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| **Opening the Basket: Sharing, Revitalizing and Reconnecting the Stó:lō Sitel Curriculum** | | |
| **Attendees**: Jo-ann Archibald Q’um Q’um Xiiem, Julie Malloway (Coqualeetza), Cheryl Gabriel (Kwantlen First Nation), Janet Stromquist (SD35), Donna Robins (SD35), Mike Pue (SD35), Kirk Grimmow (SD43), Bertha Lansdowne (SD40), Jessica Knott (SD42), Nadine McSpadden (SD36), Ramona Elke (SD42), Hanna Murray (SD42), Deanna Miller (SD35), Shannon Isaak (SD40), Lori Villeneuve(SD35), Kim Rempel( SD34), Loraleigh Epp (SD34), Natalie Fyfe (SD34), Leilani Diablo (SD34), Amber Geremia (SD36), Adrian MacLennan (SD36), Kelly Proznick (SD40), Jennifer Peach (SD35), Diana William (SD36), Victoria Rafighi (SD35), Penny Carnrite (SD35), Jessica Bedard (SD35)    **Regrets:** Bea Silver  **Facilitator:** Jo-ann Archibald, Donna Robins  **Recorder:** Jessica Knott | | |
| **Agenda Item** | **Notes** | **Questions** |
| Welcome/  Opening | Welcome to Kwantlen Territory: Student drum group and Elder, Cheryl Gabriel  **The 4 Protocols: Elder Cheryl Gabriel – Kwantlen First Nations**   1. Feed the people 2. Welcome the people 3. Do the good work 4. Giveaways   **Why the project began?**  -Educators asking for local resources – expressing a need  -Community members realized that the Coqualeetza materials were no longer being circulated in the schools or were being removed from library catalogues  -Thoughts that the curriculum was outdated  -Desire to bring the resources back into the use with the re-designed K-2 provincial curriculum  **Coqualeetza Education Center:**  -Stó:lō represents 18 out of 24 First Nations communities in the area  -Exploring how to publish/translate books into the multiple dialects found in this region  -Multiple language dialects + overlap/blending of dialogues due to close connections/family ties  -Coqualeetza would like to create written and oral guides to help teach and share the language(s)  -Archived CD’s and documents reflect the traditional languages  -Storybooks have been reprinted with different coloured covers to showcase the variety of stories  -Looking to make flashcards, teachers pages, and resources to help people navigate the resources  -Looking to showcase the teachings embedded in the stories and to explore Indigenous ways of knowing and being | How to update the teacher’s pages?   * connections to the new curriculum   How to access the teacher’s pages?  If you have questions about materials, please email Julie Malloway ([julie@coqualeetza.com](mailto:julie@coqualeetza.com)) at Coqualeetza |
| Stó:lō Stories:  Background  The Mosquito Story  Teaching Ideas | **How the stories came to be in the form they are now?**  *The knowledge, values, ceremony, and stories were put to sleep for many years.*  **Coqualeetza**  -Coqualeetza Elder’s (late 1960’s): gathered in their homes and talked about the revitalization of Halq̓eméylem language, stories, and histories  -The Elders were waiting for the time to bring out and share their knowledge/wanted future generations to learn Stó:lō teachings and ways of knowing and being  -Coqualeetza Cultural Education Center was formed and Elders continued to work to revitalize language and culture for Stó:lō children ad non-Indigenous children  -Coqualeetza is currently working with archival material to transform materials/make them accessible for current educational use  -Jo-ann Archibald– worked with the Elders and Coqualeetza staff to help develop an Elementary (Gr 1-7) Social Studies materials/curriculum for the public schools and Stó:lō children  **The Stories:**  **Elder’s chose and shared Stó:lō stories that they wanted the children to learn – worked to reawaken their story memories**  -Elders were consulted during the entire curriculum development process: the writing of the story from the oral tradition, how it would be shared, and the final version  -Community acknowledged that there are different versions of these stories depending on the storyteller, the location/region it came from, and the details that the storyteller thought needed to be shared  *Those using the texts need to be aware of these differences and recognize the core values and knowledge being shared within the stories*  **Protocols around sharing Stó:lō stories + how to introduce the knowledge keeper that shared the story: Guiding questions**  -Who told us the story – this particular version  -Where did it come from? Which community?  -Stó:lōElders developed the storybooks so that teachers could use them for students’ learning  -Elders wanted to share their teachings so that all people could have a better understanding of Stó:lō culture and teachings  -Teachers should introduce the Elder for each story and find out which community she/he is from and any other cultural information that is applicable.  -Within each story there is embedded knowledge: fishing, hunting, community, family, etc.  Elders wanted to share their teachings so that all people could have a better understanding of Stó:lō culture and teachings  **Why Stó:lō Sitel?**  *-Sitel* means basket used to hold treasures (the treasure basket)  **Why is that significant now?**  -The things that are considered “old” hold a lot of value – so we must treat these stories as treasures  **Layout of the books: Additional Information**  Cover: a Stó:lō artist created the imagery   * Elder/Storyteller listed * Biography and image of the storyteller to be shared with students prior to reading the text * Information about the Elder is shared in each text   Front pages: Storyteller *and* editor/writer acknowledged   * List of all those involved in the Elders’ group + those involved in the project   Forward: describes the significance and importance of the stories  **Next steps:**  -Coqualeetza will be hosting community workshops with the Stó:lō Elders and community to explore, revisit, and discuss the stories, as well as the archival materials  -Feedback will be posted on the website listed below  **Indigenous Storywork (ISW)**  ***Educating the Heart, Mind, Body, and Spirit***  “My dear ones the work is about to begin.” The term ‘storywork’ originates from this phrase. In Stó:lō gatherings, the spokesperson will say this or a similar phrase. The guests then know it is time to pay serious attention to the work that will be completed.  It is time to pay attention to Stó:lō stories for our work in education.  **Indigenous Storywork Principles**: (Jo-ann’s presentation)  4Rs focus on getting ourselves story-ready   1. **Reciprocity** 2. **Responsibility** 3. **Reverence** 4. **Respect**   3 principles for working with stories   1. **Synergy** 2. **Inter-relatedness** 3. **Holistic (heart, mind, body, and spirit)**   *Not all Indigenous stories have a beginning, middle, end*  *Becoming ‘story-ready’*   * Today is the beginning * This work will be done together, as well as in your schools and your homes * We will do the work individually and cooperatively   *Practice Ethics and Patience*   * We will discuss story protocols * It will take time to learn and to understand   *Sustain Relationships*   * Build relationships within this group * Use the resources available to connect, ask questions, and learn from one another   *Care and Share*   * Learn together * Share ideas and questions * Walk alongside one another and support each other in this journey   With your input, we will address how can we design teacher professional development approaches and mentorship so that others will feel comfortable with using Indigenous stories in their teaching practice  **Activity: Sharing the story “The Mosquito Story” by Dolly Felix**  “I really want the students in the Langley School District to learn about us” – Donna Robins (quoting her father)  Video was shown: Gwen Point (grand-daughter of Dolly Felix) telling the story of Th’owxeya (the Cannibal Woman) as she remembers it being told to her when she was young  <http://digitalsqewlets.ca/sqwelqwel/index-eng.php>  (lessons are included in this resource)  Jessica’s presentation:  -Participants were given multi-modal ways to express their thoughts, feelings, and representations of some part of the story (senses sheet; plasticine, drawing)  **Sharing story:**  **“***The truth about stories is that is all that we are”* – Thomas King  What are stories?  How are they shared?  How are they represented?    -Students listen to the story multiple times – each time they explored/learned/took away something new  -Different versions of the story shared but the core of the story stays the same  -Students explore multimodal representations of learning  **Different modes of sharing/versions of the story:**   * The reading vs the retelling vs the images * Stresses the importance of knowing the story or learning the context within which stories are being told | Did the Elders feel that the use of English was a barrier to the sharing of the stories?  What are the values or teachings embedded within the story?  Can the story shift or change depending on the intended audience?  -How do we introduce the story respectfully?  -How do we honor the Elders that shared the stories/our teachers?  -What does it mean to be a good storyteller?  -What does it mean to be a good listener?  -How do we navigate the different modes of representing story? |
| Small Group Discussion:  Share Out | Small groups of 4-5 discussed the following questions:   1. What are the benefits and strengths of using Stó:lō stories in your teaching practice? 2. What are your concerns about using Stó:lō stories? 3. What ideas do you have for using Stó:lō stories in your classroom? 4. What would help you become comfortable using Stó:lō stories in your teaching practice | Responses will be shared out once compiled by the Siyá:ye Yoyes  committee |
| Online Form:  Information | -Please complete the online form with your feedback and questions from the session   1. Select a notetaker to fill in the feedback form 2. If you have any ideas/thoughts/questions that were not addressed during the session, please send them via the feedback form | Please complete the online feedback form |
| General Discussion:  Share Out | -Will be shared via the website |  |
| Next Steps: | **Feedback:**   1. Please have your notetaker fill in the feedback form 2. If you have any ideas/thoughts/questions that were not addressed during the session, please send them via the feedback form 3. Between March 3, 2020 and June 2, 2020, please take **one** of the stories and use it in your classroom   **Be prepared to share:**  -Your method/lesson activities  -What was a success?  -What was a challenge?  -Your questions  -Photos (if possible)  -Feedback on how we can support other teachers so that they feel more comfortable and ready to use Indigenous stories in their teaching practice  **As a team:**  We would like to work together to honor and bring life to these stories by working with teachers who are embarking or on their journey with story  Work towards developing a deeper understanding of these stories, walk alongside/support those who are anxious or just beginning their journey  **Cheryl:**  Literacy is the five senses. Literacy is the physical. Literacy is the spiritual. Literacy is the ancestors talking through you through the stories.  Just take it as far as you can  Be brave and begin this process. | Regional sharing? |
| Website: | **Sharing, Revitalizing and Reconnecting the Stó:lō Sitel Curriculum:** <https://stolositel.weebly.com>  -Website provides information on the grant from the Vancouver Foundation, the committee that applied for the grant, and major grant activities  **Resources pages:**  Shares background information on the storytellers  Information on supplemental resources  Connect with your AbEd team to see what resources are available through the district  **Resource Notes:**  SFU: Time Immemorial will be removed but you can download the materials  9000 Years of History: Online version  Websites about unpacking story pedagogy  **News:**  Please share lessons or ideas or resources that can be posted onto the blog (email to mcspadden\_n@surreyschools.ca )    **Blog:**  -Teachers can post questions and interact with one another as we move forward (email to mcspadden\_n@surreyschools.ca ) | How do we access the website?  Where can we find the resources from today?  How do we share information on the website? |
| Misc. | Terminology:  Not artifacts but cultural belongings  For further background about the 7 Indigenous storywork principles that Jo-ann presented see (1) book, Indigenous storywork: Educating the Heart, Mind, Body, and Spirit (2008, UBC Press) and (2) website: <https://indigenousstorywork.com> which has videos and other resources related to Indigenous storywork |  |