

POWER OF PLACE (PoP): CURRICULUM ENHANCEMENT TOOLKIT

BY NORA GREENWAY, LAURA JOHN, SHELLEY OPPENHEIM-LACERTE,
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2. What is the PoP project?

In December, 2006, the Social Planning and Research Council of BC (SPARC BC) initiated a response to a Request for Proposals from the Canadian Council on Learning, which solicited research project ideas on the subject of Aboriginal learning. With support from key partners from Upper St'át'imc communities, the Upper St'át'imc Language, Culture and Education Society (USLCES), Gold Trail School District (GTSD), the Lillooet Tribal Council, and the St'át'imc Language Authority, a community-based participatory action research project proposal was developed, accepted and shortly thereafter the Power of Place (PoP) project was born.

The scope of the PoP project was limited to questions related to Aboriginal learning in a selection of geographically related GTSD schools located in or near Lillooet, BC, on Upper St'át'imc territory. To work within the limited available resources, the PoP project engaged members of the Upper St'át'imc communities, especially Nxwisten (Bridge River), Sekw'el'wás (Cayoose Creek), Tsal'álh (Seton Lake), T'ít'q'et (Lillooet), Ts'kw'áylaxw (Pavilion), Xaxli'p (Fountain), as well as stakeholders of four Lillooet and area schools, namely: Cayoosh Elementary, George Murray Elementary, Lillooet Secondary School and Sk'il' Mountain Community School. These four schools were selected on the grounds that St'át'imc students are the majority population in all four schools and educational stakeholders of these four schools expressed support to explore new pathways for improving the learning achievements of St'át'imc students.

Like other Aboriginal learners across Canada, St'át'imc primary and secondary students in Lillooet area schools do not generally engage their Indigenous Knowledge and culture in school, and struggle to achieve graduation rates on par with their non-Aboriginal peers. To address this problem, an Aboriginal Education Enhancement Agreement was signed between the GTSD, St'át'imc, Nlakápmux and Secwépmeç communities, off-reserve and Métis people and the Ministry of Education in late 2005. The Agreement, which identifies general objectives and goals for improving Aboriginal learning achievement, reflects a spirit of cooperation and commitment to constructive change that exists at political and institutional levels in the GTSD. The challenge, as the parties note in their First Annual Report, lies in how to bring those commitments to life. (Aboriginal Education Enhancement Agreement: First Annual Report, 2006)

The PoP project is an attempt to bring some of the shared commitments of the Agreement to life. As such, the aim of the Power of Place project is to engage local educational stakeholders in a participatory process of identifying community-based strategies for including St'át'imc knowledge and culture in Lillooet area school curriculum and pedagogy, and thereby contribute to the enhancement of learning environments for St'át'imc students. The PoP project was guided by five research questions:

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- What are strategies for integrating Indigenous Knowledge into schools that have been demonstrated in other jurisdictions that could be used to facilitate the inclusion of appropriate aspects of St'át'imc Knowledge Systems and cultural activities into the curriculum and pedagogy of Lillooet area schools?
 - To what degree is St'át'imc Knowledge Systems and cultural activities currently included in the curriculum and pedagogy of Lillooet area schools?
 - What aspects of St'át'imc Knowledge Systems and cultural activities ought to be included in the curriculum and pedagogy of Lillooet area schools?
 - What are the existing strengths, challenges and opportunities in Lillooet area schools and the Upper St'át'imc communities that relate to the project of making school curriculum and pedagogy inclusive of St'át'imc Knowledge Systems?
 - How can Lillooet area teachers and principals, St'át'imc Elders and resource people work together to sustainably include St'át'imc Knowledge Systems and cultural activities into school curriculum and pedagogy?

The research method and ethics that relate to how these questions were answered were developed in partnership with the PoP Steering Committee, who recommended the use of a combination of surveys and workshops to conduct the data collection work for the project. Following participatory research principles, PoP engaged a diverse range of educational stakeholders at various junctions in the project, including students, teachers and support workers, parents, St'át'imc Elders and resource people, principals and school administrators.

The PoP project produced three publications: PoP Final Research Report (2008), PoP Curriculum Enhancement Toolkit (2008), and, PoP Conference Summary Report (2007). In the next section, we explain what is in the PoP toolkit.

3. What is in the PoP toolkit and how can teachers use it?

Throughout the PoP project, we heard teachers express an interest in working with Upper St'át'imc Elders and resource people as co-educators in schools, but often teachers did not know who to contact to start the process of involving an Elder or resource person in her/his class. To address this concern, this toolkit was developed to serve as a resource to assist teachers in their effort to develop working relationships with Upper St'át'imc Elders and resource people in making Lillooet area schools more culturally responsive.

This toolkit was developed out of a recognition that teachers are the major change agents in any educational system, and when their creativity and commitment to learning excellence is combined with readily available resources, meaningful educational change can take place.

The process of developing this toolkit involved an examination of the findings of the Power of Place report to identify current barriers to involving Upper St'át'imc Elders and resource people in educational settings. The major barriers that were identified were a lack of information, lack of clear procedures for working with Elders, and not enough opportunities to develop relationships between teachers and Elders. In an effort to remove these barriers, the PoP project team, school staff, Elders and resource people worked together to develop this toolkit, which provides discussions on proper procedures for working with Elders, as well as living lists of St'át'imc knowledge, and Elders and resource people who are willing to share their knowledge with students.

We have designed this toolkit to be user friendly, creating section headings in question form to make your search for information as easy as possible. To start, some teachers may be only interested in learning more about the global educational movement toward culturally responsive schools. For teachers at this phase of learning, we encourage you to check out the websites in the appendices and read the literature review in the PoP research report.

Other teachers may be interested in meeting with an Elder or resource person to discuss their involvement in a particular class or series of classes, at school and beyond the classroom walls. Teachers with this type of interest are encouraged to consider the list of Elders and resource people who are willing to contribute to student learning success and start the process of developing a working relationship with an Elder and/or resource person whose expertise fits with the given teaching plan.

In addition to this introduction section, there are seven sections in this toolkit. Next, we address questions that teachers who are interested in involving Elders and resource people in their teaching plan may have about respectful procedures for working with Elders. Some

specific ways for involving Elders and resource people are explained in the following section, which includes a list of Elders and resource people who are willing to share their knowledge with students, as well as a list of general knowledge areas of the Upper St'át'imc that can be included in school learning. The next section presents a series of available resources at the Lillooet Tribal Council and the Upper St'át'imc Language, Culture and Education Society (USLCES). A letter from District Principal of Aboriginal Education, Shelley Oppenheim-Lacerte, makes up the next section, which explains how the PoP project fits into the goals of the GTSD. The appendices constitute the final section, which include: a discussion of Indigenous Knowledge and pedagogy, a classroom preparation checklist for Elders and/or resource people, political speeches and commentary, a series of useful websites, as well as a reference section.

Although this toolkit does provide some very useful information, it really is only a starting point for imagining new ways of making schools and classrooms more culturally responsive. We hope this resource is helpful and wish you the very best in your effort to improve Aboriginal education in GTSD.

4. How can teachers work with Upper St'át'imc Elders and/or resource people in educational settings?

At the time of developing this toolkit, GTSD was in the preliminary stages of implementing the Elders in the Classroom Program. In this section, we provide two discussions about how teachers can make the most of this program, developing it into an enriching program for students, Elders and resource peoples.

First, we outline the kind of learning and work that teachers will likely engage in through the process of making schools more inclusive of Upper St'át'imc Elders and resource people. Second, we provide a short discussion about some specific ways that respect can be shown to Elders and/or resource people when they participate in school activity.

4.1. Overview of local protocols and related work

The first and most important step for teachers is to learn about local protocols. Protocols are very important when dealing with Aboriginal organizations and groups. If protocols are not followed properly, there could be negative repercussions.

It is also important for Elders and resource people to know about the school district protocols so that they are fully aware of the school's expectation of the elder/resource people. See Appendix B for a sample form that can be used by Elders and/or resource people. As such, teachers will need to communicate clearly to Elders and/or resource people what the parameters of their involvement will be.

To begin, establish contact with the local Band Office and/or the local Friendship Centre. When you invite an Elder and/or resource person to your school, contact him/her at least a week before the time when you want them to assist you in your class. Here are some other people who you can contact if you have other questions: School District No. 74, Principal of Aboriginal Education; First Nations Support Worker; Band Education Coordinator.

Remember when making contacts with St'át'imc communities that it is important to first link with the closest community.

Given the emerging nature of the Elders in the Classroom program, teachers will need to be sensitive and accommodating and will likely need to engage in the following types of work over time:

- Communicating with the Education Coordinators/Administrators of the local bands or Aboriginal organizations, requesting a meeting about the schools St'át'imc Elders in the Classroom program;
- Cooperating with the Elders and/or resource people, the Principal of Aboriginal Education, the district Aboriginal Support Workers and St'át'imc language teachers to continue the development of the living list of topics that the Elders resource people would be comfortable presenting in the school or at a St'át'imc historic site. This involves updating the list regularly and providing opportunities for new Elders and/or resource people to get involved.
- Planning how to sequentially link aspects of St'át'imc knowledge systems to one's teaching plan, and how to involve St'át'imc Elders and/or resource people as appropriate and timely;
- Ensuring that Elders and resource people are fully aware of and are provided the necessary assistance for implementing the school district protocols for school presenters (i.e. need for criminal records check; methods of payment for honoraria, etc.);
- Designating a "place" for Elders and/or resource people in the school so that the Elders and/or resource people are familiar with the school, the staff and the students;
- Raising awareness in advance throughout the entire school regarding the involvement of Elders and resource people in school activities;
- Cultivating a culture of respect for Elders and/or resource people in the schools before they participate in school activity. Specifically, teachers must: discuss respectful behavior of students during Elders and/or resource people visits; prepare for the comfort of the Elder and/or resource person during her/his presentation; provide adequate space and time for the Elder's teachings;
- Collaborating with the Principal of Aboriginal Education, school Aboriginal Support Worker and St'át'imc language teacher to ensure that the Elder and/or resource person needs are met (identify and provide training as required; provide template for elders/resource people for ease of presentation; ensure arrangements for transportation; arrange for a gift for St'át'imc Elder presenters);

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- Invite the elders as a group for celebrations and informal sessions throughout the year to learn about their concerns as presenters (i.e. what is working well, what else could be done, how the school can be more inviting, etc.);
 - Developing evaluations for Elders and/or resource people presenters. Aboriginal Support Workers, the Principal of Aboriginal Education and the school principal will review these and share them with Elders and/or resource people for further input and feedback;
 - Assisting the Principal of Aboriginal Education to create an up to date directory of First Nations organizations in the district to ensure that all local First Nations are represented;
 - Explaining to students and parents how the involvement of an Elder and/or resource person relates to the School Districts Aboriginal Education Enhancement Agreement and the Achievement Contract.

Even with the kinds of work noted above, it is important to note that some Aboriginal communities have had negative experiences with the public education system and may not want to participate in school activities.

4.2. Examples of how to show respect to Elders and resource people

The following discussion about respectful working relationships between teachers, Elders and resource people was adapted from the Kamloops School District.

After you have learned of a particular Elder and/or resource person that you want to invite school, contact her/him by phone or in person. Communicate to the Elder the activity or lesson you have planned and how long the activity/activities will be. Arrange the date, time and place with the presenter.

Follow up by phone or in-person contact with a written note to the Elder and/or resource person with all the details in point form. This will serve as a useful reminder to the presenter as well. Let the Elder know that an honorarium will be provided for their work. The day before the Elder or resource person is to be at your school, phone or contact him/her as a reminder of the day, time, and what they will be doing with your class.

When the Elder or resource person arrives at your school, make sure that someone meets her/him at the door, welcomes her or him and offers the elder a cup of tea, coffee or a juice. The presenter should be shown where the washrooms are located.

Ensure that food is provided for the Elder and/or resource person, either a morning snack or lunch if she/he is going to be at the school over the lunch hour. This is an important health consideration for many Elders.

Make sure that there is a person with the elder/resource person and that place is available for the presenter to leave his/her coat, and to sit comfortably while waiting for his/her session to begin.

Following their lesson, presentation, or activity, give them a gift of tobacco or a pouch of sage, juniper, sweet grass, or a food gift as appropriate and in keeping with the St'át'imc protocol. This will show respect and appreciation for the Elder and/or resource person's time and knowledge.

The Elder/resource person will be given an honorarium in keeping with the School District policy and recommendation from the First Peoples Advisory Council. The Elder and/or resource person should be reminded that the honorarium will be deposited electronically into the presenters account by the GTSD.

5. How can teachers include St'át'imc Knowledge Systems in their teaching plan?

This section divides into three sub-sections. First, we present some of the ways that Elders and resource people can be involved in specific school subject areas. Second, a living list of Elders and resource people who are interested in contributing to student success in schools is provided. Third, some aspects of the St'át'imc Knowledge System that can be linked to school curriculum are presented.

5.1. Examples of what Upper St'át'imc Elders and resource people can contribute to student learning

Upper St'át'imc Elders and resource people can enhance the educational curriculum in a number of ways. Some elders have the expertise to be involved in some of the following subject areas:

1. Language Arts/Reading: Upper St'át'imc Elders and resource people are able to be part of the Reading Curriculum through:

- a. St'át'imc story telling at all grade levels
- b. Reading Aboriginal myths/legends to classes
- c. Recommending Aboriginal authors for library acquisitions
- d. Promoting good listening skills by modeling good practice

2. Science: St'át'imc Elders and resource people are able to support Aboriginal perspectives in the Science Curriculum by offering:

- a. Teachings regarding local ethno-botany
- b. Teaching about the significance of the environment
- c. Teachings about the importance of the land, the animals, the birds, the sea, the rivers, and humanity

3. Social Studies: St'át'imc Elders and resource people are able to be part of the Social Studies Curriculum by:

- a. Bringing Aboriginal perspectives to social studies and history
- b. Teaching about traditional and contemporary community issues important to St'át'imc communities
- c. Challenging the myths, stereotypes, and prejudices about Aboriginal peoples

4. Law: St'át'imc Elders and resource people are able to be part of the Law Curriculum by representing Aboriginal perspectives around such topics as:

- a. Aboriginal title and rights
- b. Indigenous law and governance
- c. Resource planning and management
- d. Legislated forms of discrimination

5. Aboriginal Language and Culture: St'át'imc Elders and resource people are critical to Aboriginal language and culture programs and can play leading roles by:

- a. Acting in an advisory capacity to language development, implementation, evaluation, and review as required
- b. Demonstrating best practice in Aboriginal language delivery
- c. Teaching St'át'imc language and culture
- d. Engaging the local St'át'imc community and the school in cultural events

5.2. Lists of Elders, resource people and Upper St'át'imc Knowledge Systems

The following list of St'át'imc Elders and resource people provides information regarding the types of St'át'imc knowledge that can be included in educational settings and what are the corresponding subjects and grade levels. This list is by no means exhaustive and should be treated as a starting point for the ongoing project of including St'át'imc Elders and resource people in the classroom.

The code for subject areas is as follows: LA=Language Arts; SS=Social Studies; SC=Science.

5.2.1. A living list of Upper St'át'imc Elders and resource people and their areas of expertise

Name	St'át'imc Community	Area of Expertise	Subjects and Grade Levels
Aggie Patrick	Tsal'álh	Pine needle basketry; Salmon preparation (foods); Pictographs; Beading	SS/LA/SC/Art K-12
Albert Joseph	Nxwisten	Oral traditional knowledge; First hunting ceremony (i.e. offering); Hunting stories; Traditional territory; Life story	LA/SS/Sc Grades 3-12
Angela Frank	Xaxli'p	Cedar root basketry (i.e. cups, baskets, trays, roses etc.); Cedar tree (i.e. habitat area); Harvesting of roots	SS/Sc/Art Grades 10-12
Arthur Adolph	Xaxli'p	Salmon harvesting; Traditional Knowledge; Government system; Ecosystem; St'át'imc values & principles; Oral story telling	LA/SS/SC Grades 8-12
Candice Jack	Nxwisten	Pine needle basketry, cedar root basketry, birch bark basketry; Making tools with bones, and stones, Tule mats; Bracelets, etc.	SS/Art K-12
Ceda Scotchman	T'ít'q'et	Fishing rocks (i.e. place); Passage of rites training (i.e. spirituality)	LA/SS/SC Grades 3-12
Desmond Peters Sr.	Ts'kw'áylaxw	Making arrow heads; Carvings with yellow alder and red cedar; Flint napping; Bows; Ethno botany; Tule mats; Games Dug-out canoes	SS/SC K-12
Doreen Copeland	T'ít'q'et	Basketry (i.e. cedar root)	SS/SC/Art K- Grade 3
Gerald Dick	Nxwisten	St'át'imc traditional songs (i.e. hand drum); Oral traditional stories	LA/SS/Music Grades 3-12
Harriet McDonald	Ts'kw'áylaxw	Oral story-telling (i.e. life story); Passage of rites	LA/SS Grades 3-12
Laura John	Nxwisten	St'át'imc history; Spirituality (i.e. training, fasts, sweats, medicine wheel, etc.) Oral traditional story telling; St'át'imc songs & dances; Powwow songs & dances; REgalia dress wear; Pit cooks, St'át'imc language acquisition	LA/SS/SC/Art/Music K-12
Luther Brigman	T'ít'q'et	First Nations art; Sketches (i.e. coloring, shading, animals, portraits, etc.)	Art Grades 8-12
Marie Antoine	Secwépmec	Buckskin sewing; Moccasins & gloves	SS/Art Grades 8-12
Nora Greenway	T'ít'q'et	Human rights; Equality; Aboriginal voice; Anti-racism education	SS K-12
Willard Charlie (Koochie)	T'ít'q'et	Carving with soap stone, wood and stone; Explanations fo images; Creation of art and the resources used; Knowledge of bone games	SS/Art Grades 3-12

5.2.2. A supplementary living list of St’át’imc knowledge areas that can be included in school curriculum

This is a living list and may be expanded according to the collective approval of St’át’imc communities and GTSD.

Knowledge Areas	Sub-topics
Salmon	Salmon species in St’át’imc territory; Cycle; Seasons; St’át’imc boundaries/territories; Fishing rocks; Traditional rocks; Family sites; Fishing racks; Governance; Department of Fisheries and Oceans (DFO) policy; Licensing; St’át’imc policy; Food; Preserving (i.e. canning, salting, drying, etc.); Ceremonies; First salmon ceremony; Salmon stories (i.e. legends); Environment; Overfishing; Impact of pollution on the salmon; Damage to rivers in the territory
Creation Stories	Coyote; Old Man; Tsuntia; How the Animals got their names; Place names/locations/land marks (i.e. stone face, pregnant woman, Coyote rock, Pesqatqwa7, the Whale in Anderson Lake, the Big Flood, Sisters, etc.)
Traditional Stories	Boundaries/maps of St’át’imc territory; Maps (i.e. crown lands and traditional lands); Land marks; Fishing rocks; Hunting/trapping grounds; Harvesting sites; Family sites
Spiritual teachings	Different beliefs re: religion (i.e. Ca7a Kukkipi7 – great spirit); Impact of Christianity; Values/beliefs (i.e. respect for all, sharing, etc.); Way of life “Nt’akmenlhkalha”; Rights of passage (i.e. puberty, etc.)
St’át’imc families	Genealogy; Roles and responsibilities; Training (i.e. rites of passage – “Nkwazantsut”)
Habitat	Food gathering; Ecosystems; Ethno botany; Animal and plant environments; Environmental issues (i.e. threats of extinction, pollution, expanding living space, etc.); Legal issues (i.e. illegal activity, animal protection, etc.)
Water and Environment	Food gathering; Fraser River; Fisheries; Fresh water; Wild vs. farmed fish; DFO relationships; Erosion; Dams (i.e. Hydro’s impact on land)
Science	Astrogoly; Plant species; Fish farming; Seasons (i.e. importance to St’át’imc tradition and survival); Ecosystems (i.e. food chain)
Governance	Traditional St’át’imc tribal chief system (i.e. night watchman); Indian and Northern Affairs Canada; St’át’imc language; Government fiduciary responsibility; Land use; Education (i.e. residential, public, band operated schools); Corporate relationships within St’át’imc nation; Hiways, forestry, hydro; Voting rights (i.e. band, local, provincial, federal); Indian Act (i.e. prohibition, the reserve system, residential schools, banning of spiritual and cultural practices, band membership, etc.); Equality rights

5.3. Model lesson plans that involve Elders and/or resource people

Teachers are among the most creative and committed people in the world. For this reason, we have not developed a comprehensive series of modules and related lesson plans that we expect teachers to adopt wholesale. Teachers perform best when afforded the flexibility to exercise their creativity in a manner that harmonizes with their own philosophy of education.

We have worked with teachers in developing the broad contours around a few model lessons that attempt to chart a direction for how teachers can work respectfully, effectively and creatively with Elders and resource people in the classroom. Our hope is that teachers will consider the following model lessons and imagine ways for their teaching plan to include St'át'imc Knowledge Systems, and specifically the holders of such knowledge, namely Elders and resource people.

There are two sections below. First, we explain the prescribed learning outcome, learning activities and role of the teacher for two related model Social Studies lessons on the impact of European contact on Indigenous governance. Second, we provide two model lessons for English First Peoples 12 on residential schools.

5.3.1. Sample Social Studies lessons on the impact of European contact on Indigenous governance

The following lessons can be amended to suit later primary and early secondary students. The following lesson assumes participation by a grade four class, and is tied to learning outcomes for grade four students.

Both lessons address subject matter related to the impacts of European contact on Indigenous governance, as well as the nature of early Canadian policy on Indigenous peoples.

Social Studies model lesson 1

Prescribed Learning Outcome

C1: compare governance in Aboriginal cultures with governance in early European settlements in BC and Canada

This lesson would take place after the students had learned about the meaning of governance in early European settlements in BC and Canada. Refer to C1 achievement indicators in preparing for this lesson.

St'át'imc Resource Person

Arthur Adolph

Activities:

The speaker will provide students with information about the impacts of contact on Aboriginal peoples' rights and governance. The lesson may take place in the school or at the Lillooet Tribal Council, or at a site designated by the presenter.

Before the presentation, the teacher should do the following:

- invite Mr. Adolph to speak to the students about European impact on Indigenous governance from a St'át'imc perspective, tying this to Canada's Indian Act
- follow the school protocol for guest presentations
- work with the Aboriginal support worker or language teacher to ensure that protocols for education presentations are followed
- provide the speaker with the topic, purpose, date and time of the presentation
- ask the speaker if he would prefer to present at the school or in the St'át'imc community
- accommodate the resource needs as required by the speaker
- provide background information on the topic to students
- work with students to prepare questions relating to the topic
- identify a student to introduce the speaker
- identify a student to thank the speaker at the end of the presentation
- remind students to show respect

During the presentation, the teacher will:

- arrange for seating the students as per speakers suggestion (i.e. circle, groups, etc.)
- have a student introduce the speaker
- supervise the class as necessary during the presentation
- have students ask questions as required at the end of the session
- have a student thank the presenter

After the presentation, the teacher will:

- have the class write individual or group notes or collages of class comments and mail this to the speaker
- debrief the presentation: what did you learn?; what was most interesting about the presentation?; was there anything that surprised you about the presentation?
- Link the presentation topic with other subject areas through language arts individual and/or group work

Social Studies model lesson 2

Prescribed Learning Outcome

C2: identify the impact of Canadian governance on Aboriginal people's rights

These lessons would take place after students have learned about minority rights in Canada and reference to government policies relating to the Indian Act. (Refer to C2 achievement indicators in preparing for this lesson)

St'át'imc Resource Persons

Invite Albert Joseph or Ceda Scotchman to speak to the students about Indian Residential School from his/her and other St'át'imc residential school survivor experiences. Or, invite Nora Greenway to speak to human rights violations stemming from early Canadian government's Aboriginal policies.

These speakers will address key events and issues stemming from early interactions with the government through the Indian Act and Aboriginal peoples' rights in Canada.

Activities

Follow the same procedures and guidelines for lesson 1 example.

Note: Indian Residential schools have left many St'át'imc survivors scarred. It is important to work with the school Aboriginal Support Worker and Language teacher to decide how to support the Elder presenter prior to, during and after her/his presentation.

Ask the residential school presenter to speak in general terms about things like:

- What was the school like?
- Which residential school did you attend?
- Did all your siblings attend the same school?
- What were the meals like?
- How did a normal weekday look?
- What were the weekends like?
- How many years did you attend the school?
- What were your teachers like?
- What was it like when you came home for the summer?

Spend some time with the speaker to make sure that he/she knows that this is a grade 4 class – children ages 8-10 years who have no idea of the terrible abuses that residential schools inflicted on the St’át’imc people. The stories of sexual abuse should not be included in the presentation to this group of students and it is important for the teacher to ensure that the presenter accepts this.

5.3.2. Sample English First Peoples 12 lessons on residential schools

The following three lessons were developed for the English First Peoples 12 course. The following sample lessons were developed for follow up activities after a St’át’imc Elder and/or resource person presented at a high school Social Studies class.

First Peoples 12 model lesson 1: Experiencing residential schools

Prescribed Learning Outcome

A2: explain the function, significance and validity of oral tradition

A4: listen to and comprehend a wide range of authentic First Peoples oral texts reflecting a variety of purposes, messages, and contexts, including texts relating to life lessons

These lessons would take place after students have had some learning about Residential Schools from Unit 5 of English First Peoples 12 that include reference to government policies relating to the Indian Act.

St'át'imc Resource Person

Ceda Scotchman, Albert Joseph, Gertrude Ned or other Residential School Survivor Guest Speakers (see: English 12 First Peoples Teacher Resource Guide)

Activities

The teacher will find it useful to visit and explore some web sites, notably the Residential School site, <http://www.afn.ca/residentialschools/history.html> for information about residential school history, time line, residential school locations by province, and a photo gallery of residential school attendees.

Material from this site will be used during this unit on residential schools (i.e., in Lessons 4-5 et al). You will also have occasion to use material from <http://www.residentialschoolsettlement.ca/English.html>

Ideally, you will be able to present web-based material by having an Internet-connected computer with display system set up in the classroom. If this proves impossible, you can also print site material in advance to share with students. (Teacher Resource Guide, English 12, First Peoples). Refer to achievement indicators in preparing for and extending these lessons.

Below, we provide some of the activities that teachers should be prepared to undertake in this model lesson.

Before the presentation, the teacher should do the following:

- Contact the district Aboriginal Education representative for protocols on First Peoples speakers
- Prepare their class for the visit by having students:
 - o prepare questions to ask the guest (e.g., how far from home, what kind of school, what religious order, impact of religion on community, language issues, cultural identity struggles, things that have been a source of personal strength, opinion about the Residential School settlement agreement)
 - o be prepared for possible emotional release from either the speaker or fellow students in reaction to the speaker's story.
 - o discuss ways to show respect for guests and fellow students

-
- Meet with the speaker and be very clear about what the expectation is. Let the speaker know:
 - o the purpose of this engagement
 - o the length of his or her presentation
 - o the kind of class being addressed
 - o what the students have learned up to now about residential schools (perhaps tell about some of the activities that have taken place) so that the speaker knows the awareness level of his or her audience
 - o that there will be an opportunity for questions at the end of his or her presentation.

During the presentation, teachers should:

- Introduce the guest speaker to tell his or her residential school experience to the class.
- Have the students present questions that have been prepared prior to the visit.
- Have students interact with the speaker after the presentation.
- Select a student to thank the speaker and present an appropriate gift (check with the District Principal of Aboriginal Education about this). Make sure the guest has someone to accompany her/him home.

After the presentation, the teacher should:

- Have one or two students or the whole class write a thank you note or a class collage of comments for the elder/resource person and have this mailed to the speaker.
- Debrief with the class, using questions such as the following:
 - o How does the guest's story affect you?
 - o What new learning do you have about residential schools that were not identified in previous texts we have studied?
 - o What common messages have you been given from each of the texts and the guest?

First Peoples 12 model lesson 2: Apologies for residential schools

This lesson would follow the previous lessons on residential schools, including the residential school presentation by the St'át'imc Elder and/or resource person.

Prescribed Learning Outcome

A10: speak and listen to interpret, analyze, and evaluate ideas, information, and understandings from a variety of texts by examining and comparing ideas and concepts among texts critiquing the speaker/author's logic, quality of evidence, and coherence, describing and critiquing perspectives, identifying and challenging bias, contradictions, and distortions, explaining the importance and impact of social, political, and historical contexts

Activities

Video presentation

Students view footage of the Australian Prime Minister Kevin Rudd's apology to the stolen generations and Canadian Prime Minister Stephen Harper's apology to residential school survivors. Both videos can be viewed at this site:

<http://www.inatube.magnify.net/video/Indian-Residential-School-Apolo>.

<http://www.inatube.magnify.net/video/stolengeneration>

Copies of both Prime Ministers apologies should be given to students. See Appendix C and Appendix D for these speeches.

During the viewing students are asked to:

- note the Prime Minister(s) reasons for the apology
- identify the similarities in both Prime Ministers' message
- note what each of the governments plan to do to address past wrongs regarding the residential schools

After the viewing, break the class into groups and have each group discuss and report on the group's thoughts about the sincerity of each Prime Minister's apology. Have the class vote on which Prime Minister they thought was most sincere. Have students journalize their thoughts on Harper's residential school apology and Rudd's apology to indigenous peoples.

First Peoples 12 model lesson 3: Critical analysis of political apologies

Prescribed learning outcomes

A9: speak and listen to make personal responses to texts, by generating thoughtful questions, making inferences, explaining opinions using reasons and evidence, suggesting contextual influences and relationships

Activities

The teacher can organize their activities in the following way:

- read the article Commentary on Political Apologies by Jeff Corntassel (see Appendix E)
- review journal writings on Harper and Rudd's apology
- have the class divide into groups to:
 - o identify the points that were addressed in their journals that link with the Corntassel article
 - o have one person record during group discussion
 - o list these points on flip charts
 - o have each group report out to the whole class
 - o assignment: Have the class write what they think would be an appropriate apology for Canada's First Nations and Métis survivors of Residential Schools, based on the opinions of Corntassel and Harper, including the reasoning for the focus of the apology.

6. What kinds of Upper St'át'imc educational resources are available in Lillooet?

There are two major repositories of information in Lillooet related to the Upper St'át'imc. In this section, we outline some of the major resources at the Lillooet Tribal Council and the Upper St'át'imc Language, Culture and Education Society (USLCES).

6.1. Resources at the Lillooet Tribal Council

The following list of resources represents the some of school appropriate materials related to the St'át'imc held at the Lillooet Tribal Council office in Lillooet.

Baker, Stephanie. (1990). *Native Lillooet Tales: A Collection of Native Lillooet Stories (Told by Charlie Mack)*.

Declaration of the Interior Tribes of British Columbia

Drake-Terry, Joanne. (1989) *The same as yesterday: The Lillooet Chronicle - the Theft of Their Lands and Resources*. Lillooet, BC: Lillooet Tribal Council.

Gunther, Erna. (1926). An analysis of the First Salmon Ceremony. *American Anthropologist* 28.

Kennedy, Dorothy and Randy Bouchard (1975). *Utilization of fish by the Mount Currie Lillooet Indian people of British Columbia*. British Columbia Indian Language Project. Victoria. MS.

Livingston, Farrand. (1993). *Basketry Designs of the Salish Indians*.
[www.http://digitallibrary.amnh.org/dspace/bitstream/2246/35/M02pt05.pdf](http://digitallibrary.amnh.org/dspace/bitstream/2246/35/M02pt05.pdf)

Romanoff, Steven. (1992). The cultural ecology of hunting and Potlaches among the Lillooet Indians. In: B. Hayden (Ed.). *A Complex Culture of the British Columbia Plateau*. Vancouver: UBC Press.

Smith, Trefor. (1988). *Our Stories are written on the land: A brief history of the St'át'imc 1800-1940*. The Upper St'át'imc Language, Culture and Education Society. Kamloops, BC: Peerless Printers.

Spafford, James G. (1992). *Artifact distributions on housepit floors and social organization in housepits at Keatley Creek*. Thesis (M.A.) Simon Fraser University.

Stryd, A. and S. Lawhead. (eds.) (1978). Fraser River Lillooet: An Ethnographic Summary. In: Reports of the Lillooet Archaeological Project. Archaeological Survey of Canada, Paper No. 73. Ottawa: National Museums of Canada.

Teit, James. (1912). Traditions of the Lillooet Indians of British Columbia. *Journal of American Folk-Lore Society* 25.

Teit, James. (1906). *The Lillooet Indians*. Leiden and New York: Memoirs, American Museum of Natural History 9 (5).

Turner, Nancy and Marianne Boelscher Ignace, Ronald Ignace. (2000). Traditional Ecological Knowledge and Wisdom of Aboriginal Peoples in British Columbia. *Ecological Applications* 10, no. 5.

Turner, Nancy. (1997). Draft Paper: Plants of the Xaxl'ep (Stl'atl'imx or Fraser River Lillooet) People of British Columbia (featuring the Botanical Knowledge of Sam Mitchell, Martina LaRochelle, Edith O'Donaghey, Bill Edwards and Desmond Peters Sr.)

Turner, Nancy. (1988) "The importance of a Rose": Evaluating the cultural significance of plants in Thompson and Lillooet Interior Salish. *American Anthropologist*, 90, no. 2.

Vansina, Jan. (1985). *Oral tradition as history*. Madison, WI: University of Wisconsin Press.

Wah, Fred. (1975). *Pictograms from the Interior of British Columbia*. Vancouver: Talonbooks.

6.2. Resources at the Upper St'át'imc Language, Culture and Education Society (USLCES)

The available resources at USLCES have been catalogued in two sections: publications and multi-media resources; and, other resources.

Publications and multi-media resources

Black, Lynda and Andrea MacLellan. (2004). *Parent as Teachers: A Handbook*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Burton, Strang. (2004). Let's play and learn about body parts in St'át'imcets (St'át'imcets PC CD-ROM Game). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Corner, John. (1968). *Pictographs (Indian Rock Paintings) in the Interior of British Columbia*. R.R. 4.

Frank, Beverly, et al. (2002). An English to St'át'imcets Dictionary: A Primary Level English to St'át'imcets Dictionary. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Frank, Beverly. (1996). *Fishing equipment (K'WELAK7ASA KU WA7 K'ÁLEM KU STLHÁYEN)*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Frank, Beverly. (1994). *Preserving salmon at home (Cuz'lhkalh Qelhcál ku Sts'úqwaz)*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Frank, Beverly. The day the Cougar attacked (Larrane Leech's Story) (Na Sq'ita i T'áxilas na Swúw'a). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society. (Includes audio cassette)

MacKenzie, Mildred. (1992). *Stl'atl'mix People: Fishing practices*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Narcisse, Catherine. (1997). *John's first hunt (I KEL7ÁS TSICW PÍXEM' S)*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Edwards, Irene (1985). *Short Portage to Lillooet*. Lillooet: Cold Springs Books.
Narcisse, Cathrena. (1994). *Bridge River Fishcamp (Wa7 Tsítcwem I Ucwalmícwa Láta7 Nxwístena)*. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

New St'át'imc hand drum songs on CD (Tsítsel s7ít'ems I St'át'imca) (2003). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society. Manufactured by Spin Digital Media Corp.

Journey of the St'át'imc: New St'át'imc Hand drum Songs (Smátqsa I St'át'imca) (2004). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society. Manufactured by Spin Digital Media Corp.

Resource package for teaching spoken language (2002). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

St'át'imcets phrases and greetings book with accompanying audio on CD (2002). Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Upper St'át'imcets: 5 – 12 Integrated Resource Package. Lillooet, BC: The Upper St'át'imc Language, Culture and Education Society.

Other resources

Declaration: St'át'imcets and English

Traditional and Contemporary Recipes

Word lists: Animal/hunting, hide tanning, soap berry, salmon

St'át'imc Calendar

Animal counting and colouring books

Introduction to St'át'imc Basketry – Interactive CD ROM (forthcoming)

Intermediate Level St'át'imcets to English Dictionary (forthcoming)

Advanced Level English – St'át'imcets Dictionary (forthcoming)

7. What Gold Trail School District (GTSD) policies and programs support the inclusion of Indigenous Knowledge in school curriculum and pedagogy?

GTSD has a diverse range of policies and programs that aim to improve Aboriginal learning achievements. In this section, we present a letter from Shelley Oppenheim-Lacerte, Principal of Aboriginal Education for GTSD, which explains some of the current and upcoming programs in the District system. Following Shelley's letter, we feature some of the key educational goals for the District that relate to improving student learning achievement and improving the cultural responsiveness of GTSD schools. For additional recommended programs and policies that we encourage GTSD to develop, see the *Power of Place research report* (2008).

7.1. A letter from Shelley Oppenheim-Lacerte (Principal of Aboriginal Education for GTSD)

As many of you know, I have the great honour of serving as the District Principal of Aboriginal Education for School District No. 74, which involves working with the 19 bands within the St'át'imc, Nlaka'pamux and the Secwepmec nations, as well as the Métis nation.

I have been an active member of the Power of Place committee since the beginning of the project. School District No. 74 has been a partner in the committee, having a number of School District staff involved in the discussions, planning and implementation of the activities and program goals. The PoP project has been an integral part of the School District Goals. The Aboriginal Education Enhancement Agreement and the School District Achievement Contract Goals go hand-in-hand with Power of Place.

School District principals and a number of staff are dedicated and will continue to persevere in providing Indigenous Knowledge and Pedagogy in the schools throughout the School District. In this short letter, I will explain some of the current and future directions we are taking at the District level that build on the activities of the PoP project.

First of all, there is an Elder's program that we are at the beginning stages of implementing. The program involves inviting an Elder to each school in the District for two hours a week. Previously, in some of the schools, there has been an attempt in creating an Elder's program; however, these programs eventually came to a close. Our intention at this point is to welcome an Elder into the school to become accustomed to the school, students and staff. The Aboriginal Student Support Worker will be the host or hostess in bringing the Elder around the school to meet staff and students. The Elder will visit, have tea and become familiar with the school as a whole, as well as, students and staff becoming familiar with the visitors.

Another program that we are implementing is the First Peoples English 12 program. This program provides Aboriginal literature and integrates local Indigenous Knowledge into the class. In the case of Lillooet area schools, the PoP project has been instrumental in developing the resources that will ensure that there are St'át'imc Elders and resource people available to speak on the many different issues pertaining to their nation.

We also have the Aboriginal Mentorship Program that focus's on Aboriginal students from grades 5 - 8. The Aboriginal Student Support Worker (ASSW) that is assigned specifically to this position assists students with organizational skills and goal setting. This program is set up to follow AVID (Achievement Via Individual Determination) strategies. The ASSW has consistent contact with teacher and parent to inform them about student progress. This program is to support students in tracking their academic achievement and guiding them in their success in order to attend college or university.

The ASSW for this Mentorship Program connects with other ASSW's in the school to plan and provide guidance on how to include resource people and Elders in the classrooms and cultural activities school wide. We believe that learning about their own culture enhances self-identity, self-esteem and taking pride in who they are as Aboriginal students. It is also important that non-Aboriginal students and staff recognize and learn about Aboriginal cultures whereas they may become more sensitive and knowledgeable, and in turn develop a rich appreciation for Aboriginal cultures and traditions.

Additionally, the School District also has an annual program called Celebrating Our Success. In this program, we focus on a particular grade and rotate throughout the school district in each nation. For instance, if we choose grade four and five, each school could have around twenty students each that could all gather in Lillooet with the St'át'imc and host a celebration in an one of the Aboriginal communities. Each school provides an Aboriginal song, dance and/or skit and performs for the rest of the schools. Community and parents are also invited. With these performances, each school from the three nations can provide a performance with Aboriginal content, depicting the culture in their area. This may involve an Elder and/or Aboriginal resource person to assist and provide cultural or traditional knowledge in assisting with the performance.

National Aboriginal Day celebrations are also part of GTSD programming and encourage schools to invite an Elder or resource person to share their cultural knowledge or traditions in different group activities. Aboriginal Student Support Workers are dedicated in creating Elder and Resource people lists and assisting with the necessary paperwork in having them come into the classrooms. They connect community and the school staff.

All of these excellent initiatives are the start of an encouraging journey of educational change. I look forward to working with you all in the next steps.

Sincerely,
Shelley Oppenheim-Lacerte

7.2. A review of GTSD educational goals for improving student learning achievement and enhancing the cultural responsiveness of schools

Currently, GTSD is pursuing a range of goals for improving the learning achievements of Aboriginal students. Below we provide some of the key goals that currently orient teaching and programming in GTSD schools. As Shelley explains above, the PoP project is one of many important efforts to reach the goals outlined below.

7.2.1. Aboriginal Education Enhancement Agreement Goals related to PoP project

The Aboriginal Education Enhancement Agreement for GTSD includes a series of commitments that are based on goals in three areas: academic achievement, culture, and social responsibility. Each of the goals that relate to the aims of the PoP project are explained below. For the complete Aboriginal Education Enhancement Agreement, see the GTSD website.

Academic Expectations

- To increase the number of students who are reading and writing according to BC Provincial Standards at all grade levels
- To increase the number of students whose numeracy skills meet BC Provincial Standards at all grade levels
- To increase the number of students who successfully complete a Dogwood Diploma and are eligible to enroll in career, technical and academic post-secondary programs
- To increase the number of students who leave school with a School Leaving Certificate with adequate skills and/or training to find employment or job placement

Culture

- To increase participation and success in board-authorized and provincially-approved language programs
- To increase all students' participation in and appreciation of cultural activities in each school
- To increase students' awareness of First Nations cultural and traditional knowledge through integration and implementation throughout the Provincial curriculum (K-12)

Social Responsibility

- To increase in all students in School District No. 74 mutual respect, trust, honesty, personal responsibility and community mindedness throughout the school environment

7.2.2. Achievement Contract goals related to the PoP project

The Achievement Contract Goals fit with the Aboriginal Education Enhancement Agreement Goals. The specific goals that have direct relationship to the Education Enhancement Goals and the PoP project are featured below. For complete details of the Achievement Contract Goals, see the GTSD website.

- Offer cultural projects or programs through community resource people and elders in all of the elementary classrooms
- Secondary English classes include Aboriginal literature and oral traditions in their programs
- English 12 First Peoples in all secondary sites
- AVID Aboriginal Mentorship Program Grades 5-8 for all schools
- PWIM Refresher for ELD teachers and ASSW
- Aboriginal Student Support Workers

8. Appendices

Appendix A: What is Indigenous Knowledge, pedagogy and learning?

Aboriginal epistemology is found in theories, philosophies, histories, ceremonies, and stories as ways of knowing. Aboriginal pedagogy is found in talking or sharing circles and dialogues, participant observations, experiential learning, modeling, mediation, prayer, ceremonies, or story telling as ways of knowing and learning. The distinctive features of Indigenous knowledge and pedagogy are learning by observation and doing, learning through authentic experiences and individualized instruction, and learning through enjoyment. Indigenous pedagogy accepts students' cognitive search for learning processes they can internalize, and Aboriginal teachers allow for a lag period of watching before doing. Indigenous knowledge is both empirical (that is, based on experience) and normative (that is based on social values). It embraces both the circumstances in a way that is unfamiliar to Eurocentric knowledge systems, which distinguish clearly between the two. As a system, it constantly adapts to the dynamic interplay of changing empirical knowledge as well as changing social values. (Battiste & Henderson, 2002, p.19)

Despite the fact that Indigenous Knowledge has been and continues to be defined from diverse perspectives around the world, Battiste and Henderson (2002), argue that attempts to define Indigenous Knowledge are problematic. They suggest that to ask "what is Indigenous Knowledge?" is to pose a question about comparative knowledge for which no legitimate method exists to answer it (p.35-36). They explain that the problem with trying to understand Indigenous Knowledge from a Eurocentric perspective is threefold. First, Indigenous Knowledge does not fit into the Eurocentric concept of 'culture'. Indigenous people view every way of life from two but complementary perspectives: first as a manifestation of human knowledge, heritage, and consciousness, and second as a mode of ecological order. Second, Indigenous Knowledge is not the same across all Indigenous peoples; ... it is a diverse knowledge that is spread throughout different peoples in many layers. Third, Indigenous Knowledge is so much a part of the clan, band, community or individual that it defies codification, as it cannot be separated from the bearer (Battiste & Henderson, 2002).

Having acknowledged the problems associated with categorizing Indigenous knowledge within Eurocentric constructs of culture, it is instructive to outline one of the more popular definitions, which was crafted by the United Nations Educational, Scientific and Cultural Organization (UNESCO), specifically the Management of Social Transformations (MOST) program. UNESCO/MOST defines Indigenous Knowledge, also known as Traditional Ecological Knowledge, local knowledge, or place-based knowledge in the following terms:

1. Indigenous Knowledge is the local knowledge that is unique to a given culture or society. It is the basis for local-level decision-making in agriculture, health care, food preparation, education, natural resource management, and a host of other activities in rural communities.

2. Indigenous Knowledge is the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems.

3. Indigenous Knowledge is the knowledge that people in a given community has developed over time, and continues to develop. It is based on experience, often tested over centuries and is adapted to local culture and environment. It is dynamic and changing (UNESCO/MOST, 2002, p. 12-13).

From an Indigenous perspective, 'ways of knowing and learning' are derived from Creation, therefore, knowledge is sacred; inherent in and connected to all of nature, its creatures, and humans (Battiste & Henderson, 2002). The spiritual belief system common to Indigenous peoples can be summarized by the Yupiaq of Alaska who hold "the principle that all creation was spirit: alive, conscious, and very dynamic. ... Man was not superior to other beings but was an equal to some, inferior to others; he was thus bound by the laws of the Universe to maintaining a harmonious relationship with all spirits if he was to survive."(Kawagley & Barnhardt, 1999, p.10)

In the Indigenous worldview, learning is viewed as a life-long responsibility in that knowledge teaches people how to be responsible for their lives, their relationships and helps them model competent and respectful behaviours (Battiste & Henderson, 2002). Self-knowledge of one's individual gifts, capabilities, strengths and weaknesses, interests and limitations are equally important to Indigenous teachings. Indigenous teaching presumes every child is unique in their individual learning capabilities and styles as well as knowledge bases. In Indigenous epistemology, knowledge is not a commodity that some have while others do not; it cannot be possessed or controlled by educational institutions or academics as it is a living process meant to be absorbed and understood (Battiste & Henderson, 2002).

The first principle of Aboriginal learning is a preference for experiential knowledge. Indigenous pedagogy values a person's ability to learn independently by observing, listening, and participating with a minimum of intervention or instruction. This pattern of direct learning by seeing and doing, without asking questions, makes Aboriginal children diverse learners. (Battiste & Henderson, 2002, p.15)

While Battiste (2002), identifies the first principle of Aboriginal learning as a preference for experiential knowledge, Hampton (1995) observes that the first 'standard' of education is "spirituality"(p.19). Hampton (1995), notes that at the centre of Aboriginal learning is respect for the spiritual relationships that exist between all things. This echoes Battiste and Henderson's (2002) assertion that knowledge is sacred, acquired from Creation and connected to all of nature.

R. Ross (2006), in summarizing Indigenous approaches to education, explains that children were taught in a variety of ways and at every instant through stories, ceremonies, and the clan system. This education "did not focus on teaching each person exactly what to say, think, or do - a product-based teaching. Instead, Indigenous education taught that life was a 'matter of responsibility' born by all people at all times and children were taught the personal qualities they would need to be able to carry those responsibilities."(Ross, 2006, p.86)

As such, Western and Indigenous education can be seen as contradictory. Western education tends to be 'compartmentalized' and operationalized in a 'decontextualized' framework. By contrast, Indigenous people traditionally acquired knowledge through experience with their environment in which details were understood as part of the whole and where 'laws' were constantly tested based on the context of everyday survival. In the traditional Native sense, competency has an unequivocal relationship to survival or extinction. "You either have it, or you don't, and survival is the ultimate measure." (Kawagley & Barnhardt, 1999, p.2)

Such insights raise several questions: How can Indigenous Knowledge and pedagogy be integrated into an education system that by nature is the antithesis of traditional knowledge and pedagogy? How can Indigenous 'coming to knowing' become part of an education system driven to meet provincially-mandated curriculum and testing standards? How will the needs of non-Indigenous students be realized in a place-based education model that incorporates Indigenous Knowledge and pedagogy?

Appendix B: List of things for Elders and resource persons to do in preparation for school presentations

Information you need from the school for your presentation

Name of the school _____

Name of the teacher _____

School phone number _____

Grade level you will be presenting to _____

Topic you will be presenting on _____

Length of time of your presentation _____

Time you will be presenting _____

Site (place) for the presentation _____

How you will present (talk, demonstration of work, etc.) _____

Materials and supplies you need _____

Transportation arrangements _____

***Make sure that your criminal records check is up to date**

***Make sure that the school has your bank information for honoraria payment
(To be filled out by the teacher for and delivered to the elder/resource person after
the teacher has spoken to the elder/resource person)**

Appendix C: Canadian Prime Minister Stephen Harper's Apology to Residential School Survivors

Retrieved December 10, 2008:

www.nationalpost.com/news/canada/story.html?id=580506-101k

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools.

The treatment of children in Indian residential schools is a sad chapter in our history. In the 1870s, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture.

These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, 'to kill the Indian in the child.' Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

Most schools were operated as 'joint ventures' with Anglican, Catholic, Presbyterian or United churches.

The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities.

First nations, Inuit and Metis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian residential schools policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

While some former students have spoken positively about their experiences at residential schools these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children and their separation from powerless families and communities.

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered.

It is a testament to their resilience as individuals and to the strength of their cultures.

Regrettably, many former students are not with us today and died never having received a full apology from the government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.

Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this.

We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow and we apologize for having done this.

We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you.

Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country.

There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly. We are sorry.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian residential schools, implementation of the Indian residential schools settlement agreement began on September 19, 2007.

Years of work by survivors, communities, and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian Residential Schools Truth and Reconciliation Commission.

This commission presents a unique opportunity to educate all Canadians on the Indian residential schools system.

It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

God bless all of you and God bless our land.

Appendix D: Australian Prime Minister Kevin Rudd's Apology to the Stolen Generation

Retrieved on December 10, 2008:

<http://www.abc.net.au/news/events/apology/text.htm>

Today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history.

We reflect on their past mistreatment.

We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history.

The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future. We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians.

We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country.

For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry.

We the Parliament of Australia respectfully request that this apology be received in the spirit in which it is offered as part of the healing of the nation.

For the future we take heart; resolving that this new page in the history of our great continent can now be written.

We today take this first step by acknowledging the past and laying claim to a future that embraces all Australians.

A future where this Parliament resolves that the injustices of the past must never, never happen again.

A future where we harness the determination of all Australians, Indigenous and non-Indigenous, to close the gap that lies between us in life expectancy, educational achievement and economic opportunity.

A future where we embrace the possibility of new solutions to enduring problems where old approaches have failed.

A future based on mutual respect, mutual resolve and mutual responsibility.

A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country

Appendix E: Jeff Corntassel’s commentary on political apologies: Two apologies, one mindset

Retrieved on December 10, 2008: www.taiaiake.com/32

When Australian Prime Minister Howard was defeated by Labor Party’s Kevin Rudd in the November 2007 elections, Rudd immediately sought to distinguish his administration from that of his predecessor, who had refused to offer an official apology for the forced relocation of over Indigenous children away from their homes and territories between 1910’s and 1970’s. Over 100,000 children in Australia, often referred to as the “stolen generation”, had been removed from their homes and forced into either adoption or orphanages. So in his first official act as Prime Minister, Rudd offered a four-minute apology to Indigenous peoples before Parliament on February 13, 2008.

Rudd’s eloquent call for turning a “new page in Australia’s history” was widely praised for its sincerity and for recognizing the impacts of Australia’s colonial policies in “breaking up of families and communities.” However, some indigenous leaders criticized the speech for separating the act of apologizing from any concrete discussions of restitution for Indigenous communities. Themes of “forgiving and forgetting”, “moving on from the past” and “unifying as a country” were also embedded in Rudd’s speech, suggesting that it was more of an example of rhetorical reconciliation than the start of a longer-term restitution process.

For example, Rudd articulated a “forgive and forget” philosophy in the 2008 speech with phrases such as “The time has now come for the nation to turn a new page in Australia’s history by righting the wrongs of the past and so moving forward with confidence to the future” and “...resolving that this new page in the history of our great continent can now be writing.” Additionally, Rudd’s speech placed all acts of wrongdoing squarely in the past: “We reflect on their past mistreatment” and “injustices of the past must never, never happen again.” Finally, the theme of “unifying as a country” was evident in the speech, indicating that the overarching goal of the apology was not Indigenous self-determination but, rather “the healing of the nation” and “A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia.”

How does Prime Minister Stephen Harper’s June 11, 2008 apology to Indigenous peoples in Canada match up with Rudd’s? First, a brief background of events leading up to the 2008 apology is warranted. Residential schools were first established in Canada during the 1870’s and resulted in the forced removal of over 160,000 Indigenous children from their families and homelands. Once uprooted from their communities, Indigenous children were sent to

institutions that required them to unlearn their languages and cultural teachings in an effort to promote their assimilation into the dominant culture.

While the cultural and physical violence of residential schools was well-documented by numerous interviews and sources, including the Royal Commission on Aboriginal Peoples, the Canadian government refused to publicly acknowledge this issue until 1998. And even this very weakly worded “Statement of Reconciliation”, which was read by Minister of Indian and Northern Affairs, Jane Stewart, at a lunchtime ceremony held in a government meeting room in Ottawa, was only put forward to avoid further litigation claims by residential school survivors.

In terms of the statement’s impact, Stewart apologized only to those who suffered the ‘tragedy of sexual and physical abuse at residential schools’– implying that the residential school policy itself or other cultural, political, social, economic and psychological impacts did not warrant an apology. For most Indigenous peoples reacting to the statement, nothing short of a full apology by the Prime Minister of Canada was considered adequate.

Amidst efforts to avoid further litigation, Harper’s 2008 apology came as part of a \$4 billion compensation and healing package for residential school abuse survivors. Unlike Rudd’s speech, Harper’s apology was to be linked to a larger truth and reconciliation process. The philosophy of “forgive and forget” was not as prominent in Harper’s speech given the impending establishment of a truth and reconciliation commission; however, there was a strong emphasis on “moving on from the past”. At one point, Harper discusses “forging a new relationship between aboriginal peoples and other Canadians...and a desire to move forward together.” The use of phrases such as “a sad chapter in our history” and “...an agreement that gives us a new beginning and an opportunity to move forward together in partnership,” place Canada’s colonial policies solely in the past. Most notable in Harper’s speech, however, was the theme of “unifying as a country.” For example, at one point he states “...strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.”

As of this writing the impacts of these apologies are still being gauged by Indigenous leaders and communities. However, one cannot detach these publicly proclaimed responsibilities by Prime Ministers Rudd and Harper from their actions. In 2007, Australia and Canada (along with the United States and New Zealand) voted against ratification of the United Nations’ Declaration on the Rights of Indigenous Peoples, which was eventually ratified as a non-binding resolution by the General Assembly. This disjuncture between words and actions did not go unnoticed by Indigenous leaders. According to Grand Chief of the Union of British Columbia Indian Chiefs, Stewart Phillip, “Canada must commit funding to help restore languages through a National Indigenous Languages Act, they should support the

UN Declaration for Indigenous Peoples and engage in policy reform...The system of social assistance maintains the status quo under the current system.”

Conclusions

The U.S. Congress is currently considering approval of a joint resolution “apology bill” (S. J. Res. 4) that acknowledges “a long history of official depredations and ill-conceived policies by the United States Government regarding Indian tribes...”, which includes broken treaties, violence, and removal from their original homelands. Interestingly, the text of the U.S. apology concludes with a disclaimer:

Nothing in this Joint Resolution:

- (1) authorizes or supports any claim against the United States; or
- (2) serves as a settlement of any claim against the United States.

By separating actions from responsibilities, political apologies, such as the above-mentioned one, are unlikely to transform inter-group relations. And without restitution, there can be no reconciliation. As we saw from an analysis of 2008 apologies in Canada and Australia, rhetorical reconciliation acts to divert attention away from Indigenous self-determination and justice claims - forgiveness wins out over justice. For Indigenous peoples to accept a political apology under these conditions is to accept continuing colonial injustices perpetrated by the state. Promoting awareness about Indigenous histories, ongoing relationship to their homelands, and self-determination strategies can also take place outside state-sanctioned processes, such as revitalizing inter-Indigenous treaty-making among Indigenous nations, and should be part of a larger insurgent education movement that counters state-based strategies of “forgive and forget”, “moving on from the past”, and “unifying as a country”.

Appendix F: Website links

Aboriginal Components of Science: Kindergarten to Grade 12
Compiled from <http://www.bced.gov.bc.ca/irp/ela_k7_2006.pdf>
(Integrated Resource Package 2006 by Nora Greenway)

Aboriginal Components of English Language Arts: Kindergarten to Grade 12
Compiled from (http://www.bced.gov.bc.ca/irp/ela_k7_2006.pdf)>
(Integrated Resource Package 2006 by Debra Hoope)

Aboriginal Components of Social Studies Integrated Resource Package: K-7
Compiled from <<http://www.bced.gov.bc.ca/irp/ssk7.pdf> & <http://www.bced.gov.bc.ca/irp/ss810.pdf> & <http://www.bced.gov.bc.ca/irp/ss11.pdf>>
(Integrated Resource Package 2006; 1997; 2005 by Nora Greenway)

Alaska Native Knowledge Network (<http://ankn.uaf.edu>)

Cape Breton University. Institute of Integrative Science and Health. Cape Breton University.
<http://msit.capebreton.ca/>

Center for Research on Education, Diversity & Excellence. The Standards of Effective Pedagogy and Learning. Center for Research on Education, Diversity & Excellence. <http://crede.berkeley.edu/standards/standards.html>

Cree School Board www.sdcrec.qc.org

Ministry of Education. Aboriginal Education. Shared Learnings. <http://www.bced.gov.bc.ca/abed/descrip.htm>

Prince Rupert School District 52. Connecting Traditions: Exploring Tsimshian Pre-Contact Life.
<http://www.sd52.bc.ca/fnes/tsimshian/ct.html>

Prince Rupert School District 52. First Nations Education Services. <http://www.sd52.ca/>

Rekindling Traditions: Cross-Cultural Science and Technology Units (CCSTU) Project. College of Education. University of Saskatchewan. http://www.usask.ca/education/ccstu/main_menu.html

Appendix G: References

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