

Indigenous Perspectives on Eco-Cultural Revitalization

Curriculum Framework



Tsartlip artist MENEFIYE (Elisha Elliott) explaining the Natural Laws of the WSÁNEĆ People as illustrated in her 13-moon calendar.

Included is the original curriculum framework. The actual schedule that was developed from this framework and delivered Feb 9 to 14, 2020 is included at the end of this document.

Responding to the climate crisis through eco-cultural education and restoration

This 5-day climate action course will explore community-based responses to the climate crisis through the combined application of Western climate science and traditional Indigenous Knowledge. The *CELÁNEN* (world view/birthright) of the *WSÁNEĆ* people and its contribution to eco-cultural education will be examined in the context of regional and national Indigenous history including the impact of colonization and residential schools. This course will emphasize the role of place-based learning in developing climate action initiatives with a focus on the Bedwell Harbour basin (*ILEĆEN*) that contains some of the oldest culturally significant Coast Salish sites in the traditional homeland (*ÁLENENEŁ*) of the *WSÁNEĆ* people. Course participants will visit these sites and examine the role of eco-cultural restoration in the re-engagement of the *WSÁNEĆ* people with their traditional homeland in the Gulf Islands. The course will explore the potential of protecting the Bedwell Harbour basin as an Indigenous Protected and Conserved Area.

Place-based learning

The Bedwell Harbour basin contains:

- E,HO, where once stood a 5,000-year-old Coast Salish village. A 1986 SFU archaeological dig at the Pender canal site identified some of the earliest expressions of traditional Northwest Coast Art associated with ancestral remains including exquisitely carved ceremonial spoons for

feeding the ancestors. In May 2017 over 100 W̱SÁNEĆ leadership, Elders, and cultural workers along with other Coast Salish First Nation Elders and representatives repatriated and ceremonially reburied the remains of 197 ancestors who had been removed in the 1986 excavation to help restore cultural integrity to this sacred place.

- Beaumont Marine Park a traditional ancestral burial site where ceremonial burning feasts to the ancestors still takes place. The marine park has recently been reconfigured by Parks Canada to recognize the cultural importance of the site.
- SIXIXFE (reef net site) one of the traditional reef net (SWÁLET) fishery sites that was central to the traditional social, economic and governance practices of the W̱SÁNEĆ people is located at the entrance to Bedwell Harbour.
- A traditional village site at QENEN, IW – what is now called Egeria Bay where Poets Cove Resort is now located. In 2002 when the resort was being expanded an ancestral burial site was disturbed during construction. Since 2007 the resort has worked to gain a more respectful relationship with the W̱SÁNEĆ people and to recognize their important cultural heritage. The resort's support for this climate action initiative is a further expression of the effort to build a more respectful relationship.
- Hay Point reserve land located adjacent to the resort. This reserve is sometimes used for traditional pit cook feasts particularly for youth to reconnect them with their traditional land and is in need of eco-restoration.

This course will emphasize place-based learning methods and will provide focused lectures from Elders and other knowledge holders on key elements of W̱SÁNEĆ culture including:

- The revival of the SENĆOTEN language, (PENÁĆ)
- The role of ethnobotany in the resurgence of W̱SÁNEĆ Traditional Culture (Dr. Nancy Turner - TBC) and the protection of the natural ecology.
- Eco-cultural restoration (Judith Lyn Arney) – an on the land restoration project to remove invasive daphne from reserve land.
- The W̱SÁNEĆ 13 moon calendar and the guidance it provides for ĆELÁNEN. An exploration on how climate change is impacting the interrelationship of the elements of the land and marine ecosystems. (SELILIYE)
- The cultural importance of the revival of the SXOLE (reef net) fishery (Dr. Nick Claxton)
- Foundations of Indigenous law, the lessons from the Douglas Treaty, the Rights of Nature – (Robert Clifford, Dr. David Boyd, TBC)
- The importance of ancestral relations (Film Dust & Bones)
- Colonization and the impact of residential schools (SELILIYE)
- Climate Science as it applies in the Bedwell Harbour basin and the wider Salish Sea (Deb Morrison & Ginny Broadhurst)

The theme of this offering will be how Indigenous Traditional Knowledge and Natural Laws can inform and complement climate science and energize climate action for the protection of the Bedwell Harbour basin, S,DÁYES, the Gulf Islands, and the Salish Sea. Course participants will be encouraged to prepare a personal climate action plan as part of the curriculum.

The course will take its overarching theme from the TĒTĀĆES (in SENĆOTEN “Relatives of the Deep”) which refers to the WŚÁNEĆ creation story where what we now call the Gulf Islands were created by XÁLS (the sacred creator) as relatives for the WŚÁNEĆ to look after and in turn these relatives would look after the people. This Course will include the WŚÁNEĆ flood story (ŁÁUWELŅEW) and the lessons for preparing for the impacts of global warming.

This course will include a traditional WŚÁNEĆ salmon pit cook on the beach at Hay Point, the First Nations Reserve next to PCR, and canoe travel to sacred sites in the Bedwell Harbour basin (Beaumont Marine Park weather permitting).

Course enrolment will be limited to 24 participants with 8 seats reserved and supported for First Nations participants. The cost for the remaining 16 seats will be set at the cost recovery rate of \$1,995 to include tuition, accommodation (5 nights) and meals (15).

A subcommittee of the Project working group led by Dr. Nick Claxton and Tye Swallow prepared this course curriculum framework which was presented for review and feedback at the October 9-10 project symposium at Poets Cove Resort. Final curriculum development will take place November 2019 – January 2020 for delivery February 10-14, 2020 and will be guided by this feedback.

Draft course outline

The following outline is a “framework” for developing the final course curriculum which will be shaped by this framework, by the feedback from the Oct. 9-10 symposium and ultimately by the lead instructor, the presenters, and the course participants.

Day 1: A history of the WŚÁNEĆ before and after colonization (Saltwater People, Dave Elliott Sr.) and the role that indigenous traditional knowledge combined with Western climate science can play in a wholistic climate action initiative (Braiding Indigenous Science with Western Science, Gloria Snively and Wanosts’a7 Lorna Williams). The role of the SENĆOTEN language in the WŚÁNEĆ worldview and cultural resurgence will be explored. Possible inclusion of the Kairos Blanket exercise as an introduction to Indigenous history including the impact of colonization and residential schools.

Day 2: On the land, An introduction of the role of eco-cultural restoration and sustainable land use practices in guiding climate action. This session will involve a restoration project at Hay Point (Judith and Earl Jr.) and a traditional salmon pit cook on the beach for lunch. This will also involve

an introduction to W̱SÁNEĆ ethnobotany (Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People; Nancy Turner & Richard Hebda). A trip to SQE,NÁṈW (Gowlland Point) chocolate lily fields. (Possible visit of SENĆOTEN immersion students from the W̱SÁNEĆ tribal school to share the pit cook and language insights).

Day 3. The role of the reef net – SX̱OLE – in the cultural, economic and social structure of the W̱SÁNEĆ people, the importance of marine resources (Tsawout Marine Use Study) The foundations of W̱SÁNEĆ law, the Douglas Treaty (Robert Clifford), and the Rights of nature (Dr. David Boyd), possible canoe trip to Beaumont Marine Park.

Day 4. Field trip (by bus) to E,HO (medicine Beach) and the early Coast Salish settlement, the role of ancestral relationship in the W̱SÁNEĆ world view –ĆELAṈEN (SELILIYE, Film Dust & Bones). The 13-moon calendar and its role in illustrating the interconnected relationships between the natural world and sustainability. The impact of residential schools on W̱SÁNEĆ culture and the resurgence of ĆELAṈEN in response to the challenge of climate change.

Day 5. Return to the theme of combining traditional indigenous knowledge with western climate science using the “braid” image to promote a wholistic approach to effective and sustainable climate action. Applying this concept to specific climate action plans of the course participants.

Course perspective and participants

In the Paris Agreement parties agreed that they should, when taking action to address climate change, recognize and respect the rights of Indigenous Peoples and initiate meaningful engagement drawing on their Traditional Knowledge. Indigenous Peoples have historically demonstrated climate leadership through their world view promoting a reciprocal and sustainable relationship with the environment long before the Paris Agreement.

Climate change has wide-ranging impacts on their territories, rights and way of life and solutions developed for non-Indigenous communities don't always address deeper understanding and connection to land. There is a growing recognition that climate change mitigation strategies will benefit from Indigenous knowledge and customary practices. This offering will explore the potential of establishing an Indigenous Protected and Conserved Area in the Bedwell Harbour basin to protect the rich ecological and cultural values found there.

This course will be of interest to emerging climate action leaders who have a holistic and inclusive perspective on climate action strategies and will be of special interest to Gulf Islanders who seek a deeper understanding of W̱SÁNEĆ Traditional Knowledge and culture and the role it can play in informing and reinforcing inclusive climate change mitigation strategies.

Resources

- Knowing Home: Braiding Indigenous Science with Western Science, Book 1 & 2 edited by Gloria Snively and Wanosts'a7 Lorna Williams
- "Learning from the Homeland: An Emerging Process for Indigenizing Education,"
- W̱SÁNEĆ SCHOOL BOARD and Tye Swallow, Chapter 9 in Knowing Home: book 2 ibid.
- The Saanich Year. W̱SÁNEĆ: W̱SÁNEĆ School Board (1993) Available online
- To Fish as Formerly: A Resurgent Journey back to the Saanich Reef Net
- Fishery; Nicholas XEMFOLTW Claxton, PhD dissertation 2015, University of Victoria
- Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People; by Nancy J. Turner (Author), Richard J. Hebda (Contributor); 2017, Royal BC Museum publication.
- Tsawout Marine Use Study; Prepared for Tsawout First Nation's Review of the Proposed Kinder Morgan Trans Mountain Expansion (2015)
- Saltwater People; A Resource Book for the Saanich Native Studies Program; Dave Elliott Sr.; (Revised 1990) Saanich School Board.
- We Rise Together : Achieving Pathway to Canada Target 1 through the creation of Indigenous Protected and Conserved Areas in the spirit and practice of reconciliation; Indigenous Circle of Experts, 2018

TETÁCES: Climate Action Project – Indigenous Perspectives on Eco-Cultural Revitalization

Sunday Feb. 9	Monday Feb. 10	Tuesday Feb. 11	Wednesday Feb. 12	Thursday Feb. 13	Friday Feb. 14
	Breakfast 7:30-8:30 Morning Routine – Opening prayer, drum	Breakfast 7:30-8:30 Morning routine	Breakfast 7:30-8:30 Morning routine	Breakfast 7:30-8:30 Morning routine	Breakfast 7:30-8:30 Morning routine
2:15 Swartz Bay Ferry to Otter Bay Pender Island	John Elliott (J,SINTEN) David Underwood (PENÁĆ) opening.- Introductions Review Course Outline Deep Dive into WSÁNEĆ culture and Traditional Knowledge Belinda Claxton (SELILIYE)	On the land - Hay Point Judith Arney - Eco-cultural restoration removal of invasive species Healing the land, healing ourselves. Earl Claxton Jr. Salmon Pit cook	E,HO Trip to Medicine Beach and the canal reburial site Archaeology Harold Joe. SELILIYE	From Climate Science to Climate Action – Julie Johnston and Dr. Peter Carter	Debrief and Conclusion Climate Action Project Presentations
	Lunch 12:00 – 1:00	Salmon Pit Cook	Lunch 12:00 – 1:00	Lunch 12:00 – 1:00	Lunch 12:00 – 1:00
Welcoming: J,SINTEN (John Elliott) PENÁĆ (David Underwood) Cedar brushing – 4:30 – optional water cleanse - SELILIYE (Belinda Claxton) and ÇOSINIYE (Linda Elliott)	Kairos Blanket Exercise Lillian Underwood History of colonialism and the way forward. Debrief of day	QENEN,IW and the eco cultural values of ILEĆEN Bedwell Har- bour Eric Pelkey Dr. Nick Claxton SXOLE the role of the reef net in WSÁNEĆ culture Debrief of day	Rights of Nature – Dr. David Boyd WSÁNEĆ Law Robert Clifford Debrief of day	Gowlland Point – Dr. Darcy Mathews, Braiding Indigenous Science with Western Science Toward a new world view Debrief of day	1:00 -1:30 closing Ferry to Swartz 2:45
Welcome Dinner 6:00	Dinner 6:00	Dinner 6:00 Film: Dust & Bones	Dinner 6:00 Poetry Kevin Paul	Dinner 6:00	