that there are 300 varieties of taro (p. 233). Meyer's inclusion of her sister's artwork throughout the book also showed an attendance to the value of art, and family, that she espoused in the book.

Manulani Meyer's work is located in the Pacific Ocean, with which I feel akin, because many of us Coast Salish share that ocean too, albeit quite far across it from each other. In fact, oral history says that Hawaiians used to travel by canoe, using the star systems as maps, and reading the ocean, to come visit Coast Salish territories not so long ago. There are many Coast Salish people, especially those close to the ocean around Vancouver, and on Salt Spring Island, whose ancestors were Hawaiians. Some of them even have Hawaiian surnames, and there are some places that have Hawaiian names, like Kanaka Creek in Katzie territory. *Kanaka* means "human being" (Meyer, 2003, p. 232) in Hawaiian.

Manu Meyer generously and kindly sent an article to me via email several years ago, when I reached out to her to see if we could meet during a brief visit she was making here to present at a conference I could not attend, and this article, titled "Holographic Epistemology: Native Common Sense" (Meyer, 2013) was also pivotally supportive of my work and goals. There are two aspects of Meyer's work that I feel most strongly supported and inspired my own work and goals as a researcher. One is her work with the taro plant and the land as relatives, and the stories of the taro; stemming out of this is her

relationship ethic of love and affection among relatives that she brings to education and applies in her pedagogical approach. The other is her holographic model of Indigenous epistemology, which I find very exciting. In the article where she discusses this holographic model, she uses three terms to describe three concurrent aspects of reality happening simultaneously, bringing together in a condensed and metaphorical way concepts which I have seen articulated not quite as understandably by other scholars—*viz.*, that our everyday reality is in fact made up of three concurrent aspects: the physical, the mental, and the spiritual. I was inspired by the way she describes these various aspects using three Polynesian Pacific Ocean people’s languages—Maori, Hawaii, and Fijian. In Hawaiian, they are *manaio*, *manaolana*, and *aloha*. I consider many Coast Salish to be not only river people but also an ocean people too, and I would love to find out more about what future connections might be made with other Pacific Ocean people who our ancestors once engaged with.

The Indigenous holographic model of epistemology and ontology is similar to the new Western science of quantum physics—new, that is, to Western science; for Indigenous people, much of it is common sense. The idea that the whole is inseparable, multidimensionality, the notion of fuzzy logic, and the concept that there is not one right answer but rather many variables and variable answers have emerged as areas in which Indigenous students exhibit strong skills in math classes, according to at least one study (Battiste & Barman, 1995). To my thinking, the holograph model, with its three beams of oscillating, multicolored light particles, would allow one to start anywhere. The holographic trilogy is an event that happens simultaneously and holographically, Meyer tells us. The hologram may be constructed using modern techniques—it is a three-

dimensional image created through the use of a laser beam—however, Meyer (2013) says, “its implications are best understood with an ancient mind: the whole is contained in all its parts” (p. 94). Meyer quotes quantum physicist David Peat to explain that, “the ground out of which matter emerges is also the source for consciousness” (p. 94). She goes on to provide a table showing three metaphoric laser beams of the hologram, which represent facts, logic, and metaphor, to help us get to this “‘inseparable whole’ we have known all along exists” (p. 94). In the table, she shows how so many philosophers and spiritual leaders across cultures and time have also put forth similar or the same three aspects of reality in their own terms and languages, including Buddha, Vedic texts, mystic Hawaiian elder Hale Makua, Maori peoples, Henry Giroux, Rumi, Eckhart Tolle, the Tao Te Ching and many others (Meyer, 2013, p. 95). She goes on to explain in detail and with copious examples from across cultures and thinkers that, “matter is not separate from spirit” and “the whole of life is found in all parts” (p. 97). She refers to “deep ocean knowing,” and explains that “Native intelligence” with the support of quantum sciences puts forward “the notion that a realm of unseen connecting patterns exist and we are the causal linkages that alter its capacity” (p. 97). Meyer asserts that *Indigenous* simply means “that which has endured” to help with what is occurring now. She ends the article with the statement that the holographic universe’s beams of energy are “teaching us in separate ways about wholeness: everything is alive and we are all relatives” (p. 98). She says that Indigenous world-views will continue to survive:

Tides come in and they go out again. *Nouns have always been verbs*. It has been like this for a long time. The Big Three exist: *See* the science in it, *think* it through carefully, and then *inspire* the

world with the quality of your participation. Please, most of all *ulu ka le'ale'a* – create joy in the process. (p. 100)

As Native people, we often do not start with a linear temporal concept; that is, we do not start at a beginning, we start at a specific place—we start with the land. One reason for this is because the land is spatial and contains all times: past, present, and future. Therefore, it makes sense that Hawaiian creation starts with the land in the form of the taro plant ancestor. For Hawaiians, the land and gods encourage each human to seek knowledge to lead a good life for all.

Indigenous Knowledge Connected to Land/Water is in Relationship

Manulani Auili Meyer's words at the WIPCE in 2014 have resided in my consciousness, particularly at times when I am at a loss as to what to do: "The universe is self-organizing." To me at those times, these words meant that everything—those things that are out of my control and even those that are within my control, since I am doing my best possible efforts—will work out. Cajete has also talked about the universe as self-organizing and self-actualizing. My daughter and I also met Gregory Cajete during the WIPCE 2014 conference, at the shoreline of a beach where the opening ceremony was about to begin. We introduced ourselves and mentioned how valuable we had found his book to our work, telling him that we cited his book, in most, if not all, of our papers. He replied that he thought the book would appreciate that. Then he mentioned, to my daughter and me, how the shoreline, at that place, had receded a few feet since his last visit there, from the ocean water rising, due to polar ice caps melting. I had considered the self-organizing of the universe as an intuitive organizing, but now I think of Meyer's words together with the brilliant Tseneca scholar John Mohawk's (2008) statement that,

from an Indigenous perspective, there is no such thing as an individual intelligence, but rather one is gifted, and honored, to be a part of a system that has intelligence. This reminds me of our Coast Salish Xe:xals, as an energy, that is personified as a creator, a siem, and/or as a transformer. Xe:xals may be perceived as an intelligence energy, system, law, and pattern of effect, that is best understood as personified. Mohawk (2008) reminds us,

An individual is not smart, according to our culture. An individual is merely lucky to be a part of a system that has intelligence that happens to reside in them.... The real intelligence isn't the property of an individual corporation—the real intelligence is the property of the universe itself. (p. 52)

The idea of intelligence being the property of the universe is an important distinction from the idea of knowledge as residing in the individual. I think that what Meyer and Mohawk are saying means that the universe has its own intelligence; that moves things together as a conscious, collective intelligence, like Cajete's (2008) example of when groups of birds suddenly fly in patterns that appear as a synchronicity in the sky. We do not know how or why that happens, nor do we need to; it is happening. Cajete mentions that the body has a mind that engages with the world with its own intelligence. I think Cajete, Meyer, and Mohawk's discussions on this topic mean that this intelligence has the best interests of all life in "mind." A mutual caring relationship exists between life entities such as human beings and the universe as a whole.

In the literature, the land as teacher can be a trickster who is located in the land, and in other life forms, and who shapeshifts according to the lessons needing to be learned. The trickster teacher privileges the land's needs. There is always the danger that

if humans take shortcuts in their responsibilities, and do not show respect through care of the land, then the land may, at times, have to teach through catastrophe, giving us what is colloquially known as a “wake-up call.” Examples of the trickster teacher in action can be found in the scholarship that I examined, and also in a fictional narrative I read to provide an example of the teaching aspects of story in action.

Indigenous storytelling, as George Clutesi and many other Indigenous writers, scholars, and elders, tell us, is “not meant to be documentary.... It is meant for the reader [listener] to feel and to say I was there and indeed I saw” (Archibald, 2008, p. 21). Fiction can be viewed as an example of the oral tradition put into print, and can offer an affect-connecting example that a non-fictional academic text cannot provide. Eden Robinson’s novel, *Monkey Beach* (2000) foregrounds places in the natural world, but also the supernatural dimension of the world from within a northwest coast Indigenous peoples’ context and perception. According to all of the literature reviewed Indigenous perspectives of land and place embedded in Indigenous knowledge systems include the supernatural dimension. In *Monkey Beach*, the sacred, the transformative, the trickster, the interstitial “space” between physical and metaphysical, are represented by memory, time, and nature, i.e., specific places on the land, water and shore and crows, and by the supernatural, i.e., the sasquatch. The first part of *Monkey Beach*, entitled “Love like the Ocean,” starts with nature having agency and speaking in the form of six crows:

Six crows sit in our greengage tree. Half-awake, I hear them speak to me in Haisla. La’es, they say, La’es, la’es. I push myself out of bed and go to the open window, but they launch themselves upward, cawing..... A breeze coming down the channel makes my curtains flap limply.... La’es—Go down to the bottom of

the ocean. The word means something else, but I can't remember what. I had too much coffee last night after the Coast Guard called with the news about Jimmy.

(Robinson, 2000, pp. 1-2)

Monkey Beach offers a spiritual and agentive character in the landscape and in the Sasquatch being, which appear in the protagonist's story where present action crisscrosses with past memories. The Sasquatch is attached to the land and to the spirit world; it is spirit and physical, animal and human, and has an animacy, and the agency to whistle and talk, to appear or to go, unseen.

The notion of the land as a conscious being permeates *Monkey Beach*. While the Sasquatch and the protagonist's absent brother act as haunting presences in a novel that contains few human characters, the natural landscape takes on an active cognizant character. Robinson (2000) captures in her text, a consciousness shared among Indigenous people living here in this particular northwest coastal landscape, with our generations-old relationships, and with our particular expressions and history. Robinson's story is a sister's search for her brother, who was lost at sea while fishing. Many west coast First Nations families are very familiar with the perils of fishing at sea. Robinson's protagonist acquires her inner strength by going to the specific places in their territory that she and her brother visited in their youth. She goes into this wilderness via memory and through corporeal means. Desperately navigating in a small speedboat, the sister travels to the places that her family told stories about, and where she and her brother saw the Sasquatch during visits as children. Her brother might be lost at sea, but possibly he has crossed over to the spirit world. The Sasquatch is at the liminal space between the spirit world and the physical world.

This novel gives me hope that our particular land consciousness will increase in contemporary stories written and published by Indigenous storytellers. Gifted, intuitive, imaginative authors such as Robinson provide documents where land/places/water are foregrounded to the extent that these living animate beings (including animals, sea creatures, plants, hills, mountains, and rocks) are teachers. These kinds of stories are transformation catalysts, reminding and showing us just how intimately interrelated we are with nature. The water, river, the sea and the wind, bring knowledge with them, from the places they have been.

Kinship/Relationship

I found similar notions of kin relationship, kinship, kinocentricism, and biophilia recurring throughout the literature I read. The Western concept of biophilia resonates with the kinship concept of Indigenous perspectives of place and land discussed by Friedel and other scholars (referred to later in this chapter). Biophilia in this context means that all things in nature are attracted and drawn to each other and care for one another. Knowledge is embedded in and expressed in nature through nature's "mind." Unlike the Western idea of evolution, development, and a guilt-ridden creation, Indigenous ideas hold that all life is born whole and perfect. Further, rather than attempting to make life patterns static and constant, an Indigenous perspective is that change, flux, and transformation are the only constants and that these are necessary for life on this planet, in the cosmos, and in the spirit world. Change, flux, and transformation create new experiences, knowledge, and skills fostering adaptability and resilience. Further, the knowledge that exists is never lost. Neither is matter; it just transforms into a different form.

Further, knowledge comes into being when it is needed. An example of this is when we noticed a plant at the UBC Indigenous garden sprouting up suddenly where it had not been planted. After some discussion ensued, we realized it had sprouted up because it was needed for a medicine for an ailment that we had been asked to find. The concept of biophilia or kinship and seeing the land and humans as interrelated collaborators is a key perspective of land and place for Indigenous peoples. Indigenous perspectives of land and place are well explained through an ethic of relationality. Tracy Friedel (2011), in her work with urban Indigenous youth in Alberta, terms this relationality “kinocentric.” Everything has life and is included in relationship.

Friedel’s ethic of relationality does not presume what is traditional or what tradition looks like for urban Aboriginal youth. Her findings tell us that relationality is perhaps more important than the place itself. In public school environmental programming context, if students do not already have a relationship with a place, taking them there is not enough, there needs to be a place where the kinds of relationships happen that the youth consider to be valuable and meaningful to them. The idea of tradition as connected to just being outdoors is not enough;²⁵ rather, relationship needs to be considered as key to place.

Instead of the focus being on the land, Friedel says the youth she worked with were more interested in relationship: “The youth in this study were keenly aware of the importance of such interrelationships in a Nehiyawi (Cree) and Aihtawikosisan-Nehiyawai (Metis-Cree) landscape, evident in comments concerning their preference for Native teachers in the summer program” wherein the youth noted that “a place is where

²⁵ This is one of the ways where environmentalism and outdoor education is lacking; they lack an understanding of the importance of deep relationship.

you belong” (Friedel, 2011, p. 203). Creating and engaging in relationships was important to the Aboriginal youth in the urban contexts, as well as rural and remote contexts. Friedel related that when asked what place they had visited that was most significant to them, the youth answered that it was the van that took them there, and back—in other words, it was the kinship relations honed during the travelling.

One of Friedel’s major points was that urban Aboriginal youth are agents with power and social capital—what regular literacy scholars call “funds of knowledge” (Moll, Amanti, Neff, & Gonzalez, 1992). Friedel pushes back against stereotypical representations of the youth with whom she worked. She says the fact that these youth had perfect attendance and expressed eagerness to join the program in the first place, calls into question misinterpretations of urban Aboriginal youth as essentially disinterested in schooling values and activities. Friedel says the youth also resisted the programmers’ design of the outdoor education program to place them back in nature as a way to assuage the destructive psychological effects and consequences of colonialism. Friedel refers to the youth’s resistance as epistemological persistence—a way of negotiating learning contexts in ways that disrupt ideas that repress Indigenous peoples by stereotyping them as noble savages, as tragic figures, or as suffering from a knowledge deficit. Friedel says environmental education curriculum also needs to be carefully monitored for its potentiality to enact “oralcide,” as “processes of modern schooling,” rather than building on “inherited practices of knowing in Indigenous non-formal learning,” all too often “actively work to kill [them]” (p. 203). By using the strongly stated term “oralcide,” Friedel means that in outdoor education planning, care needs to be taken to not dismiss, or ignore (essentially killing off of) the inherited

practices of knowing that Indigenous peoples engage in, through kinship and through orally transmitted stories in the oral tradition. Friedel suggests that Indigenous communities may wish to exercise increased control over the content and process of outdoor education programming. This increased leadership and control by Indigenous communities would re-align with their relational and spiritual place-based literacies, and enhance the potential of youth to see themselves as knowers within communities of knowers. In identifying for themselves, urban Aboriginal youth produce and embody a transformative counter-narrative that can serve to disrupt the troubled dominance of mainstream curriculum, where both the curriculum itself and its pedagogical deployment tend to stereotype Indigenous urban youth. If mainstream schooling did not stereotype Indigenous peoples and misrepresent Canadian history, and if the pedagogical approaches employed fit with the experiential reality of Indigenous families and youth, then many more youths would likely see substantial benefits to schooling. Friedel points out that this process of identification also connects their lived experience to larger social, cultural, and spiritual processes in Indigenous societies.

In reading the literature, I came across some discussion on the Western phenomenon of thinking in terms of binaries. Marker and Friedel (2015) make a very important and striking point when they state that there is a difference between writing about the land, in the head, and writing from the land, in the body. They say that modernity's binaries are a real problem, creating a head/body split, a human/nature split, and a physical/metaphysical split. When people engage in binaries and separations, it results in an othering and incurs violence on their own landscape. Binary thinking escalates so much into a polarity of this versus that, that there becomes a danger that

eventually there is nowhere to go; binaries cannot exist together, therefore one must seek to obliterate the other. Binaries create hierarchy, which is dangerous for Indigenous peoples. Within the colonizing context, there has been a tendency to think of and put Indigenous peoples in a lower evolutionary or developmental place in the hierarchy. Binaries refuse relationship or relationality through their excluding and polarizing. They create an us/them. Coming out of the tension created by binaries is the dialectic, where a healthier debate, discussion might occur. With the relatively recent, very public, Truth and Reconciliation of Canada Commission listening to the experiences directly from the Indigenous people who survived residential schools, we are now entering the era of dialogue. The dialogic will provide space in which to know and appreciate others and our differences as well as our similarities.

Herman Michell (2013), in *Cree Ways of Knowing and School Science*, lists principles of Indigenous knowing and science education from a Cree people's perspective. Again, land is a place of knowledge. Several things stood out to me in Michell's work. For my study, I was particularly interested in the idea that memory is located in places on the land. In Indigenous science, we are prepared to adapt when change occurs. Michell writes, "I invite other Cree educators to think back and write about their own land-based experiences" (viii-ix). Michell says that he was taught that the land is watching and listening to humans and that the water and ice is alive.

Michell (2013) also shares that science is usually taught in "stuffy" classrooms indoors, "completely detached from the land," and that teaching occurs hierarchically there with the teacher standing at the front of the room and students "seated in rows, military style," with students "seen as being devoid of bringing any prior knowledge and

understanding of science especially from an Indigenous perspective” (p. 70). He goes on to talk about how this memorizing of fragments of knowledge and testing “violates” the “wholeness of life” and leads to alienation and incomplete learning. He says teaching that separates subject matter into categories like social sciences, humanities, science, and arts is only offering parts of a whole, and spirit and human aspects are missing. This synchronizes with one of the goals of my project to make a case for education to happen outside of the classroom, and on the land, like some of my classes did on occasion during my elementary school years.

Echoing the works of Archibald, Basso, Cajete and Cruikshank, Michell (2013) also writes about interconnectedness and relatedness through spirituality, saying,

The land experiences us when we walk on her. We personify the earth as being conscious, aware, and imbued with *Kitchi Mantu's* breath... We also refer to bears as our grandfathers and wolves as our brothers. The land knows who you are. It is there to teach you when you are ready and willing to listen. One must observe carefully the signs and the underlying meanings behind the patterns, cycles and rhythms, as this is the way of nature. (p. 20)

Michell writes about the inevitability of flux and change. “According to the worldview of *Nihithawak Ithiniwak*,” he says, “everything is in a constant process of change and transformation” (p. 20). “On the land,” he tells us, “there is always something to see and experience” (p. 20). For Michell, “motivation is looking forward to the unexpected” (p. 20). In sharing his experiences of the land, Michell also shares the story of his mother, who would teach him and his sister through storytelling. “My mother had a unique way of using her voice, facial expressions, and body movements to keep us connected to the

story” (p. 18), he recalls. She would also teach her children while hunting, teachings that stayed with Michell in vivid, sensory memories.

The north is a beautiful place in the morning...smelling the nice crisp clean air, the wind brushing against my face, and the methodical sound of snow crunching beneath our footsteps. As I reflect back, I was privileged to have experienced life and nature in this way...in tune with the natural world as we walked alongside my mother. The rules were to observe very closely, listen actively, and keep quiet so as not to disturb and scare off the animals. From the corner of my eyes, I would watch my mother’s hunting behavior and etiquette. She taught us through example. She modeled every move so very carefully, knowing we were watching and learning. When she spoke, every Cree word that came out of her voice was gentle, respectful, almost in a whisper but firm, well-thought out, precise and to the point, while leaving room for further thought. Learning *Nihithawatisiwin* is practical, experiential, participatory and fundamentally spiritual. It was through the *doing* and through the seasonal and daily practical activities that we come to know our fundamental relationship with the natural world. Learning is contextual and experiential....

My mother taught us to stay calm in the face of adversity. We were taught to embrace the flux and unexpected as this is the way of the land. Things always happen for a reason. She taught us to look for meanings in the patterns of events and the unfolding of the world, as this is where answers are found. ... For *Nihithawak Ithiniwak* the land is our classroom, our laboratory and our library.

The fresh air, the sights and sounds of nature always leaves a person deeply connected and whole. (p. 19)

Relationships of caring and remembering occur in Indigenous perspectives and approaches to knowledge in attitude, ceremony, ritual communing, and experiencing holistically. Each of the above scholars say this attitude of attending with care in all dimensions of experience is a major aspect of Indigenous perspectives of epistemology and ontology in connection with places, land, and environment. This ethic of caring is also a part of Indigenous language, ways of speaking, rhythm, tone, and melody of voice. Our languages speak the language of the land.

The Language of the Land - Indigenous Peoples' Literacy

Language is very connected to how we think about Native science because, as Cajete said, Native science is a storied science. Native science refers to all thoughtful endeavours since Indigenous epistemology, ontology, pedagogy and research is holistic and inclusive and interrelated. Cajete talks about how we think and our multimodal literacy forms and practices within his discussions of Native science. Cajete (2000) talks about the concept of what he calls the metaphoric mind. The metaphoric mind is the oldest mind of humans. Cajete says the metaphoric mind creates the rational mind. He writes:

Native science practice tries to connect the “in-space,” our human intelligence, a microcosm of the intelligence of the earth and the universe, with the heart and mind. Art and language, through story, song, and symbolic dance are used to simultaneously explore relationships to the in-scape and the land. (Cajete, 2000, p. 71)

Cajete's identification and explanation of "the metaphoric mind" as "the mind without or before words" (p. 71) indicates a mind that is engaged with multimodal forms of literacy.

What Cajete is talking about reminds me of what French psycho-analytical language theorist Jacques Lacan, as well as French feminist language theorists such as Simone de Beauvoir (1980), Hélène Cixous (1997), semiotician Julie Kristeva (2000) and post-structural language theorist Jacques Derrida (1998), refer to as "the semiotic" and "the symbolic order." Dominant Western European-based education focuses on reading and writing language. These theorists say, much of language—including all Western languages—has, to a large degree been dominated by patriarchal systems, and this patriarchal language ("the symbolic order") can serve to disconnect us from our pre-language ("the semiotic") ability to experience things. The status quo is thereby upheld as we are separated from our connection to, and understanding of, the world outside of these dominant systems, especially from experience and knowledge that would come to us in embodied, multi-sensate, spiritual, emotional, and psychological ways. Thus our current dis-connected state, our separation from the experiences of our bodies and our feelings, inhibits our ability to create and perceive anything new or divergent from the status quo. Similar to these concerns of the French feminist language theorists above, Cajete (2000) says, "When language is developed and used extensively, holistic experience of the metaphoric mind begins to get chopped up and labeled, until, eventually, it recedes into the subconscious" (p. 28). Despite this, the metaphoric mind is still very important in a child's development because, in effect, the metaphorical mind makes possible the perceptual, creative, and imaginative experience of our inner worlds. Cajete says that a Western scientific perspective is one where "maps of places are drawn to symbolically

represent a place based on previously agreed upon criteria that are logical and measurable with regard to the discipline of cartography” (p. 181). A map, however, “is always just a kind of symbol for a place, it is not the place it is meant to describe” (p. 181). We need to *go there* with our bodies, hearts, and spirits to really know the place, even mentally.

Cruikshank (2005), in *Do Glaciers Listen? Local Knowledge, Colonial Encounters, and Social Imagination*, looked at how the discourses of traveler visitor records and of Indigenous peoples’ oral narratives, shape, and are shaped, by geographical conditions and understandings of them. She looked at the social conditions interconnected with geographical entities along the Yukon Alaska border in Tlingit- and Athapaskan-speaking peoples’ territories and the travel pathways of culture and trades. A settler ethno-historian, Cruikshank listened to Tlingit- and Athapaskan-speaking elders, like Annie Ned and Kitty Smith, and credited them for their conversations, teachings, and assertions regarding how they perceive, and are related to, the land, and specific land formations in their territories. Cruikshank (2005) examines dialogues between discourses—the written discourse of settler travelers, visitors, residents, prospectors and the oral discourse of Indigenous residents—regarding perceptions of land formations as sentient agents, concepts of social imagination, and local knowledges. I appreciated that Cruikshank gave, and shared, space in the book for the elders’ direct quotations and her interpretations of their context. Through Cruikshank’s work with the elders, the reader is able to hear both from the elders’ voices directly and through Cruikshank’s contextualizing voice, that the land/water are sentient. The conceptual perception of a land feature having sentience is built within the language of the Tlingit and Athapaskan speakers. Oral narratives of Indigenous “residents” “provide rich alternatives to

normalized values that now conventionally frame nature as a redeemable object to be ‘saved’ (Cruikshank, 2005, p. 258). Elder Annie Ned says, “You people talk from paper. I want to talk from Grandpa” (Cruikshank, 2005, p. 76). Indigenous people’s perception of Nature as subject is in tension with the settler people’s perception of nature as object. Annie Ned brings 90 years, almost a century, of life relationships and experiences of being with and on the land. She brings an understanding of how knowledge is embedded in land and how the oral tradition of Indigenous peoples’ kinship with land extends to relating to certain meaningful, storied, land features as ancestors and grandparents.

Cruikshank (2005) explains how “memories of the Little Ice Age are sedimented both in physical processes studied by scientists – the strata of rock and the bands of grit carried by glaciers – and in memories of long-term residents” (p. 258). Asserting her deep connection to land and place, during a meeting on climate change with mainly out-of-town participants, elder Kitty Smith exclaims, “My roots grow in jackpine roots!... I’m born here. I branch here” (p. 67). When the elders and Cruikshank visit old campsites together, Annie Ned comments: “You don’t know this place, so I’m going to sing it for you” (p. 67). These women take it as a given that to form and maintain social relationships among people without reference to place, or to speak of place, without explaining how people who lived there were in relationship and connected, is impossible. Cruikshank (2005) sees the area’s designation as a World Heritage site, with four parks, as a place where,

unproblematized representations of nature as “aesthetic landscape,”

“endangered/pristine wilderness,” or even as a giant jungle-gym for eco-tourists

now compete with conceptions held by Aboriginal residents who once lived and hunted in these parks. (p. 14)

Cruikshank found that the experiences of Tlingit and in-land Athapaskan speakers “reinforced a vision that humans and nature mutually make and maintain the habitable world, a view now echoed by environmental historians” (p. 3), and supported the idea of places being mutually constructed. She asserts that “glaciers appear as actors in this book” (pp. 9-10). In speaking about memory and the social imaginary, her choice of wording, such as references to the “permanent problem of strangers” (p. 18), is an example Indigenous perspectives, acknowledging that strangers/Xwulunitim come in various forms, more recently in the form of the mining and oil industries, and the governments who support them, is still a problem from the vantage point of Indigenous peoples.

Cruikshank (2005) shares, “As the [Yukon elders] reached their mid-eighties, each expressed concerns about difficulty remembering the names of once-familiar places and the need to revisit them in order to recall names and associated stories and songs” (p. 67). The glacier stories conceptualize time as a place. “For Tlingit,” writes Cruikshank, memories are part of the record etched on the landscape” (p. 141). Places on the lands and waters are an archive of endangered stories and memories. One of the elders’ stories shows that “features of the land were molded by the world-maker, Raven, who left evidence of his travels as he worked his way along the coast, transforming geographical features” (p. 141). This reminds me of our Katzie story told by my great-grandfather, ʔɛ’lɔctən/Hawkltin, about the four siblings called Xe:xals travelling across the land and water, transforming beings to teach them and those who witness the resultant

transformations, life lessons. It is important for us to consider that for the Tlingit, their “oral traditions are national histories” and that “in these histories, the primary units are intermarrying matrilineal clans, rather than artificially bounded states, and they regulate cooperation as well as the exchange of ritual services that accompany life’s transitions” (p. 141-142).

Echoing the kinship perspective discussed earlier, Cruikshank notes that “kinship is the idiom of social relations” and that “no sharp distinction between animate and inanimate” is in effect because the Tlingit and Athapaskan languages emphasize activity (p. 251). Thus, Tlingit and Athapaskan languages and English do not correspond, since English is relatively noun rich and verb sparse, and consequently distinguishes more aspects of existence as being lacking in relationship, inanimate and objectified. Tlingit and Athapaskan languages, being verb rich, distinguish more aspects of existence as being animate, life full, and thus relatable, having relationship qualities. “Hence, mountains, glaciers, bodies of water, rocks, and manufactured objects all have qualities of sentience,” (p. 142) explains Cruikshank.

A discussion of Indigenous people’s perception of the land as sentient would not be complete without including Keith Basso’s (1996) groundbreaking work in the area of sentient landscapes in *Wisdom Sits in Places: Landscape and Language Among the Western Apache*. Basso had spent two decades studying and visiting the land and the Western Apache people at Cibecue before he undertook a project that took 18 months over 5 years with the support of a national research grant. The project was initially undertaken at the direction or suggestion of the Western Apache chairman at the time, whom Basso was visiting. The chairman asked him to create a map of Western Apache

places using Western Apache names. This map is not a part of the book, because the Western Apache people involved did not want the map to be made public. The book is a richly deep and detailed account of Western Apache perceptions and conceptions of land, language, story, and knowledge, and their interrelationship. This account presents the complicated teachings Basso learned while talking, and spending time doing things on the land, with Western Apache elders—like Dudley Patterson, with his sister Ruth Patterson who was often nearby, encouraging and supporting the contexts of the stories.

The topic of the Western Apache perception of the land as sentient is reflected in the title of his book, *Wisdom Sits in Places*. One of the most interesting stories Basso (1996) tells is of his experience regarding his perception of a tree, the location of which he had some familiarity with, both before and after, Dudley told him a story that involved the tree. Basso said he realized after the telling of the story that when he saw and thought of that tree, and its name, and location, his perception of the tree grew because of the increased meaning that the tree and its location now had for him based on what he had learned from hearing Dudley tell the story.

I am keenly aware that my perception of the tree has changed. The stories...make its impressive size seem decidedly less important, and what strikes me as never before is its standing in the Cibecue community as a visible embodiment of myth, a leafy monument to Apache ancestral wisdom. I am also aware that the place-name identifying the tree's location...has taken on a vibrant new dimension. Formerly nothing more than a nicely descriptive toponym, it has acquired the stamp of human events, of consequential happenings, of memorable times in the

life of a people. As a result, the name seems suddenly fuller, somehow larger, endowed with added forces. (Basso, 1996, p. 120)

It was as if his world had shifted. Out of the experience of a story Dudley tells him, Basso starts to question: what is wisdom? He asks Dudley, and Dudley tells him another story, but Basso still does not quite understand, so upon the suggestion of Ruth, Dudley's sister, Basso is invited to go riding with Dudley on a certain day. However, it turns out Dudley can not go riding that day due to an accident, and the ride is postponed another two weeks, thus prolonging the time of reflection and desire for the answer by Basso. The journey of the story, the next story, the invitation to go riding on the land with Dudley and hear the stories at the places there, and the time Basso spends musing over his question and sensing how the new knowledge he has gained in story form, linked to how a place on the land feels for him, all make the reader keen to find out the answer to Basso's question.

A story that Dudley's sister, Ruth, tells Basso (1996) to answer the question of what is wisdom is one that was told to her to teach her. In the story a mother tells her daughter to keep a clear mind and not to "only think of yourself" (p. 124-125). She is told to remember a mountain's name in order to remember what happened there long ago and what resulted from it and that this will help "make you wise." Place names hold stories of events that happened. When the daughter is very tired of doing a task—collecting firewood by herself to bring back—she starts wishing she could get the task over with sooner, and quickly loads herself up with a far too heavy load of the heavy oak wood; as a result, she loses her balance and trips and falls on her head. The mother later says "you were only thinking of yourself. That's why this happened to you" (p. 124). As a reader, I

found myself wondering, how was this girl thinking of herself, since being tired is beyond one's control is it not? I sensed myself beginning to understand the fuller meaning of the mother's statement as the process of learning and answering unfolds between Dudley and Basso. When Basso had initially asked the question *what is wisdom*, Dudley's answer was "wisdom sits in places" (p. 121). Basso does not understand this answer, and so the learning and teaching process continues as Dudley and his sister Ruth arrange for things to proceed in a way that they hope will help Basso understand (p. 124-135) while going horseback riding on the land.

As I wondered intently about the two questions—what is wisdom and what does not thinking about oneself involve when hunting or performing a task?—a third question arose in my mind. That was, *what does it mean to have a clear mind?* Why is it important? Is it even possible, and if so, how is one expected to obtain it once or ongoingly? I learned some very important, life-changing things while reading this book, imagining the scenes described within it, and reflecting on what was said. I learned that if one is able to cultivate three kinds of minds simultaneously, then one can be wise, or have wisdom. These kinds of minds, from the Western Apache words in translation, are 1) "a smooth mind," 2) "a resilient mind," and 3) a "steadiness of mind" (Basso, 1996, p. 130-142). Added to this is the teaching to never think of yourself above anybody else; do not be self-interested or focused on yourself or your own ego, fear, anxiety, or discomfort, as this can cause confusion and take up valuable space in the mind. Related to this is not over-explaining things, including stories. Only say what is absolutely necessary and no more. Leave space and silence for the other people to imagine, to fill in,

and to contribute to with their own minds. This is considered the polite and respectful thing to do.

Stories like the ones Dudley Patterson told to Keith Basso teach that it is important for survival and a good life that one aim to cultivate a smooth, resilient, spacious, steady, and calm mind, and in this way, prevent what Dudley and Ruth call “trouble”—to avoid danger in the environment such as contaminated water one might be tempted to drink when thirsty, and to prevent aggressive reactions that might result in discord with other people. A smooth mind, a resilient mind, and a steady mind support each other so that one’s mind can then be aware of the important things, like prescient signs pointing to bad things that could happen in the future if one does not take action before they occur. This state of mind allows one to be present, and think about the stories, pointing one’s thoughts to ways one could be practicing, learning, honing, and nurturing skills in order to become wise. It means,

committing to memory more and more cautionary narratives, dwelling on their implications at ... deeper levels, and visiting the places with which they are associated as opportunities arise....As people move forward on the trail of wisdom, their behavior begins to change, and these alterations, which become steadily more apparent as time goes on, can be readily observed by relatives and friends. Most noticeably, inner strides toward mental smoothness are reflected in outer displays of poise and equanimity—signs of nervousness fade, irritability subsides, outbursts of temper decline. There is also to be detected a growing consistency among attitudes adopted, opinions expressed, and judgments proffered..... And always these people are thinking—thinking of place-centered

narratives, thinking of the ancestors who first gave them voice, and thinking of how to apply them to circumstances in their own lives. (Basso, 1996, p. 139-140)

The answers Dudley Patterson gave to Basso's question of *what is wisdom*, as well as the ways and processes by which he gave them, was a part of the wisdom. The wisdom sits in places and one must go there in mind, body and sometimes in spirit.

Places become places through the memories of things that happened there. Things that happen occur, and are remembered, if there is relationship. Relationship is meaningful, and therefore memorable. There is value in asking about the names of places and what their stories are, from elders and knowledge holders. Most of all, it is important to regularly make time to look within, to find out this wisdom for oneself and consequently for others' benefit and wellbeing, to forecast and to prevent any trouble in the world. Basso (1996) closes his book by sharing a story about how a youth had an accident at a place in Cibecue, and the community immediately put a sign there naming it as the place where this specific accident had occurred. This, Basso says, is a new story, and thus new stories are continuing to be born for present and future generations in places on the land.

Indigenous Literacies

Hare (2005) and Korteweg (2009) provide a focus on Indigenous perspectives of land and place related to language and literacy. Indigenous literacy as a field is very nascent, and at the time of my study, there was only one scholar who was officially in this field of study—Jan Hare, who teaches in the Language and Literacy Education Department at The University of British Columbia on unceded Musqueam land in Coast Salish territories. Hare's (2005) work was very helpful to my research project in being a

forerunner and creating a path in the field, or forest, of Indigenous literacy work. Hare worked with elders around questions of language, and how their literacy was connected to reading the land. Hare's work took place in Saulteaux territory in mid-eastern Canada. The Saulteaux are very different peoples culturally and in language from Coast Salish, and their stories are much different from ours since their landscape and geography are very different. That said, we do share similarities when it comes to worldview and experience of life during the centuries of colonialism we are all living in. Hare's (2005) work calls for a realization of the educational value of Aboriginal ways of knowing and learning, through what Saulteaux elder Alfred Manitopeyes calls "good talks" and "good walks" (p. 243). Hare contends that "the nature of their literacy...was a matter of learning to read symbols and inscribe meanings across landscapes within the family, which served as the primary medium of cultural continuity and the context for their literacy experiences" (p. 245). The knowledge of the environment, including weather patterns and "time indicators," Hare asserts, is "a form of literacy because it is imbued with a sense of reading what is written over the land" (p. 247). It is, Hare states,

a productive, sustaining form of literacy out of which their lives were shaped by the dimensions of the environment, inscribed by memories of life on the land and with their families, toward a way of thinking to which Western literacy has paid too little attention. (p. 247)

We read and experience the land to know our stories, songs, dances, and emblems. In addition to being an archive of knowledge, the land teaches through engagements of outer and interior experience and observation and through processes of transformation and patterned change. Knowledge is alive and embodied on the land.

Hare (2005) emphasizes that approaches need to “include Aboriginal people’s connection to the natural world as a legitimate text from which to learn alongside the print traditions learned in school, particularly as we attempt to define new traditions of living with the land” (p. 257). She states that creating space for including Aboriginal forms of literacy offers both Aboriginal and non-Aboriginal students a wider range of choices and orientations related to “acquiring Aboriginal languages, developing Aboriginal narrative traditions, or learning about relationships to the land and environment” (p. 261). In an Ojibwe context, Korteweg, Gonzalez, and Guillet (2009) find that within Aboriginal traditional perspectives and processes,

the term “environment” does not exist...as it is not a place, but rather a concept of being. There is no word for environment in Ojibwe [Anishinaabe]. Environment is everything, so attempting to define a place it exists in, is not possible. We are creatures of the space and land we occupy, not caretakers of it, removed from the land. The land owns us, we do not own the land. (p. 343)

In Archibald’s (2008) work, one of the elders from the Coqualeetza elders circle, Mary Lou Andrews, remembers: “Walking...if you went to gather fruit or food, or if you were just going from point a to point b, there was a story told about the area [its placename] or [a historical story of] what happened at that place” (p. 127). The teachings in the stories are multi-faceted and interdisciplinary: there is history, social studies, and science in the stories—information about how to take care of plants, medicines, and the environment. There is also a spiritual dimension. Archibald learns from the elders that in these contexts, storytelling was not a public event, but one that was more individualized and which emphasized connections and responsibilities to the land.

Again, values and respectful practices were intertwined with the place name stories. (p. 130)

Being in harmony with nature and with oneself requires respecting the gifts of each entity and the establishment of respectful, reciprocal relationships with each knowledge that comes from nature. Respect is also shown in learning by listening to elders' ways of teaching, by seeking out elders for knowledge, and by taking time for reflection. In reciprocity, the elders also have responsibility for teaching. The interrelatedness of all my relations requires compassion and is also a part of being a good relative.

Cajete (2000) says, "Native cultures talk, pray, and chant the landscape into their being" (p. 306). Like elders Annie Ned and Kitty Smith (Cruikshank, 2005), he says that Indigenous peoples' perspectives of land and place include "'talking the land,' that is, naming its places, singing its virtues, and telling its stories" (p. 184). Not as a social imaginary in terms of contestation, but rather in terms of creation and construction, Cajete (2000) uses the term "collective conscious" and says that "metaphorically, learning the language of place and using that language to talk that place into being, in both the individual and the collective consciousness of the community, is one of the essential functions of Native languages" (p. 306).

The idea of our language being connected to the environment tells us how intimately we are imbricated with the lands and waters where we live. The book, *Original Instructions*, edited by Nelsen (2008), contains articles based on 10 years' worth of presentations at annual Bioneers conferences. The term "bioneer" is a neologism combining the words "biological" with "pioneer". The Bioneer conferences bring together people from multiple disciplines to create new solutions to environmental,

cultural problems and social justice²⁶. These talks offer a range of valuable insights into Indigenous perspectives of land and place. Particularly helpful for my research were ideas I found there regarding language, sound, relationship to land, and our multi-sensate remembering bodies, which I find are too often forgotten in the consumerist environment of media and city. Rebecca Adamson (2008) explains that the language of the Sans people in Botswana and Namibia sounds like elements of the natural environment in which they originally lived. She hypothesizes that all of our languages originated through listening to, and imitating, the natural environments in which we lived and live. This reminds me of when I heard an elder woman at a conference in the early 1980s tell conference participants that her language sounds like the rushing river and the wind rustling through the pines in her south Okanagan homeland. Since that time, I have listened for how language sounds like the environments I am in. Our cognitive and linguistically articulated memories and our sensate body, heart, and spirit memories are all holistically embodied within us, beyond the mind-brain as the dominant cognition location, and these are attached to places through our senses and our languages and through our spirit connections beyond our bodies. Rhythms of the environment or nature are mirrored in our languages, our speech, our songs, and in our movements such as dances. Sounds, grammars, and words, all work together to express these land/body experiences. Thus, in these ways, the land speaks through our languages, and through us.

Another form of knowledge, and a kind of future memory, can also occur in the form of prophecies, which are also stories that are obtained through dreams, flashes,

²⁶ For more information on Bioneers, refer to their website at: <https://bioneers.org/> or Wikipedia at <https://en.wikipedia.org/wiki/Bioneers>

ceremonies, and rituals. Prophecies are a way of reading the pulse of our connection with the land.

Heart Knowledge

I found Holmes' (2000) work helpful in terms of explaining an Indigenous—in this case a Native Hawaiian—perspective of the sentience of land, and also for further understandings of what an embodiment of knowledge means. For Holmes, knowledge is conveyed through heart knowledge and blood memory. Through an emotionally engaged and attached relationship, knowledge is located in the heart. Leanne Simpson's (2011) work, *Dancing on the Turtle's Back*, which focuses on resurging stories and connecting them to land, elders, language, and sovereignty, is located in a Nishnaabeg context of mid-eastern Canada. Simpson's work with elders, who explain the language, tells us that the Nishnaabeg term "(o)debwewin" means "the sound of the heart," and also one's own independent and unique truth. When there is no "o" before the word "debewewin," the meaning is "truth." So together, it would mean the sound of my truth, which has the strength and power of one's own physical beating heart. I found the heart metaphor that Holmes and Simpson bring to the discussion explains the profoundly intimate connection between individual truth, embodied knowledge in land/water places, and emotional attachment to story and language. This I found to be important to my work, as I believe that teaching and learning should include the whole human being, because this results in an increase in compassion, wellbeing, and vital strength for all. The heartbeat of our mother that we heard, invitro, before we were born, may be our first language. The heart is a place of blood knowledge that is emotionally carried and pumped through the veins

of our bodies. Therefore, through this integral and intimate memory of our ancestry is an expression through us of the voice of the land.

Holmes' (2000) work focuses on three particular elders and their words. She states that through the kupuna/elder stories, it is apparent that the earth is a presence, and as a subject it has agency. Through Kalo's²⁷ (taro plant and first ancestor) talk and that of her kupuna (elder), "the voice of the land is articulated" (as cited in Holmes, 2000, p. 46). Holmes says that "Feelings of connectedness entering the talk of the kupuna may make this knowledge more memorable than "book learning." (p. 46) Holmes says that through "practices as touch, gesture, embrace, expression, and the sharing of good do we ready the body to contain memory" (p. 47). She talks about *lokahi* (together as one) (p. 47). *Lokahi* finds parallels in what other Indigenous peoples say regarding an understanding of unity, a perception of reality and the universe as an ecology. For example, the related Nu-chah-nulth concept as explained by Atleo (2011) is *Tsawalk*, which means oneness or unity. *Lokahi* and *Tsawalk* are also similar to a term used in my Coast Salish nations: in the Katzie language, the concept of *šx"q"eləwən* (pronounced "shewalewen") means we are one, and simultaneously refers to our lifeforce. In all three terms are the concepts of holism and unity, core concepts in Indigenous perspectives of land, place, and knowledge, showing how we understand ourselves to be unified with the land.

Based on my readings of some other scholars, my own experience, and reflection on my own relationships with land and water, I think that relevance, reliability, reflection, memory, and love could also be added to the seven principles of Indigenous storywork. This would create a total of 12 theoretical principles for approaching Indigenous

²⁷ Kalo is the Hawaiian name for the taro plant which is considered to be the first ancestor.

storywork in personal life and in education where there are activities such as teaching, research, and curriculum and pedagogy development. I learned through the readings that storytelling can be said to be a form of pedagogy; being on the land is also a form of pedagogy and literacy context, and the more the two are connected, the stronger both the pedagogy and the literacy become. All of the above scholars could be said to be advocating for this kind of pedagogy in their explications of what it means to be connected to the land from Indigenous perspectives. I discuss pedagogy further in Chapter 6 and in the Introduction to this dissertation.

Knowledge comes from active, experiential learning—a process of learning by doing that engage one's whole being. This involves being in our bodies, using our senses, and kinesthetically moving through places on the land and water, in relationship within ourselves in our inner-space and also with our relatives—emotionally, spiritually, and intellectually. Many of the scholars I read talked implicitly or explicitly about how the commodification of culture limits understandings of Indigenous knowledge and obscures its damaging effects on nature. This commodification of culture—and really every aspect of Western capitalist society—is a deep concern for me on a daily basis in my life beyond scholarship. One of my goals is to raise awareness of other choices, options, and ways of being in the world that are healthier.

This literature review demonstrates that Indigenous peoples value, and center, their experience and understanding in the land/nature/environment as teacher, text, knowledge producer, story holder and teller, language co-creator, and moral story archive, with crucial teachings, arising out of real storied events, that happened there in that place on the land or water. If we listen with our hearts, minds, bodies, and spirits as

all of these scholars ask us to, we can hear the stories and teachings there. The land and waters constantly form the backdrop of our consciousness, whether acknowledged or not. However, as Cajete reminds us it is also important that we talk, sing, pray, and tell the stories of the land into creation. In closing this chapter, I hope this work contributes to identifying a set of unifying principles and salient features that constitute the heart of Indigenous perspectives of land, water, and place for a theory of Indigenous place-conscious and place-based literacy education, and informs a theoretical framework or backdrop for the chapters to come.

Chapter 4: Methodology – Xé:ls²⁸ and the Spindle Whorl: A Rematriatist Transformative Coast Salish Research Methodology

A spindle whorl designed out of stone, wood, earth, bone, spinning threads from animals, sheep, mountain goats, threads spinning out like water streams. Like the ocean currenting up the river to my home territory of Pitt Lake, the only tidal lake in the world. An ocean saltwater wedge beneath, meets the depths of Pitt Lake. Tunnels. Sturgeon. Currents of thought, of learning /research/teaching/life journey. Sometimes Xé:ls the sister, sometimes a salmon, I was swimming upstream along the current home. Belly full of salmon eggs (See Figure 8). Waiting to be released into the home territory to grow into new salmon babies, people of knowledge, action, wisdom, dreaming their dreams, activating their gifts.

- Xé:ls the Sister's Story



Figure 8. Musqueam Coast Salish Artist, Joe Becker's Salmon with Eggs. A spindle whorl design. A balance of the female (above) and the male (below) salmon. The Salmon eggs are red lights that light up. Located outside the front entrance to the University of British Columbia Museum of Anthropology. Photo credit: Author. Personal Collection.

²⁸ Xe:xals are transformer siblings (three brothers and one sister) in the form of bears who travel through the landscape and transform humans into land features Xe:xals has many different spellings according to dialects and individual speakers and sources. Xé:ls is the singular term.

In this chapter, I describe the methodology that I developed for my research project. I introduce the methodology learning process, and discuss its relationship to my academic research goals, and to my identity as a Coast Salish Katzie descendent and educator. I wanted to develop a specifically Coast Salish/Katzie methodology for this research project. In order to do so, I developed a list of 10 core principles upon which to ground this methodology. They are as follows:

Principle 1: Decolonizing is tribally specific.

Principle 2: Love is the key relationship.

Principle 3: Researching knowledge/being Xwulmuxw (the people of this place) is experiential, active doing, with all of our senses engaged.

Principle 4: Researching knowledge is story/storied/Indigenous storywork.

Principle 5: Metaphor – The material cultural object is the tip of the iceberg of a worldview, paradigm shift, transformative journey, and cosmology.

Principle 6: Researching is placed – The key to decolonizing is emplacing Indigenous futurity. Knowledge is placed in a physical, spiritual, and mental interstitial, tribally specific geography that recognizes, and honors, learning by engaging with land, ocean, and ancestors.

Principle 7: Wisdom/reflection is generative through inner and outer reflections and relationships and conceptions of circling back and spatiality.

Principle 8: Rematriating – Women respecting, honoring, remembering, and revering ourselves as Coast Salish Katzie women in all our esteem and wisdom.

Principle 9: Research can be a Transformative pedagogy.

Principle 10: Cultural ceremonial practice is a key to a knowledge generation that takes into account, respects, and honors our twinned physical and metaphysical reality.

Later in this chapter, I will offer an in-depth exploration of these 10 principles, as well as an explanation of how I gathered them together from relevant literature, family history, and my personal and professional experiences in life and in teaching.

The Methodology Journey

Like the spinning of Xé:ls the sister's spindle whorl, she travelled on her research journey to find and transform knowledge through working with wood, wool, and nettles, or appearing at the surface of the waters, or in minds. A whirlpool can take you beneath the surface where grandmother sturgeon spins tunnels that reverberate to the surface. There are tunnels of knowledge. There are dreams. These operate like the whirlpool. There is ceremony. These are portals transporting us to experience and gain knowledge, and hopefully to acquire wisdom. Learning moments occur out on the land, or in the water, in a classroom, or out at sea, or in a conversation among friends, acquaintances, or strangers.

- Xé:ls the Sister's Story

The direction and the timeline along which my methodology developed was not a straight line. My methodology started evolving, developing, and transforming from the start of my research project and continued to do so throughout the research process. I had done some work toward developing my methodology before the participants joined my research study, but I expected and hoped my methodology would be validated, influenced, and fine-tuned by the new knowledge and inspiration gained from listening to

what the participants told in their stories for my research. It turned out that their stories both validated and influenced my methodological ideas, allowing me to flesh out those ideas substantially (i.e., participants' unexpected mentions of whirlpools connected with the spindle whorl metaphor I had in mind). My methodological approach took form through my goals, values, ancestry, stories, experiences, and from my readings of the most relevant methodological literature.

The following is a description of my methodology – that is, the approaches I took to answer my research question, the methods I used to generate the kind of knowledge I wanted to generate, how I actually went about the research and how it unfolded, and what, upon reflection, were the strengths, and any weaknesses, of my approach as a tool for generating knowledge. I identify what I found to be most valuable in specific literature for my methodological purposes and goals. I also discuss what I consider to be uniquely Coast Salish aspects of a place-based methodology, and why that is important. I also introduce the significance of the spindle whorl as a metaphor to pattern our thinking with. I talk about its importance and about conceptions, education, and art re-emerging among Coast Salish and at the interface with university institutions through the spindle whorl today.

Methodological Purpose and Goals

My methodological purpose was focused on obtaining data through my research work with participants; it was also equally important to me that my methodology be similar to a pedagogical approach. This methodological articulation was also an opportunity to articulate my pedagogical approach. The process undertaken in research is itself a teaching practice, in that the researcher must learn, and gather understandings, in order to

share the results of the research. Further, the researcher role guides and informs participants about the goals of understanding sought, and in turn, the participants share their understandings. Researchers and teachers can be agents of change. For me, Indigenous research is meaningful as a form of activism; likewise, teaching in an Indigenous context can also be a form of activism done for decolonizing purposes. Decolonizing, for me, means engaging in our culture whenever and wherever possible, and whenever opportunities and teaching/learning moments arise. Decolonizing, for me, also means educating the Xwulunitum, settlers, or immigrants, to listen in ways so that they can hear us.

Teaching is transformative for both the teacher and the student. Being a teacher is like being a midwife for the knowledge that the students are birthing through their own bodies of knowledge, their values, goals, and experience. When I look to my Coast Salish teachings, stories, and the material belongings of our culture, like the spindle whorl, or blanket, I see that transformation and giving life, is a core value of our worldview, that goes all the way back to our origin stories. Xe:xals, the transformer siblings (three brothers and one sister) who take the form of bears and travel through the landscape transforming humans into land features, is a useful Coast Salish metaphor and story for thinking about the transformative nature of methodologies that Indigenous scholars are developing. Like Xe:xals, Indigenous methodologies often have the purpose of transforming and reminding our communities in ways that uphold our worldviews, values, and identities as peoples whose continued intimacy with the land and with life beyond human forms is paramount to who we are as, for example, Katzie. Xe:xals stories are also useful in understanding our core concept of consequences for actions. Xe:xals,

the transformers, change or transform humans, animals, and supernatural entities into other entities to materialize consequences/lessons for not being wise, i.e., for thinking only of one's self, or opportunities for becoming wiser. Sometimes it is not about wisdom but about what works best for the health and the balance of the whole system. Sometimes change happens and it reminds one to develop one's gifts and to contribute one's gift, or to develop character.

Cultural Rebirth and Decolonizing: Emergence of an Indigenous Feminist/Rematriatist Process

Xe:xals stories have existed since the beginning of our times, however, those stories documented since colonization have portrayed Xe:xals as a solo powerful male hero. There are, however, hints of more Xe:xals stories left unspoken, unheard, and undocumented. Xe:xals were considered to be originally plural, multi-gender, transformative, agentive beings or bears, three brothers and a sister. I started to wonder where those multi-gender, and in particular, female heroine Xe:xals stories were? During my research project process, my thinking evolved and I realized that the Xé:ls sister was much like my grandmother. In my story, Xe:xals/Xé:ls is a she, and one of the ways she effected transformation was by giving birth. I feel that it is important that Indigenous women be remembered, that our stories be told, and that our voices be heard. It is vital that Xe:xals, the sister's voice be heard, her stories told, and her feats remembered; it is important that our heroines be held high. Indigenous women are returning to our place of high esteem, value, presence, and agency—of safety and protection, power and strength, reverence and respect. I would like to decolonize our Xe:xals stories by beginning to tell the sister's stories of Xe:xals the transformers. Colonial officials refused to communicate,

acknowledge or negotiate with Indigenous women. Cree Métis scholar Maria Campbell²⁹ has read the original documents of Jesuits and government officials from the early days of Canada and found evidence of their demand for Indigenous men to browbeat and control “their” women. Coast Salish Musqueam councilor, and former Musqueam chief, Wendy Grant-John³⁰, interviewed by the Georgia Strait, spoke about an upcoming international *Women Deliver 2019* conference in Vancouver, British Columbia. Wendy Grant-John spoke of how colonialism shattered the relationships between Indigenous men and women. She spoke of how the colonial Canadian policy, starting in the 1800s, served to demote and demean First Nations, Inuit and Métis women’s powerful leadership roles. Grant said,

A senior government official and a priest were talking about the difficulty they were having in our communities to get people to a place of acceptance...this is the government person talking to the priest in writing—‘You need to teach Indian men how to treat their women. Their women have too much power.’ (Smith, 2019)

This attitude continues in some places today, especially in the old boys’ club of Canadian politics. One just has to look as recently as the early months of 2019, to see this attitude towards women and especially towards Indigenous women at work, when ex-justice minister Jody Wilson-Raybould³¹ was demoted and then exiled from the federal Liberal

²⁹ For more refer to: Campbell, Maria (2016). *Maria Talks About the Effect of the Jesuits on Indigenous People*. Urban Native Girl. <http://urbannativegirl.tv/portfolio-items/maria-campbell-our-history-part-1>. Wabunganung Film Company. Accessed: April 10, 2019.

³⁰ Smith, Charlie. (2019). <https://www.straight.com/news/1246791/wendy-grant-john-reveals-how-colonialism-destroyed-relationships-between-indigenous-men> Accessed: June 5, 2019.

³¹ Jody Wilson-Raybould is a member of the We Wai Kai Nation which is on Quadra Island off the coast of Vancouver Island, and one of the daughters of politician Bill Wilson, who was a very

party. I invoke the Xé:ls the sister's story as a useful way of thinking about the transformative nature of metaphors in methodologies that Indigenous scholars are developing. Xe:xals importantly work to make the world a balanced place for the well-being of all, whatever gender(s) one manifests. This rematriation is to me an important and meaningful part of my methodology.

Methodology and Cultural Pedagogy in Relationship

Of course, according to the Western academy's research formula, my specific purpose for creating my methodology was to facilitate my research in order to answer my research question: What does a Katzie pedagogy connected to land, water and place look like? If we circle back through the spindle whorl to the above description of what I consider to be the most meaningful purpose of methodology for me—that is, decolonization, rematriation and rebirth—then the methodology itself begins to spin into threads of Katzie pedagogy, the purpose of which is to continue practicing our cultural beliefs, worldview, practices, and goals on our lands, waterways and places.

I looked to the literature to see what other scholars in Indigenous education and research were finding in the area of methodology, and I found some connected themes and principles that fit with my imagined approach to the research.

It was important to me that my approach be aligned with goals that were aligned with our Katzie community cultural goals. I believed it would become apparent how well my project aligned with Katzie community cultural goals by how willing people were to volunteer to participate—and I was much relieved when people did come forward. It was

outspoken politician during the 1970s through 2000s. For more information refer to: https://en.wikipedia.org/wiki/Jody_Wilson-Raybould

also apparent that research regarding Katzie education was something the band chief and council accepted as important, since the Katzie chief and council, at the time, had secured some funding that they had put toward hiring two Xwulunítum/non-Indigenous educators to develop K-7 Katzie curriculum. The curriculum was very content-oriented around seasons, animals, plants, and geography. The Katzie chief and council at the time (they have two year terms) and the two curriculum developers, aimed to present the curriculum to local school boards with the goal of implementing it in the public school systems situated within Katzie territories. I attended two meetings of the curriculum developers, chief, education coordinator, and one of the school district's representatives, and was able to suggest that they look at the curriculum (i.e., the content), but also at the pedagogy (i.e., how the content is presented). They were amenable to, and appreciative, of the suggestion, and took down some of the literature on Indigenous pedagogy that I recommended. I was informed that, while they had tried in the past to include Katzie people in the schools, it had been difficult due to the fact that few Katzie people in these kinds of cultural leadership roles had the time to take on this work. They were already spread thin with requests to attend and participate in community, family, and public events. Unfortunately, I was not able to attend any further meetings as they didn't fit with my work schedule, and I had also moved to a remote location which made it impossible to get to Katzie for the meetings.

As a part of my Ph.D. program I was required to obtain the University's Research Ethics Board's approval, which I did. Because of my own ethics as an Indigenous and Coast Salish scholar I also wanted to get Katzie leadership approval as well. I thus inquired at the band office and submitted an application which the chief and council

approved. This approval noted that I could gain access to Katzie band office papers that might be relevant, and it asked that I present my dissertation orally to the community at a community meeting at the conclusion of my Ph.D.—a request I had included in my application. I never did gain access to the band office papers that might have been relevant, because of excessively long periods of time involved in any communication with the band chief and council proved too much of a barrier. It often took many months to receive any acknowledgment of my communications, never mind an answer or result in response to requests I made. More important to the research was hearing from the participants and learning from their stories and so I directed my energy in that direction.

10 Methodological Principles

In forming my methodology, I looked to some of the key Indigenous scholarship published since Linda T. Smith (1999), whose focus was on Indigenous research methodology. I looked to Jo-ann Archibald's (2008) Indigenous storywork methodology for a model of Coast Salish story- and place-based methodology, methods, and metaphors. I read samples of recent relevant graduate doctoral dissertations, and reflected on my own personal and professional teaching experiences. I selected the most relevant studies for the valuable insights they offered into cultural and tribally specific research processes. I selected doctoral dissertations to read that were recently defended (within the last 10 years).

Below is a detailed explication of the 10 principles that guided my methodological approach to my research project. In undertaking to explain my methodological principles, I asked myself the following questions: How could these principles guide my methodology, methods, and use of metaphor? How did I use a given

principle to generate and organize knowledge for my study? How could a given principle influence/affect my choice of method used to gain data? What characteristics of a given principle are specifically Katzie/Coast Salish place-based? My exploration in answering these questions follows below.

Principle 1: Decolonizing is tribally specific.

I wanted my research to do more than simply acquire a body of knowledge by capturing the content of Katzie stories. I wished for the research process to reflect and actually enact the values in the stories connected to culture, lands, and waters. I believe that one must enact one's beliefs and values. I value research that can do more than acquire data as an owned or commodified object. I believe in doing research that will serve my communities, my family, and me as a whole person. I also believe that to decolonize that my research methodology reflect an enactment of tribal sovereignty corresponds with what I read in many other Indigenous scholars' work on methodology. Most pronounced in the literature was Linda Smith's (1999) call for communities to create their own research ethics and methodologies. The other nine principles or themes of my methodology flowed out of this belief. Integrating tribally specific practices in our lives makes us stronger as the people we are, the people we were meant to be, and the people we are becoming. Like all of the 10 principles, this principle is connected with, and flows from, the next principle in the list—the principle of relationship that stems from the emotion of love.

Principle 2: Love is the key relationship.

Relationship is a central theme salient across all of the studies I read. One should have an approach of reverent humility (gifts), esteem (confidence), reciprocity (giving

back), respect (presence, appreciation), and care of self and of other beings. In fleshing out the relationship principle for my methodological approach, I chose to focus on a key emotion involved in relationship and life and which I believe can also be pivotal for research and education—namely, love. Many of the scholars mentioned love in their work, whether in passing or more explicitly. Simpson (2011), Holmes (2000), Meyer (2003), and Archibald (2008) all discussed love substantially, including its role as a kind of knowledge.

As discussed in the literature review, in her work, Simpson (2011) discussed the Anishinaabe concept and term *debewin*—the heart beating. There is a deep connection of heart beating love and to life force, and to the drum and the drum beat, that all peoples have in their cultures. Meyer (2003) spoke of the heart in terms of the aloha of the *ohana* (family), that includes relationship with ancestors, grandparents, and important plants and life on the land and ocean. Holmes (2000) wrote that “heart knowledge, blood memory, and the voice of the land constitute an ancestry of experience that shapes dreams, desires, intentions, and purposeful activity,” (p. 46). The kupuna state that, “self-determination is tied to the notions of lokahi (together as one), aloha ‘aina (love of the land), and malama ‘iana (protection of the land)” (Holmes, 2000, p. 47).

In *Indigenous Storywork*, Archibald (2008) identified how deep feelings of connection, which she termed heart knowledge, pass through generations. Heart knowledge was like a blood memory, and referred to being in harmony with nature. The process requires respect for the gifts of each entity involved whether human or not, and the establishment of respectful, reciprocal relationships with each kind of knowledge from nature. Indigenous storywork also involves recognizing the interrelatedness of all

my relations, including the non-human, and having a compassionate mind. I received very valuable guidance from Archibald's (2008) discussion of heart knowledge and listening and speaking, and this guidance helped me feel more confident in embarking on my research journey with my own research participants, many of whom were elders. Listening to elders with my heart and with a compassionate and loving mind, and keeping the questions and conversations open-ended to allow a two-way engagement aligned with my values and was the approach I wanted to take. I really appreciated the above scholars' recognition and inclusion of love in academic work, and the ways it offered much guidance and inspiration for my own research.

During the process of reading recent graduate theses and dissertations, I had the honor of being invited to Quill Christie-Peter's final presentation of her Master's thesis at an art gallery space in Vancouver, and was inspired and keenly interested in what she shared. I particularly appreciated the fact that the project turned out to be centered around Quill's painting entitled, "Self-Portrait: Kwe loves herself despite all odds," which represented the artist herself and the universe, and was connected to the concept of self-love. The strong message came through that it was healing, decolonizing, and revolutionary for the artist to paint this picture of herself, an Anishinaabe woman, loving herself on her own terms. Later, when Quill sent me her thesis, I was further energized and inspired by reading about how her project included creating a safe, protective, space for Anishinaabe youth to paint, around the themes of relationship and love, themes that formed the core of the project. Quill's concept of *omnipresence* (and *omnipresent kwe*) is the fullest expression of being, and can be achieved through our creating safe spaces so that we can be our fullest selves. Quill offers an alternative to the constriction, the

shrinking of our being, and the fear, that comes from being in colonial spaces with the encumbent colonial misperceptions of us and the colonial aggressive drive to constrain, minimize and erase our existences. Through loving ourselves, through the space of art, and through our going to the land and waters of our territories to visit and to practice our traditions, and to just be there, we are doing more than acts of resistance to colonial erasure. More importantly, loving our selves and creating safe spaces for us to be able to unfold ourselves, to blossom and to be wholly in our bodies, doing art, going to the lands and waters of our territories, and connecting with our ancestors, reminds us of how omnipresent we actually are. Loving ourselves in safe spaces strengthens and reminds us how present we actually are as Indigenous peoples through time (ancestors, future generations) and through space (in urban spaces, in our bodies, in our territories, and beyond into the star systems), so that when we are back in colonial spaces, we can feel stronger to weather them, and most importantly, so that we can revive, resurge and implement the strength of our ways of being and knowing. In doing this, we can heal ourselves, and continue to create and nurture our relationship with the lands, waters, ancestors, and with ourselves and our families. Through reading Quill's work, I learned to see that our bodies have stories (knowledge), they are our archives, like the lands and waters are our archives that have stories. Like the land, our bodies are a place where our ancestors live. Our bodies should be treated with reverence and respect and with care. Reclaiming and protecting our bodies is an act of resistance and an act of love.

Love is an emerging theme coming out of Indigenous scholarship and community engagement. I am also noticing a thematic arc through time and space, as our scholarship shifts from expressing our feelings of anger and pain at the injustices of recent colonial

history, to now our expressing our feelings of love, esteem and pleasure in loving our selves, and each other. This loving of our selves and each other is a form of taking back our practices and our homelands. These expressions have been courageous, revolutionary, and healing, as for decades our anger was outlawed in that it was illegal for status First Nations to meet to organize politically from 1927 until amendments to the Indian Act in 1951. Yet, I am seeing that there is space for our emotional current to be now more in the forefront, flowing from the places of love we have always maintained for our ancestors, children, grandchildren, and unborn children – to our families, communities, nations, lands, and waters – and importantly to ourselves. We have tens of thousands of years of history as loving peoples.

I put the heart at the center of my research project because, to me, the heart—encompassing feelings of love for ourselves, our families, our communities, and natural life on the land/waters—is a fundamental approach to everything we do as Xwulumwx people. Everything I have learned in life, I learned because there were hearts involved—the good, loving intentions of a teacher, and of me, as a student, of a grandparent, and me as a grandchild.

This faith and hope was imperative, especially when my grandmother became blinded. This, having love and faith, is a major teaching in our family that makes miracles happen. My love for my grandmother, most of all, is what drove this project, and kept me resilient physically, emotionally, mentally, and spiritually, through this process. My love for my extended family, some of whom I was getting to know in a renewed way. I was impressed by the deep love participants expressed for their loved ones in their stories. My love for my daughter. The love for her dog, Moon, tested my resilience, when Moon

passed over in tragic circumstances. At this time, the curtain to the other side became gossamer thin, and I felt my world very close to the spiritual world. Yet, like the Japanese sword metal that is tempered and tested in order for it to become even stronger steel, my desire and my focus on my project became stronger during that time. The only way I could continue was to make the work more meaningful to my world, and to include the spiritual world within it more, allowing my project to take on a new kind of life and my writing turned into a weaving of multiple narratives. The spindle whorl entered the picture and so did Xé:ls the sister, and my education auto-ethnography.

Upon reflection, I see that a great deal of love emerged during the course of this journey, sometimes from unexpected places and people and beings. And I am eternally grateful for that. Without it, I would not be here writing this today—I know that for certain. I learned through this journey that self-love was also critical for a Katzie Coast Salish researcher to survive and maintain the resilience, stamina, and strength required to push through the many obstacles that arose on the long road to the Ph.D. There is a term in Anishinaabe (Simpson, 2011) that means “thank you for taking care of yourself,” so you can be here with us, because we love you, and enjoy your company, and so you can continue contributing your existence and your gifts to our family, community, and world. We must always remember to take care of our self, and remember that self-love is paramount to doing good work. I found a similar term in Hulqumínum̓ (Island language) that means “care • lałum̓uthut means to be careful, to take care of oneself, to watch out for oneself, to look after oneself” ³²(Gerds, p.201). My friend Jane Alcorn, a

³² For an Hulqumínum̓ (Island language) orthography refer to:
<http://www.sfu.ca/~gerdts/papers/HulquminumWords.pdf>

Hulqumínum speaker and language technician who is from Penelakut off the south eastern side of Vancouver Island, told me she has heard this term, lałumuthut (pronounced “lala-muth-ut”) to also include the meaning of a warning, like the English language colloquial saying to “watch your back,” or protect yourself, from any unforeseen trouble.

Principle 3: Research as Xwuxwilmuxw (the people of this place) is an experiential, active doing.

All of the scholars I read spoke of an understanding of an Indigenous concept of “doing,” that is a requirement, if one is considered to know something. This concept of doing means actively going out and performing or practicing what one is talking about. One must go beyond abstract thinking to a cognizant embodiment that incorporates all of one’s senses. Thus, doing is a holistic experiential way of knowing. In her 2009 videoed talk (The Kohala Center, 2009) entitled *Ike 'Āina: Sustainability in the Context of Hawaiian Epistemology*, Manulani Meyer explains that research is in the doing, in the embodiment, in the ocean, in the taro, in the way we do things, in community. Only through the doing are people considered to know. Thus, in an Indigenous research paradigm, methodology is knowing only in so far as researchers are bodily engaged in an experience based doing.

In the video, entitled *Hawaiian Epistemology*, Manulani Meyer says, “It’s the body. It means you know something because you have experienced it. It highlights the problem with modernity” (The Kohala Center, 2009). Meyer gives an example of the Hawaiian term *mana’oio*, which translates roughly as thought in flesh, or knowledge in the flesh. She says, “Show your knowledge of surfing. Where? In the water, brah. Don’t just say you surf, brah.” She says one is wrong to use the word “understand” to describe

how one relates to something after reading an article about it. That kind of understanding is a knowledge that floats, but is not *mana'oio*, not deep in the flesh experiential knowledge. An “emotional transmission of an accurate message,” says Meyer, “is what is going to transform the planet.” During her talks, Meyer sings. I tried singing along while at a workshop of Meyer’s that I attended at the WIPCE 2014, and then again while I viewed her 2009 video talk cited above. I realized while singing along that singing is not just making the words sound different; rather, one’s body is more wholly engaged than when one is just speaking. One feels the sound vibrate throughout one’s whole body and being. Further, there is a different sense of emotion and a stronger connection and consciousness within oneself, and with others, during singing.

Learning or researching experientially by doing things with my whole being was an approach I included in my methodology. I would go to the land and take note of my senses in my being and doing things there. I hoped to engage in meaningful, whole being (emotional, physical, mental, spiritual) activities such as ceremony in learning cultural skills. Over the course of my research project, I did things like fishing (cleaning sockeye salmon); berry picking (picking blackberries and tasting blackcaps my daughter picked during visits to our elders, and to special places, in our traditional home territory of Pitt Lake); nettle gathering (going nettle picking twice with my friend and Musqueam elder Jeri Sparrow); blanket weaving (witnessing the MOA exhibit of our visiting but not repatriated blankets, and getting to weave a bit while participating at our second Katzie Feast for Change³³ at a traditional place on Alouette Lake); contributing my knowledge

³³ The inspiration and model for the Katzie Feast For Change came from a program started by a nutritionists on Southern Vancouver Island called Feasting for Change and the first one was held by T’Sou-ke First Nation: For more information refer to: <https://www.indigenousfoodsystems.org/content/feasting-change>

of soapberries when at the Feast for Change, I brought a jar of gifted soap berries, and I demonstrated how to make swooshum (“Indian ice cream”) and offered servings of it and found out that many people had never tried it before). I spun wool with a spindle whorl (at the MOA blanket tour for interested local Indigenous and non-Indigenous spinners in the community, and I had a lovely telephone conversation with a Lummi elder, Bill James, Tsi’li’x, about the spindle whorl and spinning techniques³⁴); and I did many other cultural spiritual things including talking, singing, and praying.

Principle 4: Researching knowledge as understanding and transforming is storied.

Story also includes conversational and narrative methods of sharing and relational engagement. This principle is how we conceptualize what we know in a meta/overarching sense as story, while we are going about our lives. Archibald (2008) found in her work that there were Indigenous ethical protocols that were expressed in seven principles. These seven principles included three of the principles put forward by Barnhardt and Kirkness (2001), who wrote about the Four Rs: *respect, responsibility, reciprocity* and *relevance*. Archibald found that there were three more principles included in Indigenous storywork methodology: *holism, interrelatedness, and synergy* and instead of relevance, she included *reverence*. Principle 4 of my methodological approach includes these Indigenous storywork principles of *respect, responsibility, reverence, reciprocity, holism, interrelatedness, and synergy*, all of which are involved in relationship.

³⁴ For more on elder Bill James’s spinning work refer to:
<https://www.youtube.com/watch?v=UhgM8HBelJg> and
<https://www.burkemuseum.org/collections-and-research/culture/contemporary-culture/coast-salish-art/coast-salish-weaving-tools>

I kept these seven Indigenous storywork principles in mind from the very beginning of my research. I found that they were interrelated and informed one another in that if one observed and engaged in a given principle, then this made it possible to implement the other principles, since together they form the values, worldview, and goals that teach us how to be in the world as Indigenous peoples. When people and beings work together, we arrive at a state of synergy, where our individual energies, working together, are increased exponentially, and miracles can happen.

Navigating relationships is a central activity of storywork methodology. As stated above, storywork methodology is circular and interconnected, based on a network of relationships. This network includes relating and listening to ancestors. It is said that ancestors used to say, “sit down and listen.” One of the key points illuminated by Archibald’s (2008) study is that proper relationships with elders and story are the key to good research. Archibald forges a new kind of relationship in the context of research with the elders, already known to her in other contexts, and learns that to sit down and to listen is still relevant today. I followed this principle and sought to forge proper relationships with elders, especially since my grandmother, grandfather, great-aunt, and great-uncle were so important to me in my upbringing and I missed them. Indigenous storywork comes full circle in that the publication of Archibald’s text is a story “basket,” adhering to the protocol of giving back to communities. These research relationships happen in the context of the “heart knowledge” (Archibald, 2008) that passes through generations. I found that Archibald’s (2008) mention of heart knowledge and the value of having a compassionate mind were threads that resonated with the heart center of my medicine spindle whorl metaphor. My dissertation is like a story blanket spun with the heart-

centered spindle whorl. I hope this spindle whorled and woven blanket dissertation will contribute to the restoration of honor, the increasing and ongoing reclamation of a major ancestral line of women, medicine, and grace that is being enacted by the Coast Salish and Katzie people.

Archibald's (2008) storywork methodology also includes various types of conversations. She noticed different kinds of oral tradition arising in her research with elders. Her interviews were more like conversations³⁵ than "interviews" at times, and then there were times when, for example, Chief Simon Baker was doing all the talking. This kind of "chat research," characterized as storytelling, occurs when the researchers are very familiar with participants. For example, Chief Simon Baker would tell stories of his life and experiences to illustrate leadership and political strategies that had implications for the research. Research as conversation is characterized as an open-ended interview with opportunity for both sides to talk. I found this concept helpful in approaching my communications with elder participants. I was able to be at more ease with the different ways the interview might unfold. I was prepared to give up some control and expectations of procedures and outcome, and to allow more or less time than I may have originally allotted. I kept in mind that it was important to provide conversational space for the elders to lead the communication if they so chose. I ended up being surprised when some of the participants who were a bit younger seemed to prefer to simply answer interview questions rather than engage in conversation about the questions. They seemed familiar with the interview process, and engaged with the questions in a timely way, even when I tried to engage in a more conversational back and

³⁵ Also see Kovach's (2010) work on conversation as methodology.

forth dialogue. I then realized that my wish to have the interviews be more of a conversation could have been made more explicit, or the difference explained ahead of time. In any case, all of the interviews did lead to a synergy and open-endedness and generated research moments where new and renewed knowledge could appear, unexpected or unasked for, in the conversation/interview. I also found that some of the elders sometimes brought along their copies of the questions with them, and read down the list as they answered each one. I was surprised that, after each lengthy answer, they returned to the question sheet to answer the next question on the list, before being asked the next question. Other elders did not bring the question sheet, and did not wish me to provide them with another copy at the interview. They said they preferred to speak without the question sheet or paper. My methodology includes learning by listening to elders' ways of teaching.

Archibald's (2008) storywork principles also reminded me that important to the process is the recognition that elders have a responsibility to share knowledge in proper relationship and that they take this seriously. I felt that the elders who participated in my study, as well as the younger participants, all felt the weight of responsibility to share their knowledge in participating in this project. I also felt a weight of responsibility to share their knowledge in a good way, one that aligned with the seven storywork principles (Archibald, 2008), and which also aligned with Coast Salish protocols regarding acknowledgement of our land and water and ancestors; respect for one's ancestry and ancestral knowledge; and protection of our private, sacred, spiritual experiential knowledge, including a consciousness of when, where, and with whom to share it. Some sacred things cannot be shared.

A part of research story-weaving includes engaging with a trickster character in a Coyote story. Archibald (2008) is in conversation with this Coyote story through the course of her storywork journey; she thinks with this story and considers its implications as a departure point/metaphor. Associated with the story of the Coyote trickster character having one small eye and one big eye is the concept of two-eyed seeing. Like the trickster with two different eyes, it can be helpful for us to be able to see from a Western philosophical perspective, as well as an Indigenous or tribally specific philosophical perspective; yet, we must be careful when looking through these two different lenses that what we are looking at is appropriate to the lens and thus being seen as it really is. Learning to see through Indigenous perspectives, or eyes, or lenses, is helpful to understanding Indigenous ways of knowing and culture.

Another useful concept I took from Archibald's (2008) work is that of "hands back, hands forward." "Hands back, hands forward" is a specifically Coast Salish concept, most recently handed down as a teaching from Musqueam elder Dr. Vince Stogan (Archibald, 2008, p. 50). The teaching is that when we look forward, we must also look back in history to our ancestors' work and its ramifications. Looking forward in this context also means continuing our ancestors' work and considering the future ramifications of what we do now, because soon we will be the ones who are the ancestors, and our children and progeny for generations to come will have to deal with the ramifications of what we are doing today, and the choices we are making. The choices we are making, in research, as well as, in our personal lives, can have far-reaching implications for discord, trouble, unbalance, dis-ease, and unhealthiness. Alternatively, and sometimes simultaneously, they can also have far-reaching

implications for peace, connection, unity, balance, holism, ease, and health. I kept this in mind when considering what my research project would be, and what goals I wanted it to fulfill in the future, connected with my ancestral and familial past.

Archibald's *Indigenous Storywork* (2008) was beyond influential and directive in terms of showing me fundamental principles for Indigenous methodology, particularly in a Coast Salish context. Archibald's storywork methodology uses the metaphor of a story basket that holds, shares, transforms, and brings forth "knowing" or knowledge. This metaphor is very apt since Coast Salish women were prolific basket, mat, clothing, and blanket makers just two short generations ago, during my great-grandmother's time and many Coast Salish people have continued these practices, in some degree, quietly under colonialism. This continuance occurred especially in the form of knitting. My grandmother was a knitter and her mother was a prolific weaver of rush mats. In the 1970s, a group of Stó:lō and Musqueam Coast Salish women started reviving the cultural practices and returning to blanket weaving. As noted, Archibald's family is from the upriver Stó:lō people and geography, while my family is from the downriver Katzie people. My maternal/mitochondrial line is from Tsawwassen through my great-grandmother Katherine Pierre. I had been considering the spindle whorl as my metaphor, and Archibald's story basket was a perfect example of how a specifically Coast Salish cultural metaphor could be utilized in Indigenous research and writing.

In the Coyote story, Archibald (2008) weaves the story of her research process, including going within one's self to identify meaningful knowledge and to gain an understanding of knowledge. The concepts of *holism* and *unity* in Archibald (2008) and holography in Meyer (2013) and Cajete (2000) resonated with my goals for my research

methodology. In the downriver Coast Salish that Katzie speak, we say “nə́caʔmat tə šxʷqʷeləwən ct” (“we are one heart and mind”).³⁶ I often felt that we were one with our territory while speaking with participants, and while being in our lands and waters during my research, as well as before and after it, thinking of my ancestors living there. I also feel like Archibald’s Indigenous storywork principle of *reverence* was relevant as *reverence* is connected to our ancestors and spirituality, and is shown through the respect of practices such as ceremonies and prayers to ancestors in the landscapes and waterscapes. We take care of our ancestors, and we give back to them and to future beings in *reciprocity* (another Indigenous storywork principle). These are the ways I wanted to approach my research work.

Principle 5: Metaphor – The material cultural object/belonging is the tip of the iceberg of a worldview, paradigm shift, journey, and cosmology.

This section offers an introduction to the value of metaphor in Indigenous research and explains how I came to my choice of research metaphor for this dissertation. The spindle whorl as a metaphor shaped my research, thesis writing process, and thesis structure. I found all of the metaphors in the studies I read interesting, valuable, and effective. I wanted my writing and research work to be culturally grounded, concrete, and experiential, and bringing a metaphor into the writing seemed to me like an excellent way to make the writing more aligned with those goals. I looked to see how established

³⁶ I first remember hearing “nə́caʔmat tə šxʷqʷeləwən ct” spoken and explained by Musqueam cultural knowledge worker, Shane Point, when he was a guest lecturer for the course on culturally competent approaches to Indigenous healing that I co-taught with Alannah Leon Young at UBC in the summer of 2014. Once I had an ear for it, I heard this term spoken in speeches and by my daughter after she had taken the two levels of hə́nqəmiṇə́m Musqueam language courses taught by Musqueam elder Larry Grant and Patricia Shaw. I am pretty sure I heard my grandmother say this phrase on occasion as well, because I can hear the sound of her voice in my mind saying “šxʷqʷeləwən”.

scholarship and recently graduated scholars were using metaphor in their research work. Due to the limits of a dissertation, I selected studies that spoke to my goals most influentially, deeply, and expansively. I appreciated Cajete (2000) and Meyer's (2013) use of the circular spiral holograph in their work to represent the way in which the small mirrors the large and vice versa. The holograph model speaks to how the things we do, the choices we make, and what we observe in nature reverberate, and are replicated, in larger and smaller scale phenomena. I also found the circular logic represented in the medicine wheel, talking circle, or story basket as they appeared in the work of other scholars, I read valuable for my project. I found Archibald's (2008) use of the story basket and Coyote story to be a relevant model for developing a cultural material metaphor to pattern and ground my conceptual thinking. I also found Absolon's (2011) use of the flower as a metaphor for a research framework relevant to what I had in mind. All these scholars' uses of cultural metaphors were encouraging, validating, and inspiring. I also found a trend of cultural metaphor use in recent graduate dissertations by local Indigenous students in education, including Martin's (2014) drum and Parent's (2014) bentwood box.

I knew I wanted to find a Coast Salish and Katzie metaphor for organizing reality and my cultural worldview, as well as, my methodology and findings. I found the Coast Salish spindle whorl kept coming back to me as having a power and a story beyond what had been documented up until now. Coast Salish artist Susan Point's amazing and prolific 2- and 3-dimensional prints, civic, public and private installations, exhibit catalogues, and books of spindle whorl works, were an inspiration. Other than Susan Point's work, there were some archeological findings of spindle whorls in the BC Provincial Museum, and a

woman spinner named Selisya was photographed at Musqueam with a large spindle whorl. Recently, I noticed a public invitation to an exhibit at the Acheringa art gallery in Victoria. The exhibit featured the recent works of three Coast Salish, Vancouver Island-based artists. The exhibit's title put a spin on the term "spindle whorl," calling their works "spindle whorlding." I was very excited to see that spindle whorls were being thought of not simply as an object but also as a way of thinking.

Further, items such as spindle whorls are considered to us to be "belongings". I heard Wendy Grant-John, former Musqueam chief and councilor – and also one of the women who lead the blanket weaving revival in the 1970s – speak at the opening of the "čəsnaʔəm: the city before the city,"³⁷ exhibit at the Museum of Anthropology at the University of British Columbia in 2015. She said that to the Musqueam Coast Salish, items such as the blankets, spindle whorls, rattles, and so on are not considered to be merely objects or artifacts, but rather they are considered to be cherished "belongings" and relatives to be taken care of. On a personal familial level, my grandmother had told me she had used a spindle whorl, but switched to a treadle sewing machine that was adjusted for spinning. Researching the spindle whorl further, I learned of the thousands years old Makah peoples' village site of Ozette, and how in the 1970s, an archeological dig, that occurred for over 11 years there, uncovered over 55,000 Makah belongings that had been buried in a mud slide several hundred years earlier. The spindle whorls found at Ozette were the most found in one place to date. The uncovered Ozette village had a large number of wood and whale vertebrae bone spindle whorls dating back several

³⁷ For more on čəsnaʔəm and the exhibition, please refer to:
<https://moa.ubc.ca/exhibition/c%CC%93%C9%99sna%CA%94%C9%99m-the-city-before-the-city/>

hundred years. There have been spindle whorls found all over Coast Salish territory, including around Victoria, B.C. where whale vertebrae spindle whorls have been found, as well as in Musqueam. The spindle whorl is a stone or wooden disc often carved with a design on the side that faces the spinner. The whorl is spun with a wooden dowel, and the wool or nettle or cattail fiber is pulled, with tension, through the disc into strings and sometimes wound around the dowel; the more they are spun and the smaller in size the spindle whorl disc is, the finer the strings become. The whorl can be dropped to spin or it can be turned by turning the dowel.

The Coast Salish spindle whorl is a relevant metaphor, as the connection between it, our history, and land/water pedagogy, I believe, reflects our worldview. The more I learned about it, and the more I reflected on it, the more I became confident in my choice of a research metaphor. I heard some of the participants in my study talk about whirlwinds and whirlpools in our territories and in other areas up the coast where they had gone fishing; they said that these special places were known for this kind of formation and powerful things happened there. I noticed on a Coast Salish map that a place near Katzie territory, on the Coquitlam side, marked a spot named “whirlpool seer”. The way knowledge came to me during my research journey was like a spindle whorl in that I would read things such as articles, books, and participants’ interview transcripts many times, and each time, more or different information would come to me. I see this rereading as part of a circular way of generating knowledge. Like a spindle whorl generating spun threads of wool that can be made into a belonging such as a mat, blanket, or sweater—and in this case, into a written dissertation document. The going back is not like a circle in that I do not go back to the same place of knowing or the same knowledge;

rather, each time I move to a slightly new place, like a spiral, that turns to a place ahead of or back from its starting point. Like the tunnels beneath the surface of a place where whirlpools are found in our territory, there are depths of knowledge or story to be found in going back to re-read, re-think, or re-feel a story, teaching, or experience, or to going ahead, and reading a new article or book, experiencing something new, or hearing a new story.

My dissertation writing process was also a spindle whorl process in that sometimes I would work on one of the beginning chapters, and then go to a middle chapter, or an end section, and then go back again when new ideas or ways of thinking about something previously considered came to mind. I also shaped my methodology into a spindle whorl motif representing the 10 principles with which I approached my research work, and I put a heart at the center of my motif to signify that the heart, and emotion of love, is at the center of everything we do, and how we approach our holistic vision of life, and the universe as resilient Coast Salish Katzie people. Further, I see the heart at the center of the spindle whorl representing decolonizing in the way that Tuck, McKenzie, and McCoy (2014) describe their concept of “land education” as centering Indigenous futurity:

Environmental justice can only take place with Indigenous peoples and epistemologies at the center.... Land education de-centers settlers and settler futurity as the primary referents for possibility. Land education seeks decolonization, not settler emplacement. Land education is accountable to an Indigenous futurity....In our use, futurity is more than the future, it is how human narratives and perceptions of the past, future, and present inform current practices

and framings in a way that (over)determines what registers as the (possible) future.... Settler futurity, then, refers to what Andrew Baldwin calls the “permanent virtuality”...of the settler on stolen land. (pp. 16-17)

As Baldwin points out, “such an assumption privileges an ontology of linear causality in which the past is thought to act on the present and the present is said to be an effect of whatever came before” (as cited in Tuck, McKenzie, and McCoy, 2014, p. 16). The above concept of Indigenous futurity fits with a Coast Salish spatial and spiral ontology, and with my long-held belief (arrived at through life experience and through family teachings) that change must first come through imagining something different—a vision. An Indigenous futurity, has been imagined by Tuck, McKenzie, and McCoy, that de-centers the settler’s erasure of us, and re-centers us around our lands and waters. My spindle whorl metaphor seeks to disrupt an ontology of linear causality and teleological temporality, and, instead, centers spatiality—with the past in the present, and the future turning back to the past and present, propelled and patterned by a whirling spiral of past, present, and future, connected with land- and ocean-based places and spaces. In this understanding, our hearts are the point of departure at the center of a holistic, ontological and epistemological cosmology, that includes the physical and spiritual dimensions of Coast Salish and Katzie realities.

Principle 6: Researching is placed – The key to decolonizing is emplacing Indigenous futurity. Knowledge is placed in a physical, spiritual, and mental interstitial, tribally specific geography that recognizes and honors learning by engaging with land, ocean, and ancestors.

Places are storied. There are geographical and socially significant places in nature that include the presence of human, non-human, and part-human/part-animal/part-spirit beings (i.e., Sasquatch, transformer entities, Xexa:ls, the sky people, and others more

commonplace such as ravens). In reviewing relevant literature, I found that the text which connected most directly with my vision and understanding of Coast Katzie places was my great-grandfather Peter Pierre's quoted cosmology of Katzie and Coast Salish people, since time immemorial, as recorded in and Wayne Suttle's (1955) ethnographic work entitled *Katzie Ethnographic Notes* and Diamond Jenness' (1936) *The Faith of a Coast Salish Indian*. This book is the fundamental text for all scholarship on Coast Salish peoples. It is cited in all scholarship on Coast Salish, surpassing the preliminary anthropologists, at the outset of colonialism in Canada, who set about studying First Nations, such as "academic anthropologist" Franz Boas, and "English immigrant farmer and schoolmaster" Charles Hill Tout³⁸.

Particularly relevant to my work was my great-grandfather's story of Xexa:ls, with the story's spiritual teachings embedded with the lands and living entities there. Other impactful stories included Cajete's (2000) references to holography and to a specific mountain in articulating the relationships among place, learning, and knowledge; the synergy between the elders' elucidations and Basso's (1996) reflections on his experience of what was told to him about how "wisdom sits in places"; the Yukon elder "singing the places," and sentient glacier entities capable of smelling a traveler's bacon and responding with an avalanche in Cruikshank (2005); and Meyer's (2003) descriptions of ocean, taro, and poi as grandparent first ancestors. I also appreciated, and was inspired by, ideas of land talking or teaching such as in Holmes' (2000) work. Holmes (2000) states that through the kupuna/elder stories, it is apparent that earth is a presence and as a

³⁸ See Kew, M. (1993-1994) Anthropology and First Nations in British Columbia. *BC Studies*, 100, 78.

subject it has agency. I was inspired and energized by reading Tuck and Calderon (2014) and Patrick Wolfe (2006) because they spoke about land and education using powerful terms that were new to me: emplacement, settler capital, and rematriation.

Among the relevant works I read, I was grateful to find a study by Marker (2015) that discussed pushing against borders and displacement in a Coast Salish context. He discusses the parallel but very different education policies affecting Coast Salish students, families, and communities on either side of the colonially constructed American and Canadian borders that cut through the un-bordered sacred geography of Coast Salish territories. He notes, that unlike the horrific experiences suffered at the hands of priests and nuns by Coast Salish students in Canadian residential schools, Coast Salish youth attending boarding schools in the USA experienced some support for cultural revival and language retention; he also mentions that Coast Salish students experienced racism and erasure in public schools in the United States which sounded similar to my own experiences. In discussing historiography, in his article entitled “Borders and the Borderless Coast Salish: decolonizing historiographies of Indigenous Schooling,” Marker notes that a “discursive move by an American settler public to erase the contemporary meaning of the past presents history as a kind of phantasm” and thus ends up relegating Indigenous peoples’ presence to a “ghostlike condition” (p. 497). I often felt like a ghost in the schools I attended—unseen and sometimes noticed in the negative, with the exception of being seen and appreciated by the occasional compassionate and curious teacher. Of the many eloquently articulated understandings of how the history of Coast Salish peoples has been constructed and constrained into a colonial captivity, particularly

in Canada, I found the quotations of Coast Salish elders to be especially relevant to my study. Marker notes:

It must be asserted that viewing Indigenous knowledge systems without an accompanying archaeology of colonization renders the past as two-dimensional and surreal. Meanwhile a history of educational policies and their effects within exclusively Western narrative structures brushes past Indigenous relationships with place.... Willie Jones, Lummi elder and former tribal chairman, told me that to understand time and the Coast Salish mind, “you have to think in circles of eras: the pre-contact era, the recent past when we were forced to be civilized, the circle of now, and the circle of the future. All of these circles touch each other.

You have to hold them all at once. (p. 501)

Lummi elder Willie Jones’ explanation of how we think of past, present, and future in circles that touch each other is a spiral model that fits with my spindle whorl metaphor for understanding Coast Salish Katzie pedagogy and research connected to stories and places on the lands and waters. Marker concludes,

The Coast Salish, perhaps more explicitly than any other North American people, have made it clear that historians who write about Indigenous education are implicated in the projects of the present moment, or, as Willie Jones puts it, “the circle of now.” This is a circle that brings the knowledge of place in time into a critical consciousness towards healing and restoration; a decolonization. For the Coast Salish, this circle of knowledge contains the hope for the survival of their communities and the possibilities for healing themselves and the ecologies of their homeland. (p. 501-502)

While colonization policies have sought to separate Indigenous peoples from land, adherents to Indigenous epistemology's way of seeing and being, firmly and persistently, see Indigenous peoples and their knowledges as inseparable from the land. Even if humans are separated from their places on the land and ocean, the knowledge in that place is not lost if stories about it continue to be told. Ideally though, we go to those places. The concept of place is as unique as the individual locales and people who think about them. Place-based education is a method and includes experiential learning and local natural and social settings.

Principle 7: Wisdom/reflection is generative through conceptions of circling back and spatiality.

Following Cajete's (2000), Burkhardt's (2004), and Ermine's (1995) concepts of in/inner-space and Archibald's (2008) inclusion of time for reflection in her *Indigenous Storywork* study, I reminded myself that it would be important to allot time for reflection for myself as researcher, as student and as teacher, as well as ensuring there would be time for the participants to reflect on the interview questions asked of them before, during, and after the interviews. I learned that it is wise to regularly take time to take care of one's well-being, even as a researcher. As discussed elsewhere in this dissertation, wisdom comes from reflection, as well as from places. Stories are a kind of place and space for reflection. Elders talk about the good, healthy traditional way of life that is engaged with nature and the supernatural. This way of life requires wisdom obtained through looking, sensing, and being inward, as well as through stories and being in places. It also requires relationship based on 10 principles; keeping a smooth mind, and thus preempting "trouble" (as per the elder's definition of wisdom in Basso's (1996) *Wisdom Sits in Places*); and avoiding conflict with others. This kind of wise wellbeing

brings balance and health that is key to good work even in research contexts. Self-care is important. Self-care involves recognizing the need for space for the reflection, ceremony, and the cleansing of self of any unease and burdensome energies that may have attached to us— physically, emotionally, mentally, and spiritually. We need to go to the land and ocean and let stuff go. We need relationship with those who take care of us and teach us—our elders, our ancestors, the lands and oceans, and the spirit world/entities who teach us how to take care of ourselves, as well as, how to take care of each other and the life around us.

Principle 8: Rematriating – Women respecting, honoring, remembering, and revering ourselves as esteemed Coast Salish Katzie women.

My particular take on rematriation was not drawn directly from any of the literature, or recent graduate dissertations that I read. Rather, it comes from Xé:ls, the sister’s story, and the reality of our rebirth, esteem, and reverent return. My grandma often said that despite, beyond, and before the imposition of the colonial system, our family women were nobility in Coast Salish terms. She would often chuckle or laugh lightly along with this statement, but I heard an undertone of truth and seriousness in her words. During the time I was doing my research and writing my dissertation, there was a lot of talk in speeches made at the University of British Columbia and other post-secondary institutions, as well as in the media and in government across Canada about “Truth and Reconciliation.” During this time, I noticed people speaking about “repatriating.” They spoke about repatriating our belongings—for example, blankets, house posts, memorial posts, canoes, masks, and other belongings, such as the spindle

whorls I saw in 2018 at the “Fabric of Our Land: Salish Weaving”³⁹ exhibit on Coast Salish blankets at the Museum of Anthropology—back to our homelands.

Around this time, I also began to hear the next generation of voices of First Nations women on social media talking about recent revivals of doula, traditional midwifery, and birth work. I had a job as an education manager in Indigenous Health at UBC, and my student assistant had added me to new Facebook and Instagram forums where a younger generation of Indigenous women were discussing and celebrating a concept of Rematriation. Their concept of rematriation was also in part a response to the machismo of the warrior politics among Indigenous men and scholars.

This concept captured my imagination. Eventually, I came across Eve Tuck’s land education work and then found works by Tuck (2011), Calderon (2011, 2014) and Wolfe (1999), discussing a concept of rematriation as returning to the land, and in terms of education and critiquing/resisting heteronormative settler capitalism. For these authors, rematriation is a return to our cultural belongings and activities, and to recognizing tribally specific places in tribal territories.

To me, rematriation is a return of the feminine, and of our women, back to our families, communities, and homelands. My daughter, who has been a doula since she was 18 years old and is in midwifery school, is a part of this movement, along with many of her friends, and proudly wears a t-shirt that says “rematriation.” To me, rematriation involves the return of our love, of our bodies, of our empowerment as Indigenous women to our homelands, to our communities and to loving ourselves in every way. Instead of adopting the hate toward ourselves taught to us by settler colonialism, we love ourselves,

³⁹ For more refer to: <https://moa.ubc.ca/exhibition/the-fabric-of-our-land-salish-weaving/>

and we protect ourselves. We take care of our hearts, minds, spirits, bodies, and we remember our ancestors whose love continues, and we visit or live on our homelands in our traditional territories and we love those homelands that we live in, in our bodies, and we acknowledge, return to, honor, remember and are grateful for our mitochondrial DNA of our female ancestor from time immemorial.

I had been thinking since the beginning of my Ph.D. program that my research project would be a way of going home—of maybe being accepted back in my grandmother's home community. At the beginning of my program, Bill C-3 was passed which enabled me to gain status as an "Indian"; I then found out I could apply to my band for membership, which I was granted through vote. I embarked on making my research project a reality. I was also thinking about my grandmother's story and wondering how I could include it in this dissertation. I then realized that, in a broader sense, her story is also my story, my daughter's story, my extended family's story, my nation's story, and reverberates with the stories of all Indigenous women and men in Canada and beyond. Colonization affects us all. I realized that what I wanted to do, and what I was doing, was rematriating myself, my daughter, my grandma, and our women back home. Everything started to fall into place.

The metaphor of the spindle whorl, a traditional Coast Salish women's tool and art motif that I felt intuitively was important, suddenly made sense to me in terms of how it fit with my project. The spindle whorl was designed and used mostly by women, and men would often make the tool upon a woman's request. Women have been rising up and rematriating themselves and their lineages since and toward time immemorial. The

spindle whorl twirls, bringing us, and the pieces of ancient and new knowledge gifts we hold within us, back to the present.

Challenges to gender discrimination, enforced by the Indian Act 1876, were initially brought forward by women. In the 1970s, protests arose, led by a group of Mi'kmaq women in Nova Scotia, and the federal government was taken to court by Bedard and Lavell, both of whom sought to challenge section 12(1)(b) of the Indian Act (the 1876 amendment removing Indian status from women who married non-status men) (Robinson, 2006). This first challenge to this law discriminating against Indigenous women was lost, however, in 1975, Sandra Lovelace also took the government to court, fighting her case all the way to the Supreme Court. Lovelace also took her case to the UN Human Rights Committee, which found Canada in breach of the International Covenant on Civil and Political Rights in 1981 (Robinson, 2006). The issue of discrimination against Indigenous women gained widespread media attention at the time. However, it was not until 1985, when Section 15 of the Charter of Rights and Freedoms came into effect demanding that all Canadians be treated equally under the law, that amendments were made to remedy some but not all of the gender discrimination contained in the Indian Act (Robinson, 2006). Thus, more court cases were required to try and remedy outstanding issues of discrimination. It was as a result of the decision in the 2009 case of *Sharon McIvor v. Canada*, which forced the federal government to amend the Indian Act to end discrimination against wives, children, and grandchildren of non-status Indians (“6 Landmark Rulings,” 2013) and those of Indigenous women who had married non-Indigenous men, that I gained my status.

First Nations men who married non-First Nations or Settler/Xwunitim women had the benefit of status conveyed not only to the non-Indigenous wife but to all of their children and progeny into the future. However, First Nations women, like my grandmother, who married Settler men lost their status, and the status of their children and progeny from there on in was also lost. First Nations women's families were not permitted to live on the reserve once she married a non-First Nations spouse while First Nations men's families remained intact.

Recently, Stephane Descheneaux, a father of three daughters in Quebec, took the government to task after learning he could not pass on his status to his daughters because he had obtained it through his Indigenous grandmother, who lost her status when she married a non-Indigenous man. As a result, in December 2017, Bill S-3 was passed in order to end that level of gender discrimination contained in the Indian Act ("Ottawa to Change Indian Act," 2016). Now, the next generation can gain the status they should have been entitled to at birth. Whether they can pass on the status to their children remains to be seen. The government is currently undergoing a consultation process with Indigenous nations and organizations and related groups to hear feedback regarding how best to provide for the additional status demographic; this consultation process runs until 2020.

To me, rematriation is the core for decolonial and anti-colonial work and is critical for the strong Coast Salish peoples and communities. The fact that out of my 11 participants, only two were women, speaks to the fact that the return of the voices and power of women in all aspects of Coast Salish realities has a way to go. As one example, the fact that there are no progeny with my great-grandmother's mitochondria DNA still

living at Katzie on our traditional lands and waters is a huge loss to the flourishing of our lands, waters, life and to the honor of our ancestors and their work. I am confident that the energies of our matriarchs, and grandmothers, continues to live within us, and empowers us, as we are moving toward wholeness and fullness again. Efforts are being made, to restore feminine voices of honor and decision making that Coast Salish women in my family, and other families, embodied, in our culture, prior to colonization, and the heart of which has continued to beat softly since. Rematriation is necessary.

Principle 9: Transformative pedagogy.

Sandy Grande's (2004, 2008) discussion of "Red pedagogy" helped support my methodological quest, with aspects of her work serving as validation of, and model for, what I was already feeling about my methodology. I had been feeling very much aligned with Brazilian scholar Paulo Friere's 1970 work entitled *Pedagogy of the Oppressed*, which argues for collaborative learning in literacy practice. I felt that conceptualizing and emphasizing pedagogy in methodology was important. I believe learning is more confidence-building and effective when students can lead themselves, and when teachers honor, respect, and build upon the knowledge that students already have when they arrive in a learning environment. On Grande's (2004) research quest, she realized that her methodology was actually pedagogy, a Red pedagogy, and that her method was engagement at the intersections of the tensions among Indigenous knowledge and critical education theory. I also found it helpful that Grande sees Indigenous scholars and peoples doing research as being in a process of reinventing themselves. To me, this means that we are reinventing notions of research, and its processes and approaches such as methodology, methods, and goals. Grande thus provided me with latitude for what might

be defined as a methodology. I come from an education, language, literacy, and literature background where pedagogy is frequently talked about, while Grande comes from a political field where ideas of pedagogy would be a new topic of discussion. Yet, both of us are expanding notions of pedagogy within an Indigenous decolonizing, educational, and reinventing context.

My inspiration and understanding of the synergy aspect of transformative pedagogy came from the stories of the trickster figure in Archibald's (2008) *Indigenous Storywork*, and also from my great-grandfather's story of Xe:xals in his book. Transformations that had been in my consciousness all my life were emerging from me, my grandma, my daughter, our DNA. It also came together through reflecting on this, as I analyzed the literature, and the participants' stories, and my life and my grandmother's life, and thought about our family and our land. The Xé:ls , the sister, story arose in my mind, and I started to imagine her, and bring her to life and the transformation she brought with her. We learn from the transformers/tricksters that transformation can be done while negotiating and engaging, travelling on the land, sky, water, and wind, and at the liminal edges of tensions among humans, nature, and the supernatural. This engaging at the liminal edges of these three aspects of reality is a very Coast Salish phenomenon, because we live this way in our consciousness every day. This can be called a spiritual way to live. These three realities are integrated. There is an organic flow between them. Ideally, pedagogy also operates organically, with flow and integration among these dimensions of reality in a Coast Salish context, whether the pedagogy is connected to education, to research, or to both.

Xé:ls the sister spins timeless narratives, spins stories, pulls out threads of thought, of knowledge. She transforms the world through her spindle whorl movements across the sky, land, and water. And sometimes, what she does comes through text.

Principle 10: Cultural ceremonial practices are a key to knowledge generation that takes into account and honors our multi-reality.

We are transported through portals such as ceremonies, sacred and everyday rituals that we do at certain times, in certain places, in certain ways: for instance, through prayer, artwork, or through spinning with a spindle whorl, where the design on the front of the spindle whorl was said to take one into a trance or spiritual state. These portals take us to that place between or at the interstitial space where the spirit world and the physical world meet, connect, and relate to one another, reminding us that we live in both the spirit world and the physical world simultaneously. Dream is an interstitial space. Like some of the other scholars I read, Archibald (2008) accessed knowing through dream. In her writing, she returns a number of times to the topic of her dream that she had at the outset of her storywork methodology journey.

In speaking with the elders, Archibald (2008) discovers that her dream helped her realize that she needs to learn how to listen to her dreams. One of the dream's functions is to nurture her relationship with the elders, in that she seeks counsel from them about the dream itself.⁴⁰ Archibald's movement from inward reflection and dream awareness outward to the outer space was meaningful, contributing to her research process and directed the pathway of her journey at pivotal times. Witnessing Archibald's (2008)

⁴⁰ Archibald's (2008) dream work is similar to the work that Greg Sarris (1994) did while he was engaged in a research/learning journey with Elder Mabel McKay, the Pomo basket weaver and medicine woman. Elder Mabel McKay wove baskets according to dreams she had. She had a prophecy dream that Sarris would arrive, many years before he actually arrived, in her life, seeking relationship and understanding.

process was helpful to me because during my upbringing, I was taught that dreams were important and meaningful and to listen to them, and also because it validated bringing this important knowledge mode into our work in the academy. I felt I could include dream and reflection in my methodology, and that this was a Coast Salish, Katzie, and Pierre and Charnley family thing to do; thus, I was able to bring my home knowledge modes and identity into the academy.

I had some pivotal dreams during the research journey. There were many times—especially during one particular 8-month period, when, after having to manage the constant pain, crackling skull and neck stiffness, and limits in range of motion from the injuries from the out of control car crashing into my van the year before, things had become much more difficult to cope with. This had depleted my already stretched energy and resources, and having lost my eight year education job shortly thereafter, and finding comparable full time work that accommodated the full school workload, on top of physical pain and energy limitations of the whiplash, was impossible. This all lead to an increasingly dire situation: where I was in a vulnerable financial situation, and where keeping a roof over my head in Vancouver was a serious challenge. Then a work colleague passed away tragically, and when our family dog died in a house fire—the balance tipped and I fell into a deep depression. I felt I was working on this dissertation at the very edge of the physical and spiritual world.

During this time I often looked at the four walls, observed the opaquely lit curtains of the four windows of my rented studio apartment, feeling very conscious of the gossamer-thin veil between physical life and the spirit world, that we unconsciously or semi-consciously live with every day and night of our lives. I wondered if I would

survive this Ph.D.—if I would have to give up on it, or if some tragic death might befall me in my attempt to continue against all financial, physical, mental, and emotional odds. I turned to the spirit world and asked for help. I learned how to help myself spiritually. This sustained me until some compassionate people came through who were able to help me find funding to pay my rent and expenses long enough for me to find some employment and to get me further along in the Ph.D. process.

I see this learning how to take care of myself spiritually and do practices and ceremonies on my own—that I gained through having to be secluded for that dark period from December through April—as part of my methodology too. Upon reflection, I find it interesting that this period from December to April is the period when our sacred winter dances are done. This is one of our most sacred periods, and seclusion is part of the process of learning that is required of dancers, spiritual and medicine people, as told to me by my grandmother and other relatives. There are very sacred, meaningful, precious, and even dangerous (because so powerful), processes, and involve particular sacred, ceremonial, cultural belongings, that we have as Katzie and Coast Salish people, that I cannot and would not want to share here because they are so very precious to our people. They are gifts from the spirit world. That winter I was in a similar seclusion with my dissertation work.

Methods

Embodied Story: Interviews, Ceremony, Reflection, and Auto-ethnography

The methods employed for my research involved embodied storytelling on the land and waters, in the health center, and in homes. Stories were shared, recorded, and learned through interviews, ceremony, reflection, memoir, and auto-ethnography.

Interviews

The interviews occurred in November and December 2016 and were dependent on the availability and schedules of the volunteer participants. I had planned to interview participants, right after the ethics approval was given by both the university process and the band council process. That process took a few months before my research proposal was approved and by mid-summer, I was able to start publicizing invitations for participation in the study.

My research proposal stated that I would use posters in the Katzie First Nation band office trailer and also in the new Katzie First Nation Health Centre and also publicize in the Katzie First Nation newsletter. I also visited three of the Katzie First Nations elders' meetings to invite elders to participate. After the first month, I revisited this process as I had only one inquiry and no actual volunteers yet. I found out that my email address at the University had not been in operation during that time and the University fixed it. Another month went by and I discovered that the email was still not working and the University Information Technology staff gave me a new email. I had to re-publicize the invitation for each of those changes in my contact information. Another month went by and although many of the elders expressed interest in participating, I still did not have any confirmed participants. By now it was September.

During those summer months I heard on two or three occasions that some of the elders in my family were organizing a family meeting. It was vague what this family meeting was for but I was interested and looking forward to attending. I received word in September that a date was being set and my daughter and I were to travel to the meeting that was taking place on our ancestral territory on a special place at the mouth of the Pitt Lake where the Pitt River and the Pitt Lake meet. It was where there is a park, called

Grand Narrows, a wharf and a canoe rental. There was a small parking lot for vehicles but is mostly filled with boats. The wharf was for the launching of pleasure boats and boats taking people who live in cottages on the shoreline of the Pitt Lake that was not accessible by road. Here my cousin Ed Pierre, along with his wife Yvonne, worked as the caretaker of the park. Ed Pierre is my grandmother's eldest brother Simon Pierre's grandson. He and Yvonne were hosting the meeting.

October came and went. November arrived, along with a confirmed date. It turned out, I learned just days beforehand, that this family meeting was for the purpose of participating in my research study. I felt excited and thankful. I brought along letters and consent forms and my sound recording device. My daughter, thankfully, brought along some cultural gifts of salves she had made. I heard that Ben Pierre was travelling down from Sechelt, which is up the Sunshine Coast and a ferry ride and long drive a way. He is one of my grandmother's brothers' Xavier Pierre's oldest sons, and he married into Sechelt First Nation which is also Coast Salish. Ben Pierre's younger brother Cyril Pierre was also there, as was one of Cyril's sons, Terrence Pierre. The three elder Pierres, Ben, Cyril and Ed planned to participate and be interviewed. They had also expected to be videoed as was my original plan, but I could not find a volunteer videographer to do so, and I had no funding to hire a videographer so this plan was tabled. We made the best of it with the voice recording device.

After the three elder Pierres had been interviewed and Terrence sat and listened, I asked him if he would like to be interviewed too. He said he had not planned on it but after listening to the questions and interviews of his father and uncles, he said he had thought of some things that he would like to say, and so he was interviewed too. I am

very grateful for the heartfelt participation of the elders Ben, Cyril and Ed Pierre and also I am very grateful to have the point of view of Terrence Pierre as a young person in this research project. We started off with a prayer and a ceremony at the water for our ancestors. Then proceeded to sit in the shade of the trailer at the site. Yvonne mostly busy cooking, cleaning and organizing things inside of the trailer. My daughter Keisha walked down the trail behind the trailer and came back with some blackcap berries. I had never had these type of berries before. They were warm, delicious and sweet, much like a small intense blackberry but with a soft moss like surface texture. My grandmother often spoke about the tasty blackcap berries.

Interestingly after this family meeting and the ceremony to start things off with, other participants, relatively quickly and with ease, began one by one committing to participate and setting dates and places to be interviewed. These mostly happened with family members from the small Katzie Indian Reserve that is on Barnston Island. Nine of the 11 participants were blood relatives. Two were directly related to a relative who married into my family. Three interviews happened on the Katzie First Nation Indian Reserve on Barnston Island. Four interviews happened on Indian Reserve number one in Port Hammond. One interview of a Barnston Island resident occurred at the Katzie Health Centre. One interview of a participant who lived at the Katzie Indian Reserve number one in Port Hammond happened at the Katzie First Nation Band Offices that were in a trailer at the time on that reserve. Two other interviews happened at the Katzie First Nation Indian Reserve number one in Port Hammond in the married participants' home there. Four interviews happened at Pitt Lake. There were 11 participants in all. They were interviewed partially outdoors on Pitt Lake, in Port Hammond at the band

office, at the health center and in a participants' home, on Barnston Island in the community hall and in a participant's home there.

Once the interviews had been completed, I gave it a month longer to see if any further volunteers might come forward. I had spoken with three who seemed interested but who ultimately did not commit or set a date to be interviewed. Because there had been keen interest in having the story circle workshop I tried one more time to organize a story circle workshop for the participants to get together to share stories connected to the land and waters. In March I posted a notice and included a post on the Katzie First Nation Facebook page as the Katzie First Nation reception told me that is the best way to reach people. I surveyed the participants to see what date would work best for most and I opened the workshop up to people beyond the participants. In the end, no one could make the Sunday, April 9th date due to fishing that opened that day, and no additional people registered.

In early 2017, I undertook the process of transcribing the interviews. I listened to each interview at least four times in order to type out their interviews. This took several full time months. Then I sent each participant a paper copy of their transcribed interview by mail. I asked for any feedback or corrections they might have. I did not hear back from anyone regarding feedback or corrections. I then began the process of analyzing the transcriptions for themes.

Following the influence of my 10 methodological principles, I chose to interview participants with the idea that the interviews would unfold conversationally and synergistically, with some back-and-forth dialogue, allowing for the incorporation of memories, ideas, stories, and ancestry, connected to places in the lands and waters.

Forging a relational and familial approach, I brought food to each interview. The food was usually gluten-free cookies, orange juice or coconut water tetra packs. I asked participants ahead of time what location might suit them best, presenting them with three choices: a room I would book at the Katzie First Nation Health Centre; their own home; or someplace outdoors or a place of their choosing.

Reflection and Auto-Ethnography

I reflected on the process and interviews. Increasingly I began to include more spiritual and cleansing practices into my day-to-day life, and the things I was relearning to listen to. I took note of things in my own life that seemed to connect with the research project, such as dreams, and meaningful observations in nature, like the sighting of an eagle circling above me during particular thoughts, or the eagle feather that was gifted to me, after Moon died, one day after I had looked after a puppy as I felt looking after a puppy would help with my grieving process. I followed the leadership path of the elders with whom I was working by talking to them on the phone to arrange a meeting time and place; this sometimes required multiple calls and conversations to find the right time. For instance, I had planned on having a workshop where participants could meet together and share stories in a group and this was actually what my main focus and structure was planned to be. In the end, the participants gravitated toward the one to one or small family group interviews. Although, they were also keen on doing a group story circle too, when the time was right. But the time that was right did not appear. Part of this change in story gathering structure was because by the time there were participants, and a time to have the workshop that most thought they could attend, in the end each time it happened to be when the fish were running, and the fish were the priority. I learned from this that it

would be important in future to plan for when a fishing season was not happening (during the data collection interview/meeting stage) or when fishing was happening (after the data collection stage, during the dissertation writing stage). I kept feeling like this project beyond the academic purposes of finding a pedagogy, was a return home for me and my daughter. I also began thinking as I was reflecting on the process, and eventually on the stories that I was told, that I wanted to include more of my grandmother's story into the project. I also noticed Xé:ls kept coming up in my periphery in reading my great grandfather's epic cosmology and in Coast Salish scholarship and what I heard mention in passing. When the word "rematriation" came upon my mind, through the social media movement of a new generation of Indigenous women, all of these things that I had been reflecting on came together. My project took on a more auto-ethnographic turn and more of a mythic turn with Xé:ls the sister.

Coast Salish Spindle Whorl Metaphor - Transformation

The initial motif that I created to represent my Katzie Coast Salish spindle whorl concept of transformation is a black circle surrounding a blue inner circle with a heart at the very center. The design is like a heart, embryo, or egg being held within the movement of a womb, earth, and nest. When it is nurtured and born, new and renewed life can flourish. In this spindle whorl egg emoji (See Figure 9), the red heart floats in blue ocean or river water; the black is earth; the white space surrounding the black earth circle is air. The spindle whorl heart egg is like a salmon egg in the belly of its glistening silver/black-scaled mother, swimming upstream to the place she was born.

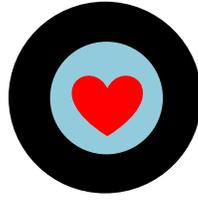


Figure 9. Spindle Whorl: Heart = Salmon Egg = Rebirth

The spindle whorl is a cultural metaphor that returned to help me think through and experience aspects of the research, and to nudge me to keep reflecting back and forth. Instead of placing the self at the center like Absolon's (2011) flower petal methodology model, I placed the heart at the center of my spindle whorl methodology. The heart connects and unifies everything. The heart-centered spindle whorl is a channel or portal to the ancestors and to the future unborn progeny to come.

In the story I have started, Xé:ls the sister's spindle whorl revolves backward in order to bring old knowledge into new circumstances, and spins forward, bringing and transforming, old knowledge into new knowledge, in the present, to the future. Pieces of the blanket of knowledge held in trust in the minds, bodies and hearts of our people are reconnected, through people returning home to their families, lands, waters, and activities, and being reunited with their cultural belongings that are spread across the globe in Xwulunitim museums and homes. Memories are found and integrated into newly woven blankets. The turning of the spindle whorl is revolutionary, reuniting, and re-transforming. It spun our worldview, our world, into being, and continues to spin us into reinvented, transformative beings.

Conclusion

In the concluding section of this chapter, I bring the specific cultural, geographic, and historic conditions of the Katzie cosmology into focus, as I did earlier in this chapter.

One of my methodological goals was to create an approach to research and education that had Katzie and/or Coast Salish specific aspects to it. This approach influenced my research methods, ideas, values, and goals, inspiring a focus on repatriation and actively documenting more of our stories to show that our ongoing connection to our lands and waters is strong and integral to our sense of being, and that as long as we are Katzie, then the colonial genocidal directives have failed. I aspired to find and create a fulfilling cultural metaphor that fit with my research study. An overarching goal for any academic work, writing, or artwork that I do is to contribute to decolonizing our land and our bodies, through rebirth and reconnection to our territory through storying and through being on the lands and waters of our traditional territories. I am reconnecting with and honoring my great-grandfather's epic narrative of our Katzie cosmology, and honoring my grandmother's directive and wish that I tell her story. In the following chapters of this dissertation, I share some of the results of my research, and present a guide I created for Katzie educators to use for our community and also to inform settler/Xwulunítum educators and students. I seek to inspire readers and educators to work toward building more opportunities for Katzie youth and community to share and create more stories, to nurture wisdom and strong Katzie identities so we all know who we are and where we come from, as our first relationship and wisdom protocol asks of us.

One strong message that emerged from my reading and research is that our twinned, physical and metaphysical, realities are always present in our consciousness, and throughout all 10 principles and goals of the Coast Salish methodology, methods and metaphor that I employed for this project. As Smith (1999) asserts, the questions we ask to gain certain kinds of knowledge are part of our research goals. Our questions as Coast

Salish researchers in specific communities will be different than those asked by Xwulunítum researchers or even other Coast Salish from other communities according to different geographical and colonial and ancestral histories. For example, my questions would be different if I were from a community in the United States, across the colonial border. Yet it would stand to reason that the type of answers arrived at also need to be considered and along with these come more questions: What kinds of answers are we looking to find? Even if the questions are formulated by an Indigenous researcher or community, the answers and the findings found by an Indigenous researcher will be different than those found by a Xwunitim/Settler/non-Indigenous researcher asking the same questions. We wear different lenses, or, as the Coyote Story in Archibald (2008) suggests, we have two different eyes, so we see differently. It is perhaps important to be able to see with both kinds of eyes for different things. In order to share what this means, I made use of the 10 principles discussed above to nurture, cherish, and in Coast Salish terms *raise up* and honor my Katzie ancestry, and to help me articulate my way of thinking about the readings, and knowledge shared with me on this journey, and to help me to share the knowledge.

Chapter 5: Xe:xals the Changers' Renewing and Rebalancing the World through Cultural Spiritual Land, Water and Place-based Stories

But that's what old people always said, you know, that you're always going to meet people. Never thinking you know it all. You're going to be learning for the rest of your life. That's why I thought this is great what you're doing because you know we're renewing old history and sort of verifying what those old people said to us, you know, in stories. And that's how basically it was left with us, you know, as stories. And now it's up to us to figure them out, you know, those stories.

Reading between the lines. That's what I tell a lot of our family, you know. That book. Those ethnographical notes. It tells a story but you got to read it and you got to go a little further than what they are saying. It's such an open book, you can just go on and on and on.

~ Ed Pierre⁴¹, Pitt Lake

⁴¹ To maintain the flow of the narratives, without distraction, I have footnoted the date of their interviews here, rather than placing the date after each quotation. Participant interview dates and locations:

Ben Pierre: November 14, 2016. Pitt Lake, BC, Katzie Territory.

Cyril Pierre: November 14, 2016. Pitt Lake, BC, Katzie Territory.

Ed Pierre: November 14, 2016. Pitt Lake, BC, Katzie Territory.

Terrence Pierre: November 14, 2016. Pitt Lake, BC, Katzie Territory.

Richard Bailey: November 18, 2016. Katzie IR 1. Band Office. Pitt Meadows, BC, Katzie Territory.

June and Jim Adams: November 22, 2016. Their residence, Katzie Indian Reserve 1, Pitt Meadows, Katzie Territory.

Roma Leon: November 22, 2016. KFN Health Centre. Katzie IR 1. Pitt Meadows, BC, Katzie Territory.

Harry Pierre: November 23, 2016. Katzie IR 3. Teotenen Trailer. Barnston Island, BC, Katzie Territory.

Anonymous: November 23, 2016. Katzie IR 3. Teotenen Trailer. Barnston Island, BC, Katzie Territory.

Len Pierre Jr.: December 11, 2016. 3:30 pm. His residence, Katzie IR 3. Barnston Island, BC, Katzie Territory.

In our ... teachings water is a sacred element. Water is survival. And when you really seriously think about it. Part of those teachings is that water is connected to the air, your first breath of life was air. You were born and conceived in water. That's the gift of life.

~ Ben Pierre, Katzie Elder

It's a gift from your ancestors to learn any possible way about your land, about your survival.

~ Cyril Pierre

In this chapter, I describe the findings from my study in the form of story themes that I found in the participants' interviews. These findings answer my initial research questions as stated in Chapter 1. The questions I wondered about were: What is the relationship Katzie people have with the rivers and lands in their traditional territories? What stories, memories, oral history, and names exist related to meaningful places on the land and water? What traditional educational activities occur there? How might these ways of engaging with river, lake, ocean waterways and land places inform a land- and water-based pedagogy and curriculum? By the conclusion of this chapter it will be evident what some of the answers are to these questions. In Chapter 6, I put forward an example of a Katzie land/ocean-based pedagogy stemming out these findings.

The other questions that I wondered about extended out of the above questions: What literacy modes are Katzie using currently that provide them with their identity as Katzie? How are these modes being used as identity strengtheners? Are these current literacy modes connected to traditional literacy modes such as oral storytelling/narrative modes? How are traditional literacy modes such as oral storytelling/narrative modes being used? Where are they done in specific cultural contextual places, e.g., the home,

the longhouse, where on the land? Are there specific cultural contextual times? What might a Katzie First Nation pedagogy that connects identity to land look like? In what ways could Katzie First Nation's literacies and pedagogies, which include storytelling and multimodal meaning-making, contribute to experiences of educational success for Katzie? The following answers these questions.

Participants I interviewed for this research told me life stories, ancestry stories, and traditional stories with geographic significance to Katzie territory. They told me about ways of perceiving, and articulating knowledge, obtained through engagement and relationship, and through love for family, and for the lands and waterways of Katzie territory. Their stories also told me of their experiences and concerns regarding traditional cultural education engaged with the land, and regarding public schooling.

Most of the stories were within the realm of life stories and ancestry stories. Based on the interview questions (See Appendix A) asked of participants, and based on the topics to which participants felt drawn, most of the stories told were life stories, and had to do with work and education connected to Katzie territory, land and waterways. As is our Coast Salish protocol, the interviews and the stories started, and were sometimes interwoven with, stories, and threads of stories, about ancestry. A small number of stories were told that were explicitly called traditional stories. A few participants talked about traditional stories. These were about the characters Spaal/Raven, Skunk/Slulsteen, Sun, and Bear. They also mentioned Xe:xals the transformer(s) in passing, using the male pronoun. I believe few participants told traditional stories, due to the effect of the Indian Act's outlaw of our cultural practices, the colonial dictate to stop telling our stories within the residential school system, and the continued long-term, intergenerational

influence of that, which we are all, in our own ways, trying to remedy through decolonizing cultural revival practices and studies such as this one. Many of the participants may not have had many opportunities to recall the traditional stories on a regular basis, and so the idea of the traditional stories may not have come to the forefront in our conversation. In addition, the time limitation of a one time, one hour or two interview may not have provided the best environment conducive to the telling of a traditional story. However, traditional stories were indeed told.

It may be that many of the traditional stories were to be told at locations and during activities out on the land, or longhouse or extended family settings, and so perhaps for some stories or for the length of a story, the indoor living room or community room wasn't the place to tell them. It may also be that traditional stories were told, but were not obviously traditional. Perhaps they were told in an everyday way with non-traditional characters, in terms of the realities we currently occupy. In Jo-ann Archibald's Foreword to Ellen White's (2006) book *The Legends of Xeel's*, it is noted that Xeel's would say, "I am needed. I have to go." This shows that Xeel's travels and the travelling of his/her stories are pragmatic, for a purpose and for the benefit of people. It is said that, while over time the stories may have been adjusted to fit different contexts of storytelling, "Nevertheless, the core of the story, along with its teachings and values has stayed alive, waiting to be retold in new ways" (White, 2006, p. 9). Thus the traditional stories may be told in ways that don't make them apparent as "traditional" stories. Like my Xé:ls the sister's emerging story, old and also new stories are waiting to be told in both old and new ways.

In this chapter, I describe four types of stories that participants told and I describe four salient themes emerging from the stories and knowledge shared with me. I then share participants' recommendations for improving education to transform the experiences of their youth in public schools, in their communities, and on the land and waters. These suggested changes would also transform Katzie communities as a whole, and have a ripple effect into the settler threads interlaced with and surrounding Katzie. I then conclude with a discussion of how these stories answer my initial research questions.

Drawing from Archibald's Foreword to White (2006) to make story meanings,⁴² and to consider the questions suggested there to help students "figure it out for themselves" (p. 10), I asked myself the following questions: "What did the story tell you? Did it give you something new to think about? How did the story make you feel? Did the story tell you about things you did not think about before?" (p. 10). I also consider Archibald's advice that, in regards to making meaning, sometimes learners had to "dream on it." In dreams but also to give it time—time for the mind, heart, and spirit to reflect on what aspects of the story stood out to the learner.

⁴² Linked to this meaning making is the concept of energy that Archibald describes as connected to White's concept of Xeel's: "Xeel's means that new things came from existing things. White (2006) says that "The ancestors called our Creator Xeel's. Xeel's made things new so he could help make life easier for the people and animals he called his children. Xi means to appear suddenly before you. Xew's is to make things new. That is why they called him Xeel's." "Some form of energy created a new area or in Ellen's words, 'a brand new something happened' from an interaction with new energy. The stories in this book are examples of new things made from Xeel's energy. Another way to use new energy is to create understandings or make meaning from the story" (in White, 2006, p.10). Xeels can also be translated as to make new suddenly. In listening, reading other versions of Xé:ls there is also a sense of this energy not being a creator, with the sense of a Christian god, so much as a transformer or changer of what already exists.

Four Types of Story

The participants told four types of stories. In this section are descriptions and an example of each kind of story.

Participants' Remembrances of Traditional Stories

The first type of story was the Participants' Remembrances of Traditional Stories. The traditional stories were teaching stories sometimes told at bedtime, or around a campfire, or other times. The main characters of these stories were Muskrat, Sun, Skunk/Slusteen, Raven/Spaal, Bear, and Xe:xals/Transformers. Participants who shared these stories, Ed Pierre, Richard Bailey, Len Pierre, Harry Pierre, said that family members, such as a grandmother, or an uncle or brother, told them these stories as teachings and/or as warnings of the nature of things, values, ways to behave that would lead to either beneficial and healthy or harmful or unhealthy outcomes. They said these stories were what the "old people said." There were spiritual cultural teachings and stories. There was mention of Slumach and the lost gold mine story passed down from Old Pierre to my grandmother, to our family, and to the Xunitim/Settler author, Don Waite, who passed it on to readers, and viewers, of the books and films he was involved in. Some participants said they had read some stories or they had heard some stories from relatives who retold them after reading about them in what participants described as "the Old Pierre Book" or "the Book."⁴³

Of all the participants, Richard Bailey spoke the most about these stories. They were teaching stories with characters such as the skunk, raven, and mink. Here Richard remembers

⁴³ The book, with the *Katzie Ethnographic Notes*, by Wayne Suttles, as an introduction to *The Faith of A Coast Salish Indian*, by Diamond Jenness, was an ethnographic framing and edit of interviews of my great-grandfather's, Old Pierre, and great-uncle's, Simon Pierre, explaining stories of Katzie worldview, spirituality, culture, and origins. Simon and Old Pierre were the grandfather, great-grandfather, uncle and great-uncle to many of the participants of this study.

and shares some of the gist of a traditional story. He speaks about what these stories meant to him, where they were told, and the kind of relationship they created with his family members.

At Barnston? Or it may have been here. It may have been aunty Wilma. But they were teaching stories like what bedtime stories supposed to be I guess. And there was characters in there. Kachia, I remember was the mink. I think skilseen was the skunk. I can't remember the owl's name. Then there was the sun and spaal the raven. But there were stories about them.

Spaal wasn't a good hunter but he went out hunting. And I think he shot a deer with a bow and arrow, or whatever. Killed a deer. Or he was trying to kill one. Oh, the seagull was in there too. Maybe it was the seagull who got the deer or maybe it was a fish. But the sun was watching and spaal stole whatever the game was. And the sun to punish spaal turned the game into stones. So he got home to his family, boasting I got the deer or I got fish and he reached in his pack and threw it to the kids and they were stones and his wife got all mad, what are you doing throwing stones at your kids like that, you dumb bolt. That's not the whole story, when grandma told it there was so much more. But I can't remember it all. Well, then something about he admitted that he stole it. And I guess he was punished for it, so you don't steal. ...

There was quite a few stories like that...No. Just the characters.... And I don't know if those were actual names of the animals or names names...

I didn't care how many times I heard them, every time I spent the night, I'd ask grandmother to tell me the story. ... There was one about the mink and fishing. He couldn't catch no fish. I can't remember the whole thing, but. Somebody told him you

just have to use mink tail. He cut a piece of his mom's mink, his mom's tail off to use for bait. Still didn't catch nothing. But you know it was funny stories. Again there was some kind of teaching in there. A lot of it was about sharing. And not to be stingy. Sometimes I say that's what my grandparents made me. Maybe the way I am today because if I have something and you need some I'll share it, no matter what.

Participants' Stories Remembering their Parents, Grandparents, Aunts and Uncles Early Days

The second type of story was Participants' Stories Remembering their Parents, Grandparents, Aunts and Uncles Early Days. Memories were about being told about, or witnessing, or engaging with, their elder family members in traditional activities such as hunting, trapping, knitting, that were a natural part of an ongoing lifestyle since time immemorial. Memories were also about the high economic era of fishing, cannery work, net mending, and other kinds of work. Memories were also about the wildlife, the ways relatives travelled, and the difference in the character of the land and waterscapes back in those days. Ben Pierre shared this kind of story.

Some of the other stories that I heard from my dad, and Margaret James, that's my dad's sister, Margaret James. When they used to live up here in the early days there was no diking in the Pitt Meadows area. They said all the connections, the sloughs, the waterways, ran right into Pitt Meadows. They said they could canoe, and hunt, and trap along the way. That was their way of travelling around was by canoe and the waterways, you know. In them days, you know, they'd hunt right from their canoes, they said there were so many grouse along the flatlands in here, the migration.

This is a migratory sanctuary for the birds and the ducks and the geese, and everything, you know, and it was plentiful in them days. And my dad always talking about, it was so easy to go up to the slough. There was crabapple trees there and grouse all over, and they would shoot grouse. That was part of the sustenance. And the other thing that my dad always talked about, even my brothers, you know, Joe Pierre, and Ray Pierre, and all the other family members, you know, the Sturgeon was so plentiful. In the Pitt Lake area and the Fraser River area. And this was one of the memories that I was always fond and heard about. And then all the other things that come to my mind, you know, is in relation to.

Participants' Fondest Family Memories

The third type of story was the Participants' Fondest Family Memories. The participants took the opportunity to share reminiscences about their childhoods and close bonds with family members. Some of these recollections were about our language being used by beloved family speakers whose first language was our language and about traditional plant work and spiritual healing when needed, as Anonymous shared.

Her Indian was way better. But when your mom came or Aunt Tillie came. ... Yeah, your grandma. Oh. It was all Indian, eh. But, they just, it was so crazy when they got together. Laughing. And just enjoying remembering their stories that they had, eh, you know. You didn't know what they were talking about, at least I didn't. But they had a good time. I remember Aunt Tillie. Your mom would come, your grandma, and they'd stay for a few days, you know, maybe a week. But I remember when Aunt Tillie come, she was a pie maker, and a real super good one, eh. Man, I looked forward to her pies cuz that's just about the first thing she did when she came, eh.

And then your grandmother one time, when I was tugging, and I was quite young and I was quite wild when I was younger, and I got into a couple of fights before I went back to work. And I had broken my ribs and I didn't know it, and I did two weeks on the tugs, and it hurt all the way through it, and then my neck got sore, really sore. I couldn't. It was. And doing the work I did, like, lifting chains, and that, eh, it didn't help. But when I got off there, I told my grandma about it and aunt Mandy was, at the old house. And my grandma says, ah, would you let aunt Mandy take that away. And I says, I kinda chuckled, eh, cuz I didn't had any of this done to me before. And I says I don't care what she does if she can take it away. So anyway she took me to the porch there, and she rubbed me, and (whew blowing sound) blew it. And I'll tell ya it was gone. And it hurt for like three weeks eh, like really hurt. And when she finished with me within less than ten minutes there, you wouldn't even know that I had problems, eh. But, ah, I was sold after that, eh. She was powerful, that way.

These memories and experiences were cherished for the lifelong bonds of love with family members, and for lifelong teachings learned in those contexts of shared family activities.

Ben Pierre shared about the special place on Pitt Lake which we could see from where the interviews were taking place.

Pitt Lake. The village is just across there. ... Cuz I remember when my dad used to bring us up. We used to have a cabin over there. They call it "The Pierre Rock". There used to be a cabin there. ...And that's where we used to camp and we used to live, we used to come up here, hunt. ... Yeah, well, some of the things that took place here, you know, I was eight, nine. We all used to come up here, we all would come up here by gas boat from Barnston Island, and camp out here, and fish out here, and

hunt and roam all over. Cuz even when I arrived here this morning, you know, and I just parked out there, and then I started thinking about my mom, my dad, my grandpa, my brothers and sisters. And you know that it's a sacred place. And all the things that I did is I prayed.

Youth Len Pierre Jr. spoke of being on the land, and with family, as his fondest cultural and family bonding memories, full of joy and freedom, away from the stresses of colonial culture.

Raven's Creek is definitely my top one, and then I have a second one, that I'll mention after that. But Raven's Creek, it embodies like the happiest times of my life. So we'd take camping trips every year, and have been ever since, probably since I was six months old. My family would take us camping up in Raven, and it's only accessible by boat. But we'd not only go as ourselves, as family but we'd go as other families. Like my neighbors here, my aunt and uncle, their children are my cousins and are my best friends so I grew up with them....So Leenie and Keily, I grew up in Pitt Lake with them. And they're my fondest memories because of it's like growing up in our community a thousand years ago, two thousand years ago. Where you're surrounded by your family twenty-four seven, and you're spending time, you're laughing, fishing, preparing food together and away from all the other stresses in life that dehumanize us I guess.

So as a child like it's pure, positive, energy. So being up there, and some of my favorite times were night time, when we've all ate our dinner, and the sun has gone down, and we're sitting in the circle around a fire, and just talking, and playing games, snacking, and my uncle Mike was a really good storyteller. So telling and

making up ghost stories on the fly. And then telling stories that he's heard growing up. So those are my fondest. Mainly for the bonding time that it made for me, and my brothers, and me and my cousins, so my peers, and, then of course, the greater family, like aunties and uncles and grandparents that were there. Bonding.

As Anonymous shared, our family bonds and love for each other last beyond lifetimes.

My grandmother sure, she sure did a lot for her grandkids, it was. I was the oldest boy....was the oldest girl. And I don't think we got any special treatment from her.

But, you know, I mean, out of all the people on this earth, my grandmother, I am sure I loved the most, and still do. I talk to her every day.

Participants' Cultural Spiritual Teachings on the Importance of the Land and Water

The fourth type of participant story was about Cultural Spiritual Teachings on the Importance of the Land and Water.

Great-grandfather's Story of the Sky People and the Five Families of Downriver Coast Salish People

According to my great-grandfather Old Pierre's telling of our origin and cosmology story to the anthropologists, and their record of it, in the book *The Faith of a Coast Salish Indian*, the Sky People put five original ancestors in our downriver Coast Salish territories. These five original ancestors included: at Pitt Lake, was placed the first ancestor, who was named $\theta\epsilon'łæctən$, (pronounced "Hawkltin"); at Sheridan Hill, was placed the "Supernatural Benefactor" named Swaneset; at Port Hammond, was placed the first ancestor, named $x^w\theta e'pcætən$; at Point Roberts, was placed the first ancestor named $sma'k^wæc$; and, at Musqueam was placed the first ancestor who was named $c'simle'nəx^w$, (pronounced "similano") ("he who grows and multiples"), (Jeness, p. 10).

According to my great-grandfather, the Port Hammond ancestor, x^wθe'pçətən and “his group” “were too foolish to contribute anything for the benefit of mankind after them” (p. 12) and it seems that they disappeared. Thus, the Katzie people are said to be descended from the two original ancestors who were put here on earth by the Sky People: θε'łəçtən/Hawkltin was put at a place on Pitt Lake, and Swaneset was put on Sheridan Hill. It is said that each found a partner and their descendants are the Katzie. My family participants say we are the descendants of θε'łəçtən/Hawkltin, and the name θε'łəçtən is my great-grandfather, Old Peter Pierre's, and his grandson, Ben Pierre's traditional name. It is spelled “θε'łəçtən” in the Jenness and Suttles publication. The name θε'łəçtən sounds like “Hawkltin” as I heard it, when remembering how the participants pronounced it, and from listening back to the interviews.

The interviews with my family elders Ben Pierre, Cyril Pierre, and Ed Pierre occurred on the shore of Pitt Lake near the original θε'łəçtən/Hawkltin's family's residence. Some of the participants spoke about a salt-water shelf that comes up from the Pacific Ocean and the Salish Sea/Strait of Georgia under the water on the Fraser River to Pitt River and Pitt Lake. There are stories of salt-water creatures found living in these Pitt Lake waters such as seals, otters, mollusks. The ocean tide also affects our Pitt River and Pitt Lake waters. Ben Pierre told the story of an aspect of Pitt Lake's unique qualities.

I think the importance of Pitt Lake being the only tidal lake in the world, you know. It has that ability to flush out itself. You know, with the movement of the water in and out, with the current of the water, you know, it has that ability to keep, keep clear, clean water, with that power of the tide that comes in and then goes out with the Fraser river. ... Part way from the Strait of Georgia. You know. It backs all the way

up to the Fraser, right up to New West. And when the tide changes, and the Fraser River turns into Pitt Lake, at different tidal effects, whether it's high tide or low tide, and then when the tide goes out, the Pitt Lake the water flushes out too. And then when the Fraser River has high tide, it backs right into the Fraser and backs right up into Pitt Lake.

Cyril Pierre spoke about the significance of the Pitt Lake being tidal, and of the strength and power of the sturgeon through time.

We talk about this lake being tidal. All the years that I have been in and out of here, I have learned to more and more respect this water, not only because it is sacred, it has life. And I truly believe that, because I have heard of people going in there, and going beyond enjoying themselves. They go in there to party. They call that having a good time. And I was talking about the park on the south side, beyond Penitentiary Island we call it. I guess one night there was a party going on over there, and one group had their camp on the north side.

And this is why I believe Pitt Lake has life, it can take anybody it wants, anytime it wants, no matter where you are or whoever you are. That party left raving, and they started speeding across on their outboard, and that's a no-no in the dark because you cannot see anything, it's just pure dark. And they were speeding across, and they smashed right into the rock pile on Penitentiary Island and they never came back. And I heard stories about, my dad used to talk about, the life of the lake. He always believed, and he told me, that at some points, he figured, the Lake was bottomless. And he said there definitely has to be a shaft from the middle of Pitt Lake somewhere which goes underneath mother earth and comes out at Tsswaassen. Because he said that in a

few days some people have drowned in here and they found them just outside of Tsswaassen. And I believe that.

The Cycle of Life of the Sturgeon: The Story of the Sturgeon Spinning in their Self-made Underwater Cave and Tunnel Told By Cyril Pierre

The life in this water is just incredible. It's so sacred to my people because of how our ancestry took care of it and how they lived in here as human beings for centuries....

We talk about the sturgeon. I know there's one giant in there, he's probably got to be six, or even eight, hundred years old. The size of it is just incredible. And there was a story that my dad was telling how a sturgeon lives from when he is born. And the truth about the north side having a land base where sturgeon are born and they recycle their life. It's true.

But when a little sturgeon is born and it starts to make its home when it's small. The size of a sturgeon mouth they say is smaller than pebble. That's when they start making their home my dad says. And as they grow older they go along and pick up different size rocks. They move it, pack it away. And then they're eventually making a cave in the ground underneath the water. And when they become deep enough, the salmon are coming in, and those salmon go into that tunnel. Guess who is waiting at the bottom of that tunnel? The sturgeon.

And what it does when it's at the bottom, it starts to spin around, and he starts flapping his tail and he's knocking all those fish against the wall, and then he just goes in there, and he feasts on whatever he has killed. That I believe strongly. He said that many of them tunnels in the canyon of the Fraser River are still very much alive with big, big, big, giant sturgeons. And he said when there is a big giant run of hoolichans or anything, salmon, those sturgeon in the canyons can hear this run before it even

comes to the Fraser River. So they come down. They can hear the hoolichans coming even before they come to the river. And they come down here, and they wait, and they feast on the hoolichans. But before they're coming down they're feeding on the baby fingerlings of salmon travelling up from the ocean. And when they get to the mouth of the Fraser River, the hoolichans are there, they start feasting on them as they're going back.

That's part of their cycle of life, and how they eat, and once the hoolichans are done, and they can hear the run of sockeyes coming, they come back. And we know this because we're fisherman and sometimes we catch big giant sturgeon, and what are you guys doing here. And it's true. They only come. And we know exactly what's coming in the river before they get here. The sturgeon are here, there's something coming now so you have to be ready. And that's kind of the cycle of life of the sturgeon that I know of. And it's just fantastic to know the stories that I have heard.

The Story of our Seven Feet Tall Ancestors, Sturgeon Medicine and Sturgeon Circling to Make Medicine Foam Told By Cyril Pierre

The original people of Pitt Lake that used to live at the very end of Pitt Lake. They said our ancestors that came from there were seven feet tall. They were giants and they said they used to travel from here, and go through here, and end up at Port Hammond, where Port Hammond mill is. And my brothers and my dad, they always talked about, that's where the original Pitt Lake people lived, underneath that mill, where the Pitt Mill is. But we've been desecrated by having the mill be built there over our ancestral burial ground. We know it's there because it's been transferred down family, generation to generation, how our people used to live there. And one of the

reasons why they did live there is there is a great big giant eddy in front of the mill, and that was a feasting ground for the sturgeon right there.

One of the stories that I heard, when, I don't know what caused, what they were doing. But when there was such an abundance of sturgeon in that area, foam used to build up from the sturgeon underneath, and it used to just circle around in that eddy, and then our people on the shore would go out there and take this. And they called it a medicine. I believe that. And I really believe that whatever is inside of a sturgeon is medicine for all of us.

And I used to watch my dad when he was cleaning sturgeon. He used to cut it a certain way. And there was a chord that went down its spine and he used to grab that thing and just pull it out, and he would cook that with his meal, and I am pretty sure that there was a reason for that because it was medicine, and I think it's for cancer. Lots of people. And he wouldn't waste anything, just the pokees that you cut off, of it. He would smoke it, soup it, put it away. And I really strongly believe that was the reason for the way that he cared for that creature, because it helped him, it helped our people.

Only we knew how good it was to us and what it did for us. They even eat the head. We eat the head of a salmon and soup. The gristle inside that seems to do betterment for our health all of the time. So those are the things that I know about, the creatures in here, and all the species of salmon that travel through here. The sockeye, the springs, the chums, the cohos, the sturgeon. But now they've transplanted something stupid, and I think it's Bass. ... Somebody planted Bass out here now, and it is just like a piranha, with the little fingerling salmon that got to come back. So we are

trying to get that corrected but you talk to DFO, and that kind of thing, you might as well talk to a fence post. That's the way they are to our people when we want to do something right.

But Mother Earth could have the wrong kind of species in here and it's going against our livelihood.

Ben spoke about deep spiritual knowledge attached to the waters of Pitt River and Pitt Lake and the teachings of his Grandfather.

*Pitt Lake area is one of the most sacred traditional territories of the Katzie people. You know because I was told that over and over, because even with my grandfather Peter Pierre, the Pitt Lake area was part of his training. When they were bringing all the traditional teachings and part of the fasting that took place in Pitt Lake and the Katzie traditional territory. It was a place to initiate individuals, or a person with the cultural spiritual teachings. And when you really think about when the UBC anthropologists and archaeologists, and Diamond Jenness, lived with the Katzie people, lived with my grandfather willing to do the research in Katzie village. And that was part of the foundation that was the content of this book *The Faith of the Coast Salish Indian*, that my grandpa, and Ed Pierre's grandpa, Simon Pierre, were part of the information package that the anthropologist and the archeologist from UBC, and the other students, that compiled all the necessary information, you know. And they always mentioned that, you know, my grandpa, $\theta\epsilon'łəctən$ [pronounced "Hawłktin"], Peter Pierre, you know, he was a well-known medicine man. Cuz, you know, that was part of the cultural spiritual upbringing that he had as a young person.*

And even today people talk about some of the things that my grandpa had done, you know, because of that cultural spiritual way he was such an influential person as a healer. And all those are the things that I always treasure, and in fact it is part of my foundation to teach my children and my grandchildren, and that is part of the connection that I have with some of the teachings of my grandpa that I always emphasize you know in relation to these interviews with UBC people, you know.

Len Pierre Jr. also spoke about the spiritual cultural connections to geography, story event markers, and salt water of Pitt Lake.

Then there are stories in Pitt Lake where our salt water trees grow. And there's a story of a man who wanted to leave this world and commit suicide, and tied himself to a rock and threw himself into the lake. And then he disappeared and then turned up out on the ocean. So now our elders have stories about underground tunnels going under the mountains towards the water. And it just so happens that where that story is, there are salt water trees, that only grow by salt water, that grow in a lake where there is only fresh water.

So, yeah. So when we're on the boat, and you know, my dad always tells that story is that we have our own legends. Well, one of the stories I think, or maybe it's just the way I remember stories, is that it's not so much about the details as that an event happened, so event markers, and there's certain areas that they have, and so many regions of our territory have their significance, an event marker in our history.

There's a place in Pitt Lake, I believe is where we would bury a lot of our own when small pox came, so now it's a hugely spiritual place where our people avoid that area because of the amount of people who were laid to rest there.

Stories of Resilience and Persistence

I often wonder how, gee, how did my ancestors live in here, without the conveniences that we have. My god, they lived for generations and generations in here. And the only thing that killed them in here was the small pox. That just destroyed our population as Katzie. They said grandfather was here cleaning up the bodies and he took them up just to the left of Penitentiary Island. They canoed all the bodies and they piled them into a big heaping pile and he burned them, that's what I was told.

~ Cyril Pierre, Pitt Lake.

When I looked at the topics and themes for stories, I found that the traditional and life stories could be viewed as stories of resilience. Stories of resilience are critically important to the restoration and resurgence of First Nations communities. Colonization with its residential school and Potlatch law and Indian Act annihilating our ability to speak to each other, because we weren't allowed to speak the language we knew, forbidding us to congregate for political or cultural practice reasons, consequently silenced many of our stories as well.

The power of the participants' stories of resilience speak to the value of more opportunities to nurture and tell stories, traditional and life stories and new traditional-life story blends that tell us about our resilience and hearing, and reading these stories teaches us further resilience, and role modeling for further reliance and love of ourselves and hope for our youth and future leaders. Stories of resilience bring us together and help us breath during times that are terrible, and traumatic, especially when there is despair due to a death, or other calamitous event, beyond our control. Stories of resilience connect us to each other. We can help each other cope through the telling, sharing and listening of the stories. They are critical to our current and future emotional, mental, familial, community and cultural health.

While not directly naming their stories as stories of resilience, I became profoundly aware, when analyzing the stories for themes, that the participants were generously and lovingly sharing stories of resilience with me in the interviews, even though we did not call them that. For example Anonymous shared a reflection on his family, and his younger years while attending residential school for four years, from aged five to nine, and then he reflected on how hard it is when our older family members are no longer with us.

Yeah, I remember when we used to go up, when I was in St. Mary's, we'd go visit. It's funny how we ended up at aunt Mandy's every time we went. Well, when my family came to see me pretty much we'd end off there. But I guess your uncle Bob. When my family went up to visit they would end off at aunt Mandy's and then they'd start gambling, it was all petty gambling, penny gambling. But they had a good old time for a couple of hours, eh, you know. And if my grandma was there, well then she got to see aunt Mandy, and you know it was...Everybody, yeah. So, you know. And then the way your grandma got around that house, oh, the steps was unfinished, you know, going in the basement, and stuff, you know, it was unbelievable, just unbelievable. Yeah. I always think back, you know, like, how tough life was for our families, eh.

But I mean, they came through it, right, I mean they came through tougher times. Because of the depression. They were all alive in them days. But the thing about it, too, I always think about this too, there that. Like my mom's generation is gone. And I used to go to them for different things, you know, ask advice and that. It seemed like it helped you. But then when they're all gone, you got nobody, right. And it really, like, where do you go, where do you turn, you know. ...So,

that part there I found hard. ...You know. When you don't have somebody to go to. My aunt ... was the last one alive. And I used to always go to her, and whether she helped me or not, I always thought she did, eh, you know what I mean. ...My mom, I used to go to herYeah. Yeah, Yeah. Lotsa. I think they were more powerful in them days than they ever are now.

These were also often love stories in that the participants expressed a deep and profound love for what and who they were sharing about. The stories of resilience they told were traditional and contemporary life stories.⁴⁴

Thematic Analysis

Upon doing my thematic analysis, I read and re-read the participant interviews many times. I sorted the main themes emerging from participant interviews into broad categories. The four major interrelated themes from Katzie participants' stories are:

1. Family experiences of traditional teachings, and of public education, and the desire to increase a diversity of experiences, and career opportunities, beyond the reserve lifestyles and borders.
2. Ways of learning with the land as teacher.
3. Values of caring: sharing, respect, love, concern for family and community members, and remembering relatives.

⁴⁴ Time sense and the intersecting nature of traditional and contemporary stories: Traditional stories are often framed as being in the past and historical; however there is also an idea that they were once contemporary and life narratives that really happened. Correspondingly what we might at first see as contemporary family/individual life narratives occurring in current lifetimes and present day, we could see also as traditional or mythical timeless stories of learning, and beyond one life. It would be interesting to do further research in order to gain understandings of the ways in which we might now see some stories as a blend of both traditional stories and life narratives to learn and live by.

4. Spirit and sacredness in practices of unity, healing, cleansing, guiding, and protecting; this includes ancestral consciousness, respect and care for ancestors, and nature consciousness.

In discussing these themes below, I include quotes from participant interviews to exemplify their meaning.

1. Family experiences of education and the desire to increase career opportunities.

A major theme that emerged from participant interviews involves participants' and their families' experiences, ideas, and concerns regarding the contrast between a) traditional cultural and spiritual teachings/education, deeply and intimately interrelated, with ancestors, and embedded in places, on the lands and waterways of Katzie territories, and b) the western institutionalized schooling/education. Concerns included the trauma of residential school and the failure of current public schooling for Katzie students. The severe losses, grief, and the continued burden of these colonial traumas are directly connected with the recent phenomenon of intergenerational dependence on government welfare leading to a short-term mindset, isolation, and apathy/malaise in terms of career goals, options, opportunities, choices, and attainability. Participants wished for community members, neighbors, relatives, and youth to be able to move beyond colonial systems of welfare, and the geographical and social boundaries of the Katzie reservations.

There are three colonial periods that I think of when I think of our history. There is the current colonial period in British Columbia—with its public schooling, its foster system that continues to take Indigenous children away from their parents and families in even larger numbers than did residential schools, the publicization of the abusive residential schools and the system that created and continued it, and this current period of

efforts toward reconciliation of realities. The middle period, which is the period right before the current period we are in, is characterized by the, then unknown, burden of trauma from residential schools, that Indigenous people were bearing, and racism in society and systems at large, and at the same time by the socio-economic benefits of resource-based employment, although that was decreasing. Before this period, there is an earlier colonial period that surged into, overlapped, and was interwoven with the middle colonial period. Before that was the non-colonial, culturally intact flourishing period, and state of being and living, as Coast Salish Katzie.

Participants spoke poignantly, and longingly, about the early pre-colonial period that their parents and older family members had spoken about during their upbringing. This early period was only one generation before theirs, here on the west coast of British Columbia. In British Columbia the pre-colonial culturally intact period was just 150 years ago, during my great-grandfather's youth and middle adulthood in the mid-1800s. This was relatively recent, unlike the longer colonial period of eastern Canada that spanned five hundred years. Participants remembered growing up during the middle colonial traumas of residential schooling and status quo racism. I see the early colonial period as being from the early 1800s when residential schooling institutions began, (the first record of a residential school was in Six Nations territory in Ontario in 1824) and the population of First Nations was higher than that of settlers until the 1920s, at which point the population of settlers overtook that of First Nations in British Columbia. The middle colonial period of the 1930s through to the end of the 1970s, was when there were still fish to be fished, and huge trees to be deforested, enough to make a living for many

Katzie members. This was also a time when hunting and trapping could still occur, and when one could earn some kind of living from these to feed, clothe, and shelter families.

The middle colonial period was when my grandmother was setting traps and processing muskrat to sell to companies in Mission City, New Westminster, and Vancouver, even after she became blind, when she and her children lived outside of Katzie territory on Nicomen Island near Dewdney and Deroche on my grandfather's brother's homestead. There were still muskrat on Barnston Island then, Harry Pierre and Anonymous remembered. Rick Bailey, James and June Adams, and Anonymous also remembered the plentiful oolichans and muskrat at the Katzie reserve in Pitt Meadows. The Katzie wharf in Pitt Meadows was then as famous and busy as the Steveston wharf was; in its heyday, the Katzie wharf was known throughout the Lower Mainland for its oolichans and oolichan processing, according to June and Jim Adams, Anonymous, and Harry Pierre.

Participants' interviews showed that government welfare is currently seen as a big problem. Jim and June Adams observed that welfare is a rut that is nearly impossible for some people to climb out of. They wanted to see people get off of welfare and into jobs where they could have opportunities to flourish. Jim Adams said, *"I would like to see some decent jobs. Get them off that welfare. And get out there and look around. Instead of sitting there and collect the monthly cheque. That's the whole problem. They know they got money coming every month."* June Adams concurred, saying, *"It's just so sad to see them turn 19 and go on welfare."* They noticed that people stayed home so much they didn't know who their neighbors were anymore. June said, *"I don't even know a lot of the kids this day and age."* Even though community members live next door to, or down the

street from each other, June and Jim notice that they don't really know many people anymore. Most people do not attend the band meetings. Jim said, "*Usually there are up to 10 people. ... Only time that we ever see anybody is at a funeral or at a wedding. That's when we get to see everybody.*" Jim and June say there are approximately 500 people there with about 200 or so eligible voters, and they estimate that "over half the on-reserve population" is on welfare. They say work programs to get off of welfare were not successful because many people only worked until they were eligible for employment insurance. Jim stated:

They are stuck in a rut that's what it is. It is [depressing] for me. ... It's hard to see people like that around here. Especially young kids ... I've worked my ass off all of my life. And then we look back and watch, they're getting everything paid for now ... Like I say, there's always one word might help somebody else out, but not this person. I don't know, you get so frustrated you just back away then.

June concurred: "*It's a way of life.*"

Both June and Jim, who have been married for over 40 years, worked in education and were on the education board. They started a program with the School District that brought a teacher to the Katzie community to help the youth with homework every day. This was in the 1970s, when the political climate in Canada was under the Pierre Elliot Trudeau government and funding for social and educational programming became available, after the White Paper scandal of 1969. The Trudeau government with Jean Chretien as Minister of Northern and Native Affairs had secretly tried to pass a White Paper with the goal of dismantling the Indian Act and any rights or entitlements within it. First Nations, Métis and Inuit leaders and communities marched to Ottawa and demanded

its withdrawal, which happened. Afterward social and educational programming funding became available also due to international attention on Canada. At that time, there was a desire for Canada to be recognized internationally as a socially conscious and just society. First Nations had only been granted the rights to vote in 1960 in Canadian elections. Before this time it was against the law for First Nations to politically organize or even to meet to discuss politics. Despite the availability of some educational and social funding for the first time for Aboriginal organizations and community groups and reserve communities, funding was short of the need. June and Jim worked with no funding for periods during this time, driving the Katzie youth to programs and field trips off the reserve, like to the swimming pool, ice rink, or gymnasium in the nearby towns of Port Hammond, Pitt Meadows, Haney, and Maple Ridge. Jim noted, *“We were doing so...good we even got a letter from the Prime Minister.”* June agreed, *“We just did it.”* Jim chimed in, *“Out of our own pocket.”* Participants found that even though they did their best to provide programs and resources for youth out of their own pockets and on a volunteer basis, funding was seen as a barrier to providing programs for youth to get experience beyond the reserve. Ben Pierre said: *“You know, it always comes down to funds. That’s the big crunch, the budget.”* Obtaining funding was seen as a big challenge. Even more so when it came to sustainable funding, that would not suddenly be cut, for far-reaching programs, that could bring the results they wanted to see for the wellbeing of the community overall.

Participants live by, and believe in, promoting a strong work ethic in youth and in the community. Anonymous shared that his family taught him a strong work ethic to live by. He said you can not depend on someone else to do work for you. *“I can go*

back...40...years ago and I'd go to band meetings and people were saying things like the government owes it to me....And I never did feel that way myself because I always worked for what I wanted." He said his uncle *"always said, if you want it, work for it,"* and he passed on that teaching. *"I always told my kids, don't sit back, and if you want something, work for it, you'll get it."* He stated, *"Younger guys now can make big money in the field I worked in."* Anonymous juggled two different careers throughout his working life. Both careers were somewhat seasonal and complemented each other, so that when one job was off season he could work the other job. Anonymous said he sees how in hanging onto the fishing industry, people are making less and less money and not diversifying, and this is leading to people not making enough money. Anonymous constantly worked throughout the year, fishing, working on tug boats, and hanging nets. He shared:

Like I tell the young kids...don't worry about taxes, you know. Get a job. Like my grandkids, my two oldest they're working for the school board, right. They're making pretty decent money, I don't know, like 25 or 28 bucks an hour, okay. So that's pretty good for young kids, eh. And anyway, I just told them, well, think long term though, you know. Like, think like 30, 35 years down the road and you got this nice...pension, you know. Yeah. It's so important....Well, they all got jobs off the reserve, right. I call a reserve job a dead end. It doesn't matter if you're chief or counsel or what.

Participants also noted it is important to find people to serve as role models to get young people active and off reserve. However, finding such role models is a challenge because people do not know each other as well anymore, and with all of the drugs that reached so many in their own youth, it is a challenge to find those who can be trusted to

live a clean life and serve as leaders for the youth of today. For trust to be regained, community members must find ways of knowing each other again, like in the old days. Jim explained, *“You gotta have somebody to lead them, that the kids trust. That’s the whole thing.”* June added, *“I don’t even know if anybody would be committed to do that. There’s so many. We don’t know. ... I don’t know, the people that I think that I would trust, I don’t know if they are straight. ... You know how they were back when they were growing up. Who knows maybe they’re still on this stuff.”* Jim agreed: *“It’s hard to trust anybody nowadays. They may look fine.”* June continued, *“We don’t know who we can trust anymore.”* Participants noticed that because there was little incentive or opportunity to seek wider horizons off reserve, youth became more vulnerable to apathy and unhealthy role models. Many of the participants spoke about “troubled youth” on the reserve. Some youth got into “trouble” with drugs and reliance on the welfare system, even if they graduated high school. Jim Adams said,

They’ve got nothing. They don’t have a role model. Nowadays, they just sit and watch their parents. That’s how they were brought up. Same way. Drugs, drugs, drugs.... We’ve got to do more. Take them out somewhere.... Take them out. Get them active. But I don’t know if that’s going to be the answer. ‘Cause they’re home, they’re going right back on their stuff again. [Still, at least they’d have the experience] of being out there, yeah.

Participants expressed a strong wish for Katzie youth to have opportunities through their families, and the Katzie First Nation government, for programming that would allow them to engage with activities off reserve, and with other youth outside of the community. Roma Leon said,

I think that would be a really good system...for troubled youth, you know....If there was some kind of a program somehow that they could just learn to appreciate nature and bring them back. ... Youth that are heading in the wrong direction....there's the whole drug thing going on, and you know, it's so sad. Great kids that are just going backwards from drugs, right, drug abuse. That's really, really sad.... Again, I think kids should be brought off the reserve. They shouldn't be taught just the reserve life. ...Take them outside of Katzie community and have them interact with other kids or have them interact with other programs. Just don't keep them totally stuck in this reserve so that they grow up thinking that... I mean, they grow up on the reserve, that's all they know is the reserve. And I mean, I love the reserve life, I do. I'm glad my grandkids are on reserve but they also are put into swimming or skating or off reserve things. They know a life other than reserve. To teach them to interact with people other than people on the reserve, you have to know that, right?... I just think personally that interacting with other kids maybe, or other programs, off the reserve. ...Take them for hiking....Or even just do one here, take them out there....You know. Don't just keep it confined to here.

June Adams raised the idea of programming that takes place off reserve but on Katzie property. She mentioned Camp Lakewood, in Maple Ridge, which Katzie First Nation owned, and used for drug and alcohol programs in the '90s, before the building was vandalized: *"It's a really nice area where we bought this huge building but it was never taken care of.... But there's nothing left of it. That's all torn down. But I mean it's property.... It is pretty. It's right in the bush. It's right next to a prison."* There was also a

wish to expand young people's horizons beyond Grade 12 graduation. Participants told me how they would attend chief and council and other meetings in the community to contribute ideas, and to help steer things in a good way. Harry Pierre said,

The younger generation now, you know, they go and finish school....They don't do anything, it's just like they stop right there. They don't...you know, like, look for a job or go to university or whatever. And... it's more or less that it's the way we were brought up like I guess....And, you know, then they get to the weekend and they want to party or something and then they get into fights or whatever....It's always the same thing over and over. And then they go to Macdonald's or something. I think their big deal is to go to Macdonald's or something. But they don't know, like, there's a whole world out beyond McDonald's. Why don't they get a job and go see the world or something?...

Like, my life I don't think I would ever change anything, you know the way I was brought up from my mom and dad, and my brothers, and you know, like, they taught me how to hunt and fish. But there are days I wish that, well, I don't wish, but you know, maybe I should have finished school, or you know. Like, maybe things would have changed if I'd finished school. Maybe I would have got a better job or something. But I just think something should be said. Like nobody wants to get up and talk to them kids that finish Grade 12 or whatever, eh. They just sit at home and they go on welfare or something....Like what did they learn in school?

As participants spoke of their concern that youth lack opportunities to engage with the outside world beyond the reserve, their minds turned to the activities of their own youth

which they still treasure to this day. These activities involved spending time on the lands and waters of Katzie territory with older family members who passed on skills and teachings that helped them to live a satisfying and fulfilled life. Harry shared that the elders have tried to implement programs to support the youth in learning cultural and life skills, and to broaden their horizons and goals:

Up here with Cyril, and Lester, and Ed, ...we took a bunch of kids in here. And we all took turns. There were about a dozen kids here, youth. And we tried talking to them. Talking to them about drugs and alcohol. And tried telling them that. You know, like Lenny was here and Cyril and they both made little speeches, and when I came, ...I wanted to say something.

Like you can't just sit here and drink and do drugs and that, because it's going to hurt you and it's going to hurt your family. When you drink or do drugs, you know, you are going to start fighting or something and then you're going to end up further and further down that line and you're going to end up maybe in jail or something else worse can happen.

One such weekend workshop is documented in photographs in the Tetoten community hall on the Katzie First Nation reserve on Barnston Island, Surrey. Harry shared,

I was trying to teach the boy how to hang net or whatever. And Cyril was trying to teach them how to carve paddles...But some of the older ones, you know, like they came and they sat there the first night and then they went home and then they didn't come back the next day. I don't know whether we said something they didn't want to hear, or you know, like, "I don't want to hear that," and then so they didn't come back. But [some] did come back.

2. Land teachings: Land and water as teacher.

The second major theme involves ways of learning that include experiencing the land as teacher. Participants discussed conscious, explicit, and implicit ways of learning and practices of learning and teaching (or pedagogies) that involve engagement with the lands and waters in Katzie territories. Participants grew up being taught by their elder family members in an embodied, experiential way, actually doing things in places on the land. They reminisced fondly about these times, holding the experiences and teachings in high esteem. Participants deeply wished that today's Katzie youth could share these valuable, lifelong teachings, and experiences, of the lands and waterways. Len Pierre shared,

So programming around water and land, and place-based learning, starting with our children and youth, much like the experience I talked about growing up: camping, fishing, being on the water. Having those stories translated to you and downloaded to you, I think it opens our world this much more. Because...some of our Katzie kids, they lack that experience, that I had growing up, and I am very happy that my daughter gets all of those experiences that I lived.

Contained within this theme is the concept of land and water as an conscious environment that has sentience, power and effect and which takes care of us and which is deserving of dignity, respect, reciprocity and care.

But I have lots of relatives that they don't go camping, they don't get to spend time on the water, so that's a huge part of our Katzie population that's coming up, that's going to grow up with that disconnect. They're not going to know the water, so they're not going to advocate for the water, and they're not going to speak to the water. Like I was taught that if I'm out feeling down or lonely I can

go down to the water and I can speak to the water and offer prayer to the water and I will be taken care of, right, and those are huge, huge coping mechanisms.

Participants saw this gap in upbringing and life experiences as a significant contributing factor to the malaise suffered by today's youth. Many youth seemed to have had little, or no opportunities for healthy long-term, or even short-term experiences, of Katzie cultural spiritual learning with family, on the land, to contrast with that malaise. All of the participants observed that opportunities to learn cultural traditions and skills, while out on Katzie lands and waters would greatly improve, and alleviate, the colonial burden of malaise youth were suffering, and in some cases, the malaise that their parents, who were potential role models, were also suffering.

Getting outdoors, being and learning on the land, in Katzie territory was seen as very important for learning how to live a good life. Ed Pierre said, *"Be on the land and the water. Just by being on the land and waters it teaches you things. It teaches respect, sharing, power, appreciation/gratitude."* Jim and June Adams reminisced about the overnight camp where they used to take Katzie youth. They liked the idea of having some kind of overnight, outdoor, camp program in Katzie territory. They thought it would be good for people to be with each other, doing the work of building the camp, taking care of each other, and being engaged.

Ben Pierre, who spent much of his life living and working in Sechelt Nation, was involved in the creation of a Native Environmental School in Sechelt. Ben and the Sechelt Nation founded the program while working with the School District in Sechelt. He said:

We created a Native environmental school [in Sechelt]. The thing was that this was built under the school board....It was still part and parcel of the public school system. But the agreement was that we not only have the Native students, and then non-Native students, that were interested in learning about different cultural spiritual teachings or different education components, that were in the science. And when the School District said they agreed to build a Native environmental school in one of the traditional villages up Jervis Inlet. And it was just like opening learning right in the environment.... Elders coming in teaching the Sechelt language, yet it was combined with an academic program.... Built into it...was the Native Indian traditional values. They learned about the different, like there's 27 Native villages at Sechelt. And all over the inlets, that was their homeland.

The students studied a range of subjects blended together, with physical, and cultural activities, and teachings. Ben explained,

Part of the biggest component was the outdoor activities. They did their math, they calculated how many miles it was over a mountain down into Mount Currie...They did calculations how long it took to canoe from, you know, war canoe up the inlet. And learned to fish. Learned to clam dig. And learned crabbing and prawning...They camped on the way, and that was part of their... physical activities, their learning activities, the academic activities.

The Native Environmental School started in 1980 or 1981 and ran year-round for 8 years, until the early 1990s. “The whole thing collapsed when School District 46 pulled their funds back out, and we couldn’t run it on our own,” said Ben. “[The School District]

said it came down to budget shortfalls in the school system. And that's how it all come down." Federal, provincial and local governments pulling funding from First Nations programs is a common occurrence, and a recurrent theme in participant discussions.

Participants had suggestions for activities youth could be doing. Rick Bailey has been organizing annual, Possession and Acquisition License (PAL), and Conservation and Outdoor Recreation Education (CORE), certification sessions on Katzie Indian Reserve number one. He was happy to see that the number of Katzie hunters is growing. Participants' interviews told that land and water based, food access, and food security work, aligned with Katzie Coast Salish traditional cultural, spiritual, values and practices needs to occur on all fronts. For example, Rick said work needs to be done in the area of fishing. *"Outdoor education, that's what I want to get into. We get new fishermen pretty much every year. We got 200 designated fishermen right now.... If we look at the numbers, we're still not catching enough to meet our needs."* There is a need for more youth to get into fishing but also government needs to increase fishing times. As Anonymous had suggested, diversifying sources of employment would alleviate a reliance on fishing that has not been available to earn enough of a living. Rick has also been involved in discussions with local settler agriculturalists, in order to gain traditional water and land access for Katzie traditional practices such as plant harvesting, reculturation, rehabilitation, and hunting.

Work is happening in the area of traditional plant food. Roma Leon has been working, most of her adult life, to resuscitate Katzie native gardens in places on Katzie territory, where these plants have been known about, and harvested throughout Katzie history before colonization, as documented in Old Pierre's *Faith of a Coast Salish Indian*

book, and through the oral tradition among Katzie elders. Over the years, Roma has taken some Katzie youth to special places on the land and waterways in Katzie territory, and this has had a lasting impression on these youth into adulthood. (For instance, Len Pierre talked about this in his interview, described in this chapter). Roma said, *“I think native gardens would be awesome. I would like to see more of that. ... native plants. Blueberries. Huckleberries. Blackberries. And wapato.”* Roma has been particularly focused on resuscitating the wapato, and was part of the team that uncovered a 3,000 year old Katzie wapato garden. The wapato has a taste and texture reminiscent of a combination of a water chestnut and a potato. Roma gave wapato to an elementary school in Pitt Meadows that sought her out. The school was interested in building a longhouse sculpture and growing wapato for their Grade 4 class.

Roma is also keenly trying to locate, and to resuscitate, native cranberry plant places. So far, she has located one or two places in Katzie territory where they originally grew, but these plants are nearly on the brink of extinction. She is strategizing to keep them going, and to nurture, and protect them, so they can flourish as they did before all the agricultural development, and runoff, that has impacted the natural habitat of native plants and the ecosystem in the territory. Roma says her interest in, and respect for, plants was first sparked by her great-grandmother, Margaret James (née Pierre), who was Katherine and Peter Pierre’s oldest daughter. Roma’s great-grandmother worked with plants, and Roma and I reminisced about how her great-grandmother and my grandmother (who were sisters) used to prepare cascara plant medicine, and how we would notice it sitting on the window sill, or counters, in their houses. Roma would like to see the community, and the youth, involved in getting out into the traditional Katzie

territories. She has noticed few have had the chance, to not only learn cultural plant work, but to even get out onto Katzie traditional places, and learn the lands and waterways.

3. Values of caring, sharing, respect, love, concern for family and community members, and remembering relatives.

The third major theme speaks to values of sharing, caring, respect, love, and concern for family and community members, including past ancestors, present family and community members, and the future generation. As seen above, participants expressed particular concern for youth living on the Katzie Indian Reserves. They also expressed concern for all generations of community and family. Elders' meetings are held weekly on Katzie Indian Reserve 1 in Hammond, and monthly on the Katzie reserve on Barnston Island. There is a desire to foster community development on the reserves, and the elders have been catering events at the new Katzie Health Centre; the elders even published a cookbook of their favorite recipes. People were talking about starting a community kitchen where members could cook together at the Katzie Health Centre kitchen, share a meal, and take leftovers home for future meals. This would help improve health, create food security, foster community sharing, and relationships, reduce isolation, and prevent loneliness, and build resilience, and strength for other endeavors. Jim Adams felt this might also be a good way to bring out the younger generation: *"Out of 20, I would like to have 5....They could talk amongst themselves and the rest of the community.... All you need is a start.... Now that we have the kitchen here. We never had somewhere to do it. You know."* As of this interview, the Katzie Health Centre building, had been in existence for one year. As June Adams said, *"You got to find funding to do stuff."*

Anonymous talked about how important it is to find a good career that is sustainable for a lifetime, with the security of paid taxes and a pension. He also said

money can be divisive and prevent the cohesiveness among reserve community members and leadership that is required to make progress.

I just hope the young people, like. Like there's no interest. And there hasn't been all the way, as many years, as I've been involved. ...I used to go to band meetings...I think bands, I think, worked a little bit better together, than they do now, right? You know. We're getting so we are now pulling apart. The only time we work is when there is money involved, right?

Politics, finances, and leadership, was talked about by other participants too. Cyril Pierre said, “*The stability of our people is not where it should be yet, simply because of the word ‘politics.’ Sometimes it works but only for a little while in politics.*” Yet Cyril has faith in the ability of youth to be good leaders.

I know this for a fact, that I've told them in that office, I say, you people have to go after the young ones, because they are the most intelligent that are walking in this reserve right now. But we can't ask them young people because they have careers, and they are on a different road to better themselves as families. But to get some of these young people to step up, and say words on how our people should be running this land, and anything around us, should be listened to by the young people. Because the intelligence that they have should be more accepted, and voiced to the local governments, to understand what we should be doing to better ourselves in the future. Because man, we're talking about, their kids, and the kids after that. Again, it is just going to take time.

Cyril saw the spiritual connection with the cycle of life, as remembered in families, as very important to fostering strong leadership, and community development.

I think that we have to keep asking the spirits for strength, to keep us on the move, step by step, day by day. We will have bad days, but we must carry on. It is the cycle of our life....I have learned this from my youngest son. He said, "Daddy, the one promise in life, that will always come true, is death." I said you're right, you're right. So, I am going to conclude with that.

Roma Leon felt that greater respect for the environment must also be taught from within families and schools.

I would also like to see like within schools too, just the whole respect for the environment, and the respect for the land...a lot of kids have lost it, and I think it's really important that they get it back....I think they can get it back by spending more time in the environment. And from people telling them how important, like, the land is and what it means...what the trees mean, and what the plants mean, and what the water means.

Roma connected this teaching, and understanding, of the meaning of the land to identity:

Like how important all that makes who we are, and what we are, and how we live, right? I don't think kids are taught that so much anymore....You see a kid just randomly beating the hell out of a tree for no reason, right, like, no, not good. There's so many examples of that, that I've seen, that I just, wow. It's because they don't understand, or they're not taught that tree's important, you know, or that plant's important. Sturgeon fishing, right? Like fishing sturgeon. I'm just so, like, to me that's just wrong. In every way, every way. That's our grandpa, grandma fish, right, and people just hook them up, and just to get their picture, and then they throw them back.

Roma teaches her family to respect the environment through talking, and being outside in Katzie territory: *“With my grandkids I just talk to them, and tell them no. Just straight out. They just do not get away with that....We do lots of adventures....You can’t learn in a classroom how to appreciate [what it feels like to be with a tree, or a bog, or a river.]*

Family was seen as key to student success in schooling. Terrence Pierre and Len Pierre remembered how family supported them at school, and with their schoolwork. This support came from parents but also from siblings and cousins. Terrence Pierre shared,

Not everybody learns the same way. So, it’s like, to be able to watch over somebody, or to be able to help them out with their homework, when they are struggling. Like, that’s a big help, for sure. Or even if you...like, having cousins that were on the honor roll, and stuff like that, they helped me a lot,. Like just showing me different ways to do things, because I didn’t understand something.

Len Pierre’s aunt Roma, and uncle, would take him, and his cousins, on trips onto Katzie lands and waterways. They would learn cultural, and spiritual, life teachings on these excursions that remain valuable, and memorable, to Len today. Participants reminisced fondly about their grandparents, aunts, uncles, older brothers, and parents taking them out on the land, and doing things, with them while teaching them things there. They went on boat trips, set muskrat and mink traps, and went berry picking, hunting, fishing, and so on. Despite the interference of colonialism, participants continue to engage in traditional Katzie ways of learning, and are engaged with traditional territorial lands and waterways, and maintain a felt connection to ancestors.

4. Spirit and sacredness practices: Protecting, respecting, and caring for places, nature, Katzie First Nation history, and ancestors.

The fourth major theme in the participant interviews relates to nurturing spirit and sacredness in practices of unity, healing, and cleansing. It involves building, community power, through teaching, supporting, and strengthening youth. This theme includes ancestral consciousness, a respect and care for ancestors, a consciousness and consideration that can also be understood as permeating all other major themes listed above. Ben Pierre spoke about protecting, and passing on, cultural teachings:

I think very strongly that the cultural spiritual teachings, that is part and parcel of the old people, the elders, and all that is brought in, built into the programs and services. I think that's a real strong component of any program or service.

Ben also addressed the importance of wiping away the false, misconceived, history of settler colonial discovery, and who the heroes were, and clarifying the real history of local places, and First Nations people.

They say that Simon Fraser was one of the discoverers of the Fraser River....I said, "The guy in the front of the canoe was a Native Indian. Who was he?" It's not in the books. You know. The Stó:lō people and the Thompson people, you know, they're the ones that brought Simon Fraser down the river. But he claimed that he discovered it. The Aboriginal Indigenous people were the ones greeting them by the shore, you know, and that's the missing things from geography and social studies, you know. And even with the people on the west coast. The Nuu-chah-nulth people. Nuu-chah-nulth means "people of the sea," and the Stó:lō people, "people of the river." See, those are the things that's not mentioned in the social studies or geography or whatever program, education program, you know,

and some of the other things, you know, they don't mention to the Native students in the schools, you know, it's totally different. They exclude the Aboriginal Indigenous people.

Rick Bailey also pointed out that history connected to places needs to be corrected to reflect real First Nations history, saying we need to call our places by our Katzie names:

Terry was working for us, Terry Glavin. He said, "I wish you wouldn't call it Pitt Lake." I said, "Well, that's what it's called." He said, "No it's not, haven't you read your book [The Faith of a Coast Salish Indian]?" I said, "Sorry, no." And that's like 30 years ago and I still haven't read it, but you know, I keep looking at it. He says, "Who the hell's Pitt?" I never thought about it. Pitt. "Who is Burke?" Burke Mountain. He came up with a bunch of examples. And then one day I was visiting a friend in Surrey, and something about Haida Gwaii came up...he goes, "What the heck's this Haida Gwaii stuff? It's Queen Charlotte Islands."I am going to have a talk with him one day, and say, "Look, who's Queen Charlotte, you know? What significance does she have with this land? ...She's not our queen. This is our land. That's the significance of these names. This is our place. Another friend of mine told me, you know what you should do as part of your treaty is, make out a bill for 150 years of back rent of your territory. I kind of laughed, but he says, "No, think about it." And, you know, I think about it all the time.

In speaking about spiritual/cultural teachings, and practices, some participants talked about the importance of the longhouse in the community. Jim and June Adams talked about the respect for traditional healing practices, and Katzie's two longhouses.

"We try to help the people put them in," said Jim. "Some are successful and some ain't.

Just like anything else I guess...The traditional longhouse. We had some with drug and alcohol, some of them. They never did go back to it. Which is good.” June and Jim say that what goes on in the longhouse is so sacred it cannot be talked about to those who are not a part of the longhouse family. *“What changed them can’t be told to you,”* said June. Jim concurred: *“It stays in the longhouse.”* June agreed with my guess that part of what the healing did was to help these people find “meaning in their lives.” Jim said, *“Yeah. We call it reborn. It’s a lot of work but it’s worth it sometimes.”* Cyril Pierre spoke about how ancestral knowledge needs to be taught ancestrally:

It’s a gift from your ancestors to learn any possible way about your land, about your survival. I think it is exactly how it’s handed down from ancestry, from grandfather to father to son to nephews. It has to be taught in that order. If you want somebody to learn about the land, about the air, the water, it is exactly what little I have learned from my brothers, and the little bit that I learned from my dad, to struggle, to survive in life, you have to give it your best. And when you get a grip on those teachings, then you can hand it down to somebody you can trust, that will follow it, because it’s important.

Cyril observed that love and spirituality are already evident among Katzie youth, and they do not require a formal process of “reconciliation.”

I try to explain in presentations that the word “reconciliation” toward the youth nowadays should not ever be tampered with...because the youth have taken care of reconciliation without even knowing it. They are walking the halls with the world in the palm of their hands, because of all the ethnic groups that walk with them, and they are all striving for the same thing, a good education and careers.

And the spirituality among these kids nowadays is just so phenomenal, that our people, our young people, have proven to the world, we can be as good as anybody else, because we've hit the honor roll, just like anybody can. It's not hard to do, because you love whoever you are walking with, in them halls. And they've done it. I felt so good for my sons, by golly, when they came home with Chinese people, Hindi people, their friends, whoever it was from wherever in the world. They brought them home just for a daily visit or something, and then I thought, we're going to teach our kids how to reconcile? I don't think so. They already know what it is. And I tell them, do not tamper with the youth of today because they are already reconciled, and they don't even know they are doing it. And they are doing an excellent job at it. It is pretty powerful what is happening to them. But that's what I feel for my youth, that they're being recognized by the world—Aboriginal day.

In reflecting on what the participants said regarding spirituality, and the need to protect Katzie places and history, and the observation that youth already accept and love each other, and do not need reconciliation, I became aware of an overarching theme of the recommendations that emerged in the interviews—that is, whose turn is it to change, and who needs to be reconciled? The next section discusses the recommended changes that the Xwulúnítum/Settlers need to make from the perspectives shared in the participants' interviews.

Recommendations For Change: Xwulúnítum/Settlers and External Colonial Systems Need to Change.

All of the participants shared many thoughtful and heart filled reflections, stories, visions, wishes, and recommendations for changes in education, that would transform

the experiences of Katzie youth in public schools, in their communities. These changes would have transformative effects inter-generationally. One that stood out across all of the interviews was a recommendation that Xwulunitum and the external colonial systems need to change in order to ensure educational systemic challenges are addressed, so that Katzie youth, and people, can succeed, and feel safe, when entering those systems. Issues addressed by participants included: a) school boards and trustees need to change their attitude, and focus, to make the public school environment safe for Coast Salish youth and give them the tools to succeed in ways that work for them, and b) funding needs to be provided for the purposes of Indigenizing curriculum and pedagogies, and for educating all levels of leadership in public schools, from the trustees to the teaching staff to the frontline workers such as office staff and custodians.

Ben Pierre shared:

Some of the difficulties that we experienced was to change the attitude of the school board, the trustees. Right now, they are talking about truth and reconciliation... Talking about what happened in the school system, the Indian residential trauma. And education, you know, the social workers, principals, teachers, staff, RCMP, the school board itself. But they have to change their attitude about what can we do to improve the academic programs for the Native students, to make them feel part and parcel. 'Cause they talk about integration, assimilation and all... And it comes comes down to hard knowledges too, you know.

As Ben said, it is important for all of the people working in the colonial systems, such as education, justice, and social work to learn about the reality of the impacts that these

colonial institutions had, and still have, on First Nations. School districts have lacked academic support for students in the form of teachers who are educated about First Nations history, local nations, colonization, residential schools, and so on. In some places there may be a dearth of First Nations content in the curricula, but there is also a lack of suitable pedagogy or approaches that are culturally strong or appropriate enough so that First Nations students can feel safe, unburdened and flourish in an educational context. First Nations youth also face the added burden of danger to their physical wellbeing in public spheres. Safety processes are needed to protect our youth from harm within the education system, as well as, the law enforcement and justice systems, where officials must do a better job of protecting our youth and collaborate with First Nations, like Katzie, to do so. Participants expressed the need to improve the physical safety of Katzie youth outside of the reserve and family sphere. Katzie youth are vulnerable to racist violence from other youth, and adults, when they are outside of the reserve. Harry Pierre shared how a Katzie youth was knifed while walking home and the assailants faced no consequences.

I don't know whether you heard that one boy that was knifed, over, he was from our reserve, over on number 1.... Just last week, or not even two weeks ago. I guess he was walking home and, I don't know what happened. A bunch of boys ganged up on him, and they took an exacto knife to his face.... No, he was walking back to the reserve, on Bonson Road, the one that goes straight up from the wharf.... I guess he was walking along there from somewhere or the bus stop or something.... No, they never—no one got charged or anything.... Yeah, I think, he was in the hospital for three or four days, and then I heard that he was going

back in for surgery or something. ... No. [Nothing like that ever happened here before]. No, it was from off the reserve, I think.

Participants cited racism as a barrier to creating safe spaces for youth. Ben Pierre stated:

You get racism, you get prejudice, discrimination. The labels are still attached to the Native kids, and they're put down, and shot down. They give up. You know, they only go to Grade 9, 10. They don't graduate, you know, and it's quite difficult. ... The big challenge is to take on the school board, the trustees. And try and make programs that suit the needs of the Native students. [The school boards and trustees] are a tough nut to crack, you know. They are so set in their ways.

Cyril Pierre shared his experience and perspective related to this challenge:

And the stereotyping I've lived through. I've actually talked to a cop on my last presentation, and I asked him—he was sitting way back in the crowd—I said, “You down there, sir, with the uniform on, can you come up here, and stand beside me?” So he came up, and he stood here. “I want you to go back, and tell your group where you work, to have a better view of my people, because we want to eliminate stereotype, and what you are doing to them in the streets. As soon as you see an Indian, I can just guess what your first thought is.” And he realized what I was saying. Go over and shake his hand, he is a human being. “It is time for change,” I told him.

I said, “I bet you never even been in that Friendship Centre once in Mission City, have you? Just to go in there, and sit down, and have a cup of coffee, and say, “Hello”. That would make a difference.” And by golly, I think he got it. And the crowd was just amazed, what I was trying to tell them. They were

all white. Realizing what we were saying about our people, the stereotype has to go....

But it's the pegging out of individuals has to stop. We are not in the corner anymore like when they had us in residential school. We are part of the system. We are in a race now. The human race... We always wanted to be in the human race, with respect, and honor and pride like everybody else. And it's coming. We got to work on it.

When I asked Cyril where we were going, he answered, “*The beginning.*” To me, this meant we are going—in the turn of the spindle whorl—full circle back to “the beginning”, before the harm of the colonial racism. Yet, as White (2006) says of “Xeel’s”, we are going to a changed beginning, a renewed place where the colonial settlers and systems can learn to adjust to work with us, as we have been trying to work with them since they arrived. We can hopefully have the world of mutual respect that could have been, had that respect been maintained and honored by settler leaders from the beginning.

Participants spoke about how public schools in Katzie areas need to change. They shared stories about how their children, particularly in elementary school, had been unnecessarily placed in special classes, without consultation with their parents, despite receiving good grades, and having no difficulty in school. This resulted in their children falling behind in their studies, and experiencing the racism of this separation, as these special classes were made up exclusively of the non-white students in their grade. Not unless there was a parent-teacher night, or someone working at the school who alerted the Katzie parent of what was going on, was the parent informed of what the school had done

with their child's education. Roma Leon shared her experience, insight, and perspective on the issue:

Maybe a part of what's failing is just what they're teaching kids. If they'd focused more on career choices and working a student towards what they want to become, I think that might be a better approach. ... Why do you have to learn about Romeo and Juliet, if you want to be a scientist? More career focused. ... I find the school systems quite often fail First Nations kids because what they're doing is there's so many ESL students out there, and they don't get that funding, [First Nations education funding], if they don't have First Nations kids in those ESL classes. So, a lot of times what's happening is they're pulling First Nations kids out of their classes, saying they have a problem here, or a problem there, and then that class gets funded, right, because it's a First Nations student. So that's where I think our school system's totally failing First Nations kids, and making First Nations kids feel like they're less, or that they can't be as, you know. I've seen that a lot, a lot.

Participants also expressed concern regarding how prepared graduating students actually were for life, higher education, or a career. Rick Bailey shared:

My brother went all the way to Grade 12 and graduated, and would still have difficulty reading this paper. ... I would like to have some assurances that these people, these kids, that are graduating today, are really graduating. You're not just pushing them through to collect your cheque or whatever. ... So much about everything is about money these days. ... If they need help, give it to them. Get them to graduation, but put that extra time daily, to ensure that it is a real graduate.

Despite serious concerns, Rick has an optimistic perspective on the current education system: “*It got bad, and now it’s starting to get better.*” Rick spoke about a strict teacher, he had in Grades 5 and 6, who stands out in his mind:

She cared... We bump into her occasionally and we see her and give her a big hug and... tell her that I learned something in your class. Me, and my best friend, Bob, he used to have the farm across the road here. We actually go look for her, when he gets into town, just to say hello. She was special in our hearts.... By the time I got to high school, I didn’t want to be there. I wanted to be out fishing....

At some point I wanted to be an airline pilot. I wanted to be a mechanic. I had different things, different ideas. But did I ever hear from anybody what courses I should be taking? Nobody told me nothing. You’re just a kid, from down the road, who’s going to be a fisherman. I don’t know if that was the exact attitude, but I guess I’m thinking that’s kind of the beginning of it. So it went way downhill. But we’re trying to bring it back. Get our kids really educated, rather than pushing through.

I remember [my parents] took me to universities—Simon Fraser and UBC. Just to do a tour. And they said, “You know, when you finish graduation you can go on to here. Go do something else. Be anything you want. Not a fisherman, or a logger, or just one of these Indians that hang around at home. We want you to go places.” They encouraged me. But I wanted to be a fisherman.

Participants voiced the need for Katzie youth to be supported, and taught to have goals, and to provide them with opportunities beyond a Grade 12 education. Harry Pierre said,

Like, if there was somewhere for them to go, like when they got out of school, like, after they graduate, or something. Something to give them a goal in life, you know. I want to do this, or I want to do that, or I want to go here. Not just sit home, and watch TV.

This state of malaise participants observed in the youth could, as stated earlier, be alleviated if community and youth had opportunities to become involved in land and water based, cultural, literacy activities outdoors. With opportunities, the youth could become reunited with places on Katzie territory that have been significant and special to participants, their parents, grandparents, and Katzie since time immemorial. Len Pierre, who was in his twenties at the time of our interview, would like to see the education system expanded to include Katzie teachings and ways of learning; he believes this would help all humans—Xwulumxw (People of this place, Indigenous people) and Xwulunitim (Foreigners, People from a faraway place, Settlers) together—become better educated and prepared to make decisions concerning the health of all on this planet:

I would like to see, not just Katzie, but you know, our society to take this approach of exactly that, looking at the land, the environment as a teacher. But not just a teacher, but as some spiritual canoe that can deliver you to places of being able to learn much more than just the importance of the land and water. Because learning about the land and water will ultimately lead you to a place of how important it is to be a human being and what kind of responsibilities go along with that, relationship-wise, steward-wise.

The water is important. I think we do a great job somewhat teaching our students today about caring for the environment. But that it is a canoe, that it is a

channel that can take you to a greater experience of being human. The responsibilities of being a human.

Because there's one elder, I love, who talks about, you know, everybody likes to complain about their rights, but nobody wants to talk about the responsibilities. Because if we talked about our responsibilities, we would avoid a lot of our huge social worldly challenges that we have now, with fighting a pipeline.

Fighting a pipeline should not be a fight, it should be understood, right? We are so corporate and monetary driven that, you know. So I think I would like to see almost like the lines between society, school, and urbanization and the wild, and environment and waterways here, I'd like to see that line a little more blurred for relationship building. And Katzie I think has a great place, a great starting place, to do that because we have such an intimate tie with the land and water.

In summation, participants voiced deep concerns, and were actively involved in trying to create change. This included encouraging both the public school system and youths themselves, to make the changes, and set and achieve goals necessary to create safe educational environments for youths to flourish, and to look forward to a wonderful future. The findings from the participants' interview themes and stories, their visions for what they wish to see for their children's and youths' future education, and their recommendations for the respectively different kinds of changes that they wish to see Xwulumxw/us people of this land with rights to this particular territory make, and the changes that they wish to see Xwulunitim/Settlers make, reminds me of Xe:xals travelling across the Coast Salish territories in the sky, on the land and in the waterways

making changes to remedy and balance out the attitudes and behaviors that were unhealthy, and would otherwise impact all beings in a negative, unhealthy way. Unlike what the anthropology texts could lead one to believe, Xe:xals' work does not only occur in the so-called "mythic time". These findings show me that Xe:xals, the changers, are still at work.

Xé:ls the Sister's Story: Listening for Her Emerging Story in Experiences, Imaginings, and Transformings of the Xe:xals story.

According to my great-grandfather, after $\theta\epsilon'łəctən$ /Hawkltin and Swanaset and their descendants lived in the areas of Pitt Lake and Sheridan Hill for a while, then the Sky People sent the Xe:xals to the earth to help make changes there that would set things in balance and in ways that would benefit all of life on earth. It is said that the Xe:xals were sent as four bear-appearing children of the Red Woodpecker and the Black Bear. It is also said that the Black Bear had a Grizzly Bear lover who, in a jealous mood, killed the Red Woodpecker leaving the children without a mother. They then started travelling and making things right across Coast Salish territories starting with Sheridan Hill and Pitt Lake going south and east to Stó:lō Territories, and then, west all the way to what is now known as southern Vancouver Island, and then returned back to our territories. The oral record held by people in Stó:lō Nation (See Carlson, 2001) and in Coast Salish nations on Vancouver Island (See White, 2006) tell a similar Xe:xals story with the same, or similar, travel route and span. Old Pierre told stories about these changers, and these are documented through translation, from our language to English, by his son Simon Pierre in 1936, for the visiting anthropologist Diamond Jenness. Then Simon Pierre's translation was recorded by Jenness and sat as an unpublished manuscript for approximately 18 years.

The publication of this approximately 18 year old manuscript was led by Wayne Suttles,⁴⁵ and printed by the Province of British Columbia in 1955. As explained earlier, it is the key text for all Coast Salish scholarship to date. There are still stories to be told though. Stories left unrecorded. I wonder what other stories my great-grandfather knew, and told in other contexts, aside from the period that Jenness visited him and Uncle Simon. I also wonder what stories my great-grandmother Katherine of Tsswaassen knew and told.

Blowing⁴⁶ through this study is a weaving of an emergent story of Xé:ls the sister, our family's feminine lineage. Gossamer thin threads of Xé:ls the sister, the feminine, and a Coast Salish matriarchical lineage, are gathered together in this colonial era, and are beginning to be re-strengthened for decolonizing, and for Katzie Coast Salish community strengthening purposes: bringing the lines of Katzie women back to the community. Some of these threads emerge in the telling of Xé:ls story/ies through my auto-ethnography, sharing a bit of my life story, my grandmother's story, and my daughter's story in an academic context, but also in a Coast Salish and specifically Katzie context. This Xé:ls story helps to balance out the male Xe:xals' stories. As mentioned in earlier chapters, Xé:ls blew like a wind beside me throughout my research journey, and eventually I realized that this Xé:ls was the sister. Her story wanted to be told, just like that of my grandmother; perhaps my story of my schooling and life experiences of

⁴⁵ *The Faith of a Coast Salish Indian*. Diamond Jenness and Wayne Suttles. This publication is an ethnographic framing and edit of interviews of my great-grandfather's and great-uncle's explaining stories of Katzie worldview, spirituality, culture, and origins.

⁴⁶ In our Coast Salish spiritual cultural teachings and practices, blowing is a way some medicine people can heal others. This blowing is a phenomenon beyond the powerful currents of air. It can be seen here as the healing of Xé:ls, the feminine line and this healing comes through us all. It is coming through the Sky People and Universe beyond, this physical form, from the ancestors and the earth, to the metaphysical.

colonialism also wanted to be told. And perhaps the mitochondria DNA story that my daughter shared needed to be told as well, representing the next generation. Through this lens, I noticed upon my final reflections on this study that almost all of my participants followed our family's male lineage. Not one of the participants came down from a continuous female line of our family. I realized that this was not due to some sort of kismet or chance; rather, it was because many of our continuous female line, our women, had to leave our community due to the gender discriminatory Indian Act⁴⁷. This was done so we would be weakened as a people. With this loss of women's lines, core story threads would be lost, or weaken in their ability to hold us all together as a people, resulting in genocide. Generations of Indigenous girls have been lost—to their extended families and communities, and to their own identities—through the past residential schools, racism, adoption, and current foster system that has continued to take Indigenous children in Canada away from their parents, and families in even larger numbers than did the residential schools.

This study became all the more meaningful to me when I wondered what happened to the sister of the Xe:xals, and, with this increasing curiosity, arose the imagining, and consciousness of Xé:ls the sister, and her stories told through each of us—banished, lost, and now remembered and remembering Coast Salish women.

⁴⁷ Refer to p. 165-166 of this dissertation. There have been revisions to the Indian Act 1876 in order to remedy some of the discrimination within it towards Indigenous peoples in Canada and in particular toward Indigenous women in Canada. For example, it was illegal for First Nations to cast a vote in federal elections up until 1960. Due to these aspects of the Indian Act, Indigenous women in Canada have been left vulnerable to being targeted by colonial and misogynistic aggression, and are the number one targets for violence in Canada at this time. Indigenous girls are 4 times more likely to be raped and murdered than settler girls in Canada. The status quo in Canada has been that Indigenous girls, far more than others, live in a constant level of fear for their lives, and for their physical, emotional, and mental safety.

Now that I have embraced, and ride the winds of Xé:ls and her transformings, the spindle whorl has turned full circle, and begins to turn again, in that new questions can arrive in my consciousness: I wonder about grandmother sturgeon and my great-grandmother, Katherine Pierre (Charles). I look forward to searching for more of her story in the future.

In summation, the above interrelated themes, and topics, are like strands of wool created through the action of a cognitive spindle whorl, and describe a worlding process. By worlding, I mean creating worlds—describing realities that are confluences of epistemological and ontological streams or threads in a cultural blanket. A blanket brings together the energy, good thoughts, and water and spiritual cleansing of, the mountain goat, sheep, or dog who gives the wool, the wool gatherer, the spinner, the carver of the spindle whorl, and the weaver of the blanket. Also the transfer of the good thoughts, energy, clear heart, and spiritual cleansing bestowed upon the wearer, of the blanket who also has taken care of themselves in a healthy way. By taking care of our health so that we can be with our families, and honor each other, we weave a cultural blanket that embraces us, keeps us warm, and protects us physically, mentally, emotionally, and spiritually. In undertaking cultural spiritual work, Coast Salish people value of taking time privately to take care of ourselves before, during, and after the doing of the cultural work. Taking care of ourselves is a major part of the cultural work. This upholds and supports our strength individually, as a family, and as a people.

The stories shared by participants speak to the vitally important questions of place, identity, and belonging. I see these stories as decolonizing cross-cultural realities: e.g., the interpretation contained in the ethnographic record of my great-grandfather

θɛ'ləctən/Hawkltin's epic tale of our origins and cosmology. Further, these stories update, decolonize, and vitally expand our contextuality, beyond an ethnographic or colonial frame, into a strong Katzie framework that contemporizes our epistemology (how we know things) and our ontology (how we experience our realities). Their telling represents a form of pedagogy—the cultural way we learn and share knowledge—which embraces an intimate relationship with family, lands, waters, plants, animals, and all living (animate and animated inanimate) physical and metaphysical beings. Altogether, this update of our epistemology, ontology, and pedagogical understanding illuminates our literacy and works toward our community rebirth as strong, empowered, agentive Katzie who are deeply connected to lands, waters, life, spirit, local place, ancestors, and each other. Further, the stories show a deep commitment to lifting/holding up one another, our families, our ancestors, our hearts, our land, and our spirits. The more stories we tell—the more kinds of stories, the more new and renewed stories, or even fragments of story memory, that come forward, through the whorl of our memories, our imaginations, based on our experiences, stories we have heard, and our relationships—the stronger are the fibers of our blanket as Katzie people. And the stronger we are in our connection with the other peoples and life of the universe.

In concluding this discussion of the findings of participants' stories, their values, a Coast Salish worldview, and ways of knowing, and their recommendations for education found in their interviews, I would like to return to the research questions I asked at the outset of this research.

Research Questions

This study focused on gathering stories, connected to meaningful places, on the lands and waters, and on the Indigenous pedagogies, that support Indigenous literacies in the Katzie context. The research questions I addressed, as a part of this project are as follows.

What is the relationship Katzie people have with the waters and lands in their traditional territories? What the stories above tell us, is that the relationship Katzie people currently have with the waters and lands in their traditional territories, is still an intimate one, for the participants of this study. The participants continue the teachings they learned through experience and loving bonds with their families while growing up, despite residential schools' interference.

Participants spoke of fishing, hunting and trapping, and camping and telling stories, and visiting our ancestors' petroglyphs, and sacred, and historical places, by hiking, and by boat on Pitt River and Pitt Lake. They spoke of foraging, and successfully cultivating, taking care of, and reviving traditional native plants that, due to agricultural run-off and development, were on the verge of extinction, like the wapato, cranberry, crabapple. However, the participants expressed much concern for the community as a whole and the impression is that due to the multi-generational ravages of colonialism, many Katzie, especially youth, are in a state of malaise, and have not had the opportunities to go out on the waters and lands of Katzie people that hold so much cultural spiritual significance and teachings.

What stories, memories, oral history, and names exist, related to meaningful places on the land/water? As the above stories show, there is a wealth of stories, memories, oral history and some names remembered, that are attached to meaningful

places, on the lands and waters of Katzie. However, more opportunities appear to be needed in order to continue and expand on the recollection of such knowledge.

What traditional educational activities occur there? As mentioned above, there continue to be, albeit less than a generation ago, traditional education activities occurring, but they tend to be limited to some families and family members who take youth out on the land, and participants observed, that other families are not engaging in traditional education activities on an ongoing basis, or at all. These traditional educational activities are storytelling about our ancestors and ancestry, about event markers at certain special places, i.e. those who died of small pox interred at Penitentiary Island, about historical things that happened there. As well, traditional educational activities include fishing, especially for salmon and hoolichan, and hunting but trapping is no longer. Rick Bailey champions youth and community members to gain both the provincial/federal hunting gun and wild game safety training certifications, and the traditional hunting mentorship in the hills of Katzie territory, i.e. youth having opportunities to hunt for elk.

How might these ways of engaging with river and land places inform a land- and water-based pedagogy and curriculum? A land and water/ocean-based Katzie pedagogy, and curriculum, could be informed by strengths, in terms of highlighting the continued stories and traditional education activities that occur. A land and water-based, cultural, spiritual, education program in a schooling context could offer opportunities for the curriculum to be holistic with blended subjects and more. A land and water-based Katzie pedagogy and curriculum could also be informed by the gaps that exist among the community in terms of providing opportunities for those Katzie who have not had opportunities to hear the stories, or tell the stories, or to engage in traditional activities,

and go out on our waters and lands to do so. There also needs to be a highlighting of the value of doing so. A Katzie land and water/ocean based pedagogy could support more Katzie people in learning stories such as those that the participants told, and to get excited about learning, telling, and imagining, stories out on the lands and waters. The stories in this study could be a point of departure from which other stories could sprout and be told. As participants intimated, there is a sense that the few role models in existence, are not enough to lead all of the needed programs, activities, and events. Some of the participants expressed that more role models were needed, and that these be trustworthy, and be trained and held up to support the youth in participating in stories, and land/water-based education out in Katzie places. Some parents and extended family members who take care of the youth also need to have role models to bring them out of the colonial malaise.

Extending out of the above questions were further considerations as follows. What literacy modes are Katzie using currently that provide them with their identity as Katzie? In answer, given the stories the participants told in their interviews, the literacy modes that Katzie are currently using include: oral tradition, storytelling, and engagements with the water and land such as canoeing, camping, hunting, fishing, traditional feasting for change, traditional food cultivating and environmental rehabilitation, and ceremony that shows care for ancestors and nature. Are these current literacy modes connected to traditional literacy modes such as oral storytelling/narrative modes? Yes. Storytelling is a literacy mode. Other modes are oral spoken stories whether these are life, education and work stories, family reminiscences, ancestories, or traditional stories for teaching life skills and about our metaphysical reality and origins. All of these stories teach things. Katzie literacy also includes songs, drumming and

prayers at the beginning, and during community and family events, and as a private practice by individuals. Signs read during hunting, such as being able to identify the sound of a deer breaking a twig, or respecting the connection between living a good life and a deer giving itself to you during a hunt are recognized forms of knowledge. Reading the land involves, being on the land, time for reflection and practice, and a lifetime of dedication. Touching the earth and connecting with plants involves an intellectual, embodied, and caring engagement with the land and waterscapes of our territories. Travelling by motorboat and canoe on the waters to fish, and to visit, requires skills to move these water vessels and skills to read and navigate the specific waterways and the unique weather patterns in Katzie territory.

Participants did not mention dreams. However, I noticed that during my research journey that dreams contain signs to be read, and are recognized forms of knowledge and involve reflection, practice and a lifetime to learn to read and to understand. My grandmother and mother taught me and I taught my daughter to read dreams. We all have taken dreams, in a serious way, to be read, felt out with all of our senses, and all of our being, beyond the mental mind. Through doing so, we gained unexpected understandings.

All of these modes include a sense, and a recognition of our ancestors being with us, and living in specific places of the lands and waters of our territories. This is made explicit in ceremonies. How are these modes being used as identity strengtheners, either unintentionally or intentionally? All of these modes serve to strengthen a proud esteem and efficacy in Katzie identity explicitly. How are traditional literacy modes such as oral storytelling/narrative modes being used? These modes of storytelling are for the purpose of sharing teachings on how to live a good life, and how to be a good relative. This is

done through telling family history, genealogies, and re-inscribing and strengthening Katzie people's intimate caring familial relationship with the Katzie territory, waters, lands, plants, animals, supernatural beings, and ancestors. They are done in specific culturally contextual places such as the home, the longhouse, and the land, and at specific times, such for namings, memorials, openings, meetings and more. In this case for research, education and to uphold family. What might a Katzie First Nation pedagogy that connects identity to land look like? The answer to this question is explored in the next chapter.

Chapter 6: A Katzie Land, Water and Place-based Pedagogy

I think what comes to my mind, you know, in relation to what you are mentioning here is the traditional Native Indian value system has to be incorporated into various programs. Whether it's educational programs or services, or even into the political arena, you know, because part of that mention of the traditional Indian values and the teachings, and making reference to water. In our Native Indian teachings, water is a sacred element. Water is survival.

~ Ben Pierre, Pitt Lake

In this chapter, I outline what I see as an example of a possible Katzie pedagogy drawn from the research undertaken in this study. I use the knowledge drawn from this research project—including the literature review, methodology, interviews/conversations, findings, participant recommendations, reflection, memoir and auto-ethnography, through an exploratory writing process, to come to describe a Katzie pedagogy rooted in relationship with land/water and place. I created a visual representation of a Spindle Whorl Model: A holistic epistemological, ontological and pedagogical education process that is based on thematic findings that I found to be evoking a Katzie Coast Salish pedagogy.

Guiding principles of Katzie pedagogy are rooted in the Katzie Coast Salish epistemology and ontology, value system, in ancestral teachings, and in the stories. In following a Katzie pedagogical approach, it is required that one keep in mind the values and goals of the teachings. For example, remembering the values and teachings associated with water as quoted above. Some of the goals, as discussed by participants, were to become whole human beings, to travel beyond colonially imposed borders of

reserves, to travel, learn and experience the diversity in the world, and to go to the places all over Katzie territory to learn about them, the cultural spiritual life teachings and stories in those places. Most important is for one to keep in mind the goals the elders, and in this case, the education goals that the participants of this study observed, are needed for the youth and the community. Their goals coincide with the current era of reconciliation. The ravaging colonial drive is, to some extent, interrupted through the Truth and Reconciliation Calls to Action. The current buy in by universities and school districts to respond and implement the TRC Calls to Action regarding education is hopeful. Universities and school districts are responsible for including lessons and courses in local First Nations, Métis and Inuit ways of knowing, realities, concerns and perspectives through bringing in resources. Importantly, post-secondary and K-12 school districts are being asked to respect and understand what it means to include local Indigenous peoples' bodies, and voices, in the classroom as guest facilitators, and as senior administrators, teachers and professors, as well as, students. More than ever before in Canada's history, universities and school districts, in some ways for the first time, are being held accountable for including local Indigenous peoples and their ways of knowing, doing, being and educating.

A Katzie Pedagogy in Relationship with Lands and Waters in Katzie Territory

In this section, I explore the question of what Katzie pedagogy connected to lands and waters in Katzie territory looks like. I begin shaping an understanding of a Katzie pedagogy based on stories of relationships with places in Katzie territory.

I created Figure 10, which is a conceptual representation of the thematic findings (see Chapter 5) that I have placed in a Coast Salish Katzie spindle whorl process that

brings place and culture together. The spinning action of the spindle whorl is propelled by love for the wellbeing of all of our relatives, ancestors and the youth and future generations.

In the spindle whorl graphic, there are two whorls, one has the earth in the center, and the other has the heart in the center. They depict the love required for doing good work. The earth in the middle depicts the centrality of the earth, that is integral to our identities, values, goals, and perpetuity into the future. The spindle stick, resting below the circular whorl, is part of the mechanism of the spindle whorl's whirling. It helps to pull and turn the raw wool into threads, to be shaped into something of spiritual, emotional, intellectual and physical use.

The images of a sheep and a spotted dog are included to represent the sources of wool fiber accessed and cultivated by Coast Salish people. There was the, now extinct, wooly dog (of which there were two colors, one white, one brown), and contemporarily, the domesticated sheep. The mountain goat was a source of wool, traditionally. Families would walk up the mountainsides, and pick the wool that the mountain goats left behind as they walked past the fauna.

The whorl with the fish in it represents the close connection Katzie have with fish—Salmon and Oolichan and the grandmother/grandfather Sturgeon fish in particular—and with fishing and the waters. A graphic of the earth is placed at the center to represent the worlding that occurs, through our ability to see according to our cultural worldview, and through our ability to practice our culture in everyday ways that are natural to us.

When our cultural practices, and access to our lands and waters, were not outlawed, we could be who we are, in ways that are organic or everyday, rather than being relegated to a colonially fenced in existence in archives, ethnographic, anthropological documents, museum exhibits, and colonial civic, provincial, or federal events. The cloud-like shapes in the graphic are piles of raw, cleaned and carded wool; these represent stories and experiences of the participants, our ancestors, our lands and waters in our traditional Katzie local territory, and neighboring Coast Salish nations/territories, whose origins are also from the Sky People and the transformative energies of Xe:xals—Musqueam, two Katzie lineages, and a people, considered to be extinct, whose primary territory was Point Roberts and Boundary Bay.

In designing the graphic (See Figure 10), I aimed to create a visual representation that was elegant and simple to look at, but that also contained the layered complexity of the pedagogy. I wanted to show the key practices drawn out of the major themes that had come out of the participants' stories. I wanted to show how the key practices are connected to the themes, and how together, the themes and practices, can create change.

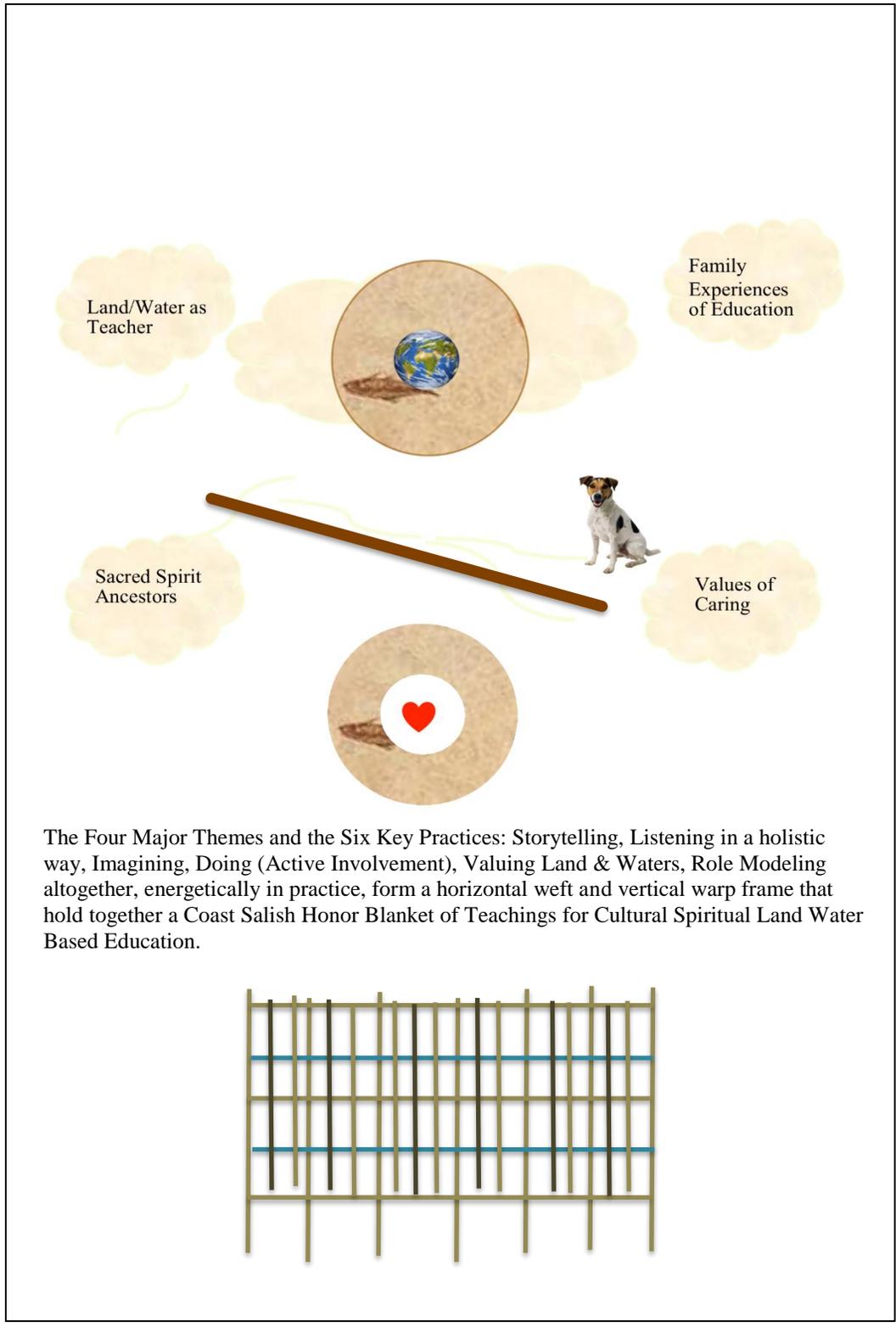


Figure 10. Spindle Whorl Model, A Holistic Education Process. Based on thematic findings evoking this pedagogy.

This is represented by the pedagogical Coast Salish blanket. The blanket represents Coast Salish identity, family ancestry and place and honors the work, and in this case, the research and storywork of Katzie people’s cultural, spiritual land and water based education practices, ancient and recent histories, and dreams for the future.

As I wrote, reflected and reached new understandings, threads spun out from the center of the whorl representing constituent sub-themes that had emerged out of the larger themes raised in the participant stories.

In chapter five, four major themes were found in the participants’ stories. For the pedagogy, I spun out the following sub-themes from the four major themes.

Family experiences of education

- Learning/teaching through family and community/stories
- Schooling education – residential school and public school systems
- Change – through time and specific change attributed to colonization (development, mining, pipelines, bridges,
- IndianAct, band system); specific change attributed to climate
- Vocation/job
- Identity
- Language
- Food – preparation, hospitality, sharing, connection, importance
- Travelling Beyond the Reserves

Ways of learning/land as teacher

- Fish and fishing – oolichan, salmon, herring, sturgeon
- Trapping – muskrat, mink, otters
- Hunting – deer, elk, ducks, geese
- Harvesting – wapato, cranberry, medicines like cascara, berries

Values of caring: sharing, respect, love, concern for family, community members

- Values, i.e., sharing, gratitude, love, remembering stories, ancestors
- Honing integrity, dignity and cultural strength in the face of colonially created injustices and violence
- Emotional expression and competency, i.e., grief, missing neighbors and family, love, joy, compassion, as catalyzing energy to educate regarding the suffering and injustices at the hands of early settler agents of colonial systems

Spirit, ancestors, sacredness/nature consciousness

- In practices of unity, healing, cleansing, working
- Ecosystem
- Language
- Medicine/healing
- Water's cleansing healing and protective power, i.e. shown in the power of the whirlpools
- Ancestors, ancestral consciousness, respect, care of
- Old Pierre's book with his telling of our epic origins and cosmology
- Life Cycle from birth to death and onward
- Nature/land/ocean consciousness/geography
- Slumach's Lost Gold Mine story
- Sovereignty, i.e., returning of culture and power
- Protection of what is valuable to us, life, health, youth, elders, ancestors, lands, waters, stories, language
- Remembering our stories and our ancestors, and including the sister's stories

These sub-themes could potentially be a part of the taught content in the Katzie community as well as in schools and universities.

These sub-themes are content to be taught, but more importantly, they show a teaching approach to the content, whereby Indigenous knowledge and values based education practices and processes are a main teaching in itself. The teaching and learning approach is the process of *teaching* (the process is the content or objective of learning, that the student aims to understand/the teacher aims to teach and role model). The pedagogy is central. For example, instead of rote memorization of facts, and exams, students are asked to engage in activities that encourage a relational attachment to engagement with land, water, nature, other beings and elders and peers and so on. In this way the facts organically become known through a holistic embodied experiential understanding, and kinship.

Along with the teachings held within the sub-themes above, based on my interviews with participants/elders, I have come to understand that a specific, and unique, Katzie land pedagogy includes and is exemplified by the following six key practices. I have referred to some of the above sub-themes in discussing these key practices, as examples of, how these practices could be applied according to what the participants were most passionate about, regarding reviving stories and teachings interwoven with the land and water.

Six Key Fundamental Practices in Katzie Pedagogy

The key fundamental practices, of this example of Katzie pedagogy, flow out of the four major themes of the participants' interview stories. Cultural values are assumed to be a part of equipping students for living a successful, healthy, good and wise life and

being a good relative. The six key cultural values and practices in this Katzie pedagogy are: Storytelling; Imagining; Holistic Listening; Doing (Active Embodied Involvement); Respect for the Power of Land, Water and Place; and Role modeling. These are explained below.

Storytelling:

There is a shared telling of old, new, and emerging life stories, ancestral stories, and historically placed stories of resilience. Storytelling is multifaceted, reaching through time to the past, into the present, and forward to the future, and back again. This is like the spindle whirling oscillations, and the powerful water whirlpools in certain water places on the waterways, rivers, inlets and seas in Coastal First Nations territories where we travel, fish and do other things. Storytelling transforms the old into the new. Xé:ls transforms stories in her travels through the sky, waters and lands of Coast Salish territories. She spins a spindle whorl, twining wool of knowing together across places and times through love for all of creation and for ancestors past, present and future.

Imagining:

Participants sharing their stories of life, education, and family stirred up memories, and brought forward the recommendations for finding ways to include Katzie cultural spiritual teachings of the land into community and beyond reserve. As elders Ben and Cyril stated, these teachings, and the land relationships, solidify our identities as Katzie people. Stories document values, history, ancestry and identity through narrative. Stories also engage imagination, producing new and renewed stories that fit with the needs of current situations. The storytelling creates a space for imagining new and renewed stories. This storytelling that locates old stories, and in retelling old stories creates space

for bringing forth stories that are missing from our family of stories. They tell who we are, who we have been, and will be. This story telling, remembering and retelling of stories creates space for imagining new stories. These new stories contain our enduring values, and attend to current ways gone wrong, that need transforming. We need the old and new stories for it is critical to imagine a healthier world.

Listening that is holistically engaged:

A particular special kind of listening is a key skill and teaching in a Katzie pedagogical context. This is a way of listening that is a part of the oral tradition. One listens to remember long term. This way of listening recognizes that in order to remember long term, one's whole body, all of one's senses and being is required to be present. One soaks up the telling, activities, and meaningful understandings being listened to. This means listening for those words/experiences that make most meaning, and relevance. This is a highly multi-intelligent form of listening. It is not for the faint of heart, body, mind or spirit. One must practice, and in so doing, strengthen all of those facets of listening with one's whole being.

Listening is seen as an equal and more valuable skill than speaking. The importance of this particular kind of listening and the multiple minds required cannot be underscored enough. This might be considered to be the key practice underlying all other practices in a Coast Salish Katzie pedagogical teaching framework. Teachers, as well as Learners, must listen skillfully.

Just like we require a specific kind of lens when learning in a Western sense, we require a specific kind of hearing/ears when learning and teaching in an Indigenous sense. Archibald, in *Indigenous Storywork*, spoke about the skill of listening, drawing from the

teachings of elders and scholars such as Maria Campbell and Jeannette Armstrong on the value of listening in an Indigenous storytelling context for learning. The interrelatedness between story, storyteller and listener is a critical Indigenous Storywork principle. Archibald quotes Gerald Vizenor, who says, “someone has to listen. I don’t mean listening in the passive sense. You can even listen by contradiction...So that’s really critical in storytelling. (1987, 300-1)” (2008, p. 33). Archibald says that the elders say that there is a saying that we have to listen with “three ears: two on the sides of our head and the one that is in our heart” (p. 8). Listening with the heart is a key value in Coast Salish pedagogy. This holistic and specific kind of listening required in a Coast Salish pedagogy takes time, and practice, in order to become proficient in listening to hear the meanings of our stories, and to hear the teachings the plants, animals, and elements on the land. They are trying to teach us things that will help us to live holistically, in a balanced, healthy way, with each other and all of creation. Mindful, holistic, present listening is a commitment for the future and for the health of the community and is an important practice that comes into play in all other aspects of Coast Salish pedagogy.

Connected to the practice of listening in a Coast Salish way, and for meeting Coast Salish pedagogical values, is a listening with multiple minds. This means to remember for the length of one’s lifetime, and to be ready, and prepared, to retell what one heard at any future event if asked to. I have come to understand that there are multiple qualities of mind at work in a Katzie Coast Salish pedagogy or teaching/ learning/ knowing context. In our reality, the mind is not simply relegated only to the location of the brain. There is the rational mind, the heart mind, the body/physical mind, the spirit mind and the imagining mind. These five differing minds overlap each other to

form a holistic mind. We must listen to all of these five minds. Only after listening with engaging the presence of all of one's minds can one take the best action.

Doing (Active Embodied Involvement):

Doing or Active Embodied Involvement is a value and a fundamental aspect of learning and knowing. Elder Ed Pierre explains the doing aspect of our pedagogy:

They teach you the old way too, they don't teach you by saying "ok take notes". You don't learn that way. They teach it by just doing it. You know, you have to observe by watching. That's how I learned. Like trapping as an example. My dad showed me once and my grandfather taught me once too, and he says this is how you skin a muskrat, this is how you set a trap, this is what you have to do. And I said well I got to learn somehow I guess so I did it. They sent me out on the trapline. Same with fishing.

In his interview, youth Len Pierre, Jr. also raised the concept of experiential doing aspect of Katzie pedagogy:

So our knowledge is much more intimate when it's transferred in that sense, the experiential learning, I think. And then there's another value in what we can learn is experiential learning, hands on learning. Again, that's what I find that our children and our youth, it's embedded in their DNA to learn with hands on learning, textile learning. Because when you're teaching culture and tradition there's much more openness and availability to retain the information that's being transferred because it's building relationship and its hands on. Teach somebody how to make a drum, and they remember really, really, really quickly, and not just the tangible piece of making a drum but the stories that went along

with it while you were making it, the laughter that happened while, you know, you were embarking on the world.

Participants found that in particular, the following made opportunities for doing things were important so that Katzie youth and all generations of Katzie could actively reclaim their education:

- a) Expand horizons beyond the confines of a colonized reserve life. Every participant spoke to the importance of leaving the reserve on a regular basis to travel to important historical/familial places in their territory to learn cultural familial teachings, strengthen identity and to alleviate the malaise; Some spoke of travelling beyond reserve to do activities such as swimming and skating.
- b) Storytelling is key to learning and maintaining the values, history, cultural spiritual teachings connected to valuing and respecting our ancestors, lands and waterways;
- c) Traditional knowledge activities are key to living a good life and to a strong proud Katzie identity, and for strong relationships among families, relatives, community and our non-human relatives. For example, activities, such as, fishing, hunting, trapping, and harvesting Katzie traditional foods and medicines in the area, such as cranberry, wapato, tule/a type of water rush like a bulrush, cascara. These are multimodal, holistic teachings through active, whole being, multi-sensate experiential engagement. This included a collaboration of self with peers, family, community, ancestors, and the lands and waters.
- d) Family leadership, fund raising and human resources are important to sustaining opportunities. Participants of this study saw it as critical to the

accomplishment of cultural spiritual and land/place based educational goals, that sustained funding and human resources undergird these opportunities and programs. It was seen as important that there be a continuous connect and not the kinds of disconnection where funding and human resources are short term, or suspended and pre-maturely stopped. Katzie participants' interviews tell us that it is paramount that there be secured financial support for Katzie to achieve education that supports cultural spiritual education, identity, confidence and hope as Katzie people of all generations. That said, family leadership regarding education and teachings was a theme throughout the interviews. Families need to cultivate, nurture, and hold up traditional knowledge keepers and educators and role models within families to act as leaders and mentors for the younger generations.

Katzie Coast Salish Cultural Spiritual Values Connected to and Respect for the Power of Places on the Land and Water:

The values Katzie people have must be a part of the pedagogy, way of learning as well as in the content of curricula. The values are of creating and nurturing family, love, joy, cultural teachings, sovereignty, and a strong work ethic. These values and teachings support goals of finding a vocation/job with financial security, and getting an education. The meaning of an education in this context is two fold. It means attaining high school graduation, leading to education needed for careers such as skills training, and post-secondary university education. It also importantly means attaining an education rooted in Katzie cultural spiritual values. With values of sharing, giving, and engaging with, caring for elders, children, babies, adults and neighbors. In a Katzie pedagogy there is value in learning the story, and to take care of, and be bonded to, specific places on

Katzie lands and waters. This teaches people strength and resiliency as Xwuxwilmuxw, people with a strong identity, and fulfilled gifts and life. All of the participants spoke of this. In Len Pierre's words,

I think it teaches us the value in relationships. And relationships being fundamental to society. I think we have a huge advantage in the world being an Indigenous community, learning on the land and doing those cultural practices that I've been talking about for the last couple of minutes. Because the way our society operates now in their tight-knit nuclear families and now somewhat, you know, single parent families, and my background is in child and youth care, you see that there are generations of children that are coming up that lack self-regulation skills and social skills, but being an Indigenous community and living with so many multiple caregivers, and multiple peers and relatives, puts us at great advantage in this creepy developing world. So relations I think is key. And not just peer relationships but multi-generational relationships.

How we take care of our elders. That's a huge and significant social responsibility we have in our tradition. So relationships I think is the biggest part of being on land and the water. And memory. And it increases our place of not just retaining information in a mindful way but in the heartfelt way.

Going beyond the walls of the classroom into the outdoor learning space is also essential.

Len Pierre explained,

I'd like to see stronger programing for being out beyond the walls. We need to get out more. On all levels. Even at work...we don't need to have an office meeting for like the entire afternoon in the middle of summer. We should go and, you

know, sit by the water or something, and be, and just be, right? Because we need that too as human beings. So on a corporate and staff level I advocate for that too.

Role Modelling, Being a Good Relative, Becoming and Being Siem

Healthy mentorship and role models are critically important to lead the youth away from the malaise to imagine dreams for themselves and to fulfill their dreams. All of the participants spoke about the importance of mentors to learn what it means to practice spiritual cultural connections with ancestors, taking care of one's self spiritually and emotionally, and respecting the power of water and other things while engaging with places on the lands and waters. Also there is mentorship that happens when the people, who the youth know, travel afar and bring back their travel stories. For example there was the participant who has been traveling around the globe to places where other Indigenous peoples live and who is energized by the experience and in the retelling of his travel stories that taught him things upon reflection. The retellings teach and inspire listeners. Mentors have a role in supporting the youth in imagining goals and aspirations for themselves and to support and advocate for them in taking the many steps required in a journey to making their dreams come true.

Siem refers to a creator and all of creation⁴⁸ and it also refers to someone who is esteemed and recognized as someone who lives an honorable life that serves as a good role model of caring for their family and community⁴⁹ and territory in which they live. Participants did not refer to this word in their interviews but siem is a term one often

⁴⁸ I learned this meaning from Katzie elder and educator Cyril Pierre.

⁴⁹ I learned this meaning from Penelakut speaker and educator Jane Alcorn.

hears in Coast Salish contexts such as in the Longhouse, at formal events. Another term one often hears in Coast Salish contexts is being a good relative⁵⁰. A Katzie Coast Salish pedagogy can hold up the teachings necessary to become a good relative and role model. In order to become a person who lives an honorable good life that serves as a good role model of caring for their family and community and territory in which they live, one must learn to live in such a way as to:

1. Take Care of your Health in all ways
2. Be Humble and have Humility
3. Listen with presence, an ear to family and community health and to the generations into the future
4. Be a Good Relative which means taking care of your family and the human and non-human water and land beings, who are relatives, and the whole system of life and co-creation
5. Fulfill your gift to the world and Share your gift with the world
6. Ask for teachings and stories from elders.

It's just like our elders, you know, you show interest and they will just open up to you and share. If you want to learn. ...

You learn by watching, observing. Basically the same thing as to respect everything that's there before you and then it will protect you too. But you know sharing too that's the important thing. Just like I was talking about earlier, you know, Cyril sharing. When you see the good feelings that people have when you

⁵⁰ In my recent teaching roles I have started to introduce the meaning of being a good relative in a Coast Salish context.

give them salmon. You know, you are able to catch it and bring it home. I had one guy that was almost in tears, he was holding the spring salmon like this, he was so happy he was smiling from ear to ear. But you know it was something that was easy for me to catch.

But you know where he was an elder, you know, he didn't have the opportunity to go out there anymore. And I guess that's the thing too because young people that go on the water now, they are only thinking about money. You know, that's all they are thinking about now. You know, the value of sharing. What do you share? Salmon. Anything. Even if it is just a hug and wave, they appreciate that so much too. You know, that's like taking care of family, which is also important. But you know, some people they do it without even knowing that they are helping one another. It's so automatic for some people. Walking with a smile on their face, their arms are open all the time, let me share, let me share with you, you know. (Laughter)

~ Ed Pierre, Pitt Lake

A Katzie Coast Salish pedagogy includes the values and goals for learning that are exemplified within this concept of living and being a good role model, a good relative and siem. The participants wished for youth and the upcoming generations to aspire to these practices and incumbent goals in order to rise above the malaise.

But you know, you start seeing things like that, then it kinda makes you think too that you have to start teaching your children. And that's what a lot of us do we are teaching them the values of sharing, the values of family, how important it is. Because it's sad, you know, because there are some young people down on the

reserve that don't even know who their grandparents are. It's their parents that didn't talk to them. As if they said one day I don't have time to talk to you, I don't want to talk to you. So they grow up not knowing.

But you know there are people in the community that still know their family and family history because we are all connected somehow and so we start sharing with them and they really feel good about that. Because one man was in tears when I shared with him who his parents were, his grandparents, and his great-grandparents. And he says I didn't know. He was in tears. Because it was the first time. Then he was 30 years old. But, you know, I just made him feel good. Just the little bit of history that I know, it's just something that I grew up with, you know. I guess it took it as a good thing for him to learn. ...

Because there are a lot of kids down there, and the parents still down there, they haven't left the reserve. You know, they go up to Pitt Meadows, they go up to Haney, then they go back home. And that's the truth. Some of them haven't been up the Fraser Valley. They just stay home. How are you going to learn and know who your family are if you don't move around and talk to people cuz that's the important thing you have to talk to people to know who your family are.

When we go to the Island [Vancouver Island], we go visiting. They ask me. Well, this is years ago, they asked who my grandparents are, what's your name. And I say. And they say "I know Simon Pierre" and "Oh I know Xavier Pierre", because they have always made those special trips to the Island. And then they'd go on, they'd start talking history. And it's just like I don't know, it's like an

open encyclopedia. They'd just start sharing. And even as recent as last year, "Oh gee, Xavier and Simon, I remember they were staying over there in a little cabin." And they start telling me, "hey, you should look into it, maybe you got land over here."

~ Ed Pierre, Pitt Lake

It starts with the family. Each family needs to cultivate at least one and hopefully many, role model mentors. The education can start with the teaching of genealogies and from there, the land and water and special places start to emerge for that family history and stories begin to be told, listened to and held and then later retold and memories expand and stories expand and relationships with relatives expand and strengthen and the broken threads of our Katzie blanket get rewoven and made strong again.

One of the key recommendations from participants was for there to be outdoor cultural spiritual teachings available to youth and to community out at meaningful places in our territory. Ben Pierre spoke about the Native Environmental School in Sechelt, a partnership between Sechelt First Nation and Sechelt School District, was very successful in creating these opportunities for a period of time until the funding was an issue. Jim and June spoke about the education programming they provided to youth for a period of time which was also successful at giving youth opportunities beyond the boundaries of the reserves. They also spoke of the building on a piece of land that Katzie owns that they said would have been a good resource for educational programming.

I have been reflecting on the experiences and stories of education and land shared by the participants and I believe a Katzie Outdoor Education School or ongoing Program would answer many of the aspects of the participants' visions for education for Katzie

people. A Katzie Outdoor Education School or Program would require substantial sustained funding. In the meantime, a meaningful impactful education programming that requires minimum funding is possible.

A Katzie Territories Land and Waterways Passport Program

Upon reflection an idea came together in my mind for a Katzie territories passport program. A booklet of Katzie places with a map and with stories printed up with the goal of Katzie members visiting each of these places in the territory gradually over time. Each time a Katzie member including youth visits these sites they take a photo or draw a sketch or write a description and bring it back and get their Katzie Territory Passport stamped with a cultural image representing that place. Katzie youth, elders, and families could come up with many more ideas that could improve opportunities for outdoor, cultural, spiritual education on Katzie territories.

Katzie-Led Katzie Education

A way Katzie First Nation could take on some control in ensuring Katzie history and contemporary realities are included in the best way in local School Districts, classrooms, and, hopefully, outdoors in nature, is to create some of their own education resources. Katzie could develop a Katzie Teaching Kit, with some educational resources, e.g., on protocols, on territory, on stories, on language, and a series of lesson plans on key topics. Katzie could provide teachers and the public access to these resources through, for example, a Katzie hosted website, and through in-services in School Districts, and through hosting/facilitating workshops at Katzie. In this way, Katzie could be involved in what (curriculum content) the teachers are teaching about Katzie, and in what ways

(pedagogy) they are teaching about Katzie. There would need to be a sustainable human resource to maintain and keep a website active. Community information seems to be shared through the weekly emailed newsletter and through Facebook. A sustained Katzie website could be interfaced with Facebook and other social media and digital resources, and/or could be partnered with an organization that has funding to sustain the website. Musqueam First Nation has a model of how this can be done. Musqueam has developed a Musqueam Teaching Kit for teachers teaching about Musqueam and has posted these on a dedicated web site. The site seems to be a partnership with the UBC Museum of Anthropology⁵¹.

A program involving field trips could be developed where Katzie elders and their families could go out to places where our cultural belongings are held. For example, to the Museum of Anthropology at the University of British Columbia in Vancouver, or to the BC Museum and Archive in Victoria, and other museums and archives. These places are holding our belongings, such as the Katzie spindle whorl. Families and elders could arrange to visit these places, and meet with curators and archivists, in order to be able to visit with, and hold Katzie ancestral belongings.

Turning the spindle whorl back to the beginning point, a Coast Salish Katzie Pedagogy has at its core, the five protocols, that I learned from my upbringing (discussed in Chapter 2): the protocol of starting from the local in recognizing the local ancestral geographies, lands, waterways and peoples who have taken care of the local territory; the protocol of telling where you are from ancestrally and geographically; the protocol of

⁵¹ Please refer to: <http://www2.moa.ubc.ca/musqueamteachingkit/>

listening to, and doing what our elders ask of us; the protocol of loving one another; and the protocol of getting an education.

These five protocols, along with the six key practices and teachings of a Katzie Coast Salish pedagogy, are what turn the spindle whorl, making it possible to make change happen, like Xe:xals, the changers and transformers. The six key practices are: storytelling; imagining; listening that is holistically engaging the five multiple minds; doing through active embodied engagement; values rooted in and respect for the power of places on the land and water; and, role modeling, being a good relative, becoming and being siem. The five protocols and six key practices turn the spindle whorl renewing our understandings from the past, with the new energies of the present, in ways that are caring, respectful and hopeful.

This pedagogical chapter exemplifies the elements of a Katzie pedagogy. All of the above pedagogical practices constitute the spindle whorl process of education researching, learning, teaching, rebirthing and embodying Katzie Coast Salish ways of knowing and being. They involve listening to the important themes the participants spoke about in their interviews, and in the stories that they felt to be important for educational success of Katzie youth and families.

Chapter 7: Spiraling through the Spindle Whorl with Concluding Thoughts

I am gifted with a body, with spirit in your heart and body, and when 80 years old you put that gift into a circle how you lived with your life...but death is only a second birth, second existence living on earth/spirit will start another circle.

Our elders used to tell us stories...existing generation, and then here, and on behalf of your moms and dads, and before the grandparents, right back to Slumach.

That's our living story, though, our land is in a circle and our food is in a circle, but more important is the Spirit circle.

It's just a continuous spiral of life.

People have to realize it's a continuous spiral.

~ Cyril Pierre, Katzie Elder

As Katzie Elder, Cyril Pierre describes in the quotation above⁵², life is a continuous spiral. Everything is connected. Even all times and all spaces connect at some time and place. This understanding is captured in this thesis by a Coast Salish spindle whorl metaphor. The spindle whorl is a Katzie practice⁵³, and cultural material tool and it spins in a spiral circle to produce Katzie cultural belongings, and ways of thinking, and being. Importantly the spindle whorl process signifies our meta-physical reality where time and space are one continuous whorl, where Xé:ls makes forms such as humans, animals,

⁵² Things come to us when needed. Cyril expressed this understanding out of the blue during a phone conversation we had to catch up in general and touch base about another family matter. It was as if he sensed this was good timing and felt compelled to tell me and that it was important to tell me this at that time and it was perfect. I asked him if I could quote him and he said quote away!

⁵³ Refer to photo of a Katzie spindle whorl (Figure 1) on page seven of this dissertation.

rocks, plants, and water, in this world. In this concluding chapter, I spin back to the beginning, to the major research questions of the study, to give a summary of the findings and answers related to these questions. I note some of the recent cultural education endeavors that Katzie people have organized and engaged in. I discuss the contribution of the research topic, pointing out what I see as the significance and limitations of the research. I conclude with suggestions for future topics of inquiry.

Spinning Back: Returning to the Research Questions

This section discusses the research questions and how the story types and the story theme findings and the pedagogy's practices answer the questions. The four types of stories (traditional, family, skills education, and epistemological, ontological and cosmological education) reflect values and relationships with the lands, waters and ancestors that Katzie participants would like to see youth and other community members take up and learn in order to live a healthy, happy and fulfilled life. There is the value of respecting the power of the land and waters to give and to take life. There is the value to care for the land and to only take what is needed and to share what one has.

What is the relationship Katzie people have with the ocean, rivers, waterways and lands in their traditional territories? The story types and themes also reveal that Katzie participants clearly continue to have an intimate, caring relationship with the lands, waterways, creatures and ancestors. They grieve the loss of some species of plants (native cranberry, cascara), and animals (mink, muskrat, birds) but look forward to possibilities of revival, i.e., wapato. They fondly remember activities done during their youth with

family and stories heard, forgotten and remembered while on the land, fishing, hunting, trapping, harvesting and processing plants.

For the participants, it is clear that more opportunities for getting outdoors to learn these teachings in an experiential way are clearly necessary, and imperative for Katzie people and youth's future health and joy.

What stories, memories, oral history, and names exist related to meaningful places on the land/water? Stories, memories, oral history and naming connected to meaningful places on land and water came out in the interviews. For example some participants told some of the Spaal/Raven, Slusheen/Skunk, Bear and Sun and other traditional stories told to them in their youth by their grandparents, parents, aunties and uncles. These stories were treasured reminders of loving relationships with close family members. The participants wished they could remember more of the stories told to them. I believe they would remember more stories if given the opportunities to do so. Some participants said they would like to learn what the Katzie language names are for the current English imposed names in places of Katzie territory, like "Pitt" Lake or "Burke" Mountain that are currently named after Anglo Settlers. These stories told meaningful teachings about how to live in a good way as a good relative and their telling forged meaningful heartfelt bonds among family members.

What traditional educational activities occur there? Participants stories told that they still fish, hunt, gather plant medicines but no one still traps. Participants still tell some traditional teaching and ancestral stories. Some participants do this more than others. The new early childhood education program has started to teach the preschool children our language, some cultural practices and knowledge. For instance, they have

had a tank of wapato living in their classroom. Elders and knowledge keeper relatives come and visit to provide cultural teachings as well.

How might these ways of engaging with river and land places inform a land- and water-based pedagogy and curriculum? As discussed in the pedagogy guide chapter, these stories and traditional educational activities inform a land and water based pedagogy and curriculum that is uniquely Katzie. The Coast Salish spindle whorl cultural belonging can be a representation, or metaphor, for a process or for a way to understand Coast Salish cultural spiritual and pedagogical realities. The spindle whorl metaphor models a way of thinking (epistemology) and a way to approach education (pedagogy) for the benefit of the community. There are the traditional stories of the wapato, the Xex:als origin stories, Spaal, and there are the life and family stories of fishing and work and family bonds and resilience and love, despite residential school and colonial-originated trauma. As the stories inform the pedagogy, it holds up the values of, and respect for, the land/water as a powerful entity and teacher.

The six types of practices, the key threads of wool that are spun from the raw wool out of the love propelled spindle whorl, together form a pedagogy that reflects our reality as Coast Salish Katzie people. It reflects the beliefs and values that give meaning to our lives and world. Love propels all of this work. This pedagogy reflects Katzie people's love. Love for family. Love is also for land, water, animals, plants, the elements (air, water, earth, temperature), and for all of life.

This pedagogy upholds and recommends learning the stories; remembering the stories and living new and renewed stories by being on significant places on the land and waters in Katzie territory. For example, to be able to travel by boat to the petroglyphs

made by our ancestors on the Pitt Lake cliffs that are only accessible by water. It could be travelling to visit places where Xe:xals made things happen. It could mean travelling to hunt, fish, harvest plants, and perhaps to trap again. It means travelling to event markers. It means travelling to the places where the stories happened. It means that there are opportunities for Katzie youth to go out to the lands and waters. This could mean intergenerational community and family led trips supported by not only the official First Nations government, but also supported by families. It means strategizing for sustainable, diversified sources of funding and human resources that align with Katzie peoples' values, goals, ways of being and realities.

The pedagogy can be helpful for community, but also for teachers in the post-secondary and K-12 school systems. This pedagogy is helpful to understand how we, Coast Salish live within the multi-realities of two dimensions: the physical and the metaphysical and, how our family kinship ethic of love and care, inform how we approach, and live, within these two overlapping dimensions.

This pedagogy is helpful as one of many starting points where we all, Indigenous peoples and Settler peoples could learn and increasingly put these kinship, love and care ethics at the forefront of our current and future economies for social justice and so that there will continue to be life on this planet for all living things including humans.

A powerful overall finding was the fact that all of the participants spoke about the imperative importance of youth learning the spiritual cultural ways and worldview of our people handed down to us since time immemorial. It was also said that it is imperative that the settler people listen to us and understand our realities. Our realities are physical and metaphysical realities intertwined and layered in everything we do and from which

we make meaning. Like the dreams I describe during my Ph.D. journey, we live in a metaphysical reality where our ancestors and the ancestors of other beings and life on this planet also exist and where dreams are an interstitial place where these multi-realities overlap and meet in varying degrees and where meanings also are understood and made. The participants spoke about taking care of themselves spiritually and this always involved relationship with the land, and especially with water where they engaged in a holistic way by simply breathing or bathing, or in other more detailed ceremonies and practices.

In doing this Ph.D. program, including coursework, comprehensive exam, research proposal, and interviews with Katzie participants, analysis, and in the writing of this dissertation, I am fulfilling my grandmother's wish "to write down her story." In this way, I continue my love for and relationship with my grandma. Importantly, in doing this writing down of her story at the academic and community interface of this Ph.D. research project, I am repatriating—or rather, rematriating—myself, my daughter, and my grandmother back to our rightful place in Katzie and on Katzie lands and waters. It is time to tell the stories of Indigenous women, and the Indigenous feminine, that were displaced and lost from families, communities, lands, and waters, and from mainstream Canadian society.

The participants and the literature suggest that outdoor education programming would be of benefit to Katzie youth and to Indigenous youth in general for many reasons; perhaps most importantly, it would support identity strengthening in terms of knowing where you come from in all senses of that knowing—in terms of family, self, and the significant places of one's people where our ancestors are—through experiences in

nature. An outdoor education program would take youth from Katzie and maybe youth from other places around the territory, out on the water or the land, to learn things that are valuable, to become more conscious of Indigenous rights, and to know the land and waters in which they actually live, rather than just being confined to the reserve and cut off from the opportunities that people off reserve have. When people never encounter nature, and replace that with attaching to the computer, or television, or video game most hours of the day, they lose touch with the possibilities available to them in nature, and this is the phenomenon the participants were noticing. This isolated existence separates us from everything that makes us who we are: heartfelt, soulful, physically engaged relatives who feel connected to self, family, community, the natural environment.

The findings are that Katzie pedagogy connected to land, water, and place is complicated. It is like the spindle whorl, water whirlpools, and air whirlwinds; it is always in motion, moving back and forth through the past, to the present, to the future, and back again. In doing so, it creates threads of knowledge, and threads of experience, that twinned together to create the yarn, to make a shape of a life, and of many lives.

My journey has been a vision quest experience with the spindle whorl. It was a harrowing ordeal at times, e.g., in year five of my program, my family and I in my van were hit by a car driven by an out of control driver on an otherwise vacant stretch of highway, and I have consequently suffered whiplash, that left me in trauma and pain and stiffness that has substantially decreased my ability to sit and focus in the years since. At that time, my eight year career job ended due to the university shutting down the Institute for Aboriginal Health and university politics and the whiplash and difficulty with focus, sitting and computer work made negotiating for a new or extended position at that time

impossible. Adding to the difficulties was the year before I had left my home of 13 years at what could not have been worse timing, as it was just before Vancouver housing and rental costs skyrocketed. It has been a journey of life and death—the death of our beloved husky pup Moon in a house-fire. It has been a journey that the heartwarming or heart-wrenching experiences of listening to family members share their stories, and the joyous, loving exhalation when in good places in the outdoors of our territory.

Spiritual Teachings Beyond the Research Questions

At first, I did not understand what was happening, and did not know how to seek protection against it. Only when I reached out and was given teachings in spiritual protection did everything change for the better. Living in colonial society feels unsafe at the best of times, never mind when one is most vulnerable after a death of a beloved close friend, or family pet. A week before Moon died, I had had a bad dream about her. The dream came three days after a visit to the smokehouse. In my dream, a hybrid being appeared to me, half bird, half dog/wolf, and although I did not know at the time that the dream forecasted Moon's death, I felt worried and uneasy about her for some unknown reason.

After Moon's death, I searched wherever I could for any information on the hybrid being that had appeared to me. Finally, I came across a discussion in a book by Keith Thor Carlson (2010) *The Power of Place the Problem of Time: Aboriginal Identity and Historical Consciousness in the Cauldron of Colonialism*, about the existence of bad places in Coast Salish lands. There is a special Katzie name for these places, and they are connected to the one mask Katzie have. I wondered why no one had warned me about this. I can only guess that maybe people do not want to talk about anything in that plane

or dimension of our smokehouse world, because it is precious and sacred knowledge. Yet, I wished we had been given protection earlier.

I had noticed bad things coming out of the blue, to block me from finishing my degree, it seemed. This is when a friend came swiftly to help me, offering teachings I could put into practice immediately. These teachings had a huge impact at a time, when I faced the worst despair, and fear, of my Ph.D. journey. I hold my hands, and heart, up high to this woman, she knows who she is, who, despite being away for the Christmas holidays, took the time to give me clear teachings which she said I could repeat as needed. These were Coast Salish practices, articulated with her own unique, and special spin to help me understand them. Her teachings brought together popular culture, contemporary and traditional perspectives and practices. I absorbed these teachings. My friend's good energy, instructions, the practices and going out to the lands and waters near me, gave me tremendous and powerful feelings of relief, safety, and protection as I carried them out.

Thanks to the teachings I received when I reached out and located someone who graciously, patiently, and lovingly gave me teachings and practices to protect myself, everything changed. I realized that it was not the places on the land that were cursed or bad; rather, it was the weight of the worries that we take on and hold that are not ours to hold but belong to other people we have known or encountered, maybe ancestors, maybe recent relatives, friends, acquaintances, and others. I learned that we can give these worries that are not ours but which we might find we are carrying to nature, including our ancestors, to take care of and to transform. In that way, we heal, regain our strength, and are free to live our own lives, express our gifts, and achieve our goals. It is important to

apply the vital energy resources we do have to love our own selves first, to take care of ourselves, protect ourselves, and keep ourselves healthy. In doing so, we can generate healthy energy for helping others, and the lands and the waters, as they are what we are made of, and what keeps us alive. It is critically important to our resilient survival and flourishing that we learn these practices and that our youth learn them.

After listening to the participants' stories about our sacred Pitt Lake and participating in my elder participants' ceremony at the outset of the field work, and then after gaining renewed cultural spiritual teachings from my friend, and from listening to my supervisory committee's wise perspectives and the elders', my friend's and my committee's role modelling, I gained practices and an outlook that kept me whole during the final phase of my Ph.D. journey. I bathed in a sacred creek in our territory, I gathered plants in a sacred way, and they helped me to take care of myself.

In the final weeks of my finishing my thesis work a dream of a hummingbird interrupted my sleep. The hummingbird flew into my hair and nestled itself in and underneath my hair at the back of my head and went to sleep. This dream felt a bit unsettling but overall it felt good. Hummingbirds are known to be good medicine and are good role models showing us that tiny wing beats, tiny steps, powerfully lead us to achieving our goals and important things. Hummingbirds also have the fastest heartbeat of any living creature and therefore have immensely powerful hearts. This power and stamina are required on long journeys such as a Ph.D., and such as a community's cultural spiritual resurgence. We have a lot gifts to share in taking care of our beloved lands, waters, ancestors and future generations.

Contributions of My Research

The original contribution to knowledge that my research has made are as follows. I contextualize Katzie pedagogy within a context that is derived from Katzie participants, lands, waters, and places. I have been describing a Katzie experiential and embodied pedagogy that is embedded and deeply relational with the lands, water bodies, and places within Katzie territory, and this has been shown through the stories of the Katzie participants. I would also like to point out that Katzie experiential and land and water-based literacy and story practices might also be seen within the context of university classrooms. A Katzie land-led and place-based pedagogy can contribute to the decolonizing, anti-colonial, anti-racist, feminist and rematriatist, Indigenizing, and sovereignty recognizing transformation of the university classroom context. I have learned through the process of this research study that decolonizing, while laudable, is a limited concept to only focus on, and that perhaps what is more productive for us would be to remember that our world and our realities are expansive, flowing far beyond the borders of colonization, and to put our energies toward strengthening those cultural spiritual realities.

This dissertation is the first scholarly document that holds Katzie voices, authored by a researcher of Katzie descent, since the ethnographic document published in the early part of the last century, by Diamond Jenness and Wayne Suttles, and containing the voices of my great uncle, Simon Pierre, and my great-grandfather, Peter Pierre. This also continues the work of my grandmother in her remembering and telling the story of our relative Slumach, his gold mine, his map and his death during the early colonial period, to author Don Waite and to film makers. This dissertation document helps to pave the way

for more Katzie scholars to come forward into the academy and to have their authorial voices heard as scholars. Knowledge keepers must be heard as well, and teaching and learning at the post-secondary level is slowly but surely being done through collaborative relationships between First Nations academics and First Nations knowledge keepers, in and outside of the classroom, within overlapping contexts of First Nations communities and academic institutions.

This study goes some way toward filling the knowledge gap related to Katzie and other Coast Salish and First Nations' contemporary, non-ethnographic, resurging cultural-spiritual sovereign realities. The university, as I know it, has had little experiential, embodied, or outdoor transformative classroom pedagogy or sovereignty-based First Nations Indigenizing engagements in operation. There are only two cases where I have experienced Coast Salish pedagogy in action at UBC, where I have been a student, worked as staff, and taught as a sessional lecturer for two 4th-year courses over a time period of eight years. The first experience is the course⁵⁴ I taught on the contemporary issues and history of First Nations health in Canada. Among all the courses I have taken as a student at university, I have only experienced one that included Coast Salish pedagogy in the classroom.⁵⁵ None of the courses had a consistent outdoor component, beyond holding one of the classes out of doors in nature. My course had a number of Indigenizing pedagogical aspects incorporated in to it, partially modelled on a graduate course I had taken with Friedel and Young Leon that had a Coast Salish witnessing aspect built into every class of the semester so that students experienced

⁵⁴ The History and Contemporary Issues of First Nations Health in Canada, a 4th year course in Interprofessional Health and Human Service.

⁵⁵ A graduate level education course co-taught by Tracy Friedel and Alannah Leon Earl Young.

bodily the learning of the Coast Salish protocols, and way of learning. In the pilot course co-taught by myself and Alannah Young Leon, we incorporated Coast Salish witnessing into every class, and this class also had an outdoor component at the Indigenous gardens and in a tipi at UBC Farm. I would like to see more of these Coast Salish experiential, embodied, and outdoor pedagogies brought into the university context and beyond. I believe this study, and the stories voiced by the Katzie participants herein, help support, bridge, celebrate, and strengthen the possibilities for such expansion.

The Significance of this Study

This study contributes to filling the gap in the scholarly literature in education, (Indigenous education, literacy and language education, and curriculum and pedagogy), by adding contemporary Katzie voices, stories, ways of knowing, pedagogy, and perspectives in the new millennium in which we live. There has been no other such scholarly research done in education, and no scholarly research done in other fields except salvage anthropology (that expects and assumes the extinction of Indigenous people) in the early part of the previous century with the study led by Jenness. As discussed earlier, that study focused on Katzie through interviews about our origins, worldview, spirituality, foods, and culture with my great-grandfather (who was also the grandfather, great-grandfather, or great-great grandfather of most of the research participants), Peter “Old Pierre,” ʰεʷlæctən/Hawkl̥t̥in. Therefore, importantly, this study is significant in that it has now brought together ancestral and contemporary Katzie voices, stories, ways of knowing, pedagogy and perspectives in to the past, present and future histories of Canada.

Another contribution of the study is that it describes a Katzie pedagogy through the voices, perspectives, and stories of Katzie participants. This Katzie pedagogy is connected to land, water, and place and also to ancestors, love, and sovereign justice. A strength of this study is that it models doing research, through a Coast Salish process, that draws from the telling of stories outdoors in meaningful land and water contexts. A further strength is that this study also embodied Katzie protocols of teachings and relationship that included ancestors and nature. For example, three of the elders interviewed took the lead in starting the story interview process with a ceremony held for our ancestors, for the places we were at that day, for the interview work being done that day, and for the research project as a whole. A significant strength was that Pierre family elders lead and organized a ceremonial pedagogical space, on our sacred ancestral place, on our traditional lands, and shore on Pitt Lake. The heart of the data from the participant stories came from this sacred special place, where this study shows our ancestors, our stories, and our ongoing storied relationships continue to thrive and to be imagined.

Limitations

That outdoor workshop did not happen due to not enough people being available at that time of year because of fishing and other family obligations. However, an outdoor group interview circle (of some of the elder Pierre family participants) occurred that was beneficial beyond expectation. Early on, there were some difficulties in recruiting participants, and this process took far longer than expected, partly because of the requirement to do so through a European model of recruitment based on text forms, i.e., through posters, letters. Once the recruitment process included Indigenous people's avenues of communication and speech it occurred with relative ease. There were also

some challenges related to logistics and no funding available to rent a space for the workshop, and to transport participants, who might have needed rides, to locations on the land and water. One researcher does not constitute sufficient human resources to fill all of these roles, plus taking care of video and audio recording, driving, and facilitating the interviews. The videotaping I had hoped for did not occur.

I see the absence of more youth voices as a limit in this study. It would be helpful to learn what are the youth's range of literacy modes and use, e.g. digital. Hearing what the youth have to say is important. Including youth in the K-12 age range, and between 19-30 age range would likely bring many more understandings regarding strengths, gifts, and gaps in their perception of their education history, experiences, and wishes for change. Asking them about their education experiences would be a first step in making space for them to imagine something different if they so chose. Their experiences, stories, perspectives, visions and recommendations would be valuable to know about from them directly. Further it would be interesting to learn what the youth feel are the strengths and gaps in their lives in terms of language use, preferred literacy modes, and preferred pedagogy, and cultural spiritual teachings and opportunities for connecting with Katzie lands and waterways.

The pedagogy was not piloted in a K-12 or post-secondary course and this would be interesting to do in future. Perhaps I could approach a School District that serves Katzie youth and be connected with a teacher to pilot the pedagogy for a week or in some way in future.

Changes in Katzie Community Education that Has Happened in Recent years

In the past few years since the participant interviews, I have noticed through the weekly Katzie newsletter, some educational events advertised. There are some cultural education endeavors that have recently been happening in the Katzie community that show there are definitely champions to lead cultural education in the community. The momentum has been increasing in recent years for returning cultural spiritual education in our communities. There is definitely leadership happening for growing language and renewed cultural knowledge and skills, i.e. a workshop on stinging nettle twine making, and language classes for several weeks at a time. This is very heartening and I hope to see more stemming out of these.

The biggest endeavor has been a new Early Childhood Education preschool program that started at the new Health Centre that opened at the beginning of my Ph.D. journey. During the last few years, a champion leader and good relative found a grant and applied for the money for Katzie to build an Early Childhood Education building on the main reserve, Katzie IR #1. The application was successful. Within a short period of time the building was built and the program moved into it. One last hurdle has been in finding certified early childhood educators to fill all of the positions at the preschool. Now that the preschool exists, hopefully a cadre of Katzie members will take the early childhood education program to become certified and become leaders and employed at the preschool.

The preschool program includes many cultural activities and teachings and is led by champion good relatives and early childhood teachers. The children have had the opportunity to learn about the traditional starch food, the wapato, and to grow it. The

children also have opportunities for learning language and other cultural teachings. This initiative is providing a solid beginning for Katzie children on the path to becoming strongly identified Katzie people who are good relatives, role models, dreamers/imaginers, and dream achievers and leaders by the time they become adults.

According to this study's participants, opportunities to get out on the special places on our lands were lacking for many Katzie. The participants stories and recommendations tell us that it is now imperative for the health of our youth, who will be adults very soon, that they have opportunities to go beyond the reserve:1) to experience what the world out there has to offer, like swimming, skating, travelling to experience different kinds of cultures, and, 2) to go out onto the land, to learn Katzie cultural spiritual values and world view. These opportunities will create new relationships and these will lead the youth to start dreaming future goals, and to start learning how to take the steps toward those goals, and toward trying out, obtaining and achieving jobs and careers that they are curious about.

Suggestions for Future Research

This is not the end of the story. Future research could be undertaken that expands on the interviews done for my study. The same participants could be re-interviewed for more stories and elaborations of stories. It would be interesting to do further work to see and understand ways in which we might now see some stories as a blend of both traditional stories and life narratives to learn and live by. Maybe a workshop with sharing between participants could happen if tried for again. A video could be filmed of the interviews, juxtaposed with the environment in which the interviews take place—for example at Pitt Lake, if a videographer and sound equipment and expertise could be

funded for this purpose. An expanded project could involve a researcher interviewing more people at Katzie if more were accessible for interviewing, as there were a number of people including elders, knowledge keepers, leaders, and youth on my list whom I had wished to interview but who were not available. Everyone who came forward to be interviewed was interviewed. It would be important also to gain insight into Kindergarten to grade 12 children's perspectives of the lands, waters, plants, and education through interviews. These interviews could be compared with other age groups' perspectives to see if there are any differences, and to see what children are interested in, what they are learning, and what they like to learn and how they like to learn it.

The Spindle Whorl pedagogy could be piloted in a university course or in K-12. A School District could be approached that serves Katzie youth and a connection could be made with a teacher to pilot the pedagogy in a class in K-12 for a week or in some way in future.

A story sharing project could be undertaken with the elders to gain a further understanding and scope of stories connected to the land and to map more elders' stories to the land.

Further research could be done, asking how Katzie youth are experiencing local classrooms, schools, currently and perhaps in a specific School District. One could compare Katzie youth experiences between the different schools in the different School Districts that Katzie youth attend (Maple Ridge/Pitt Meadows, Langley, and Surrey). A similar project could be to learn what Indigenous youth's experiences of education are in an urban environment such as Vancouver.

Research could be done asking: Are teachers finding ways to implement or facilitate Coast Salish land-led learning and teachings? Teachers could be asked what they are finding are the challenges of implementing Coast Salish land-led learning and what are the ways they are finding to implement or facilitate Coast Salish land-led learning in classrooms, schools, School Districts, and outside the classroom in the places on the lands and waters of our territories. Key people in the district could be interviewed as well.

Future research could also be undertaken collaborating with a Katzie program already in existence, in a way that supports the work of that program. For example, a Katzie Indigenous plant garden in the Early Childhood Education program is in the very beginning stages, and a researcher could help with documenting the activities, participating in the plant caretaking, and facilitating the teaching and sharing of knowledge and work. The children's garden could expand into a community garden or gardens. A wonderful model for this are the Indigenous gardens at the University of British Columbia. One of the gardens has been bestowed in a traditional Musqueam naming ceremony with a Musqueam name, x^wcičəsəm”, meaning the place where we grow, and is designed in the shape of a combined Coast Salish spindle whorl and a plains medicine wheel.⁵⁶ A longitudinal study could be undertaken to look at the successes the students of the Katzie Childhood Education Program go on to achieve in K-12 and onward.

⁵⁶ For more information refer to: <http://aboriginal.landfood.ubc.ca/indigenous-research-partnerships/httpfs-iherg-sites-olt-ubc-ca/>

Further, meaningful research could be undertaken about our matriarch, my great-grandmother, Katherine Pierre (Charles) from Tswwassen. Very little is told about her in comparison with my great-grandfather, her husband. My grandmother told me that her mother, Katherine, was a prolific mat weaver. I would like to know more about her. I think her story very much connects with Katzie education revival. For example, her story could be told while teaching mat weaving to the children, youth, elders and community.

A community research mentorship project could occur where community members are mentored by researchers and mentor each other to gather and share family stories with each other. Those involved could create an archive of stories or some other way of continuous story sharing and emerging and imaging of stories.

Almost all of the participants were directly involved in fishing for most of their lives, as were their families. I really feel that a book could be written about Katzie people's prolific historical and current passion for fishing and for the waters in our territories and adjacent territories, and their significant contribution to building the fishing industry in British Columbia and in particular along the lower "Fraser" River and Steveston. A book telling the history of fishing at Katzie Wharf and of Katzie people that is voiced by Katzie fisher people and their families could be utilized as a strong resource for learning a part of our history, show some of our ways of knowing and could be taught while implementing and exemplifying a Katzie pedagogy in and outside of the classroom.

Innovative Katzie land and water-based courses could be developed that community members as well as university students could do together. Katzie members and students could choose to have their participation earn university credit or not if they so chose. This could be a collaborative community and land-based course that could be

co-developed and co-taught on the land. This course could be open to Katzie members of all ages and educational backgrounds and as well to university students. Models of this kind of course programming is in existence, e.g. Dechinta based out of the Northwest Territories, which is an Indigenous led, family inclusive land-based program and has connections to the University of British Columbia and the University of Alberta⁵⁷. I would love to be involved in creating such a course and program.

A Katzie outdoor education program that takes participants out to our special storied and evented places on the lands and waters could be implemented. A full curriculum and pedagogy from K-12 could be a long range goal either in collaboration with the school boards within Katzie territories or as a private community program. Perhaps more importantly and effectively could be a family led and community supported program such as the passport of places visited out on the land described in the pedagogy chapter. I will be starting my own passport of Katzie places project and will share the idea with other family and community as I venture out and maybe this will start a momentum which will turn and radiate out like the spindle whorl process and eventually all Katzie will be venturing out to our precious, beautiful places that our ancestors starting with the Sky People, ʘε'łæctən/Hawkltin and Swaneset, Xe:xals and their descendants took care of and loved. Through that care they loved us into being. And in doing the same, we love our children, grandchildren, great-grandchildren and future generations and lands, waters, creatures and life into being on this planet.

My personal experience of schooling told earlier (Chapter 2) with themes of inclusion/exclusion, racism, and how teachers' caring pedagogy, and nature have in a

⁵⁷ For more information refer to: <https://www.dechinta.ca/>

way been addressed and mirrored in this study, the participants themes, and the themes in the literature. I have recently had the honor of teaching a course on Aboriginal education and reconciliation at Simon Fraser University, and I was very relieved to see that these new teachers are seeking to have a caring pedagogy, and a pedagogy that takes them and their classes, out of the classroom, and into nature. These new teachers are looking to find ways to meet, get to know, and to collaborate with Indigenous elders, knowledge keepers and people. Hopefully, no child will have to feel isolated at school or anywhere.

Further, by bringing Xé:ls the sister, the feminine and my family matrilineal line back, and in Katzie's work in reviving community cultural spiritual practices, languages, and education, more stable upbringings and education will occur. Stable upbringings will occur where children are at all times treated as cherished beings who have parents, extended families and communities, and a world that cherishes and protects them. They will live in a world that teaches them good healthy cultural spiritual teachings, and where they never have to experience violence in the home, heart, mind or body. I survived the many moves and managed to not slip through the cracks that so many times appeared in my life: starting with my premature birth, two months ahead of schedule, and the adoptive Polish parents that I never met, because, thankfully, my grandparents heard about my existence, and demanded that my mother keep me, and bring me to them in Mission. I survived the multitude of upheavals with each move, and each school transfer, that occurred at least once a year. I see now that despite the intergenerational trauma handed down to me, something within me was strong. I grew resilient. I held on to my grandmother's, my mother's and aunts' and great-grandparents' cultural spiritual teachings, life stories and role modelling. I ran, I listened, and I prayed.

My grandmother, Amanda Charnley (Pierre), through her deep intelligence, having a good Katzie education taught to her by her parents, and through her knowing where she came from, and adhering to our protocols, and through her strong will, persistence, resilience, and all of this embraced by love, my grandmother had moments of well earned joy, and taught us to love. She taught us to savor the moments of joy we worked so hard for. She modelled and instilled in us a high work ethic. She was the hardest worker I have ever seen. Up at dawn and the last to go to sleep. There is a photograph, that she gave me that captures a rare carefree, joyous moment (See Figure 11). She is outside, beside her house, the sun is basking on her, and she is holding what looks to be a bouquet of flowers. When I see this picture of my grandmother, it warms my heart. I breathe fuller. I hope to see more of these joyous moments, in our images, hearts, minds, bodies, and spirits. And in our stories.



Figure 11. Amanda Charnley (Pierre).
Collection of the Researcher.

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Appendix A: Embodied Indigenous Land and Water-based Education: Mapping Katzie/ḡičəy Stories and Pedagogies - Interview Questions

1. Please state your name.
2. What is your occupation?
3. Where and when were you born?
4. Tell me about your parents and family background.
5. Where did you grow up? How long have you and your family lived in Katzie territory?
6. What stories do you remember from your grandparents and other community elders and family members in relation to the lands and waters in Katzie territory?
7. What are your earliest memories of being on the water and lands in Katzie territory? What is your fondest memory of spending time at a place in Katzie territory?
8. How has the land and waters in Katzie territory changed in your lifetime?
9. What stories, memories, oral history can you recall about the significance of certain places on land/water for Katzie/ḡičəy people?
10. Does your family or community have any special traditions in relation to the land/waters here?
11. Do these traditions include any special considerations when approaching them? For example: taking into consideration mind, body, heart, spirit. Prayers, cleansing, pure mind, body and heart, offerings, gifts)
12. Does being on the land/water teach people skills, knowledge or other things?
13. How might relationships with significant places on the land or water inform a land and water-based pedagogy and curriculum for Katzie community and educators?
14. What have been your most significant, interesting, impressive, memorable and meaningful experiences out of doors?
15. What have been your most significant, impressive, memorable experiences in the classroom in your school?
16. What kinds of opportunities would you like to have for being on the land water?
17. Is the land/water a teacher? Are places in the land/water a teacher? If so, in what ways?
18. What are your thoughts on the above graphic? How does this relate to life in Katzie territory?
19. What do future generations of people living in Katzie territory need to know about life with the lands and waters here?