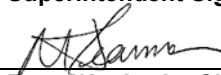



Indigenous Storywork 11 Board/Authority Authorized Course Framework

School District: Surrey School District	School District: SD 36
Co-developed by: Allison Hotti, Halfway River First Nation, Dunne-za, Treaty 8 Territory This course was developed using the scholarship of Q'um Q'um Xiem (Dr. Jo-ann Archibald) as guidance. The Coast Salish stories (Sto:lo Sitel curriculum) and Storywork concepts framed and influenced this course throughout the entire development process.	Date Developed: Fall 2022
School Name: Indigenous Peoples Learning	Principal's Name Juanita Coltman
Superintendent Approval Date (for School Districts only): January 11, 2023	Superintendent Signature: 
Board/Authority Approval Date: January 11, 2023	Board/Authority Chair Signature: 
Course Name: Indigenous Storywork	Grade Level of Course: 11
Number of Course Credits: 4	Number of Hours of Instruction: 120

Board/Authority Prerequisite(s): N/A

Special Training, Facilities or Equipment Required:

This course uses an Indigenous circular way of thinking. The BCTF Aboriginal Lens can be used as a model to assist in understanding this way of thinking as well as Coast Salish teachings embedded in the Stó:lō Sitel and Storywork curricula. Developing an understanding of storywork principles while preparing to engage in this work will be necessary for the instructor. Coast Salish storywork is appreciating and understanding the beauty and power of Indigenous stories. Understanding that Indigenous ways do not fit into the colonial structure and framework that has historically been normalized in schools will be key to successfully delivering this course. The instructor needs to be open to examining and deconstructing their own pedagogical understandings and biases. Planning some class time outdoors will connect this work to Coast Salish territory and connect theory with practice; this work is meant to be deeply rooted in relationship with land.

Course Synopsis:

This course was created to practice Indigenous ways of knowing, predominantly through Indigenous traditional and life-experience stories. Stories can guide the development of our heart, mind, body, and

spirit. At the beginning of Coast Salish cultural gatherings, the spokesperson who is guiding the event will say “My dear ones, our work is about to begin.” When the guests hear those words, they give their full attention to the words and actions that are subsequently shared. This course is meant to be an act of reconciliation through learning about and honouring the longstanding stories that came from this land. Our historic education system has relied heavily on a Eurocentric lens and valued the shorter history of this land. Indigenous knowledge was dismissed and ignored. Embarking in this course will challenge colonial mindsets and facilitate the individual decolonization of participants. This course will provide the necessary First Peoples graduation course credit.

Goals and Rationale:

A main goal of this course is to understand that the WORK in storywork signals that Indigenous stories are to be taken seriously and that we as storytellers and storylisteners/readers/learners can work together to learn from and with these stories. Also, to appreciate and understand the beauty and power of Indigenous stories. Deepening understandings that stories come from the land and have existed here for thousands of years is a key perspective in this course.

Indigenous Worldviews and Perspectives:

Elders’ Teachings from Indigenous Storywork Website:

The intention of the website is summarized by a teaching of the late Dr. Vincent Stogan, Tsimilano, our dear Elder from Musqueam. Tsimilano taught us that Hands back... Hands forward guides us to reach back and learn from those that have gone before us, and then reach forward to pass on the teachings to those that are coming after us. At the start of our gatherings, Tsimilano asked us to form a circle, in which to share good thoughts for establishing a comfortable learning and working environment. We extend our left palm upwards, to symbolize reaching back to receive teachings (knowledge and values) from the Ancestors and those who have travelled on knowledge pathways before us. We are then given the opportunity to put these teachings into our everyday lives. We also have a responsibility to pass those teachings to others, especially the younger generation, which is shown when we hold our right palm downwards. In the circle we join hands to connect with each other and to symbolize the value of cooperation.

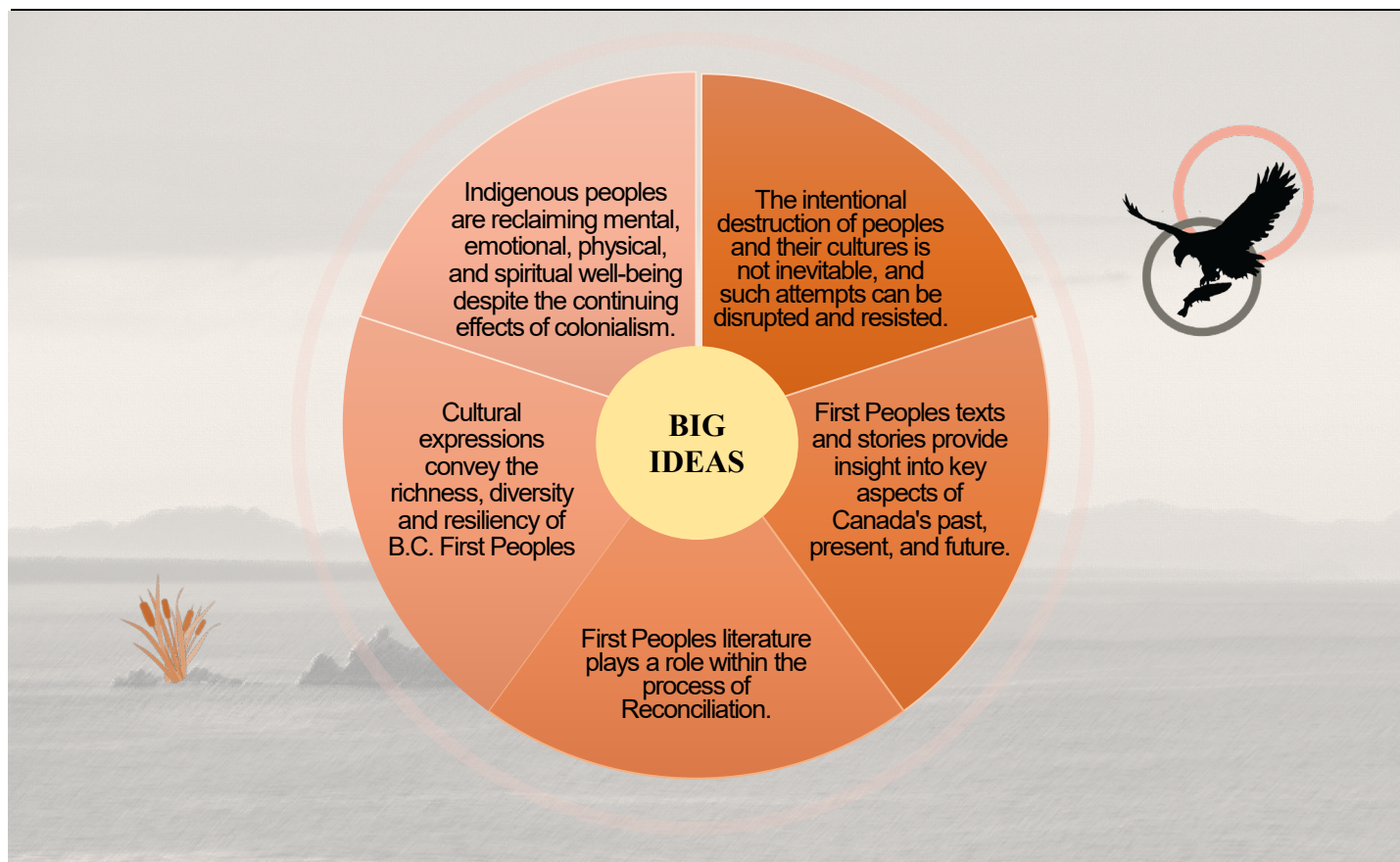
In the context of Indigenous Storywork Hands back... Hands forward has involved working with Elders to understand the nature and purpose of Indigenous stories, and then working to bring these lessons into current day education, both in the classroom and in the home.

Connections to BCTF Aboriginal Ways of Knowing and Being Framework:

- Learning is connected to land, culture, and spirit.
- Important teachings emerge through stories.
- We—the two-legged, four-legged, finned and feathered, plants and rocks —are all related.
- We must always practice reciprocity through acts of giving and receiving.
- Learning honours our Ancestors, Elders, Knowledge Keepers and Descendants.
- Learning involves developing relationships, respecting distinct cultures, and honouring the perspective of others in our communities.
- The deepest learning takes place through lived experience. It requires exploring our identities, learning from our mistakes, and having gratitude for our gifts.
- Learning is a journey that takes courage, patience and humility. It is about striving to become a better human being and living with balance in body, mind, heart and spirit.

Course Name: Indigenous Storywork

Grade: 11



Learning Standards

Curricular Competencies	Content
<p><i>Students are expected to do the following:</i></p> <ul style="list-style-type: none"> • Recognize the influence of land/place in First Peoples texts • Demonstrate awareness of how First Peoples languages and texts reflect their cultures, knowledge, histories, and worldviews • Think critically, creatively, and reflectively to explore ideas within, between, and beyond texts • Demonstrate understanding of how language constructs and reflects personal, social, and cultural identities • Recognize and understand the role of story and oral traditions in expressing First Peoples perspectives, values, beliefs, and points of view • Recognize and understand the diversity within and across First Peoples societies as represented in texts 	<p><i>Students will be expected to know:</i></p> <ul style="list-style-type: none"> • Protocols for sharing stories, witnessing, the role and responsibility of the witness, including selecting public stories to work with and knowing that some stories are private • Storywork requires active interaction and participation from the student, it is not passively listening • How to listen to and learn from voices that have been silenced • Ways to value Indigenous knowledge systems, culture and perspectives • The importance of creating a safe space where everyone belongs in the circle and has a voice

Learning Standards (continued)

Curricular Competencies	Content
<ul style="list-style-type: none"> Assess the authenticity of First Peoples texts Select and apply appropriate oral communication formats for intended purposes Understand intellectual property rights and community protocols and apply as necessary Infer and explain different perspectives on people, places, events, phenomena, ideas, or developments 	<ul style="list-style-type: none"> Ways to create a living link to story Each listener will create a different meaning from the same story, there is not one singular moral or message Listeners will create different meanings from the same story when listened to at different points in time, your interactions with story are specific to your current situation and feelings Traditional languages as well as English convey ideas of wellbeing of the community rather than individuality The Delgamuukw decision permitted oral history as evidence in court thereby affirming the accuracy and validity of Indigenous oral traditions.

Big Ideas – Elaborations

- Resurgence:** Using story as an act of resurgence and decolonization
- Reconciliation:** Participants will have a closer relationship to stories, tradition, and land

Curricular Competencies – Elaborations

- Land/place:** refers to the land and other aspects of physical environment on which people interact to learn, create memory, reflect on history, connect with culture, and establish identity
- Protocols:** Coast Salish people have established protocols which are required for seeking permission for and guiding the use of First Peoples oral traditions and knowledge
- Respect:** Students will learn to approach storywork with an open heart and mind
- Relationship building:** Play an active role when interacting with both story and storyteller

Content – Elaborations

- ᑭ́ ícǎ́ ý** - Katzie have lived and thrived in our territory for thousands of years. To this day Katzie maintain deep connections to our lands and the rivers, sloughs, creeks, and wetlands that run like veins through the heart of our territory. At the centre of Katzie territory is sᑭ́éyčəyaᑭ́ł ᑭ́acaᑭ́ [The lake of the Katzie] and sᑭ́éyčəyaᑭ́ł státləw [the river of the Katzie]. Though now called Pitt Meadows, Maple Ridge, Surrey, Langley and Delta, Katzie have ancient names for the many places where our ancestors lived and worked, and places where powerful transformations occurred. These names live on and Katzie are working to ensure that the names continue to be spoken by present and future generations.
- SEMYOME** - The Semiahma are a proud and determined trans-boundary nation located in both Canada and the United States. While our traditional territories are now divided between the two countries, we remain closely connected to the Lummi & Nooksack who live in the United States. Our people have inhabited extensive territory across Washington state, the Strait of Georgia (now known as the Salish Sea) and the

Content – Elaborations

Lower Mainland of British Columbia for thousands of years. We are primarily tied through the common language of North Straits Salish, as well as our traditional fishing methods and the use of common lands.

- **q'wa:ná'əh** - Since time immemorial, we live by the seven traditional laws that guided our ancestors: health, happiness, generations, generosity, humbleness, forgiveness and understanding. Through learning, family, health, our culture and traditions and looking after our lands and resources, we are tireless in our spirit to make a better world for our future generations. In working together and learning from our Elders, we are respectful, proud, independent and responsible. Kwantlen translates to tireless runner. Following our rich legacy and traditions, we continue to work tirelessly at building a strong sense of community within our traditional territory.
- **Coast Salish** - The Coast Salish is a group of ethnically and linguistically related Indigenous peoples of the Pacific Northwest Coast, living in the Canadian province of British Columbia and the U.S. states of Washington and Oregon. They speak one of the Coast Salish languages. The Coast Salish are a large, loose grouping of many nations with numerous distinct cultures and languages. Territory claimed by Coast Salish peoples span from the northern limit of the Salish Sea on the inside of Vancouver Island and covers most of southern Vancouver Island, all of the Lower Mainland and most of Puget Sound and the Olympic Peninsula.
- **Stó:lō Nation** - The Stó:lō Nation is the political amalgamation of eleven Stó:lō communities. The Stó:lō Service Agency (SSA) is the service delivery arm of Stó:lō Nation. SSA provides services to the Stó:lō and Aboriginal communities throughout S'olh Temexw. S'olh Temexw is the traditional territory of the Stó:lō people. According to our swxoxwiyam, we have lived here since time immemorial. The Stó:lō traditional territory extends from Yale to Langley, BC.
- **Storywork** - Understanding that the WORK in storywork signals that Indigenous stories are to be taken seriously and that storytellers and storylisteners/readers/learners can work together to learn from and with these stories. Also, to appreciate and understand the beauty and power of Indigenous stories.
- **Elder** - someone with enough life experience and knowledge of Indigenous traditions to offer guidance and teachings grounded within that experience and knowledge.
- **Narrative** - a spoken or written account of connected events; a story.
- **Delgamuukw Decision** - The Delgamuukw decision is significant because it permits oral history as evidence in future land claim cases and allows First Nations to negotiate the terms of use of natural resources with the Crown.
- **Oral Tradition** - Oral traditions form the foundation of Aboriginal societies, connecting speaker and listener in communal experience and uniting past and present in memory.
- **Oral History** - Oral histories play an integral role in Indigenous cultures. They transmit important histories, stories and teachings to new generations.
- **Witness** - Being called to witness by the Coast Salish and Interior Salish peoples' of Canada is an honour, a tradition dating back long before contact with European cultures. Salish peoples' history is an oral history. The role of a witness is to record the message of the event in their hearts and minds, and afterward, remember and validate the special occasion by carrying the message and sharing it with friends, neighbors and community members.
- **Protocol** - Following protocols is a significant sign of respect and awareness. It shows that you are taking the time to learn about Indigenous cultures and are challenging the often unconscious bias that everyone should interact in the way that mainstream settler culture dictates.
- **Intellectual Property Rights** - Intellectual property rights are the rights given to persons over the creations of their minds. They usually give the creator an exclusive right over the use of his/her creation for a certain period of time.
- **Resurgence** - Indigenous resurgence means having the courage and imagination to envision life beyond the state. Decolonization offers different pathways for reconnecting Indigenous nations with their traditional land-based and water-based cultural practices.
- **Reconciliation** - Reconciliation is an ongoing process through which Indigenous peoples and the Crown work cooperatively to establish and maintain a mutually respectful framework for living together, with a view to fostering strong, healthy, and sustainable Indigenous nations within a strong Canada.
- **Safe Spaces** - The term safe space refers to places "intended to be free of bias, conflict, criticism, or potentially threatening actions, ideas, or conversations.
- **Indigenous Knowledge Systems** - Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life.

Content – Elaborations

- **Colonialism** - Colonialism in Canada may be best understood as Indigenous peoples' forced disconnection from land, culture and community by another group.
- **Eurocentric** - focusing on European culture or history to the exclusion of a wider view of the world; implicitly regarding European culture as preeminent.

Recommended Instructional Components:

- Connecting to local Coast Salish territory and using nature as co-teacher
- Teaching outdoors
- Forming a circle when in the classroom
- Using talking circle protocols
- Using non-text ways of conveying and responding to story (e.g.: weaving)

Recommended Assessment Components: Ensure alignment with [the Principles of Quality Assessment](#)

This BAA course is built on a foundation that focuses on the learning process and provides multiple opportunities for students to demonstrate their learning. It consists of both formative and summative assessments.

FORMATIVE ASSESSMENT

Students and teachers will engage in a process of gathering, interpreting, and responding to evidence of learning.

STUDENTS WILL ANSWER THESE QUESTIONS ON AN ONGOING BASIS:

- What am I learning?
- Where am I in my learning?
- Is there anything hindering my learning?
- What goals have I set for my learning?
- How am I going to move forward in my learning?

THE TEACHER WILL:

- clarify Learning Intentions
- generate and provide clear success criteria in student-friendly language
- frame and solicit meaningful open-ended questions that lead to deeper understanding of the learning intentions
- provide ongoing descriptive feedback
- provide opportunities for ongoing Self and Peer Assessment

SUMMATIVE ASSESSMENT

Students will complete performance-based tasks connected to curricular competencies and content.

Evaluation of these tasks will be reserved for those occasions when a snapshot of student performance/achievement is required or necessary.

The evidence gathered will be used to communicate student learning and provide evaluative feedback.

Learning Resources:

- Semiahmoo public stories (The Story of the White Rock and The Flood Story)
- Katzie stories (The Katzie Creation Story, Khaals the Transformer Stories)
- Stó:lō Sitel Curriculum (The Story of Chehalis, The Hunter and the Sasquatch, The Mountain Goat People of Cheam, Mr. Bear and the Baby, Mr. Magpie and Mr. Crow, The Mischievous Cubs, How the Coho got his Hooked Nose, The Mosquito Story)
- *Indigenous Storywork* book and website – Q’um Q’um Xiiem (Dr. Jo-Ann Archibald)
- <https://indigenoustorywork.com/>
- Works by Indigenous storytellers such as Richard Wagamese, and others
- *Gather* by Richard Van Camp
- *Resurgence* by Christine M’Lot et al.
- BCTF Aboriginal Lens
- BCTF Aboriginal Ways of Knowing and Being
- First Peoples Principles of Learning

Additional Information:

“It was the Education System that contributed to the Residential School legacy so it will be the Education system that will help repair it,” Justice Murray Sinclair; ... this is an opportunity for us to put his words into action.