**Tuesday, December 23, 2014**

[Curriculum that contributes to decolonization and meaningful reconciliation](http://growinguptoread.blogspot.ca/2014/12/curriculum-that-contributes-to.html)

Hello Dear Reader,   
I am keen to share some of the writing I have been working on.  I am taking an on-line course called Reconciliation Through Indigenous Education.  I am loving every minute of this experience!  Even though on-line learning sounds as if it is a lonely and quiet interaction, I have found it to be the opposite.  My study buddy, Melanie, is always eager to debate, reflect and explore difficult topics with me.  I have also had some meaningful and thoughtful communication with other on-line participants and the course designers.  But I am getting off topic.  I am asking you to embrace the idea that "Growing up to Read" is all about life-long learning.  My belief that education and reading and writing are the tools all British Columbians, short or tall, must use to engage in meaningful reconciliation and decolonization experiences.  I have put together a lesson sequence using an Indigenous Framework called "Full Circle". This framework inspired me to rethink how I present my lessons. The resource is easily available online. It is called **Full Circle: First Nations, Metis, Inuit** **Ways of Knowing: A Common Threads Resource Produced by the Ontario Secondary School Teachers’ Federation** I would love to hear from you and welcome positive or negative feedback on the content and structure of my lesson planning. So here it is:

**respectfully submitted for peer review by Donna Klockars, aka The Literacy Lady**

**Land**

**Topic Overview**

Students will have an increased awareness and understanding of the land’s importance to Indigenous people.  Lessons will examine leadership styles found in Aboriginal communities and will consider geological and economic diversities and their impact on business opportunities.

**LESSON 1**

Traditional Management of Marine Resources

 Learning intention:  Students will be able to describe and discuss Aboriginal peoples’ unique relationship to the land.

Students will examine the underpinnings of the management of traditional resources are clearly articulated and embraced in S’nuw’uy’ulh (Traditional Teachings). Implicit in these teachings is the conclusion that Aboriginal peoples have the right to manage and harvest their resources on their traditional territories as they have done since time immemorial.

**Suggested timeline:** Two or three 75minute periods

**Subjects:**business, careers, biology, history, mari-culture, Traditional Knowledge Keepers,

**Making Connections**

See it :

Break into four groups.  Each group select one resource to review and determine the Big Ideas for whole group presentation.    Use the graphic organizer 5,3,1 or the Taxonomy and Two Word Summary or BLM 13 from Full Circle resource to support your presentation.

Resources: Please note the resources are available in a bin located in the Stz’uminus Community School library. I have provided information on the sources for the resources so that teachers can create their own “Inquiry-Based Theme Bin”

Read newspaper article, Klahowya May 2011, informing readers of blockade formed in Stz’uminus Bay to protect marine resources from being harvested by non-aboriginal groups.

View “Whose land is it anyway?” CBC

Vancouver Island news clip reporting the blocking of non-Stz’uminus individuals from harvesting shellfish in Kulleet Bay, B.C.

Nanaimo Daily News articles on Blockade (available in hard copy and housed in the Theme Bin

Our Food Final Report: Traditional Foods on Vancouver Island First Nations, Third Annual Conference,April, 16, 2010.

Read Prologue from “Clam Gardens Aboriginal Mariculture on Canada’s West Coast, Judith Williams, Page 9.

Processing new information

Feel it/Know it:

In partners or in a small group, read article “Stz’uminus Marine Management Traditions and Practices.”

During the read think about how you might share your understanding about Aboriginal control and acknowledgement of ownership of foreshore on their traditional territory.

Read to determine your thinking about Fisheries giving permits to non-aboriginal groups to dig clams and gooey duck on Stz’uminus bays and estuaries.

Resource: Reference material from Stz’uminus leader, Joe Elliott, and Stz’uminus Elders

Joe Elliott, Master Thesis

Introduction

“Everyone followed The S’nuw’uy’ulh (Traditional Teachings) that have been in place since time immemorial.  These teachings have guided the Stz’uminus Mustimuxw in their day to day decisions about how to care for the bountiful natural resources the Creator has provided. Western science has not recognized the rightful ownership, skills and deep knowledge of the aboriginal people to successfully manage and in many cases farm through mariculture their shellfish resources.  Stz’uminus mustimuxh have all the knowledge they require to manage and harvest shellfish resources.   They are rightful keepers of the shellfish on their territories.

This is however, is not the opinion of the governing body known as Department of Oceans and Fisheries.”

Resource

**The Stz’uminus Mustimuxw and the Traditional Management of Resources:** **Background Reading for Lesson Sequence Written by Donna Klockars**

Stz’uminus bays, estuaries and rivers were known for their clear cold waters and pristine beaches that provided an abundance of food.

Salmon was so bountiful that there were times when the bays appeared as if a shimmering carpet lay on the water during the spawning season. Halibut, big as small canoes, lay on the sea floor.  Thuq’min and Kullet Bay transformed into a milky- white foam in the early spring from the herring row.

Emerald green eelgrass swayed in the estuaries and provided food for ducks and geese.   Crab, flounder, rock cod, sea cucumbers and octopus were easily gathered using a small canoe, with nets, spears and herring rakes. Elders tell us that the people did not have to travel far because there was always seafood that was easily gathered in their summer, winter and permanent village sites.

But it was the clam beds that were so productive that the supply seemed to be endless The women who lived  in Thuq’min and Kullet Bay were known for their skills and expertise in preparing  and preserving  the nutritious food harvested from their carefully tended clam gardens. Life revolved around the complex and intricate tasks connected with the clam harvest.

Stz’uminus women approached their **Pa’na’hw** (clam digging area) in a flotilla of small working canoes.  Families kept **clam gardens** that took years of labour and tilling to create.  These examples of shore line management helped produce abundant and sustainable clam harvests for generations.

 Certain families had ownership rights to each clam digging area.   Both men and woman could carry a name that connected them to the land, the water and the rights to the resources. The elders taught that rights to the families’ pa’na’pa should be respected. Strict rules were passed on from generation to generation about the harvest.

Take only what is needed and leave the small ones so that the beach has an opportunity to re-seed. The horse clams, butter clams, cockles and little necks were scattered above and slightly below the sand. The women used digging sticks made from sturdy yew wood. They dug and then moved to another area always careful to turn the soil of the beaches over so that pure ground and gravel would be made available for the new life.

During the Yu xuy tlthut (fall) clam harvest, the air would soon be filled with smoke from the drying fires. Rows of clams were strung on strong strands of cedar taken from the very centre of the log.

They were then hung above the smoking wood fires.  When the process was complete, the dried clam meat was packed into cedar baskets and storage boxes for the winter.

During Tum’uytl (Winter) ceremonies, families from all corners of the territory and from nations far away, gathered in the Big House in Kullet Bay.  The Stz’uminus Mustimuxw always provided everyone with a feast of smoked clams.  Dried seaweed, fresh berries and berry leather (**smiit)** were also offered.   Salmon was roasted on split-pole racks carefully placed around the cooking fires.  It was said that there was such abundance at the feasts that precious fish oil would be tossed upon the glowing fires in the big house with such enthusiasm that the rafters were singed!

**S’nuw’uy’ulh**(Traditional Teachings).

Everyone followed The S’nuw’uy’ulh (Traditional Teachings) that have been in place since time immemorial.  These teachings have guided the Stz’uminus Mustimuxw in their day to day decisions about how to care for the bountiful natural resources the Creator has provided.

The Stz’uminus Mustimuxw embrace a holistic system, recognizing that all life is interconnected.  Traditional teachings elaborate on the people’s responsibility to care for the land, water and air that sustains all life and everyday survival.  The traditional laws that guide resource ownership and care are enfolded in oral histories, stories, names, songs, dances and sacred masks.  All of these ways of teaching are embodied the **S’nuw’uy’ulh**(Traditional Teachings). They direct the self, family and community throughout life’s journey and into death.

The Stzu’uminus Mustimuxw still practice living in a holistic way. All life must be respected and cared for. The families abided by strict rules and knew that the balance of the natural resources was vital to their survival.

Source: Written by Donna Klockars, 2013. unpublished

Personalizing and Transforming after the read.

Do it-Show what you know

Prepare a Presentation showing what you know about the issues the long standing traditional ownership of families of clam beds and harvesting rights and responsibilities

Possible resource for this section.

**GENERATING HOT SEAT QUESTIONS FOR Invited Fisheries Officers from DFO, Chief for Stz’uminus Mustimuxh, Traditional Knowledge Keepers, Community members, Fishers from community**

1.            \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

6.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

7.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

8.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

9.           \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

10.        \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

11.         \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Criteria for a good Talk Show

E - Excellent;            S – Satisfactory;      N – Needs improvement

1.     Guest responded through the eyes of his/her assigned character.

2.    Questions asked showed good understanding of the story and or

knowledge of the guest’s area of expertise.

3.    Good TV manners were demonstrated.

4.    Used humour appropriately.

5.    Voice is strong – good volume.

6.    Used vocabulary that is interesting.

7.    Good eye contact.

8.    Used examples and analogies.

Source:  Faye Brownlie Workshop 2004

Possible resource for use in this section of the lesson plan.

**ABC Brainstorm And Two Word Summary**

|  |  |
| --- | --- |
| A | N |
| B | O |
| C | P |
| D | Q |
| E | R |
| F | S |
| G | T |
| H | U |
| I | V |
| J | W |
| K | X |
| L | Y |
| M | Z |

|  |  |
| --- | --- |
| |  | | --- | |  | |

Two Word Summary

These two words or phrases are important because-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***LAND: Emotional:***

***Learning Intentions 2***: Students will show how traditional knowledge and Traditional Knowledge Keepers have been marginalized and ignored in western science, anthropology, and historical accounts. The topic will continue to embrace marine resources and management of resources. Students will understand the major contribution Aboriginal people’s have in informing and leading sustainable mari-culture practices.

**Subjects:** history, biology, anthropology,

Lesson See it:

Create a word web for all the things or topics you think might come up in a discussion about sustaining, nurturing, harvesting, storing, and distributing a major food source such as clams and other shell fish resources. Then indicate what skills you think Aboriginal communities along the west coast of B.C (including the east coast of Vancouver Island) had or have full mastery of.

Complete the Word Bank Account Activity in preparation for reading an article about Clam Gardens. (see graphic organizer)

**Feel it:**

 Discuss the inference that there has been a long history of marginalizing traditional knowledge and Traditional Knowledge Keepers.  Tap into the feelings and emotions behind this information.

Resource

**Respecting the Ancestors, written by Donna Klockars**

**How Clam Gardens led to the acceptance of integrating First Nations knowledge with the tools of archeology and ecology**

There is increasing recognition among anthropologists that indigenous peoples of Vancouver Island actively managed and enhanced their marine ecosystems for millennia (Turner 2005).  This “recognition” did not come easily because it challenged accepted concepts about indigenous peoples’ traditional food systems and economic structures.

*The implication is of recognizing agriculture and mari-culture (vs the stereo-type of ‘eeking out a bare hunter-gatherer subsistence’ is ---of course---that Coast Salish people OWN THE LAND (and to expand it to the clam beds, OWN THE FORESHORE as well) that these agricultural practices take place on.*

*I think this is the basic premise that Europeans and settlers have so long been reluctant to accept (or have rigorously denied) and why they so rigorously keep these blinders on about cultural practices.*

(email conversation with Dr. Brian Thomm May 27, 2014

**Background**

While doing an aerial survey of the Broughton Archipelago in 1995 marine geologist, Dr. John Harper, was puzzled by stone walls or ridges he found along the shoreline of many beaches.  After many years of science-backed investigations he concluded the structures were created by indigenous peoples to enhance shellfish productivity.  The structures were simple but efficient: a wall of boulders and stones was set along the lowest tide-line of existing clam beaches.  As the tide moved in and out, the rock wall captured sediment and created more habitat for inter-tidal shellfish.  This resulted in turning mediocre beach into one that was of higher quality, more productive and easily harvested. The sheer number (over 450) and the amount of labour involved in creating these structures was compelling evidence that First Nations used management practices to ensure a productive and stable food source.  He proposed that the structures were examples of the practice of mariculture.

Unfortunately, Dr. Harper’s findings were not accepted by many of his colleagues. With no textual reference in biological and archeological research journals, anthropologists were indifferent to his work. Even with ten years of science-backed effort, anthropologists at the B.C. Heritage Conservation Department remained reluctant to rethink the commonly accepted view that FiFirst Peoples of the Pacific Northwest fit the category “Hunter and Gatherer”. They believed there was no evidence to show aboriginal mariculture existed.

This baffled and frustrated Dr. Harper. The structures were elegant and efficient. They were not gardens of “imagination”. The applied category “Hunter and Gatherer” was simply insulting and incorrect and perpetuates the absurd but convenient conviction that explorers and settlers were entering un-owned virgin wilderness. Dr. Harper wanted to do everything he could to see the phrase and the associated attitude “evaporate like fog”.

Others who were working simultaneously to understand traditional mariculture , experienced the same wall of indifference.  Judith Williams, artist and author, took a different approach by seeking native Elders to help her fully understand the significance of the clam gardens sites. Judith first was shown a clam garden by Lllahoos Elder, Elizabeth Harry, on Quadra Island in 1993. From then on, she met with Elders and knowledgeable individuals who shared their extensive understandings about traditional ancient sea gardens. She published her book “Clam Gardens: Aboriginal Mariculture on Canada’s West Coast in 2007.  The book generated a lot of interest.

Ms. Williams and Dr. John Harper may have brought the mariculture structures to light but they did not “discover” them. The clam gardens were never lost! Nor was the traditional knowledge passed down in song, story and practice lost. The immense shell middens associated with clam garden walls indicates the significance of clams as a staple food for at least 5000 years (Moss 1993, Haggan et al. 2006).

The anthropologists were “late” to recognize the existence of clam gardens because they would not accept traditional knowledge as credible.

**Know it:**

**Students are asked to read the following article, (or the shortened version for UDL purposes)**

**Students are to complete a This is what I read\ This is my thinking about what I read journal. (See graphic organizer)**

**A new conversation is needed**

It is time First Peoples received full credit for their deep understanding of ecosystems. The inhabitants of the most complex indigenous culture in North America did not wander aimlessly hoping to stumble upon a possible meal.

It is time for a new conversation.  It is time to turn things upside down and respect traditional ecological knowledge (TEK).

This vital knowledge is desperately needed to solve our environmental challenges.   It is time to respectfully request our Aboriginal Elders to share their wisdom.  We must look at the land and history in a new way.

**A New Way to Learn**

Fortunately, this “new conversation” is beginning to take place.  There is evidence of sincere desire to learn from First Nations.  Since 2005, research papers that integrate contemporary ecological experiments with traditional knowledge passed down in song, story, dance and practice are routinely published.

**Examples of papers that credit “Ancient Wisdom”**

In 2006, Joe Elliott wrote an excellent research paper for the Hul’quimi’num Treaty Group titled: “Traditional Resource Management and Decision Making”.

His paper articulated the ancient wisdom behind the Hul’quimi’num word “S’nuw’uy’ulh”(Traditional Teachings) and reveals that this knowledge articulated how resources should be managed. He explained how traditional teachings address stewardship.  Families have rights to the land and the resources.  Showing respect for family, community and natural resources was embodied in the word S’nuw’uy’ulh.  It teaches that taking resources for our everyday use must be conducted with respect, with prayer and special words.  It is believed we are one with all resources, we are equal, and therefore we need to be careful about how we treat our gifts provided by the creator.

 Elliott’s paper showed sustainable stewardship was not something new or poorly understood.  The management practices have stood the test of time. Joe Elliott’s paper made extensive use of Elder interviews.

**Anthropologists contribute by listening**

Anthropologist, Dr. Brian Thom, has contributed to our understanding of traditional marine resource management by interviewing Hul’quim’num Elders. His report titled “A’lhut tut et Sul’hweentst “Respecting the Ancestors”. (2005) detailed the traditional laws that guide resource ownership and management.

His scholarly papers had another powerful outcome.  The work gave a voice to the many concerns the Hul’quimi’num people have regarding the protection of their land and their natural resources.

Dr. Thom presented the common perception among the Hul’quimi’num people that the general public does not value their traditional knowledge as an important part of Canadian heritage.

 “They want their oral histories, cultural practices, stories, place names, songs, dances and sacred masks to be preserved because they carry the knowledge. They want to be given credit for their proven ability to manage marine resources. They believe they should be able to apply this knowledge on their traditional territories and to manage and protect their own resources.”

**Working together is better**

Dr. John Harper, Judith Williams, Dr. Brian Thom and Joe Elliott have published work that has contributed to a new way of thinking. By 2006, anthropologists were readily recognizing that First Nations practiced sophisticated resource management of various kinds.  They do not hesitate to give full credit to First Nations traditional knowledge keepers.

On the Northwest Coast we are fortunate to have both the tangible record of clam gardens and the culture-based knowledge of local indigenous people to educate us.  The traditional ecological knowledge of First Nations has global implications for food security and sustainable stewardship. The combination of these sources of knowledge is very powerful. By combining these two kinds of data and knowledge we fully appreciate the contexts in which these management systems took place. It also connects to larger issues of indigenous rights, title, and food security. Respectful conversation and long overdue.

**Do it:**

# **Multi-Paragraph Persuasive Writing (see graphic organizer to support paragraph writing.  See rubric for persuasive writing paragraphs**

# **PERSUASION**

Use this form to organize a debate or “academic controversy” that comes up in your text.

i.e.Why should the Hul’quimi’num Land Grab be brought to the attention of all citizens of British Columbia/Nation/World?

Why should Stz’uminus Nation control the shellfish harvest?

|  |  |  |
| --- | --- | --- |
| FOR | The QUESTION | AGAINST |
|  | DECISION |  |

## Source: Adapted from “Literacy Place” workshop, Nanaimo, 2002 (Anne Brailsford & Pat Cole )

Sea Wolf by Edward Seymour Additional Resource available from Stz’uminus Readers Project

Oral history and stories are example of how important teachings are provided. The guiding principles that protect and sustain natural resources that were taught in times long ago, still apply today.  Everyone was taught to work together and give their best effort (Ts’its’uwatul). They put their minds and hearts together as one so that problems were overcome and balance restored to the natural world (nuts’a’maat).  The Story of Sea Wolf (an Oral History) describes a time when the beaches of Thuq’min and Kulleet Bay were out of balance.

This oral history is part of the S’nuw’uy’ulh (Traditional Teachings) and is shared with readers because of the generosity of the Stz’uminus Elders.  Hay ce:p qa’

Donna Klockars October, 2017