*nutsamaat uy'skwuluwun:*
Coast Salish pedagogy in higher education

by

*TLPUHTUNAAT* (Collette Jones)
Bachelor of Education, University of Victoria, 1998
Master of Education, University of Victoria, 2010

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We acknowledge with respect the Lekwungen peoples on whose traditional territory the university stands and the Songhees, Esquimalt and W̱SÁNEĆ peoples whose historical relationships with the land continue to this day.

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## Abstract

This study explores Coast Salish *s'ulxwe:n* (Elders)-in-residence and Coast Salish *xwulmuxw* (First Nation) Professors' application of *xwulmuxw* (First Nation) pedagogy specifically from southeast Vancouver Island, Coast Salish speaking people in higher education using *nutsamaat uy'skwuluwun* meaning to work together as one, with a good heart and good mind to obtain a goal. This study used interviews to gather narratives of eight Elders and three professors who use Coast Salish pedagogy in higher education. Participants are members of the Snuneymuxw, Quw'utsun, Penelakut, Lyackson, Tsawout, Tsartlip, and Songhees First Nations of southeast Vancouver Island First Nations and one participant from Katzie First Nation on the lower mainland of British Columbia. The implication of this research is significant because Coast Salish pedagogy has very little research by an authentic Coast Salish researcher and is not fully documented. My analysis of the interviews offers insight on ways the participants apply Coast Salish pedagogy in higher education. I found many themes that the participants use while teaching Coast Salish pedagogy in higher education. The three main common themes were 1) respect, 2) *uy'skwuluwun* and 3) *nutsamaat uy'skwuluwun.* Respect was a term that was central to the many teachings and themes shared by the participants. Second, *uy'skwuluwun* was also a term woven through many of the Coast Salish teachings, meaning to have a strong heart and mind. Lastly, the term *nutsamaat uy'skwuluwun* was a common theme that kept arising among many of the participants, meaning to we work together as one, with a good heart to obtain a goal. It is a term, that weaves throughout all the common themes and pertains to the educator, students and non-Indigenous peoples that learn and work with Indigenous peoples in higher education. The analysis offers insight on what would the present Coast Salish Elders-in-residence and *xwulmuxw* professors like future Coast Salish Elders-in-residence and Coast Salish professors to continue to teach in higher education. Some of the main topics the participants would like future Elders and professors to instruct on are; protocol, spirituality, language, experiential learning, and for the university to hire more Elders-in-residence and Coast Salish professors. The analysis offers insight on why it is important to teach Coast Salish pedagogy in higher education. Participants shared that they thought it was important to teach Coast Salish pedagogy in higher education because Indigenous and non-Indigenous people need to understand Coast Salish ways of doing, understand the history and impacts of colonization, and the local languages of the area. By doing so, Coast Salish Elders and professors create space to further instruct Coast Salish pedagogy for all students, and work together as one with a good heart and good mind to obtain a goal, that is to create a better society for all *mustimmuxw*, in higher education regarding First Nations history, culture and language of the local area.

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# Glossary

| ***hul'qui'mi'num*** **word / phrase** | **Meaning** |
|---|---|
| *hay cep:qa'* | Thank you (plural) |
| *hay ch qa''* | Thank you (said to one person) |
| *hul'qui'mi'num* | Dialect of the Coast Salish language, spoken by the Nanoose, Nanaimo, Chemainus, Cowichan, and Malahat peoples of Vancouver Island |
| Katzie | Pitt Meadows, BC. |
| Lyackson | Chemainus, BC. |
| *mustimuxw* | People |
| *nutsamaat uy'skwuluwun* | To work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, 29, June, 2019). |
| *Penelakut* | Hul'qumi'num speaking community that is separated into 4 reserve locations:<br>o Tsussie,<br>o Northern tip of Galiano Island<br>o Tent Island<br>o Penelakut Island (Also known as Kuper Island, BC) |
| *Quw'utsun* | Duncan, BC |
| *si'em* | respected one, honoured person |
| *slheni'* | a woman |
| *Snuneymuxw* | Nanaimo, BC |
| *snuw'uyulh* | a teaching that "affects us in every respect, from the unborn child, adolescent, initiation, naming and death and beyond. |
| *Songhees* | Known as lək̓ʷəŋən People, Victoria BC |

| | |
|---|---|
| *Stz'uminus* | Ladysmith, BC |
| *s'eluxw* | Elder |
| *s'eluxw'ulh* | Deceased Elder |
| *s'ulxwe:n* | Elders (plural) |
| *Tsartlip* | West Saanich, BC (1 of 5 communities known as WSANEC) |
| *Tsawout* | East Saanich, BC( 1 of 5 communities known as WSANEC) |
| *uy'skwuluwun* | To have a strong heart and strong mind |
| *xwulmuxw* | First Nation person / person of the land |

## Definition of Key Terms

| | |
|---|---|
| Aboriginal | In the Canadian Constitution, "Aboriginal" refers to a person who has First Nations, Inuit, or Metis ancestry" (Memorial University of Newfoundland, 2017, para. 5.). |
| Band | The Indian Act states, a "band" means a body of Indians for whose use and benefit in common, lands, the legal title to which is vested in Her Majesty, have been set apart before, on or after September 4, 1951,<br>(b) for whose use and benefit in common, moneys are held by Her Majesty, or<br>(c) declared by the Governor in Council to be a band for the purposes of this Act. (The Indian Act, RSC 1985). |
| Coast Salish | Coast Salish language consists of five main dialects: Hul'q'umin'um, Squamish, Northern Straits, Nooksack, USA and Clallam, USA. The Coast Salish speaking people traditional lands expand throughout Lower British Columbia and Northwest Washington State containing part of Georgia Strait, Strait of Juan De Fuca, Puget Sound, and Lower Fraser Valley |
| Elders | Joseph (2018) explains Elders "are recognized because they have earned the respect of their community through wisdom, harmony and balance of their actions in their teachings. (p. 20). |
| Elders-in-residence | Elders employed by post-secondary institutions who "act as the glue that keeps our people together. They are the keepers of sacred stories, songs, language, culture and traditions" (Uvic Indigenous Affairs, 2017, para.1.). |
| Epistemology | Is a branch of philosophy attentive to the theory of knowledge. "Epistemology studies the nature of knowledge" and views "the philosophical analysis of the nature of knowledge and how it relates to such concepts as truth, belief and justification…" (Audiopedia, 2017). |
| First Nations | The term "First Nation" has been adopted to replace the word "Band" in the name of many communities, and can refer to a single Band, many |

| | |
|---|---|
| | Bands, an Aboriginal governing body, organized and established by an Aboriginal community, or an Aboriginal community as a whole. First Nation is not applied to Inuit or Métis, who are distinct and separate (Joseph, 2018, p. 21). |
| Higher Education | See post-secondary |
| Indian | Indian" is the legal identity of an Indigenous person who is registered under the Indian Act" (Joseph, 2018, p. 10). This term is no longer used and is offensive to many First Nations people. |
| Indigenous knowledge | "Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. (Joseph, 2018, para. 2). |
| Indigenous peoples | Is "a collective name for the original peoples of North America and their descendants. Often, 'Aboriginal peoples' is also used" (Government of Canada, 2017). |
| Pedagogy | Pedagogy is the application of the activities and methods of teaching. Pedagogy includes the practice and principles of instructing. It is a way of doing, a way of teaching and involves a logical order that transmits knowledge or skill. |
| Post-secondary | The education you obtain in college, university, or tech/vocational schools |
| *xwulmuxw*, First Nations and Indigenous | These terms are used in the paper. I recognize that these, similarly to the term Indian are not terms that the xwulmuxw (First Nation people) name themselves, for a majority have their terms, such as Snuneymuxw, Cowichan, Tsawout, Songhees etc. I use Indigenous when including Inuit, Metis and First Nations in Canada. |

To clarify, the words "Aboriginal," "First Nations," "Indian," "Indigenous," and "Native" are used interchangeably throughout this dissertation to reflect their common usage at various points in time. These terms have been imposed by the Federal Government of Canada.

## Acknowledgements

*hay ce: p qa'* (thank you all) Coast Salish *s'uleluxw* (Elders) and professors' who were involved with the research carried out on the traditional lands of the Snuneymuxw, Songhees, Stz'uminus, and Quw'utsun and for allowing my work to take place. Hay ch qa' for your wisdom, knowledge, time, energy, stories, and patience. You are greatly appreciated for all that you do for your communities.

To my *stalus* (husband), *hay ch qa'* for your unending love, support and understanding. Thank you for the many quiet days, to allow me to write from morning until night.

A special hay ch qa, to my beautiful *stiwun* (niece) Celestine Aleck who was always willing to share Indigenous knowledge to help me understand the Coast Salish teachings explained in the paper. Also, a special *hay ch' qa'* to my *sqe'uq* (little sister) Colleen Manson for your support also in Snuneymuxw teachings.

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I raise my hands to each and every one of you with love and appreciation.

## Dedication

*This work is dedicated to my beautiful me'mun'u (children), Colin and Lacy*

*and my thunu shuyulh'ulh (deceased older sister) Pauline Gladstone*

*My beautiful me'mun'u' (children), Colin and Lacy. You and your children are the future of my family, and you will carry on the teachings of our ancestors.*

*My thunu shuyulh'ulh (deceased older sister) Pauline, who left this world too soon. She is my angel! She was my best friend, cheerleader, and she continually inspired me toward my goal. You will always be my forever sis!*

## Chapter One: Introduction

A *spe'eth* (bear) Dream.

Before I received my traditional name, I had a dream. I dreamt I was sitting in my living room on a sunny warm day looking out the glass patio door. In the moments of peacefulness, I saw a huge bear approach the glass door. The bear was as tall as the door and wide as one side of the patio glass doors. In the dream, I was not afraid of the bear. I was irritated it disturbed my peace. The bear quietly entered my living room and I ran down my trailer home and hid in the first room away from the bear. This huge bear was looking for me, sniffing the air, tossing its head to and fro, and walking on the soles of its soft feet. As the bear got closer to the first room I was in, I ran to the next room and this action went on to two more rooms. I did not want to be found by the bear. I shared this dream with a wise friend. This friend asked, "What happened? Did the bear find you?" "No", I replied. "I woke up!" This non-Indigenous wise person predicted that bear meant something. It meant that something big was to happen in my life and I was avoiding it. This person believed it was to begin the PhD program and my *kwlhunu sqe'uq* (younger sister) believed it was to receive my traditional name. In short, I received my traditional name in 2014, the same year I began the PhD program.

Consequently, the reason for receiving my traditional name goes back to a Worldwide Indigenous Healing conference I attended in Hawaii in 2010. At the conference, I sat in a workshop with about 30 Indigenous people from around the world. The facilitator asked everyone to introduce themselves in their traditional names. For the first time in my life, I felt deep shame and sadness that stayed with me for the rest of that day because I did not have a

traditional name. I understood years later, the enormity of the damage done to not only my identity, but also my family and community's identity through colonialism.

On the other hand, upon receiving a traditional name in 2014, my granddaughter and I stood in the middle of the tamped earth floor in Somena Bighouse, and I felt a sense of pride and a deep connection to my relatives, identity, culture, and the land my mother came from. After residential school, I never felt part of my community or culture. Growing up, I was afraid of the Bighouse due to my colonial education that taught Coast Salish Bighouse teachings culture was evil. Nevertheless, I learned much of the Snuneymuxw traditional ceremony along with the rich teachings and a sense of deep healing, as I stood in Somena Bighouse, receiving my traditional name with my granddaughter.

These two stories related to my experiences of Coast Salish identity and colonization draw attention to the power of traditional approaches and it is this power related to Coast Salish worldviews that I will highlight in my research. A fundamental piece related to Coast Salish teachings and governance is the focus that my relatives and ancestors have on sharing our Indigenous knowledge across the generations. The United Nations (UN) state that with regards to Indigenous issues and colonization, one way to move forward is through building up education that is founded on Indigenous and ancestral knowledge. The UN states (2019), "Education practices that combine indigenous traditional knowledge and languages are a significant way to maintain and preserve indigenous cultures, identities [and]… enhance learning" (para.8). In this study, the *xwulmuxw* (First Nations) participants share their narratives of Coast Salish knowledge to educate me, Indigenous and non-Indigenous students, and educators on an important and valuable topic.

This dissertation is an exploration of *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors of the Coast Salish speaking people, specifically the Snuneymuxw, Quw'utsun, Penelakut, Lyackson, Tsawout, Tsartlip, and Songhees First Nations of Southeast Vancouver Island, and one Katzie participant from the lower mainland, and "how the *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors apply *xwulmuxw* (First Nation) pedagogy of the Coast Salish, in higher education using *nutsamaat uy'skwuluwun* (to work together as one, with one heart and mind to obtain a goal).

**Curriculum & Pedagogy**

This study focuses on Coast Salish pedagogy. By interviewing the participants, I am searching for ways to improve my quality of Coast Salish pedagogy in higher education. It is important to understand the difference between curriculum and pedagogy. Pedagogy is how one teaches the content while curriculum is the content/lessons you teach. For further explanation, below is a detailed definition of curriculum and pedagogy.

**Curriculum**

The term curriculum involves academic content and lessons taught in a school or program or specialized course. Currently, there is a considerable amount of definitions of curriculum used in education. Dr. Robert Sweetland (n.d.) explains a few of these definitions:

- Curriculum is *everything* that happens within the school, including extra class activities, guidance, and interpersonal relationships.
- Curriculum is that which is taught both *inside* and *outside* of school *directed* by the school.
- Curriculum is everything that is *planned* by school personnel.
- Curriculum is a *series* of *experiences* undergone by learners in school.

- Curriculum is that which an individual learner *experiences as a result of schooling.*

In hindsight, the definition of curriculum one chooses will effect the way one instructs curriculum.

**Pedagogy**

The word pedagogue refers to an educator or a teacher. Pedagogy is the art of teaching and studying teaching methods. In other words, pedagogy is the ways an educator delivers the lesson/content of the curriculum to a specific class, it is the method of instructing an academic course/subject. Barton (2019) explains, "pedagogy is a word of Greek origin made up of 'paidos' (child) and 'agogos' (leader)." She further states that pedagogy is "the study of teaching, and how the content is presented and delivered to a learner. It is the creation of an educational process that leads to knowledge gain in the learner."

McPheat (2020) states a list of modern-day pedagogy as follows:

a) It makes the relationship between the teacher and learner that much closer, as they work together to determine the best learning experience.

b) It helps the learning facilitator become agile in their approach, to match the learning processes of their students.

c) There derives a direct link between the way the learning is encouraged and the actual results of the learning.

d) Engagement in learning is increased when students or delegates have an input to the way the learning is encountered and expressed

e) Increased access to more metacognitive learning strategies tends to corelate to longer-term embedding of ideas and concepts

f) Delivering learning programmes in ways that learners learn best makes students more likely to be engaged and have greater propensities to retain more in the future

g) The more students learn, the greater the enjoyment of the processes, and the more open to self-learning they become in the future

h) When learners take in information that is applicable in real-world situations, they are more likely to see connections between the concept of learning and better results being obtained in work and school settings (para. 4).

These are current day pedagogy examples that involve linkage of learning ideas, style, and methods of teaching students and achieving results following the learning.

In sum, it is important to understand the difference between pedagogy and curriculum. Pedagogy is about how we instruct the lesson/content. Curriculum is lessons/content we teach. Pedagogy and curriculum are closely related. As such, it is important to understand the difference between knowing what you are teaching/doing and how you are instructing the content.

**Maps of the Coast Salish peoples**

Karen Wonders, on her website, *First Nations Land Rights and Environmentalism in British Columbia* (2008, "Development: Coast Salish"), illustrates a map (Figure 1.1) of the Coast Salish-speaking people, outlined in red. Primarily, this research is narrowed down to the encircled yellow area indicated below, of the Coast Salish speaking people.


Figure 1.1 Salish Sea, Coast Salish Territory. Georgia Basin Action Plan (First Peoples Cultural Council, n.d.).

In the map above, the red outline indicates the Coast Salish language spoken on the southeast coast of Vancouver Island, lower south coast of British Columbia and the northeast coast of Washington and northern Oregon states. I chose the encircled yellow area as it includes University of Victoria (UVic) and Vancouver Island University (VIU), the institutions where I work(ed). The yellow circle is where I and my family reside. Within the yellow circle, the participants of the study also reside and work at the one of the two institutions above. I chose to focus on the area of the yellow circle, due to the cost of travel, time and the two institutions I work(ed) at. Moreover, Wright (2014) reports that the Coast Salish speaking people includes "two dozen distinct languages and many dialects." Coast Salish languages have been declining through acts of forced assimilation and cultural genocide. In connection to the declining of Indigenous languages, the Truth and Reconciliation Commission of Canada (TRC) was created in 2015. The National Centre for Truth and Reconciliation states on their website,

> The Truth and Reconciliation Commission of Canada (TRC) was created through a legal settlement between Residential Schools Survivors, the Assembly of First Nations, Inuit

representatives and the parties responsible for creation and operation of the schools: the federal government and the church bodies.

The TRC's mandate was to inform all Canadians about what happened in residential schools. The TRC documented the truth of Survivors, their families, communities, and anyone personally affected by the residential school experience. This included First Nations, Inuit and Métis former residential school students, their families, communities, the churches, former school employees, government officials and other Canadians (n.d., "Truth and Reconciliation Commission of Canada").

In Canada's Residential School: The Legacy (TRC, 2015a) it states, "Residential schools were a systemic, government-sponsored attempt to destroy Aboriginal cultures and languages and to assimilate Aboriginal peoples so that they no longer existed as distinct peoples," (p. 6). However, the TRC Calls to Action (2015c), state that the federal government should enact what they have coined as the Aboriginal Languages Act. This Act includes preserving the language in order to revitalize and strengthen Indigenous languages and cultures (TRC, 2015c, p. 11). Furthermore, the TRC calls upon post-secondary institutions to develop degree and diploma programs to strengthen Indigenous languages (2015c, p. 12). According to the United Nations, "Language is an essential part of and intrinsically linked to, indigenous peoples' ways of life, culture and identities" (Human Rights Council of the UN, 2012, p. 8). Language connects people to the land, their community, and their ancestors. Therefore, this research is based on collaboration between the researcher and the participants whose relationship is one of common benefit, to explore Coast Salish *xwulmuxw* (First Nation) pedagogy in higher education, often the participants in this research shared our ancestral teachings and connected them to our Coast Salish languages. The implication of this research is significant because Coast Salish pedagogy

has very little research by an authentic researcher of southeast Vancouver Island and is not fully documented and guided by Coast Salish people, teachings, and language. Since the research is small-scale, it focuses on the Coast Salish speaking people of southeast Vancouver Island Indigenous pedagogy at the two universities of the study. The study was kept to the small-scale, due to time, cost of travel and focused on the two universities in which I work(ed).

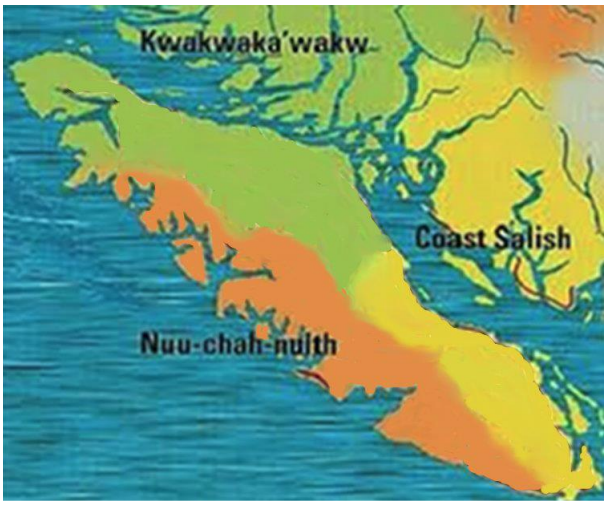



Figure 1.2. First Nations Peoples on Vancouver Island (BC Ministry of Education, 2011).

Canada is rich with a diversity of 60+ Indigenous languages, and 32 of these languages are spoken in British Columbia. Figure 1.2 exhibits Vancouver Island's three main First Nation languages: Coast Salish, Kwakwaka' wakw and Nuu-chah-nulth.

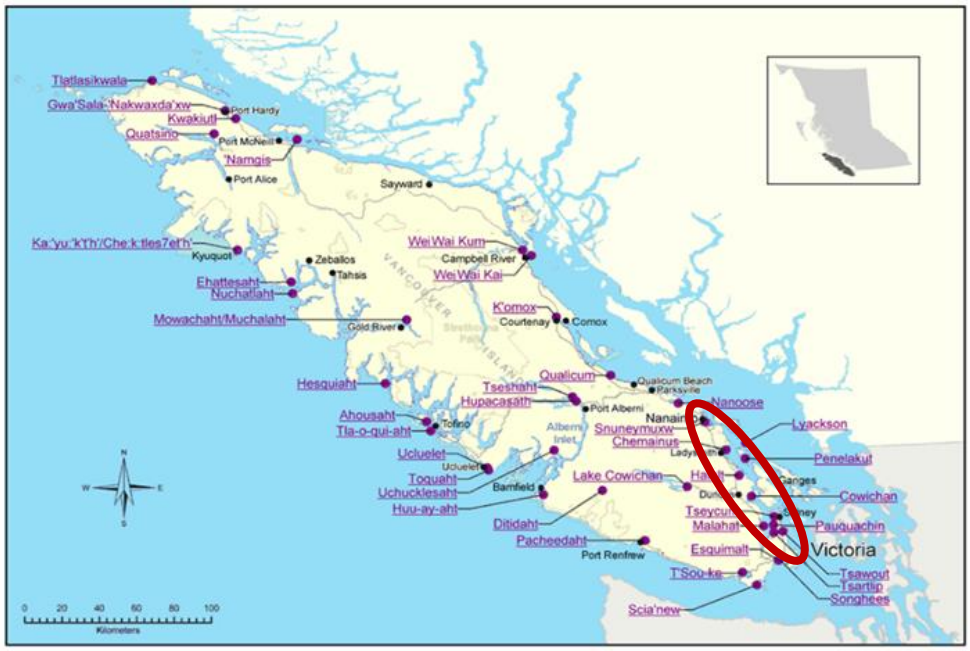



Figure 1.3. First Nations – Vancouver Island. (Straight of Georgia Data Centre, n.d.).

In Canada, “there are over 634 First Nations communities (also known as reserves)” (Assembly of First Nations, n.d., “First Nations”), and they are located within the language groups. The term First Nations became officially used in the early 1980s to replace “Indian band”, since the term “Indian” was considered offensive and a term imposed by the Federal government. The participants who engaged this research are situated within the red oval in Figure 1.3. The *s’ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors are employed either at Vancouver Island University (VIU), located on Snuneymuxw and Quw'utsun traditional lands or the University of Victoria (UVic), located on a Lekwungen traditional village site, also known as Songhees. Moreover, I spoke with *s’ulxwe:n* of southeast Vancouver Island who stated there is no term for Coast Salish-speaking people from Snuneymuxw to Songhees. As a result, the research specifically focuses on the red encircled area indicated in Fig.1.3.

**Snuneymuxw Protocol**

An important piece related to Coast Salish nationhood is founded on relationships. The Snuneymuxw First Nation state that relationships, "are governed by our own laws and protocols, which reflect values of recognition, respect, and honour" (Snuneymuxw First Nation, 2013, "Coast Salish Culture"). It is protocol to acknowledge the traditional lands of the Snuneymuxw, Songhees, Stzminus, and Quw'utsun *xwulmuxw mustimmuxw* (First Nation people of the land) for allowing my work to take place. Above all, *hay ce: p qa* (thank you all) participants who were involved with the research carried out on these traditional lands. Acknowledging the Indigenous territory, demonstrates that one recognizes we are on traditional lands of the local Indigenous people that have had a relationship with the land since time immemorial. In part, it is a respectful beginning of working together and building a positive relationship with local First Nations of the land we are situated on, and moving towards a healthier and stronger future as suggested in the Truth and Reconciliation Commission of Canada Final Report.

Another important protocol for Coast Salish people is based on introducing ourselves to situate ourselves in any type of work or ceremony that we may be engaging with. Historically, the Coast Salish speaking peoples of the southeast coast of Vancouver Island used songs as an introduction rather than oral introductions. For example, being situated on the coast, the ocean was once our main highway and neighbouring villagers would paddle to a community that they were going to visit. The paddlers sang a song of peace and friendship upon their arrival to ensure those whose territory they were entering they came in peace and also to notify nations who they were and where they came from. In return, the hosting villagers would sing a welcome song on the shoreline and invite the visitors to their community. These songs illustrated good relationship and reinforced the importance of always working together (D. Good, personal communication,

February 14, 2019). According to Styres, Zinga, Bennett, and Bomberry, (2010, p. 621) reciprocal demonstrations based in showing respect are very important during visits between Indigenous people and often visitors must declare themselves and would have been granted a warm welcome. Those were the old ways of the southeast Coast Salish speaking people, greeting one another was founded in relationship and introductions, but due to colonization and adaption to a Western world our Coast Salish societies have changed somewhat. Although we may not travel on canoes to different reserves and village sites, we still understand the importance of maintaining our relationships and properly introducing ourselves.

Moreover, to enter a respectable relationship, it is Snuneymuxw protocol to introduce myself, to connect with individuals by informing the *mustimuxw* (people) of my family lineage through my traditional and English name. Residential schools introduced the erosion of *xwulmuxw* (First Nation people) identity, family, and community bond by interrupting the relationships that we maintained with one another and with the land/waters around us. As a former residential school student, it is an important act of decolonization to introduce myself in a *xwulmuxw* (First Nation) way therefore I am working to maintain relationships and follow Coast Salish teachings and protocols. This introduction in *hul'qui'minum* also allows for a deeper knowledge, respect and understanding of the roots of my descendants and my homeland.

*Aw siiem nu s'ulxweːn*
Respected Elders.

*Siiem nu siiyuyu*
Respected friends.

*Siiem nu shqwalaqwa*
Respected family.

*e; n'thu pe lphuxtunat*

My traditional name is lphuxtunat

*Collette Jones tunu s-xwunitum'a'lh nu skwish*
Collette Jones is my English name.

*Tun'ni tsun'utl' Snuneymuxw*
I am from Snuneymuxw.

*'i' kwumluxw utl'* Quw'utsun 'i' Lower Elwa, *USA*
My roots are from Quw'utsun and Lower Elwa, USA.

*Hay ce; p qa 'i' kwuns mi tecel tunu kweyul*
Thank you for being here today.

Presently, I have been participating in *hulquiminum* classes, and I am engaged in a lifelong learning process to fluently speak my ancestral Snuneymuxw language and to learn and enact my culture and protocols, and carry on my ancestral teachings.

Related to building and maintaining identity Clarkson (2016) states that "we can learn who we are and who we were were only by knowing the story of which we ourselves are the heroes," and most importantly to learn our *xwulmuxw* (First Nation) language builds, "pride and identity: it gives people confidence to know their own mother tongue, and is the basis for their being able to live their lives, for being related to each other, and for knowing their histories" (para 18). The core of this research involves interviews with Elders-in-residence and *xwulmuxw* (First Nation) professors about their application of Coast Salish pedagogy, specifically to the area indicated in figure 1.5. A majority of the participants shared their traditional language with me as I sat with them and language is intertwined with culture and ancestral teachings. Thus, a list of words is available in the glossary on page x.

**The PhD Journey of a Snuneymuxw *slheni'***

Upon completion of my Master's degree in 2010, I taught Indigenous education courses at the University of Victoria and was not satisfied with just teaching. I had an eagerness to further my education and professional work. By expanding my knowledge and experiences, I pursued a PhD in Education in Curriculum and Instruction.

Since completing the PhD courses, I frantically began to search for a topic. The journey has been lonely and isolating. At times, I was drained physically, and felt useless and often wondered why I enrolled in a PhD program. Being First Nations, I changed my committee several times because I did not feel the connection and decided to Indigenize my committee. As time passed, my eventually my committee members were all First Nation professors, yet I continued to struggle. Often, I wanted to withdraw from the program but thinking of every Indigenous student I taught, I remembered that it was crucial for me to continue to move forward, to overcome barriers and work with tenacity to complete the PhD. The young students' faces reminded me of why my research topic was valuable and how it will support a better world for learning for the Indigenous students yet to come.

Walking in two worlds, both the academic and First Nations worlds, has been confusing and challenging at times. Styres et al. (2010) state, "challenging the long-established constructs of both academic and community views on research is not an easy endeavour," and similarly, "one that has placed me in the awkward and uncomfortable position […] while simultaneously balancing the requirements that academia imposes on researchers" (p. 635). These two worlds are side by side, yet, many Canadians have no understanding of Indigenous people and their governance systems that are related to culture, language and relationship building. Teaching at the post-secondary level for nine years, I have observed the challenges of bringing *xwulmuxw*

(First Nation) pedagogy into Western public post-secondary institutions. Smith (1999/2012) identifies there "are two important worlds for me, the Western academic world and the Indigenous world. I move within them: in one sense I was born into one and educated in another" (p. ix). Similar to my story, these two worlds are crucial, and I am optimistic to build a bridge between the two worlds by including the narratives of the participants of the research and to find a way to weave Coast Salish pedagogy into Western education and learning, especially for Indigenous students.

Another complicated part of this research was to find ways to apply an Indigenous methodology into this work. To choose an Indigenous methodology was mind-boggling because in my previous degrees I had only learned to understand methodologies based in Western formats. Indigenous Methodology acknowledges or gives priority to the Indigenous voices, experiences, and lives of *xwulmuxw mustimuxw* (people of the land) and their traditional territory. Chilisa (2015) states that Indigenous research methodologies draw, "from Indigenous knowledge, histories, languages, metaphors, world views, philosophies and experiences of former colonized historically marginalized communities" (p. 10). The purpose for utilizing Indigenous methodology for my work is to push back against colonialism. Not only were Indigenous peoples of Canada colonized but also dehumanized in Western societies. These are some of the reasons Indigenous research methods are important to utilize. It has become so important for me to push back against these colonial narratives and to highlight the beauty, brilliance and strength of my Coast Salish ancestors and relatives. As mentioned, I am a residential school survivor. By engaging Indigenous research methods and by engaging my ancestral knowledge, history and language, I am not only pushing back against colonialism, I am also re-claiming my inherent right as a Coast Salish *slheni'* (woman) and working to maintain

and build relationships not only with the Elders and participants of this work, but also my relationship with my identity and a Coast Salish person.

Each Indigenous society is unique with distinctinve belief and governance systems and Indigenous ways of knowing that cannot be accurately researched within a colonial lens that is grounded in Western academia. In spite of colonization, I have worked to decolonize this research by utlizing storytelling and listening to the participants and how they applied Coast Salish pedagogy in higher education. We met informally in their homes, outdoors, and in the offices of the participants' choosing. Prior to the the discussions, I gifted each participant by way of thanking them for the work we were to embark on together. Above all, it was complicated to begin the interviews with the participants, because I was not raised and grounded in the culture and protocol of the Coast Salish speaking people of southeast Vancouver Island. I thank my *sqe'uq* (younger sister) Colleen Manson who walked me through the process to ensure that I followed the protocol properly and that this research and work was always being done in a good way.

Furthermore, it was challenging and confusing to narrow down a topic for this research topic. I spoke with many colleagues about their ideas and asked them what area is in serious need of research. One particular colleague mentioned that many educators are asking what Indigenous content we can teach. There is a plethora of Indigenous material for K-12 and post-secondary. However, this colleague pointed out, what are Indigenous educators doing today? What is the application of Indigenous knowledge? I thought, what is my application of Indigenous pedagogy in higher education? I wondered how much Coast Salish pedagogy I was instructing due to my colonial education in the residential school system and then in my years of being trained as a Western scholar for my bachelor and master's degree. My education consisted of having

Westernized curriculum reinforced and Indigenous content was not taught in my own education from K-12 and only small amounts of Indigenous content was included in my bachelor's and master's degree. Through this challenging process of narrowing down a research topic, it was the Elders and colleagues who encouraged me to write about by using the term *nutsamaat uy'skwuluwun.* In English this translates roughly to, "work with one heart and one mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, June 29, 2019).

Apart from the research topic, it is important to note my mother was a former residential school student and my father was a former Indian Day School student. The ultimate goal of these two educational institutions my parents attended, was to assimilate them into the dominant society and do away with their Indigenous identity, culture, history, and language. As a result, my parents did not teach me anything about my identity or my culture due to their Westernized education. Likewise, my own experiences with colonization and in the residential school system alongside my colonial education made it difficult for me to instruct Coast Salish pedagogy since I was ignorant of Coast Salish culture, history, and language. In this study then, I have narrowed down the research to southeast Vancouver Island where I reside and also, the two universities where I work(ed). To be true to my Snuneymuxw / Quw'utsun identity, culture, and language, it was important that I focus strictly on the Coast Salish speaking peoples of southeast Vancouver Island. I counted the Coast Salish professors presently teaching in the local area. There are a small number of Coast Salish professors instructing at Vancouver Island University (VIU) and University of Victoria (UVic). Thus, I realized it was the Coast Salish Elders who I must interview as well. There were, and still are, many Coast Salish Elders-in-residence working in the two universities situated on southeast Vancouver Island. I recognized that interviewing Coast

Salish Elders-in-residence of southeast Vancouver Island was crucial since they are the knowledge keepers of the traditional lands where the universities are situated. Moreover, being a Snuneymuxw *slheni'* (woman), throughout this research I will be sure to convey my connection to my homelands which are the Snuneymuxw First Nation.

**Snuneymuxw Connection**

Figure 1.4. Photo of Snuneymuxw River 2013

Snuneymuxw River is a beautiful and important place that relates to my story of returning to my traditional lands after twenty-three years, and most importantly, returning to the work that I engaged in higher education as a Snuneymuxw *slheni'* (woman). It is important to note, Snuneymuxw was the correct name of this traditional land, and it is helpful to know the origin of the name 'Nanaimo'.

My great, great grandfather Joe Wyse who was born 1852, states, "this place where we are living is called by the Indians [Snuneymuxw First Nations], '*Xwsol'exwel'* (Nanaimo harbour) but the White man called it the Nanaimo reserve; that name is not right" (as cited in Cryer, 2007, p. 188). *Xwsol'exwel* is located by Nanaimo Harbour, a place where the White man moved the Snuneymuxw people to extract coal, and it is a place where all the Snuneymuxw

people came together. Wyse further states, “the correct way to say our name is ‘Snuneymuxw’, not Nanaimo, as the white people call it” (p. 188). Today, Snuneymuxw First Nation consists of four reserves, and the place I reside on is called the Number three reserve that is located by Nanaimo River. Even though Snuneymuxw people changed Nanaimo back to the original name, some Snuneymuxw community members and I, insist on changing all four reserves back to the original names in *hul’qui’mi’num*. Despite correct names of the Snuneymuxw places, the following is my story of the connection to Snuneymuxw First Nation.

My *sqe’uq* (younger sister) Colleen Manson was thrilled to know I moved back to our Snuneymuxw community, and one warm summer day, she came for a visit. Surprisingly, she pulled out a red blanket and wrapped it around me. She looked at me with a huge smile and said, “You have come home.” I was so touched. Slowly I took the red blanket off my back and saw a black native design of a salmon on it. She continued, “A salmon always returns to its place of birth and that it is you. You have come home, where you belong.” I was stirred and never thought of a salmon that way nor had been presented a gift in such a way.

Later that fall, I walked on a weather-beaten road alongside the river of Snuneymuxw traditional land. I sat alone on a huge rock watching the swift currents make their way to the mouth of the river into the ocean. Suddenly, I heard fish jumping, and I saw a multitude of salmon at the bottom of the river. Some salmon idled below, and some salmon swam against the current. They would rest and with enough energy work hard and jump to reach their destination to spawn.

I began to connect what my *sqe’uq* had said to me, “you have come home like the salmon.” At that moment, I began to understand and associate the salmon with persistence and determination. They (the salmon) struggle to return home and many succumb before

accomplishing their goal. The ones that do spawn eventually die, but they produce food for wildlife and initiate a new generation. In chapter six, I will connect this story to my conclusion of the research and will add to this story by sharing my educational experiences as a student and educator in public education.

**Purpose of My Educational Journey as a Snuneymuxw *slheni'***

In 1974, the Native Women's Association of Canada (NWAC, 2018) "was founded […] on the collective goal to enhance, promote, and foster the social, economic, cultural, and political well-being" of Indigenous women. One of the visions of NWAC was to "see communities where all our people have an opportunity to learn our history and traditional ways while attaining a high level of academic education with children to be proud of who they are and to be comfortable in a predominantly non-Aboriginal environment." However, at this time, I attended a public high school, and I sat in a social studies class learning about the "Indians" of Canada. I recall from my high school years reading a big thick blue textbook that contained only one paragraph on the First Peoples of Canada. I gently touched the words on the page with my fingers and read the same paragraph over and over, not paying attention to the class lesson. The teacher never expanded on that paragraph nor covered any more Indigenous content in the course. Similarly to Cree scholar, Harold Cardinal (1969/1999), I did not recognize that my public education was a "tool for the implementation of his [White man] design of assimilation" (p. 43). Not only did the Indian Day Schools and the residential schools systems attempt to assimilate Indigenous people into the dominant society, but also Canadian public education was introduced as a larger goal of assimilation that fractured Indigenous traditional education and knowledge transmission. This disruption resulted in cultural trauma and the exclusion of Indigenous curriculum for Indigenous children so they would not naturally inherent the ancestral knowledge that had been passed down

for generations from their ancestors and relatives. Indian Day schools were federally run and the main goal was to civilize and Christianize the Indigenous child. In the 1950s, a policy of integration for Indigenous children to enter into public schools was put into effect. Cree scholar, Vera Kirkness (2008) illustrates how colonial education systems in Canada were focused on the maintenance and control over Indigenous bodies and minds.

> By the 1970s, the government of Canada had succeeded in making provisions for approximately 60% of Indian students in public schools. The integration concept was a continuation of government control over the lives of Indian people. It was introduced with little or no consultation with Indian parents, Indian Bands, or Indian Organizations. No particular preparation of teachers or of curriculum was made to accommodate the children of another culture (p. 7-8).

As such, public education was the continuation of assimilation, similarly to Indian Day schools and residential schools (the last residential school closed in 1996), where the educators had no background on Indigenous peoples of Canada and as highlighted in my own high school education, nor did they care to teach the history of pre-colonial or colonial contact of Indigenous people. Therefore, public education did not share the history of Canada's settlement and Indigenous-state relations. This unshared history "reinforces white-settler narratives that continue to sideline Indigenous voices" (Mohamed, 2020, para. 21). By excluding Indigenous voice and histories in public education, Canada and its citizens are only working to further colonial narratives and work to silence Indigenous people, nations, and their stories to ensure that displacement and oppression continue. This research of this dissertation finds ways to incorporate Coast Salish voice, story and resilience in order to pull forward Indigenous people. By highlighting Coast Salish pedagogy in higher education, Indigenous people can begin to

center their own teachings and worldviews in order to establish themselves in a familiar way while engaging post-secondary education.

My own experience with public education was a time of disorientation and brought up issues related to self-identity creating disconnect from my culture. However, I knew that I was First Nations but I also knew that I did not fit into the dominant school environment. Mainstream education for Indigenous peoples has links with colonization that have continued to be "marked by violence and abuse – and a regime that has had devastating consequences for Aboriginal people" (Cote-Meek, 2014, p. 10). As shared above, in my high school social studies class, I desired to learn more about Indigenous people, but instead within that colonial institution, I learned to "internalize the image of the oppressor and adopted his [White man] guidelines" (Freire, 1970/2013, p. 47) that Indigenous people and culture are invisible in public education.

Later, I worked in many public and First Nation schools in British Columbia as an educator. Most of my assignments were on southern Vancouver Island. On one assignment, I worked in public high schools and supported Indigenous students with their academics; as well I consulted with mainstream teachers on Indigenous curriculum and practiced critical pedagogy. I sought ways to empower Indigenous youth by encouraging non-Indigenous teachers to share relevant content for these young students. I came to question the Snuneymuxw teachings that are embedded in my ways of knowing and pondered how I could empower the Indigenous youth and non-Indigenous educators. Due to my experience with colonization, I viewed myself as a Snuneymuxw educator, but as a Snuneymuxw educator who lost much of her culture through the residential school system and by receiving colonial education.

Today, I realize that I viewed my experience as an Indigenous educator from a colonial narrative about what it meant to be an 'Indian woman' in Canada, this also included a failing

education system for Indigenous students. To put it another way, I viewed my *xwulmuxw* (First Nation) identity as a problem; that I was inferior, and was rescued from my culture and educated into a colonial education system that attempted to assimilate me into the mainstream society.

I returned home to Snuneymuxw First Nation and spent ten years salvaging my culture and identity. I have done my own work to heal the trauma and pain that I have endured, and I have been more involved in my culture. No longer do I become upset when I hear the Canadian national anthem or see the Canadian flag. Today, my children and grandchildren are meeting many of their relatives from Quw'utsun and Snuneymuxw, as they too are returning home. We visit our extended family, and they share the teachings of the Coast Salish speaking people of Southern Vancouver Island. Now that I am involved with Coast Salish culture, the inferiority complex does not impact me. I can view my Indigenous identity and now understand the deep seeded complexities of my realities and experiences that have been entangled with colonization. It has been difficult at times to participate in my culture because of the residential school and public-school education systems that attempted to erase my identity causing much pain and displacement. However, over the years this engrained agony has been relieved by learning Snuneymuxw knowledge including connecting with Elders, family, language, and culture. Today, when I look at myself as a Snuneymuxw *slheni'* (woman) who is grounded within my culture, I no longer see the 'Indian woman' that was created by the negative experiences and tropes developed by Canada. Today, when I am visiting an Elder who shares their stories, or weaving my first cedar basket, when I am listening to the Bighouse speaker share the teachings of Coast Salish beliefs and values, I am at peace. These teachings do not change what I endured as a child, but they do reconstruct the way I move and exist in this world. I now know there are

others who have had similar experiences and it is through the powerful reclamation of our Indigenous identity that we are able to move forward as *xwulmuxw* people.

Academics and grassroot activists have articulated the processes and the impacts of the internalization of colonialism (see Memmi, 1965/1991; Fanon, 1952; Smith, 1999/2012). For instance, Battiste (2013) critiques that for over 100 years, "Indigenous students have been part of a forced assimilation plan – their heritage and knowledge rejected and suppressed, and ignored by the education system" (p. 23). In other words, Canadian mainstream education has been identified as a main contributor of cultural genocide. Deborah Jeffrey, executive director of the First Nations Education Steering Committee (FNESC) states, "we need to ask ourselves what have public institutions undertaken in partnership with First Nations to bring that much needed change, so that British Columbia and Canada is in fact, a safe and respectful place for First Nations?" (as quoted in Liu, 2021). As such John Barber (2015) argues that the Canadian government pursued a policy of cultural genocide because, "it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources" (para. 4). To counter these histories of genocide and colonialism, I wanted to find out what the resurgence of cultural education, based in Coast Salish pedagogy, might look like in higher education, thus the research topic of my PhD was formed.

I have always been interested in how *s'ulxwe:n*(Elders)-in-residence and *xwulmuxw* professors teach *xwulmuxw* pedagogy in public higher education. As a Snuneymuxw *slheni'*, I am interested to listen and learn from the participants' narratives and to re-discover, indigenize and reframe my future courses I instruct in higher education.

**Purpose and Objectives of the Study**

The question that guides this study is: How are *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors teaching *xwulmuxw* pedagogy in higher education? In this study, I interviewed eight *s'ulxwe:n* (Elders)-in-residence and three *xwulmuxw* professors from Vancouver Island University and the University of Victoria, located on southern Vancouver Island. As a total sample, these Elders and professors were chosen by word of mouth by respectful Coast Salish cultural people and Elders. Further, these participants were chosen because they are Coast Salish, living on the area indicated on Figure 1.5, and working in one of the two universities of the study, and available at the time of the study. I chose 11 participants due to time constraint, travel costs, and focused on the specific area of the Coast Salish speaking people. Therefore, my study was guided by the following purposes:

- Identify how Elders-in-residence apply *xwulmuxw* pedagogy in higher education.
- Identify how other *xwulmuxw* professors apply *xwulmuxw* pedagogy in the classroom.
- Identify my application of *xwulmuxw* pedagogy in the classroom.
- Understand why it is important to bring *xwulmuxw* pedagogy into Southern Vancouver Island post-secondary institutions.

This study will contribute to the VIU Graduate Attributes, (VIU, 2018), and UVic's Indigenous Academic Plan (UVic, n.d.),, to decolonize and Indigenize the curriculum and to recognize the responsibility of the campus community in the ongoing process to include Indigenous visions and values while they exist on Indigenous territories. Lastly, the TRC Calls to Action (2015c) appeals to educating professors on how to integrate Indigenous knowledge and teaching methods into classrooms. Results of this study will include recommendations for future

Elders-in-residence and higher education non-Indigenous and Indigenous educators on best practices as well as gaps. By exploring the application of *xwulmuxw* pedagogy, I will seek and find various ways to further instruct *xwulmuxw* pedagogy in higher education for future classes I create, develop, and instruct.

**Synopsis of Research Process**

In December 2015, the Truth and Reconciliation Commission of Canada announced its 94 Calls to Action, thus, situating education at the hub of Canada's reconciliation process. Numerous universities "have embraced these calls with gusto, accepting them as an urgent and overdue reckoning" (Treleaven, 2018, para. 6). Post-secondary institutions have concentrated on employing Indigenous faculty, recruiting, retaining, and supporting additional Indigenous students. In retrospect, there is a vast growth of Indigenous students; thus, the need for Indigenous faculty, staff and Elders-in-residence is crucial. For this study, I focus on the southeast of Vancouver Island of the Coast Salish speaking people. Although the Coast Salish speaking people consist of a large area, I will focus on the two post-secondary institutions, Vancouver Island University (VIU) and the University of Victoria (UVic) located on southeastern Vancouver Island, due to time and cost of travel. Moreover, VIU and UVic are both institutions that have/are making efforts to Indigenize pedagogy and curriculum through the VIU Graduate Attributes and UVic Indigenous Plan 2017- 2022, as explained below.

The VIU Graduate Attributes (VIU, 2018) are a set of characteristics, traits, and relevant skills. "The purpose of the Graduate Attributes is to develop students' employable skills and important competencies that transform students into professionals" (p. 1). Included in the VIU Graduate Attributes is the Indigenous Perspective that consists of "the different ways of knowing by which these perspectives enrich university life" (p. 2). Under Civic Engagement, the

Indigenous Perspective describes the "objective of exploring what Indigenous knowledge is … [and] devising ways to integrating such knowledge into our learning" (p. 3).

The University of Victoria's Indigenous Plan 2017-2022 "makes commitment to reconciliation that involves recognizing how colonizing structures and relationships impact Indigenous students" (n.d., p. 5). Furthermore, UVic's "Indigenous Plan builds upon initiatives and programs of education, research, outreach and engagement with an Indigenous focus" (p. 2).

The study explores the *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors' *application* of Coast Salish pedagogy specifically from southeast Vancouver Island, at VIU and UVIC with *nutsamaat uy'skwuluwun,* a Coast Salish teaching to work as one, with a good heart and mind to work towards a goal. Again, these Elders-in-residence and professors were selected by word of mouth by respected Coast Salish speaking cultural people and Elders of southeast Vancouver Island because they are Coast Salish people of the area of the study and they were available.

I met with the participants several times prior to in-depth interviews. Many of the participants are connected to me through family and/or work-related. The interviews took place either in their home or a private place of their choosing. The data was gathered, colour-coded with common themes, ideas, concepts, and key words. Upon completion of transcription of the audio interviews, I gifted each participant with an audio copy of their interview. Each participant was invited to my oral defense to hear the results of data collected.

### *Narrative Interviews*

Indigenous people are reclaiming their cultural identity by use of storytelling and, "the perspectives of Elders and of women have become an integral part of all indigenous research" (Smith, 1999/2012, p. 145). Linda Tuhiwai Smith indicates every story is powerful and these

stories pass down the values and beliefs of a specific culture “in hope that the new generations will treasure them and pass the story down” (p. 146) to empower future generations. Following Coast Salish protocol I also met face-to-face to ask participants, in person, to be part of the research. I conducted interviews in a place where participants felt more comfortable: in a familiar setting, such as their home, their workplace or familiar outdoor setting.

### *Analysis of Interviews*

The data analysis segment of the dissertation and any reference to a participant’s story has been examined and edited by the individual participants before being printed in my dissertation. Each participant chose whether to use their traditional name or English name in the study.

### *Gathering of People (Oral Defence)*

A gathering face-to-face was to be organized. At the oral defense, a table was to be set and following Coast Salish protocol, we were to feed the participants and people that I have invited to enjoy a traditional feast of the Snuneymuxw people. A month before the oral defense a Coast Salish Bighouse speaker would have been hired to support and open up my work in a Snuneymuxw traditional way. However, due to of COVID-19 and the Omicron variant, the oral defence took place online.

## Parameters of the Study and COVID

I finished the interviews in spring of 2019 and with life mishaps, I slowed down on the process of writing the dissertation. However, when I picked up momentum on completing Chapter 4 the COVID-19 outbreak took place, thus, this problem interfered with revisiting some of the participants to clarify some of their words in the interview. Due to the COVID-19 restrictions, I could not revisit the Elders in person since they were the most vulnerable to the

virus and this affected my study. To add to this study, it is proper Coast Salish protocol to visit the participants face-to-face, rather than a phone call or email. This essential Coast Salish protocol is respecting the Elders and our traditional way of working together.

**Statement of the Problem and Rationale for the Study**

While there are plenty of studies highlighting ways to support Indigenous students to succeed in higher education (see Gallop & Bastien, 2016; Timmons, 2009; Hardes, 2006; and Davidson, 2018) as well as ways to Indigenize curriculum in higher education (see Pete, 2016; McKeown, Vedan, Mack, Jacknife & Tolmie, 2018; Ragoonaden & Mueller, 2017), there are few studies on how Indigenous Elders-in-residence and professors are instructing Coast Salish pedagogy in post-secondary education. It is important to understand the worldviews and epistemologies of Indigenous people. As Antoine, Mason, Mason, Palahicky & Rodriguez de France (2018) argue, the exclusion or undermining of Indigenous pedagogies creates barriers to academic success for Indigenous students. They argue that this in turn limits a true understanding of what Indigenous culture and history can mean for all students, and that this prohibits people from utilizing valuable and useful modes of thought which could be beneficial to many of the issues that the world encounters today.

Thus, it important for the reasons above, to be familiar with the southeast Coast Salish worldviews and epistemologies of the Coast Salish speaking peoples adjacent to the two universities of the study. Through this research, I explore the Indigenous pedagogy taught by Coast Salish Elders-in-residence and Coast Salish professors. As a First Nation instructor, with a colonial education, I do not have full comprehension of Indigenous pedagogy. Thus, my reason to explore this area is to gain knowledge and understanding of Coast Salish pedagogy and carry that knowledge into future classes I instruct. Also, other readers may read the paper to be

educated on the findings of Indigenous pedagogy and useful ideas and information to instruct Coast Salish-speaking peoples' pedagogy in higher education. I do take responsibility and accountability by implementing Coast Salish pedagogy specific to southeastern Vancouver Island, within post-secondary institutions.

As stated earlier, Vancouver Island University (VIU) Indigenous Perspectives is one of the graduate attributes in Civic Engagement which states, "an awareness of Aboriginal perspectives includes the different ways of knowing by which these perspectives enrich university life" (2018, p. 3). This perspective relates not only to the objective of exploring what Indigenous knowledge is but also to devising ways of integrating such knowledge into our learning. The University of Victoria (UVic) has created an Indigenous Plan that "builds upon initiatives and programs of education, research, outreach and engagement with an Indigenous focus" (n.d., p. 4). Further, the Truth & Reconciliation Commission of Canada: Calls to Action (2015c) recommends:

> the federal, provincial, and territorial government, in consultation and collaboration with survivors, Aboriginal peoples, and educators, to provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms (p. 7).

Therefore, as mentioned, I explored how eight Coast Salish Elders-in-residence and three Coast Salish professors employ or enact Coast Salish speaking peoples pedagogy. According to McPheat (2020) pedagogy includes, " the way teachers deliver the content of curriculum in class or in other words, the method of teaching" (para. 6.). The 11 participants were asked about their pedagogy and how it connected to Coast Salish knowledge and culture. Readers of this dissertation must understand the traditional language and terminology used throughout the

dissertation. I have provided a glossary and list of key terms at the beginning of this document to aid the reader in understanding the terms used.

**Overview of the Chapters**

Chapter One is a blueprint of the background and purpose of this research including my personal story as a student and educator. In Chapter Two, I provide an overview of Indigenous education literature review and theoretical framing of three perspectives that informed my approach to this research: re-discovering, Indigenizing, and reframing Indigenous content in higher education. Chapter Three explains pertinent attributes of Indigenous research including Indigenous methodology using Indigenous narratives through in-depth interviews and storytelling. While Chapter Four identifies common themes in the data collected to embody the ways in which the participants instruct Coast Salish pedagogy, specifically from southeast Vancouver Island, (indicated in Figure 1.3), in higher education.

Chapter Five discusses the participants' ideas on what they would like to see future Coast Salish Elders-in-residence and Coast Salish professors instruct in higher education. As well, the participants express why they think it is important to include Coast Salish pedagogy in higher education. In Chapter Six, I provide an analytical contribution to Coast Salish pedagogy in higher education and recommendations for Coast Salish educators to implement our peoples' ways of knowing and doing pedagogy in higher education.

The learning environment in higher education has been challenging. Western pedagogy with its discourse of exclusion of Indigenous ways of knowing and doing, still dominates in higher education. In my role as a *Snuneymuxw* educator, I will always look for ways to include Coast Salish pedagogy in higher education, by listening and learning from the participants to become more effective in teaching future Indigenous and non-Indigenous students.

## Chapter Two: Literature Review

The literature review identifies the existing literature on the topic and scholarly sources of the study. In addition, the literature review presents an "overview of the current knowledge, allowing you to identify relevant theories, methods, and gaps in the existing research" (McCombes, 2022, February 4). Thus, the literature review is important to research because it provides a foundation of knowledge of the topic.

The purpose of this literature review is to explore how *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors of the Coast Salish speaking people, specifically the Snuneymuxw, Quw'utsun, Penelakut, Tsawout, Tsartlip, Lyackson, and Songhees First Nations of Southeast Vancouver Island, apply *xwulmuxw* (First Nation) pedagogy of the Coast Salish, in higher education. This review begins by providing a summary of Western education in Canada, traditional education, the importance of Elders and Elders-in-residence, Indigenous knowledge, Coast Salish pedagogy, and decolonization followed by Indigenous narratives.

### Education

> According to Archibald, Lundy, Reynolds, and Williams (2010),
>
> formal Indigenous education takes many different forms and happens in every village, town, and city in Canada, and includes early childhood education, kindergarten to grade 12, college, trades, Indigenous Institutes of Higher Learning, and university […] Common traits include a wholistic and life-long learning framework (p. 2).

As stated above by Archibald et al., Indigenous education takes up a wholistic approach and Coast Salish pedagogy ensures that we work to pull forward all those in our community or nation. Therefore, by taking up forms of Indigenous education, not only will Indigenous students succeed but also non-Indigenous students alike.

Indigenous education is important and a significant stride towards empowering *xwulmuxw mustimuxw* (First Nations people of the land) to participate fully within their communties. In Canada, K-12 and post-secondary education has been informed by Western pedagogy, where Westerners perceived their ways as superior and Indigenous people needed to be civilized through a Westernized education system. Moreover, Chief Nathan Matthew (as cited in Eshert, 2016 ) explains,

> First Nations education systems served the same purpose as education systems today. Education was the means by which the values, beliefs, customs, lifestyle, and the accumulated knowledge and skills of First Nations peoples were passed from generation to generation. It was also the means by which individuals were prepared to take on specific tasks and roles within the family and community. The traditional education was family and community based. Education was grounded firmly in the First Nations' sense of spirituality and responded to the practical demands of day to day living within a defined traditional territory. Although there was some specialization of instruction by specific individuals, the task of education was undertaken by many people; the parents, Elders, and the extended family all contributed their knowledge" (p. 3).

Elder *s'eluxw'ulh* (deceased Elder) Willie Seymour (in Gertz, 1998/2011) expresses that academic education is important today and so too is learning and maintaining traditional Indigenous education. Overall, education, academic and traditional, is an important factor and plays a significant role in one's life. Education is described as the process of facilitating learning new skills, values, beliefs, and gaining new knowledge. An effective education expands access to opportunties, enhances good health, and supports the resilience of communities. Furthermore, when people are educated, they help improve the economy with an excellent educational

background, get better paying jobs, provide a prosperous life, and they can significantly contribute to their families and community.

Education is not only an important piece to promoting healthy and stable families and communities, it can also be seen as a basic human right and necessity. One of the guiding principles of the Canadians for 21st Century Learning & Innovation's (2012) vision statement, *Shifting Minds: A 21st Century Vision of Public Education for Canada*, states, "all Canadians have a universal right to reach their full learning potential and to have a voice in their learning needs" (p. 3). However, Canada's Auditor General Michael Ferguson (as quoted in the Toronto Star, 2018, para 7) reports that there is, "a significant gap in high school graduation rates" among Canadian Indigenous students living on and off reserves. Politicians speak about building relationships between Indigenous peoples and government, yet the Auditor General's office reported in 2000, 2004, and 2011 that the graduation gap has gotten worse for Indigenous students due to failed education programs, inaccurate and incomplete data collection (Toronto Star, 2018, para. 8). In hindsight, Eshert (2016, "Traditional Education") critiques,

> The idea that Western culture was superior and that the Indigenous Peoples needed to be Christianized and *civilized* came from the biases of Europeans and their unwillingness to appreciate the complex, largely unwritten teaching processes inside Indigenous communities" (para. 1).

Eshert's quote draws attention to education in Canada, a system that has failed to provid equality for all in education, and specifically this inequality has been faced by the Indigenous peoples living within Canada. Due to the lack of Indigenous content in higher education and responding to the Truth and Reconciliation Commission of Canada, there has been a shift to include and Indigenize pedagogy and curriculum in post-secondary

institutions. For instance, in 2018, Vancouver Island University implemented the Graduate Attributes, a set of traits, relevant skills and characteristics for the intent to develop "student's employable skills and important competencies that transform students into professionals" (para. 1). Included in the Graduate Attributes is an Indigenous Perspective that explores Indigenous Knowledge and forming ways to integrate such knowledge into one's learning. In addition, University of Victoria devised the Indigenous Plan 2017-2022, a plan that reconstructs initiatives and programs of research, outreach, education, and commitment with an Indigenous focus. The Indigenous Plan "reflects […] what is needed to improve and enhance Indigenous programming across campus" (n.d., p. 6). Apart from education, this literature review includes explanation of Indigenous Traditional Education.

**Indigenous Traditional Education**

> Long before the Europeans arrived in North America, Indians had evolved their own form of education. It was an education in which the community and the natural environment were the classroom, and the land was seen as the mother of the people. Members of the community were the teachers, and each adult was responsible for ensuring that each child learned how to live a good life (Kirkness & Bowman, 1992, p. 5).

In other words, each nation had their own form of education with their local sacred teachings. Traditional Indigenous knowledge can be described as "a network of knowledges, beliefs, and traditions intended to preserve, communicate and contextualize Indigenous relationships with culture and landscape over time" (Bruchac, 2014, p. 3817). Through the teachings of *Snuneymuxw* Elders, they share language, stories, wisdom, and ceremony for future generations to benefit from the traditional knowledge. Moreover, George J. Sefa Dei (2010) says,

"Indigenous knowledge, encapsulates the common-good-sense ideas and cultural knowledges of local peoples concerning the everyday realities of living" (p. 4). In other words, Indigenous knowledge attributes to the skills, understanding and philosophies refined by Indigenous societies with history of interaction with their natural environment. It is important to note, Indigenous knowledge is integral to a complex culture that involves social interactions, resource use practices, spirituality, and ritual. Elders are the gatekeepers of Indigenous knowledge, wisdom, language, culture, and protocols. More importantly, Elders hold traditional important roles in supporting informal and formal education in Indigenous communities. With this in mind, the Indigenous traditional worldviews and perspectives in education refer to a holistic viewpoint and relationships to all relatives in the land and nation of which they live.

A member of the Tsleil-Waututh Nation, located in the District of North Vancouver, *s'eluxw'ulh* (deceased Elder) Chief Dan George (2010) identifies, "Of all the teachings we receive this is one is the most important: Nothing belongs to you of what there is, of what you take, you must share" (p. 27). In other words, a person is taught the knowledge by our *sul'si'lu* (grandparents), our parents, our *shxwulumnikw* (aunts, uncles), thus, the receiver of the knowledge owns it, yet the person who owns the knowledge must pass the knowledge onto future generations. The knowledge is not theirs to keep but to share. That is the way of the Coast Salish speaking people that include traditional education. In fact, learning comes with a responsibility to share and teach others.

In addition to sharing the knowledge, a well-respected *s'eluxw'ulh* (deceased Elder) of Stzminus, Willie Seymour, states, "cultural education is something that we need to grasp to understand" (in Gertz, 1998/2011, "Cultural Teachings"). Coast Salish people receive *snuw'uyulh,* a teaching that "affects us in every respect" and includes many teachings for an

individual's life. *Snuw'uyulh* is used in the everyday life of the Coast Salish speaking people, and it is something that needs to be understood to be complete. With this in mind, *snuw'uyulh* allows us as individuals to discover the four components of self; physical, mental, emotional, and spiritual. These components include many sacred traditional teachings. The four components must be in balance to be whole and healthy. Through traditional education, the Coast Salish speaking people receive a holistic education by way of *snuw'uyulh*.

Not only is *snuw'uyulh,* an important teaching but also *qwam qwum tun shqwaluwun.* That means to make your mind strong, a term that was/is repeated often during ceremonial work and Bighouse gatherings throughout Coast Salish territory. Elders share their knowledge, stories, and teachings, but caution the student to be respectful and not to share sacred teachings, unless in private and when appropriate. Furthermore, Pepper & White (1996), like Dave Elliot Sr., discuss "First Nations people who continue to rely on traditional values and institutions look at the world and see themselves as a part of it—see themselves in a caring and supportive relationship to all human beings" (p. 5). Notably, "First Nations feel related to everything and everything is part of them—all things are connected" (p. 5). Pepper & White (1996) outline that First Nations peoples:

1. Emphasize connections with the past – Continuity of Life
2. Emphasize good listening skills. When the value of emphasizing connections with the past is used in concert with the values listed below, it activates the very old processes which reduces alienation between generations.
3. Emphasize good relationships – conversations represent acts of power
4. Emphasize good relationships – Egalitarianism
5. Emphasize the importance of the family

6. Emphasize sharing
7. Emphasize a commitment to spiritual life, religion, and health (p. 8).

The list of commonalities within the worldview presented above is important to Coast Salish speaking peoples, and it demonstrates a positive attitude and how *xwulmuxw mustimmuxw* (First Nations people of the land) embrace inclusion. In part, this list of commonalities is a good reminder for my work as a researcher and educator in higher education. That being the case, I will keep in mind and share some of the worldviews indicated above with my students in future courses I instruct.

**Se'luxw (Elder)**

A *se'luxw* (Elder) is not defined by age but is acknowledged because s/he has gained the respect of the community by demonstration of their harmony, balance, and wisdom of their conduct in their teachings. They are identified as a person who is wise and knowledgeable in the ways of their culture and the teachings of their ancestors. Many Indigenous nations have a deep respect for their Elders which demonstrates an integral part of their culture. One of the common characteristics of an Elder is a deep spirituality that impacts every facet of their lives and teachings. Elders aim to demonstrate by example – "by living by according to deeply ingrained principles, values and teachings" (Indigenous Corporate Training 2012, "Working Effectively", para. 4). Suzanne Stiegelbauer (1996) explains an Elder's role is "to teach about the vision of life that is contained in First Nation philosophies and handed down in ceremonies and traditional teachings (p. 38).

Equally important, Elders are described as the "heart" of Indigenous pedagogy, who have been the gatekeepers of Indigenous knowledge, wisdom, and history. They traditionally hold critical roles in supporting both informal and formal education in Indigenous communities. Using

orality, Elders share culture, values, knowledge, and lessons, as well as model traditional practices. They are also the translators of Indigenous knowledge and they are highly skilled at sharing important information from generation to generation. Interestingly, positive, and honest Elders do not endorse themselves nor self-identify themselves as a *se'luxw* (Elder) but it is the community members that identify Elders as having certain gifts. Elders are the foremost gifted teachers and are crucial in the teaching process, from childhood to adult. In part, it is important to note, community members seek the Elders for guidance and their traditional knowledge.

Hence, the Aboriginal Healing Foundation outlines the imperative characters of Elders are; "committed to lifelong learning, disciplined, and committed to helping others. They are emotionally, mentally, physically and spiritually healthy and live a healthy lifestyle with the guidelines of traditional teachings and values" (Council on Aboriginal Initiatives, 2012, p. 10).

Without question, Elders always have hope for people and future generations. As well they are able to identify good virtues in all peoples. Most importantly, "the position of Elder […] is one of esteem and respect" (Moeke-Pickering et al., 2009, p. 5). All in all, Elders are the gate keepers and share Indigenous traditional education with future generations.

**Elders-in-residence**

For these reasons, there has been a shift in universities where an Elder-in-residence program has been implemented to support Indigenous and non-Indigenous students with the Indigenous knowledge, and language and by offering traditional spiritual guidance. Importantly Elders-in-residence present a vital role as leaders in post-secondary institutions by being thoroughly rooted in higher education.

Moreover, UVic's Office of Indigenous Academic and Community Engagement (IACE)

states that “Elders act as the glue that keeps our people together” and also, the Elders “guide students, staff, faculty, and administration in Indigenous ways of knowing and being” (2017, “Elders in Residence,” para. 2). The Elders-in-residence contribute to post-secondary institutions’ curriculum by Indigenizing and incorporating Indigenous content as well, by opening events and including Indigenous prayers that demonstrate honour and respect for Indigenous cultures. Research has proven that Elders-in-residence are a part of the initiatives that have enabled the success of Indigenous students at the post-secondary level (see Preston, 2016; Timmons, 2009) due to their presence, support, and voices. UVic Institutional Planning and Analysis 2021 statistics reveal:

| **UVIC Students & Elders** | **Year** | **Total** |
|---|---|---|
| UVIC Full Time & part Time students | 2020-2021 | 19,361 |
| UVIC Indigenous Students | 2020-2021 | 1508 |
| UVIC Elders-in-Residence | 2020-2021 | 6 |

**Table 2.1**. Statistics of UVIC student enrolment and Elders-in-Residence. (UVic, 2021c).

Vancouver Island University (VIU) Elder-in-residence program began in the early 1990s , in Cowichan with the Child and Youth Care First Nations Program and also the First Nations Studies department in Nanaimo campus. Currently, VIU Elders-in-residence programs supports many areas on campuses, such as:

- Support and use of Indigenous knowledge and Aboriginal languages within VIU;
- Support for all learners by offering traditional knowledge and spiritual guidance;
- Assist in the area of access and retention of Aboriginal learners in post-secondary education by having a presence within the institution;

- Assist faculty, staff, and administration to build capacity in areas of cultural knowledge and understanding (Vancouver Island University, n.d., para. 4).

It is important to note, VIU Institutional Accountability Plan and Report 2020-21, (Vancouver Island University, 2021, p. ii) statistics reveal (table below):

| **VIU Students & Elders** | **Year** | **Total** |
|---|---|---|
| VIU Full time & Part time Students | 2020-2021 | 12,000 |
| VIU Indigenous Students | 2020-2021 | 1170 |
| VIU Elders-in-Residence | 2020-2021 | 10 |

Table 2.2. Statistics of VIU student enrolment and Elders-in-residence.

In short, the Truth and Reconciliation Commission of Canada has recommended further employment for knowledge keepers such as Elders. Above all, Elders-in-residence increase understanding and awareness of Indigenous culture and history.

**Indigenous Knowledge**

Respected Mi'kmaw scholar, Marie Battiste (2005) states,

> Indigenous knowledge has always existed […] the task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth, and richness of Indigenous languages, worldviews, teachings, and experiences, all of which have been systemically excluded from contemporary educational institutions and from Eurocentric knowledge systems (p. 1).

Indigenous knowledge (IK) is closely connected to land (Barnhardt & Kawagley, 2005; Battiste 2002, 2005; Cajete 2000) where context and identity are formulated through the territory, landscapes, and relationships with the natural cosmos. By the same token, Jan Hare (2011) reports that Indigenous knowledge includes a process that is experiential, intergenerational and "tied to

narrative and relational as ways of ensuring the continuity and relevance of our knowledge systems" (p. 92).

Indigenous Knowledge (IK) represents the cultural and local distinct knowledge of a nation that is active and adapts over time and place. For the First Peoples, their knowledge is drawn from their ways of knowing, living and being in this world. Indigenous people have their way of transmitting information and their methods for identifying knowledge, "just as they have Indigenous ways of deriving a livelihood from their environment" (Battiste, 2005, p. 8).

Elders reflect on their childhood and draw importance to their learning by observing, listening, and doing. Indigenous children learned through storytelling, and this was part of their daily living. The stories provide the children with important teachings about how to live in this world and how things originated. With storytelling, oral tradition was also communicated through song, dance, and drumming. These activities were part of ceremony and celebration, and the song and dances told stories and were treated as prayers to give thanks. IK has been the centre of traditional Indigenous education and the children learnt through observing, listening, and doing. Importantly, Indigenous children understand who they are, and their place in their society through the stories shared in regard to the landscape and other narrative texts of their Elders, in their lives. Moreover, Indigenous ways of knowing refers to pedagogy and focuses on learning and highlights the holistic understanding of a situation or topic. Storytelling is an Indigenous pedagogy that allows the learner to make sense of their environment. Indigenous ways of knowing consist of observations, beliefs, and practices and these elements supply the Indigenous person's understanding of their world. IK is a body of knowledge and a living process that has always existed and generally covers the local and traditional beliefs of Indigenous people. Interestingly, IK is connected to a particular place and experiences and is transmitted orally. For

instance, the Ministry of Highways approached Quw'utsun Elders, to seek IK on how to prevent flooding along the highways. Through the Elder's experiences, they shared their knowledge that cattails should be planted in the ditches of the flooded highway and today those cattails are still present along the highway south of Duncan, BC, (T. Jones, personal communication, January 10, 2016). In short, the Indigenous knowledge of Quw'utsun Tribes refers to the relationship to the location and people, whereas Coast Salish pedagogy refers to the approaches used by Quw'utsun people to learn, teach, and understand the environment and act respectfully and effectively within it.

**Coast Salish Pedagogy**

Within this research, Coast Salish pedagogy includes experiential learning and storytelling. W'SANEC Elder, Dave Elliot Sr. (1948/1990), states "we must all learn to follow the ways of our ancestors…and bring back deep respect for nature. We can be an example to everyone and prevent our beautiful land from being destroyed" (p. 17). It is noted that Coast Salish people have a rich culture and heritage. The Coast Salish Elders have a wealth of knowledge and they offer this knowledge to the youth. Elliot further describes Coast Salish as people who lived as part of everything, everything is connected and "we are many parts of nature: we were just like the birds, the animals, and the fish. We were like mountains. Our people lived that way" (p. 75).

Elliot (1948/1990) further describes Coast Salish people had the right to food, comfort and security and usage of the land. By the teaching of the ancestors, the Coast Salish people respected everything, and they would not waste by using every bit of the animal or plant. In part, this teaching was learned by observing and experiential learning.

Moreover, storytelling is an integral part of Coast Salish teachings. For instance, "*nahnum* (fire circle) is a gathering place where stories and teachings are shared. The circular seating and

fire are traditions that started in tribes' winter homes, where members of all generations would sit and talk with Elders" (Tourism Victoria, n.d., "Indigenous culture: Nahnum", para. 7). It was through stories the Coast Salish taught their children IK that is vital to carry on traditional ways of knowing and doing. Further, storytelling is the backbone for experiential learning, relationship building and holistic learning. Storytelling and oral history are essential to Coast Salish pedagogy. It is the way knowledge has long been passed down from generation to generation.

The basis of Coast Salish culture is an oral history, an essential part of Coast Salish pedagogy, and the Elders are accountable for sharing the stories and knowledge of the ancestors. The Elders have a crucial role in keeping history, stories, ceremonies, and protocol, since Coast Salish people had no written history. Currently, with the permission of the history keepers and Elders, stories are now recorded for archival purposes.

It is important to mention, there are few authentic Coast Salish pieces written that include teachings and how to teach in Coast Salish way. Coast Salish, Sto'lo member, Jo-ann Archibald's research focused on storytelling. Archibald (2008b) states, "I am an Indigenous educator who values the power and beauty of our stories to educate and heal people" (p. 371). She explains the power of how Coast Salish knowledge is transmitted through generations. Archibald (2008a) learned through her research, of the three *s'ulxwe:n'ulh* (deceased Elders) "Simon Baker, Vincent Stogan, Ellen White, and the Sto:lo Elders use personal life-experience stories as one way to teach others" (p. 108). Authentic Coast Salish woman, *s'eluxw'ulh* (deceased Elder) Kwulasulwut (Dr. Ellen White) of Snuneymuxw, who shares four traditional stories transmitted by her *silu* (grandparents) and ancestors of the Coast Salish speaking people. Through the stories, Dr. Ellen White (2018) says she "had to figure out what the story meant" (p. xv). An important teaching of storytelling, Kwulasulwut says, "I could never say these stories are

mine or Granny's or Grandpa's" (in White, 2018, p. xii). Stories are to be shared and passed onto the next generation. Overall, storytelling is an intergral part of Coast Salish pedagogy. Storytelling sustains remembering, learning, understanding others and ourselves and the world: a slow paced practice that involves persistence and caring (Archibald, 2008a, 2008b).

## Conceptual Framework

This study is informed by the narratives of the Indigenous participants. My research and topic question asks how the Elders-in-residence and professors apply Coast Salish pedagogy in higher education. I will demonstrate four conceptual perspectives: lifelong education, re-discovering, indigenizing, and reframing Coast Salish Indigenous pedagogy within the comprehensive concept of lifelong education as continuing work in higher education.

### *Lifelong Education*

The Chiefs Assembly on Education state that, "lifelong learning is a process of nurturing First Nations learners in linguistically and culturally-appropriate holistic learning environments that meet the individual and collective needs of First Nations and ensures that all First Nations learners have the opportunity to achieve their aspirations within comprehensive lifelong learning systems" (2012, "Lifelong Learning", para.1). Education is about to change, and change inspires learning. Learning is, "how individuals or groups acquire, interpret, reorganize, change, or assimilate a related cluster of information, skills, and feelings. It is also primary to how people construct meaning in their personal and shared organizational lives" (Marsick, 1987, p. 4).

A key component to Coast Salish pedagogy is lifelong education. Coast Salish people are reminded that we are always actively learning. We are learning culture, language, and the ways of our ancestors. Indigenous people have faced colonization which has impacted our ability to maintain life-long learning as Coast Salish people. Take for instance, the experience that I have

shared with regards to my own education and being forced into the residential school systems. Rather than engaging and maintaining my life-long learning journey that would have been grounded in learning our ways from my Elders, I was forced to adapt and conform to Western norms and values.

As I have stated in pages prior, this experience with colonization impacted the way that I not only viewed myself as an Indigenous woman but also the way that I viewed my culture and nations values. That being said, and recognizing that hundreds-of-thousands of Indigenous people have faced similar experiences with colonization, decolonization becomes imperative for Indigenous people to take up learning, practising, and loving our values and culture. In order to be a life-long learner as an Indigenous person, it is important that we work to remove the veil of colonial thinking in order to actively engage the teachings and pedagogy of our ancestors. In this way, we avoid applying superficial approaches to Indigenization in higher education because, by committing to Coast Salish values of being a life-long learner, we are also committing to our culture and ancestors and by following our ancestors' teachings this leaves little space for superficial approaches due to the accountability we must maintain to our relatives and ancestors.

### *Re-discovering*

This study is also about discovering Indigenous knowledge, particularly with a focus on Coast Salish pedagogy. It is crucial to involve our Elders, especially while searching for traditional knowledge and pedagogy. Indigenous knowledge, culture, and pedagogy matter to the interest of Indigenous students as these are ways our students can become grounded in their studies and as they immerse themselves in what is sometimes a foreign Western world. This study is also about rediscovering Indigenous knowledge and pedagogy and its continued relevance to the way we lead our lives. Indigenous knowledge has "values and principles about

human behaviour and ethics, about relationships, about wellness and leading a good life. Knowledge has beauty and can make the world beautiful if used in a good way" (Smith, 2012, p. 161).

By re-discovering Coast Salish knowledge and pedagogy, I gathered information through the stories and narratives of Coast Salish Elders-in-residence and Coast Salish professors. Within my own story related to colonization and residential schools, I spoke to the issues that I faced due to displacement from my community, family and my culture and teachings. In contrast, this PhD journey and my research has allowed for me to re-discover teachings that I had deep within myself. I recall thinking to myself, I am poor as I do not carry any teachings from our Bighouse or ancestors. Days later, I watched my children and grandchildren at a family barbecue, greeting my sisters and brothers and ensuring they had what they needed in order to sit and eat with the family. At the end of this family event, I watched my children cleaning, tidying, and keeping busy. This is one of the teachings of our Bighouse, we are to always keep busy, to help and ensure that people have what they need in order for the ceremonial work to take place.

I then realized that I was not so poor after-all, I carry the teachings of our people deep inside and had passed those teachings along to my children and grandchildren. The more that I sat with Elders listening to stories, the more I was able to *re-discover* teachings that were inherent in who I am as a Coast Salish *slheni'.* This is a powerful act of decolonization. To push back against the colonial narrative that was fed to me that my oppressors and colonizers had 'won' by erasing any teachings I received as a young child prior to attending residential school, and to fight hard to re-discover teachings so that I may engage the pedagogy and teachings of my ancestors is a powerful way that we as Indigenous people can move forward and strengthen our capacity and resilience in higher education. If we work to re-discover who we are, what our

teachings and laws are, we too carry the strength that our ancestors had and are able to successfully teach younger generations to come.

### *Indigenizing*

Indigenizing curriculum is "about transforming the university at its very core," says Dr. Shauneen Pete, associate professor at the University of Regina (as quoted in MacDonald, 2016). Indigenizing the academy is to recentre Indigenous worldviews, and it's a procedure to institutional de-colonialization. Some ways to indigenize the curriculum are to

> acknowledge the local traditional territory, use experiential, and lifelong learning approaches, work with Elders and infuse culture into curriculum, visit Indigenous communities for field trips, events, and feasts, use the oral tradition, telling stories, with guest speakers, such as- Elders and community leaders, incorporate talking circle to facilitate communication, understand Indigenous worldview and respect for Indigenous spiritual practices, use Indigenous authored texts, articles and books, hire Indigenous instructors, and use Indigenous films (2021, "Indigenous Resources: Indigenization of the Curriculum" para. 1).

Upon completion of this study, I will implement an Indigenized curriculum and include items indicated above with a Coast Salish approach. I recognize that indigenizing institutional structures is an enormous job. However, the focus for Indigenization for the context of this dissertation is to highlight the way that I have worked, and will continue to work, at Indigenizing content and curriculum that I share with students.

By working to remove Western pedagogy from the curriculum that I share and shift into sharing Coast Salish pedagogy is always a challenge for me. However, I know that the more that I learn from Elders, lean on knowledge keepers and my ancestors the lighter this load will become and in this way I am Indigenizing curriculum and pedagogy for both Indigenous and non-Indigenous students alike. By taking up Indigenizing curriculum and pedagogy, I am also working to empower and support Indigenous students to find familiarity in Indigenous pedagogy and the way they learn in higher education, this in turn creates success for Indigenous students as they pursue degrees at university level. For instance, relevant education empowers Indigenous students to enjoy economic, social, and cultural rights. It is important to raise awareness of the local traditional culture and protocols. By doing so, the awareness promotes a greater respect for and the appreciation of traditional local cultures adjacent to the universities.

### *Reframing*

Reframing refers to the procedure of "changing the focus of a situation or problem and examining it from a different perspective" (Chandler, 1998, p. 1). In this case, the issue that I run into is finding ways to shift Western pedagogy into Coast Salish pedagogy within the curriculum that I am developing and teachings in higher education courses. By reframing things this includes looking at the reciprocal side of the issue and examining the situation from an Indigenous perspective. It is a concept used in education and also includes lifelong learning. "To reframe, then, means to change the conceptual and/or emotional setting or viewpoint about which a situation is experienced and to place it in another frame which fits the facts of the same concrete

situation...” (Watzlawick, Weakland, & Fisch, 1974, p. 63). Reframing highlights what to focus on and to contemplate about how students will experience the lesson. As such, experiential learning can promote inclusive and positive ways of thinking, and it focuses on what can be possible.

For instance, in my years as an instructor, I recognize that through experiential learning, students take up lessons as they become more invested in what they are listening to. By sharing my own story related to colonial trauma and displacement and by *reframing* the pain and sadness to highlight my resilience and endurance I am able to shift the focus of colonial issues and also break stereotypes regarding Indigenous people in Canada. By *reframing* my own story and highlighting this in the curriculum that I share with students I am sharing my truth as a Snuneymuxw *slheni’* speaking to the strength and authority that we hold as Coast Salish women, and I am also bringing about transformative change in students that I support and teach.

**Conclusion**

This research review’s purpose is to assist the reader to understand how Coast Salish Elders-in-residence and *xwulmuxw* (First Nation people) apply Coast Salish pedagogy in higher education. This study is significant because there are very few studies of Coast Salish pedagogy that have been taken up on southeastern Vancouver Island and within higher education. There has been much research on Indigenous pedagogy in general, including ways to apply Indigenous pedagogy in higher education. The contributions of this literature to the research provides a foundation of Indigenous knowledge regarding Coast Salish pedagogy. The sample size of interviews was small, and there are many more Elders to interview on the topic. Due to the declining number of Elders, it is urgent to continue to listen to the narratives of Coast Salish

Elders and observe them in action while applying Coast Salish pedagogy in higher education. As a Snuneymuxw *slheni'*, I sense there is much content to research in regards to Coast Salish pedagogy. To strengthen Coast Salish pedagogy in higher education, it is beneficial to include Indigenous local community members to advance Indigenous knowledge in higher education and in building a more inclusive society.

Indigenous methodologies are emerging rapidly and according to Smith (1999/2012) these methodologies "tend to approach cultural protocols, values and behaviors as an integral part of methodology" (p. 15). In regards to Indigenous research, relationships are at the core of this study. For instance, Indigenous research can foster growth and change in people's lives. Indigenous scholars are motivated to express Indigenous paradigms and Indigenous approaches to research and their data collection methods. In this case, I utilized Snuneymuxw and Quw'utsun traditions and culture to the best of my ability, regarding the methods and methodology, as discussed in the next chapter. As seen in figure 2.1, I have built a conceptual framework that is founded on the importance of including four components to learning, these being: life-long learning, rediscovering, Indigenizing, and reframing.

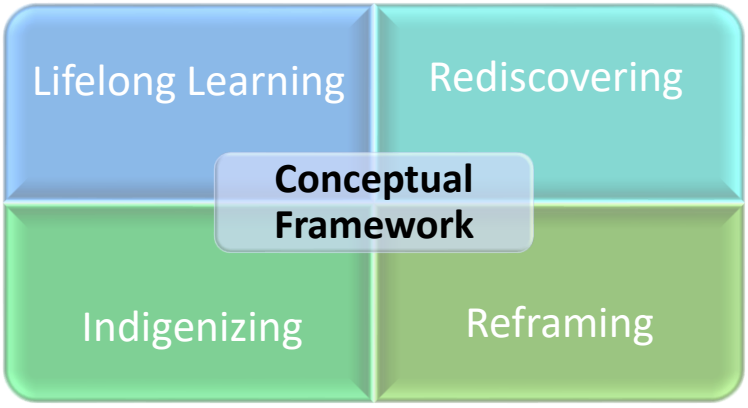



**Figure 2.1.** Conceptual Framework

These components are important pieces to decolonizing and gaining strength and empowerment as Indigenous learners. I have argued that these components are important pieces to building up Coast Salish pedagogy and as we work to understand the important role they play in building up a conceptual framework, we are also working to decolonize our learning and teaching in higher education.

## Chapter Three: Methodology

### An Indigenous Paradigm

This research seeks to embody an Indigenous paradigm as close as possible. Thomas Kuhn in *The Structure of Scientific Revolutions* (1962), coined the term 'paradigm' to describe a specific way of understanding and viewing the world that is common to researchers and scholars. Indigenous research is finding truth and acquiring new knowledge through Indigenous epistemology. Indigenous epistemology is the stories of the lived experiences of Elders and the knowledge passed to them by their ancestors. Moreover, at the centre of Indigenous Knowledge (IK) is language and the knowledge is held in language. IK is valuable information regarding history of the traditional lands, animals, plants, and climate. My reason for doing this research is to explore ways Coast Salish Elders-in-residence and professors apply Coast Salish pedagogy in higher education. The philosophical underpinning of the study is informed by the Indigenous knowledge drawn from the participants by interviews and sharing their narratives.

This study engaged with eight *s'ulxwe:n (*Elders*)*-in-residence and three *xwulmuxw* (First Nation people) professors, to explore and study how the participants apply Coast Salish pedagogy in higher education. My reason to work with these participants is to understand, learn, support, and continue to instruct Coast Salish pedagogy to future instructional staff and students in higher education. Shawn Wilson (2007) states,

> It is the use of an Indigenist paradigm that creates Indigenous knowledge. This knowledge cannot be advanced from a mainstream paradigm. That would simply be mainstream knowledge about Indigenous peoples or topics. It is the philosophy behind our search for knowledge that makes this new knowledge a part of us, part of who and what we are. And it is then the choice to follow this

> paradigm, philosophy, or worldview that makes research Indigenist, not the ethnic or racial identity of the researcher (p. 194).

By building a good relationship with the participants, an Indigenous paradigm resonated with me, whereas an Elder inspired me to do my research using *nutsamaat uy'skwuluwun,* a term in *hul'qui'minum* that means, 'working together as one with a good heart and mind for an idea.' This idea and work are to explore Coast Salish pedagogy in higher education by engaging in the narratives of the participants. Further, my research explores ways to further instruct Coast Salish pedagogy in higher education, and continue to learn and share the knowledge I have gained from the participants to future students and share new learned knowledge with future professors who should work at the two universities that include Coast Salish Elders-in-residence and Coast Salish professors.

Shawn Wilson (2001) explains a paradigm is "a set of beliefs about the world and gaining knowledge that goes together to guide people's actions as to how they are going to go about doing their research" (p. 175). As such, an Indigenous paradigm guided me with the study. For instance, Archibald (2008a) reports an Indigenous paradigm is constructed with responsibility, respect, reverence, and reciprocity, thus, implies the researcher needs to be accountable to Indigenous community. The term *nutsamaat uy'skwuluwun* includes all the items indicated above: responsibility, respect, reverence, and reciprocity. The post-TRC calls to action era is an excellent time to include these goals. In contrast, it is vital that educators understand that residential schools, Indian Day schools and Canadian public education were introduced as goals to assimilate Indigenous students into the dominant society by eliminating Indigenous curriculum and language. In order to reverse the damage done by institutions of education to Coast Salish knowledge, it is my responsibility to include Coast Salish pedagogy in higher

education. Moreover, the TRC is about positive relationships, and an exemplary place to start is exploring Indigenous pedagogy of the local area. In fact, one of my goals of this study is to give back to my community and to include the voices, pedagogy and worldviews of the local Indigenous people surrounding the chosen universities. Indigenous people view all things are connected, where the spiritual realm is explained as being interconnected with the physical realm. In view of this, Indigenous research is a paradigm that is not outlined by certain methods used, but both the approaches and methods are centered on an Indigenous worldview.

**Theoretical Framework**

In order to stay focused on the study and connected with the Coast Salish speaking people located on southeast Vancouver Island, I included *nutsamaat uy'skwuluwun*, storytelling and decolonization as the theoretical framework.

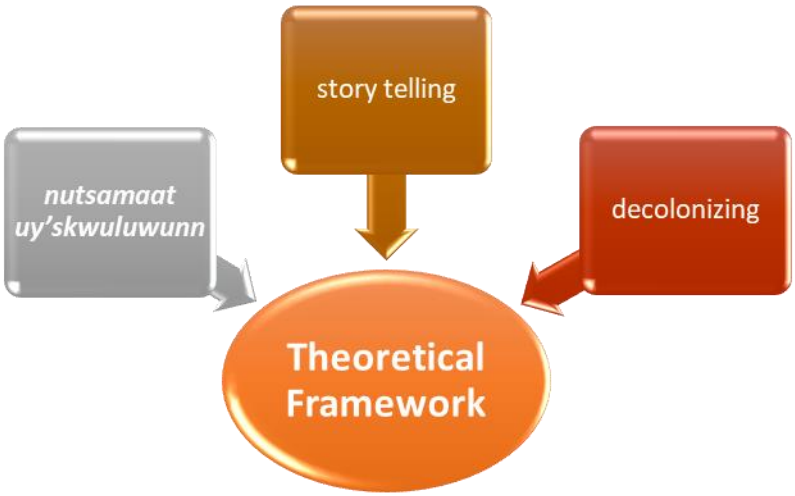
I conducted the research by utilising the term "*nutsamaat uy'skwuluwun".* The *hul'qui'minum* term means to work together as one, with one heart, one mind and with good thoughts to obtain a common goal. (C. Aleck, personal communication). This is to say that I respect the values and ethics established by the Coast Salish speaking people. I regard the pathway laid out by Snuneymuxw Elders, as articulated in Pepper & White's (1996) article;

1. Emphasize connections with the past – Continuity
2. Emphasize good listening skills. When the value of emphasizing connections with the past is used in concert with the values listed below, it activates the very old processes which reduces alienation between generations.
3. Emphasize good relationships – conversations represent acts of power
4. Emphasize good relationships – Egalitarianism
5. Emphasize the importance of the family

6. Emphasize sharing
7. Emphasize a commitment to spiritual life, religion, and health (p. 8).

The above principles assisted me to focus and stay connected to myself, my family and community of the Coast Salish speaking people. In addition, the principles helped to build good relationships with the participants which allowed deep conversations regarding Coast Salish pedagogy. The principles also assisted in identifying the Snuneymuxw values and teachings within the narratives examined.

**Figure 3.1.** Theoretical Framework




As a Snuneymuxw *sleni'* and educator, I continually search for ways to improve and add Coast Salish pedagogy. Upon reflection of my pedagogy in higher education, I am motivated to encompass Coast Salish pedagogy and connect Indigenous and non-Indigenous students/learners. To help understand Coast Salish pedagogy as it can be applied in higher education, I examined Archibald's (2008a) common approaches to using Indigenous storytelling in higher education by including, "telling stories with no explanation, using talking circle for discussion, role-playing

and having fun with the stories, and story repetition" (p. 115). Archibald describes seven key components of Indigenous storytelling as encompassing the cultural principles of:

Respect;

Responsibility;

Reciprocity;

Reverence;

Holism;

Interrelatedness; and Synergy (p. 125).

These principles respect, responsibility, and synergy helped me frame my research within Coast Salish community and made me aware that my study was a greater process of connecting Indigenous and non-Indigenous students to Coast Salish culture, language, and teachings. It was important as a *Snuneymuxw sleni'* and educator, to enter the research with a good mind, a good heart and with respect and reverence. I sensed the responsibility of studying a significant subject as our Coast Salish traditional stories. As an educator, I continue to work, research, and educate in the field of Coast Salish pedagogy. This process of the research has empowered me to communicate using my *Snuneymuxw* perspective as an educator. Also, the research guided me in outlining new understanding from the findings that will assist me and others to enhance Coast Salish pedagogy.

Indigenous narratives are important and needed for the study. History has been written from the narrative of the explorer, settlers, and government and it has been a continuous and systemic narrative of historical events related to Canada's Indigenous peoples. By utilizing the Indigenous narratives, the stories will capture their personal experiences and take account of the relationship between the individual and their cultural background. Without question, Indigenous

narratives have a full voice, thus, the researcher's role is to be trustworthy and open in the research relationship.

Indigenous narratives are needed for these reasons; stories teach valuable lessons about local Indigenous teachings, the land and proper ways members are to interact with each other and the environment. Archibald explains, "Stories are holistic. They can help us learn using the intellect; they help us identify emotions; they are spiritual, touching our inner being, who we are as individuals; and they help us reflect upon our actions" (as quoted in Lougheed, 2016, para. 7). These are reasons why Indigenous narratives are important.

Thirdly, I used a decolonizing as part of the framework for the study. Yvonne Poitras Pratt, Dustin Louie, Aubrey Jean Hanson and Jacqueline Ottmann (2018) report "decolonizing education entails identifying how colonization has impacted education and working to unsettle colonial structures, systems, and dynamics in educational contexts" (p. 2). Decolonizing disrupts and challenges the premises of colonial supremacy. Decolonization is a journey that is ongoing, moving forward and an everyday act of resurgence. For this research, it means challenging how to implement Coast Salish pedagogy in higher education.

Furthermore, decolonization is the revitalization of Indigenous knowledge before European contact, while bringing to light the conduct in which colonization was obtained. Decolonization requires the colonizers to recognize and challenge their socialized presumption of superiority. Historically, Western universities have portrayed a key role in the expansion of "empire, scientific study and colonization of Indigenous peoples and cultures" (Louie, Pratt, Hanson & Ottmann, 2017, p. 17). Western epistemologies have dominated the academy in Canada, and the institutions have undervalued Indigenous knowledge. However, there is a growing presence of Indigenous students and professors in higher education that "awakened

from the slumber of hegemony" (Smith, 1999/2012, p. 201). A transnational movement for social justice and Indigenous sovereignty have prompted many scholars and universities to foresee what "Indigenizing' the institution could convey in practice (Anuik & Gillies, 2012; den Heyer, 2015; Pidgeon, Archibald, & Hawkey, 2014).

Decolonization necessitates non-Indigenous Canadians to accept and recognize the truth of Canada's hegemonic history and how that history crippled Canada's First Peoples, and how it continues to overpower Indigenous peoples. Notably, decolonization requires non-Indigenous peoples and entities to create space for Indigenous peoples and support them to recover all that was taken from the First Peoples of Canada. By doing so, institutions, governments, and entities must take steps to Indigenize space and place. For instance, the blog, *Working Effectively with Indigenous Peoples* (Indigenous Corporate Training, 2017, "A Brief Definition of Decolonization") explains what decolonization is as indicated below:

- Decolonization restores the Indigenous world view
- Decolonization restores culture and traditional ways
- Decolonization replaces Western interpretations of history with Indigenous perspectives of history.

**My Relationship to this Research**

As a Snuneymuxw *slheni'* (woman) instructing Indigenous courses in higher education, there have been many difficult times covering heavy topics such as residential schools, sixties scoop, racism, policies and events that shaped and impacted who Indigenous people are today. Therefore, I write using reflexivity, moving forward, and blending narratives of knowledge, experiences and understanding attained from Snuneymuxw ways of knowing, seeing, and doing, academic discourse and personal experiences. By decolonizing my mind, body, and spirit, I am

continually in the process of centering and understanding Snuneymuxw epistemologies, culture, protocols, language, practices, and tradition. Sheila Cote-Meek (2014) states it is important to critically understand "how resistance to ongoing domination, control and oppression are part of decolonizing the mind, body and spirit" (p. 14). Being a First Nations educator, woman, mother, and grandmother, I endure many political battles that never end for Indigenous people of Canada.

It is imperative as a Snuneymuxw *slheni'* (woman) to situate myself within the context of this study. I position myself for many reasons. First, as a Snuneymuxw *slheni'* (woman), instructor and student I am directly involved by listening to the *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors' narratives in this research. Some of the participants' experiences and stories in this study mirror the experiences I have had. I am contributing to discussions of decolonized research, education, and Indigenous knowledge. Many Indigenous scholars emphasise the importance of researcher positionality and responsibility (Smith, 1999/2012; Absolon & Willett, 2005). Within Indigenous research methodology, Absolon and Willett (2005) state that situating oneself as a researcher is "one of the most fundamental principles […] identifying at the outset, the location from which the voice of the researcher emanates is an Indigenous way of ensuring those who study, write, and participate in knowledge creation are accountable for their own positionality" (p. 97).

Indeed, Indigenous research is emerging and recognized as a method of securing the researcher's accountability. It is important that I self-identity as a Snuneymuxw *slheni'* (woman) to take an active stance by introducing myself, share my story, the Elders' and professors' stories and resist colonial models of writing "and then relating pieces of our stories and ideas to the research topic" (Absolon and Willet, 2005, p. 98).

As a First Nations person, it is essential that I introduce who I am so that *mustimuxw*

(people) will know and understand the situation from which I come. This is an important Snuneymuxw value and protocol that is generally known by numerous Indigenous *mustimuxw* (people) who write on the significance of acknowledging that we are connected and in a relationship to all things in this world.

**Researcher Location**

My name is *TLPUHTUNAAT* (Collette Jones), and I am the third youngest of ten children. My late mother was a Quw'utsun *sleni*' (woman) from Xwulqw'selu (Koksilah) community with traditional lands and winter villages on Quw'utsun Bay and Quw'utsun River. My late father was Snuneymuxw whose traditional lands are located by Xwsol'exwel (Nanaimo harbour) and Nanaimo River. I am Snuneymuxw, with ancestral ties to the Quw'utsun tribe. Furthermore, I come from a line of traditional leaders, traditional artists, hunters, fishermen, educators, story tellers and Quw'utsun knitters. As a Snuneymuxw educator, I have taught K-12 in band schools, public schools and also in post-secondary institutions on southeast Vancouver Island.

I received my formal education from public and residential schools, with small amounts of Snuneymuxw and Quw'utsun traditional education from my parents, due to my public and residential schooling. It is important to note, my mother was first generation to attend residential school, and my father was first generation to attend Indian Day school. As a result, their traditional education was fractured and disrupted by colonial education. In other words, my parents were stripped of their language, culture, and history, and I was not taught Snuneymuxw and Quw'utsun traditional education.

My ontological stance is derived from my identity as a Snuneymuxw *slheni'* (woman) and researcher, who has been educated through the Canadian public education system and

residential schools. I see myself as a Snuneymuxw *sleni'* that has lived in two worlds, with Indigenous roots which shapes the way I understand the world. It is my worldview as taught to me by my relatives, friends, and colleagues, that Indigenous ways of knowing is something to be shared through teachings, stories, and personal narratives.

Not by my parent's choice, I attended residential school for five years. Due to an oppressive education and underpaid jobs for my parents, life appeared bleak and hopeless for our family. During my school years, the playground and meeting new friends of all nationalities, was exciting for me, however, the basics of schooling was difficult. I struggled in all areas of my education. My educational journey was arduous and challenging, yet I never gave up.

As a child, I enjoyed playing school. My interest in teaching goes back to the seven-year-old child, where I was the teacher of my two younger siblings. In a trunk of old pictures, I viewed four sequential pictures of me playing school with my older sister as the teacher. I sat at a little red table with three younger girls, and I noticed in every picture I am paying attention to my sister (teacher) and not aware of the photos being taken. I believe my enthusiasm grew from my grade one teacher who genuinely cared for me and perhaps, she recognized the spark in me for the love of school. Studies show that this matters. Schleicher (2017) states, "students said they feel supported when their teachers: care about them and who they are as Indigenous people; expect them to succeed in education" (para. 6).

This enthusiasm grew into my young adult years when I was asked to substitute teach in a remote First Nation band school, grade six class, with no formal training. This school was located on the central coast of British Columbia in a fishing village. In that grade six class, I taught the difference between a seine boat and gill netter. I was intrigued and wanted to learn more about the local fishing industry that included the First Nations people. In fact, I recognized

the band school had developed and taught First Nation curriculum that was relevant and useful for the First Nation students of the local area.

As a result, my desire to teach grew stronger and finally I pursued a teaching degree. Notably, in the formal years of my education, there was a lack of Indigenous content and my teachers knew very little or nothing of Canada's First Peoples. Therefore, I enrolled in the Native Indian Teaching Education Program (NITEP) offered on the lower mainland. This intensive training included Indigenous traditional values and how the culture can be weaved into mainstream education. Above all, the excellent program, courses, and instructors gave me a firm foundation in Indigenous education.

During my years working in public high schools, I constantly experienced an inner struggle, a need to push further and educate students and staff in public schools about the Indigenous people of this land. For instance, one of my assignments, I was an Indigenous resource teacher in a public secondary school. Well into the school year, I supported First Nation students with their assignments, and I checked in on a young student who missed many classes. I located this student in the Foods class. There she sat up straight, with her hands folded on her lap and looking prim and proper. In front of her was a teacup on a matching saucer, a place setting of a spoon, knife, and side plate. She was waiting for the tea biscuits in the oven. I was shocked to see the setting that consisted of a teapot and teacup while waiting for the biscuits to be served. In hindsight, I realized, these were the items I set on the table and most likely the same recipe I baked 25+ years ago and in the same high school I attended as a youth. The teacher proudly explained the students baked tea biscuits. In shock, I asked the teacher, "Why does the table always have to be this setting? Why are you not including recipes from the other ethnic groups in

this classroom? Why have the recipes and setting not changed?" I do not recall the teacher's response.

My teaching assignments included First Nation band schools and public schools. While teaching elementary and high schools, I always felt there was something missing. I was never satisfied. I needed to push further. In First Nation band schools, I Indigenized the curriculum, however, in the public high schools, I was a resource teacher and provided support for students, Indigenous parents, staff and teachers. In the public high schools I did not teach any courses. Moreover, upon completion of graduate school, I am certain my calling was to teach at post-secondary level. My approach as a Snuneymuxw *slheni'* (woman) and educator is sharing personal stories, knowledge and my experiences interwoven throughout the course work.

The inner struggle continued! I decided to persevere and enter graduate school to examine more closely the 'cultural clash' between Indigenous and non-Indigenous people. Indeed, it was my hope that the pre-service teachers I taught in post-secondary classroom, would take the content I taught regarding Indigenous people of Canada and teach their future students, to erase the stereotypes and racism towards the Indigenous people.

Lastly, I am currently enrolled in a PhD Program in Education Studies with a focus on Indigenous peoples of Canada in the Curriculum and Instruction program. As a previous sessional instructor at the University of Victoria and Vancouver Island University, I pushed further to better myself and search for more ways to improve my teaching practices on instructing content on Indigenous peoples.

I grew up knowing I was Snuneymuxw and numerous times, like many Indigenous people, I had mixed emotions about being visibly First Nations when confronted with discrimination and racism. Sheila Cote-Meek (2014) notes that daily, Indigenous people

"struggle […] to retain their identity and stay grounded in their beliefs and values in the midst of a society where they understand they are inundated with racism, discrimination and a Western value system that is diametrically different from that of their own" (p. 13). As a result, it was important for me to explore the Coast Salish pedagogy shared by the participants and drawing on my beliefs, Indigenous knowledge, and the experiences that ground me as a Snuneymuxw *slheni'* (woman).

**Methodology**

The objective of this research was an exploration of *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors of the Coast Salish speaking people, specifically the Snuneymuxw, Cowichan, Penelakut, Tsawout, Tsartlip, Lyackson and Songhees First Nations of Southeast Vancouver Island, and how they apply *xwulmuxw* (First Nation) pedagogy in higher education. This study has been guided by Indigenous principles, assumptions and scholars who have situated Indigenous ways of knowing as key to Indigenous research methodologies (Absolon, 2011; Dorion, 2010; Kovach, 2009; Simpson, 2011). Research methods are progressing Smith (1999/2012) challenges Indigenous scholars around the world to decolonize the research landscape. Decolonization compels an active resistance to imperialist paradigms and taking critical perspectives on accounts of the past. Thus, it is important for Indigenous scholars, writers, and people to understand research and theory from their Indigenous perspective and for their intended goal. Indigenous academics stress the importance that Indigenous people and communities commit to conduct dialogue on Indigenous issues and create space for these crucial dialogues after which non-Indigenous academics can connect and work together (Archibald, 2008a; Battiste, 2005; Battiste, 2013; Wilson, S. 2008).

Gathering stories of Coast Salish pedagogy from the participants forms the basis of an emerging conceptual "framework of decolonization and Indigenous resurgence rooted in repatriation with Indigenous communities" (Cardinal, 2017, p. 61). Subsequently, the stories of southeast Vancouver Island, Coast Salish pedagogy replaces the colonial narratives. This research contributes to decolonization and Indigenizing pedagogy and curriculum in higher education as well as informs approaches to education, concepts of Coast Salish pedagogy, and Indigenous methods for education research.

## Research Methods/Approaches

### *Narrative*

To understand and learn more about the narrative inquiry approach, first I must define what narrative is. Bamberg (2012) gives a provisional definition of narrative as follows,

> When narrators tell a story, they give 'narrative form' to experience. They position characters in space and time and, in a very broad sense, give order to and make sense of what happened – or what is imagined to have happened. Thus, it can be argued, that narratives attempt to *explain* or *normalize* what has occurred; they lay out why things are the way they are or have become the way they are. (p. 77).

In this case, the participants share their stories of how they apply Coast Salish pedagogy and some share stories of how their parents and grandparents applied Coast Salish pedagogy in their homes and they realized how they adapted their pedagogy into higher education. Moreover, the narrative may provide a portal into two realms: one is the realm of experience, where the narrator outlines how they experience certain events and make meaning of these experiences, two, is "the

realm of narrative means (devices) that are put to use in order to make (this) sense" (Bamberg, 2012, p. 77).

In reality, there is no particular unified narrative theory for Indigenous research, but for many Indigenous people stories have three main parts that include: 1) ways in which stories are shared; 2) stories taught as teaching the listeners socially appropriate ways of behaving and communicating (Loppie, 2007; Wilson, 2008), and 3) stories shared - "knowledge, philosophy, and instruction without direct censorship" (Loppie, 2007, p. 276), Simply, I asked three questions, and allowed the participants to share the stories however they chose. On my part, I understood it was culturally appropriate that I do not interrupt the participant as they shared their stories. I understood deeply, I was only to listen with attentiveness and respect.

***Story***

Earthy and Cronin (2008) describe story as "the description of an event or series in a manner that conveys meaning as well as factual information" and also these stories serve a purpose that includes "entertainment, instruction and the formation of a collective worldview" (p. 424). In this case, when the participants share their stories, I will consider the content and the purpose the story provides for this study.

Archibald (2008a) explains, "Stories have the power to make our hearts, minds, bodies, and spirits work together" (p. 12). Similarly to *nutsamaat uy'skwuluwun,* a *hul'qui'minum* term, meaning to work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, June 29, 2019). An important part of the research is to work together with the participants, as one and listen to their stories to gain the knowledge I am seeking for the study to obtain the goal of how to apply Coast Salish pedagogy in higher education.

### *Participants*

The site of the study was focused on two universities, the University of Victoria (UVic) and Vancouver Island University (VIU) located on southeast coast of Vancouver Island where the Coast Salish participants reside. UVic's report (2021b) on student population consists of 22,000 and UVic Indigenous Reports (2021d) with over 1400 Indigenous students where 1147 students were undergraduates and 253 Indigenous students were at graduate levels. Further, UVic Equity and Human Rights (University of Victoria, 2018) reports that UVic employs 69 Indigenous people, that includes 20 faculty members. Also, there are eight Elder-in-residence at the University of Victoria (University of Victoria, 2017). On the other hand, in 2019-20, VIU Communication (Vancouver Island University, 2020) reports overall student population is 14,324, with self identified 1500 Indigenous students on VIU campuses, with 9 Elders-in-residence, 5 in Nanaimo, 3 in Quw'utsun and 1 in Powell River. In addition, the Indigenous team consists of 17 members that are employed at VIU with various degrees who work as support staff and faculty.

My first idea for this study was to interview Coast Salish professors at the two universities, and explore how they apply Coast Salish pedagogy. However, there were only a few Coast Salish professors; thus, I needed more data to fulfill my study. I thought about these issues, and realized it was the Elders I needed to interview since they were the knowledge keepers of Coast Salish pedagogy. The participants were chosen by me and through cultural workers, and Elders, at the two universities where I had previously work(ed). My relationship was established with many of the Elders, however, I met several times with the participants I did not have a relationship with the Elders before several times before the interviews. At the two universities, I

was employed as a sessional instructor in Indigenous Education and Women Studies. These assignments established my relationship with a majority of the participants.

Recruitment occurred through word of mouth and face-to-face with the chosen participants. I informed each individual participant in various places such as; their home, office, or public place, about my research project. Each participant was interested and signed the recruitment letter. If they had any questions, they were able to contact me through email or telephone as indicated on the recruitment letter. The participants are of Indigenous ancestry of the Coast Salish speaking people, who were either employed as an Elder-in-residence or professor at one of the two universities chosen for this study. The Elder participants are well-respected in the community by demonstration of their harmony, balance, and wisdom in their conduct in their teachings and they are identified as wise and knowledgeable of their culture. Moreover, the professors were of Coast Salish descent and all hold a Doctoral degree. In their instructional positions, they have adapted and utilized Coast Salish pedagogy in their classrooms. Leininger (1985) explains "Selection of informants rest more on the careful identification of persons, often in advance, who are representatives of the culture and show potential to reveal substantive data on the domain of inquiry" (p. 47). Thus, with thorough reflection, I took time and also spoke with cultural workers who shared who would be excellent candidates at both institutions for this study.

**Parameters of the Study**

I finished the interviews in spring of 2019 and with life mishaps, I slowed down on the process of writing the dissertation. However, when I picked up momentum on completing Chapter 4, COVID-19 outbreak took place, thus, this problem interfered with revisiting some of the participants to clarify some of their words in the interview. Due to the COVID restrictions, I

could not revisit the Elders since they were the most vulnerable to this virus and thus limited my study. To add to this limitation, it is proper Coast Salish protocol to visit the participants face-to-face, rather than a phone call or email. This essential Coast Salish protocol is respecting the Elders and our traditional way of working together.

**Participants of the Study**

**Table 3.1. Brief Participant Information**

| | Traditional Name | English Name | Coast Salish Nation | Title & Workplace |
|---|---|---|---|---|
| **1** | unknown | Elder May Sam | Tsartlip | Elder-in-residence University of Victoria (UVIC) |
| **2** | C-tasi:a | Elder Geraldine Manson | Snuneymuxw | Elder-in-residence Vancouver Island University (VIU) |
| **3** | *Hwiem'* | Elder Marlene Rice | Quw'utsun | Elder-in-residence VIU |
| **4** | *Tousilum* | Elder Ron George | Quw'utsun | Retired Elder-in-residence UVIC |
| **5** | *Susa'meethl* | Elder Deb George | Quw'utsun | Retired Cultural Laison UVIC |
| **6** | *Yux'wey'lupton* | Elder Butch Dick | Songhees | Retired Educator School District #61 UVIC |
| **7** | *T'uwahwiye* | Elder Mena Williams | Quw'utsun | Retired Elder-in-residence |

| | | | | |
|---|---|---|---|---|
| | | | | VIU |
| **8** | *Thiyaas* | Elder Florence James | Penelakut | Elder-in-residence<br>VIU |
| **9** | XEMŦOLTW̱ | Dr. Nick Claxton | Tsawout | Associate Professor<br>Child and YouthCare<br>UVIC |
| **10** | *Qwul'sih'yah'maht* | Dr. Robina Thomas | Lyackson | Associate Vice-President<br>UVIC |
| **11** | Unknown | Dr. Kerrie Charnley | Katzie | Assistant Professor<br>English and Cultural Studies<br>UBC Okanagan |

***Description of the xwulmuxw (First Nation) Participants***

May Sam is Coast Salish, and she married into the *Tsartlip* First Nation. May was born 1945 in Malahat and raised by her father and aunt. She moved later to the Quw'utsun Valley where she learned to knit the famous Quw'utsun sweaters. For over 60 years, she had been knitting and challenging herself with new designs and colours. Currently, she works as an Elder-in-residence at the University of Victoria, Camosun College and ŁÁU, WELN̲EW̱ Tribal School located on *Tsartlip* First Nation land. Her goal is to support all students through their educational journeys. "May is a highly respected Elder who is called upon by many people in community", (City of Victoria, 2019, "Making as Medicine: Indigenous Art Symposium").

*Hwiem'* (Marlene Rice) was born in Chemainus and is a member of Quw'utsun tribes. *Hwiem'* is extremely engaged in the Coast Salish cultural activities, ceremonies, and events in her community and throughout southeastern Vancouver Island. Until nine years old, *Hwiem'* was raised by her great grandparents, thus, she is speaks the *hul'qui'minum* language and learned the traditional knowledge of the Coast Salish speaking people. She is an Elder-in-residence at Cowichan's VIU campus. Her "passion, goals and vision are to help all people with culture, traditional values, language and education which is all part of creating a strong foundation for successful employment and healthy living" (Vancouver Island University, n.d.). *Hwiem*' shares her thoughts on the song "The Gathering of Nations" anthem to "Respect your family and friends, speak your mind, and keep your mind strong [...] We need to always think about the Elders of the past and the teachings they provide and bring to the present day that will give strength to our youth."

*C-tasi:a* (Geraldine Manson) is a respected Elder of the Snuneymuxw First Nation and a traditional knowledge holder of her community. She credits her cultural teachings to the past and present Snuneymuxw Elders for her traditional knowledge and education. Manson is an Elder-in-residence at the Vancouver Island University (VIU). She works with students, faculty and staff in the Health and Human Services programs where she shares her Indigenous knowledge with the Health and Shq'apthut programs. "Shq'apthut – A Gathering Place on the Nanaimo campus is the home of Services for Aboriginal Students (SAS)" (Visit Shq'apthut, n.d.). Her passion is to support and advocate for all students entering postsecondary at VIU. Equally important, *C-tasia:a* was a former Snuneymuxw band counsellor and served many years as the Elder's Coordinator for Snuneymuxw community.

*Tousilum* (Ron George) is a respected Quw'utsun Elder, visionary and leader for his community. He is the oldest son of late *Thutsimiye'* (Violet George) and the late *Qwiyahwul-t-hw* (Bennett George). He is a descendant of *Quw'utsun* Hereditary Chief *Tousilum* (*Lhum lhumuluts'*) and his wife, *Taltunaat. Tousilum* is a residential school survivor, thus, he is committed to sharing his cultural teachings with family, friends, and members of his community. Furthermore, Tousilum has been influential by improving positive relationships with non-Indigenous allies and consult them how to conduct Coast Salish protocols and things in a good way. Moreover, he shares the truth of Indigenous history and he is committed to working with the concepts "*nutsamaat uy squalwin*". For instance, he was a leader in The Village Project, a workshop that shared stories about reconciliation, residential school survivors and 145 years of Canada's history. Indeed, this workshop allows participants to deepen their understanding of Canada's relationship with Indigenous peoples.

*Yux'wey'lupton* (Clarence "Butch" Dick) a Songhees First Nation Elder and educator who resides in Victoria, BC. In 2015, *Yux'wey'lupton* was honoured a lifetime achievement award 2015 by Leadership Victoria. He is a prolific Indigenous artist and educator in Greater Victoria. He is a visionary, master carver and an inspiring Elder who continues to empower youth. For over 20 years, Butch worked with School District 61, instructing First Nation art and cultural awareness. He was an Assistant Professor at the University of Victoria where he taught Indigenous Learning. In 2013, Butch helped launch the Songhees Recreation and Wellness Centre, with a youth centre, youth kitchen, adult education centre, Elder care and gymnasium. As a driving force behind Indigenous youth, he launched the Indigenous Youth Showcase, where youth worked with Elders, artists, and mentors to develop an artistic vision and focus on a career path. Butch's designed and created artwork that is exhibited throughout his community and

Victoria. “Language and cultural heritage are paramount in the integrity of Butch’s work interweaving tradition and contemporary interests as a way to express the strengths and resilience of the local *Lekwungen* people” (Dick, n.d., “The O’CM Team Bio”). Above all, *Lekwungen* community and Greater Victoria community have benefited greatly from his actions, beliefs, influence, leadership and mentorship.

*T’uwahwiye* (Mena Williams) is member of the Quw’utsun Tribes and she resides in *Quw’utsun, Xwulqsela* (Duncan) with her husband Peter. *T’uwahwiye* has two children and she appreciate spending her time with her *‘um’imuth* (grand children). She continues lifelong learning of her language, and culture from and alongside with her family and community. Her achievements consist of development and collaboration of a *Hulqiminum* Quw’utsun Language dictionary. In addition, she collaborated and contributed to a *Hul’qui’minum Iiyus Siiye’yu* Happy Friends #1 & #2 CDs. *T’uwahwiye* enjoys preparing a diversity of traditional seafoods. Her goals are to support and guide all people in their journey of Indigenous knowledge and understanding of Quw’utsun teachings, language, and culture.

*Susa’meethl* (Deb George) is a member of Quw’utsun Tribes. She worked as a Cultural Protocol Liaison at the University of Victoria. She received a Diploma in Public Relations at the University of Victoria. Deb has skills in program development, community outreach and facilitates workshops on residential schools, and cedar weaving. *Susa’meethl* is very active in her culture and supports family and friends doing their work in the Coast Salish Bighouse.

*Thiyaas* (Florence James): She is Coast Salish and was born and raised on Galiano Island. Her father was Quw’utsun and her mother was Penelakut. *Thiyaas* married into the Penelakut First Nation. She affirms her granny taught her fluent *hul’q’umi’num*. She states, “in their [grandparents] time always speaking the language and how to be humble” was important

teachings she learned from them. *Thiyaas* shares, after her experience of working in the courthouse, she found herself acknowledging her ancestors. She points out, her mother sent her to public school up to grade seven, where she endured racism. Most importantly, her mother instilled her to finish her plan [education] and taught her, that she was needed here. Her father taught her life was important, valuable and to treasure it to her last day. He also taught her, she belonged to the land, and that is what makes her strong as a First Nation person, *xwulmuxw mustimmuxw,* and everything she was taught and did, was to strengthen her identity. *Thiyaas* was taught at five years old, the traditional Indigenous ways which takes a lifetime. Her family was traditional and they lived off the land. She explains, her family had no education and that was how they survived by living off the land. Florence attended a public school in Chemainus and completed grade nine. She met her husband in grade 10.

Dr. Kerrie Charnley: Dr. Charnley is Coast Salish and a member of the Katzie First Nation located in the lower Fraser Valley. In 2020, she joined the Department of English and Cultural Studies at UBC Okanagan. For the past 16 years, Dr. Charnley has taught courses in Health, Indigenous Education and Literature at SFU, UBC, and the Institute for Indigenous Governance (NVIT). She has worked in the areas of Indigenous writing, health, law, and education for 36 years. Dr. Charnley's work focusses on Indigenizing the academy, on mentoring Indigenous and non-Indigenous students and on Indigenous Peoples' epistemologies, ontologies, methodologies, and values that are evident in Indigenous literatures, Indigenous storywork and multimodal literacies and in Indigenous Peoples' caring relationship with human and non-human life that constitute the natural environment.

XEMŦOLTW̱ (Nick Claxton) is a member of the SȾÁUTW̱ community and raised on WSÁNEĆ First Nation lands. XEMŦOLTW̱ received both, his Master's in Indigenous

Governance and PhD in Curriculum & Instruction at the University of Victoria. He taught at Malaspina University-College, now known as Vancouver Island University, in Nanaimo, BC and also worked as an Indigenous advisor/coordinator at Uvic for many years. Currently, *Xumthoult* is employed by the University of Victoria as an Assistant Professor in Child & Youth Faculty.

*Qwul'sih'yah'maht* (Dr. Robina Thomas) is Coast Salish of the Lyackson First Nation and she has roots of the Sto:lo and Snuneymuxw Nations through her grandparents. Currently, she is the Associate Vice-President at the University of Victoria (UVic). *Qwul'sih'yah'maht* received from the University of Victoria, a Bachelor of Social Work, MSW from UVIC and Doctorate in Indigenous Governance. She was an Associate Professor in the School of Social Work at Uvic. Her previous work includes: First Nation Counsellor, Greater Victoria School District #61, Youth and Family Counsellor, Hulitan Social Services Society and Curriculum Writer, Aboriginal Social Worker Training Project.

## Procedure of Research

### *Interviews*

My decision to conduct interviews with Elders-in-residence and Coast Salish professors arose as a result of a conversation with a colleague in regards to my dissertation topic. She discussed that we have a plethora of Indigenous content for educators but *how* are they teaching the content? How are the *xwulmuxw* educators in higher education instructing Indigenous knowledge? Early on in that conversation, I thought how I am instructing Indigenous knowledge. How are Coast Salish professors instructing Indigenous pedagogy? I specifically wanted to stay local to the area of the Coast Salish speaking people on southeast Vancouver Island, since I did not have the time or finances to travel to the mainland for participants. As I thought of the Coast Salish professors at the two chosen universities, I realized there were very few and not enough

participants to gather data. I realized it was the Elders who held the Indigenous knowledge and it was the Elders I must interview, but I also realized it is important to know how Coast Salish professors were applying Coast Salish pedagogy also at the two campuses on Coast Salish traditional lands. I met face-to-face with the Elders about their roles on campus and inform them of the work that I was embarking on for the PhD. Following these early visits with Elders, I submitted a proposal to my committee and it was approved. I met the standards for human research ethics at both VIU and UVIC and passed the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans Course on Research Ethics (TCPS 2:CORE) training module.

By drawing on the participants' narrative, I did my best to follow the guidelines of the Coast Salish ways of knowing. I learned at the time, since I was interviewing employees (participants) from the two universities, I was to provide ethics for both universities. In addition, to complete the ethics application for Vancouver Island University, I had to do a course online, the TCPS 2: CORE. Following these early setbacks, three ethics proposal were submitted to, and subsequently approved by the appointed ethics boards in accordance with university requirements and national TriCouncil Research policy.

### *Setting up the Interviews*

I met face-to-face with participants and informed them of my research and shared the recruitment script with them. Organizing the interviews for the participants in their homes, offices and communities took time, as proper protocols and communication channels were followed. Preliminary work, in practice, meant knocking on the doors or offices of each participant in order to establish a good relationship and connection and to discuss the time requested for the interviews.

Each participant's interview was organized according to the protocols and steps needed to secure the participants and researcher's time commitment. In some cases, I spent more time with some participants and relatives in order to be given a reasonable time for an interview.

An important component of the interviews was a considerable time commitment on the part of the researcher. Time had to be spent checking in on family's well-being, having tea, or visiting.

Visiting the Elder allows the researcher to build a good rapport and relationship. In this case, the Elders observe, and want to know who they are passing teachings and knowledge onto. Also, the Elders want to know if the information they are sharing will be passed on and to who. The researcher needs to be trustworthy and by doing so, one must build a strong relationship with the Elders by visiting with them (C. Manson, personal communication, August 9, 2021).

During each interview, it was protocol to introduce myself, and share who my parents and grandparents were in order to make positive connections with the participant if I did not know them. This basic and introductory work resulted in a majority of the interviews to go smoothly and be completed successfully.

Prior to the interviews, participants were informed of my contact information as a graduate student at University of Victoria and my supervisor's information. Also, they were informed about the research details and given affirmation of ethical principles, such as confidentiality and anonymity. Further, the participants were informed what would be done with the audio and transcribed interviews and where it was kept during the process of writing the dissertation. Also, prior to the interview, the participants received a copy of the questions to give themselves time to think in-depth about the questions and to allow the interview process to be more natural. Also, I relied on a referral process because cultural workers knew the participants

well and which participants would be interested in my work. I gained this information through personal relationships. Other than the referral process, some of the participants are relatives and some I knew from working at the universities, and I knew they would be excellent participants in my work.

I worked my best to follow Coast Salish "protocol" as a set of guidelines that one must adhere to when requesting the assistance of the participants. I met several times before the interview with the participants. I thanked the participants for their time after completion of the interview and gifted each of them with a basket of Coast Salish traditional foods.

***Selecting the interviewees—criteria and considerations***

Participants that were selected for the interviews were people with strong Coast Salish cultural backgrounds that lived a well-balanced life and were well-respected in their community. The participants were interviewed in various places such as: their homes, office, or a public place of their choosing. The participants were serving in a range of roles that included: Indigenous language teachers, professors, directors, spiritual advisors, healers, activists of land and resources, and educators of traditional roles.

The interviews were completed in the time period from January 2019 to April 2019. The interviews took place at University of Victoria, Victoria, BC., Vancouver Island University, Nanaimo, BC., and the traditional lands of the Quw'utsun First Nation, Songhees First Nation and Snuneymuxw First Nation.

Participants of this study will be invited to the researcher's oral defence, to hear the results of this study. Others that will be invited are Snuneymuxw Chief and Council, Snuneymuxw Elders, VIU Indigenous Studies faculty members and staff, Indigenous and non-Indigenous students will be invited to the oral defence. In this case, a table will be set prior to the

oral defence. In Coast Salish terms, this means, we feed the people before the work, "because we want to be accommodating to our guests and feed them since they have travelled so far to witness our special day" (C. Aleck, personal communication, June 6, 2019). In the past, our customs in the Bighouse feasts used to take days, however, in today's world, we can only host for a day. However, due to Omicron variant of COVID, there was no table set for the invited guests and the oral defence took place online.

### *Knocking on Doors*

To gather participants for the study, I first knocked on the door of their homes or place of work. Culturally, this is how the Coast Salish people begin the important work to take place in the Bighouse. I explained to the participants about the work I was to embark on as a graduate student in the Department of Curriculum and Instruction at the University of Victoria. I invited them to participate in my work and explained their participation in the study is voluntary. If the participants choose to participate, they were able to withdraw any time without any consequences or any explanation. A small gift was presented after each interview to thank them for their time. Also, if they withdrew from the study, their data will not be used and there would be no hard feeling after the fact. The participants signed a consent form that included an audio recording, transcription of the recording and their quotes inserted into the dissertation. Participants listened and read all material. I had their approval on what quotes were to be included in the study. Participants understood, all data would be disposed of after its use.

## Data Collection Procedures

By exploring the Coast Salish pedagogy of the participants, I utilized face-to-face interviews because of the personalized approach by which the participants narrated a detailed sketch of their Coast Salish pedagogy. Influenced by Indigenous methodologies, the interviews

included a “conversational’ approach by which the participants felt comfortable (Denzin, Lincoln, & Smith, 2008; Kovach, 2009). Moreover, the Coast Salish people are located in a widespread territory that includes the southeast coast of Vancouver Island, lower south coast of British Columbia and the northeast coast of Washington and northern Oregon states. The interviews were time consuming, and I kept the cost lowered by limiting interviewing to only the participants within surrounding communities of the two chosen universities.

The interviews were semi structured and informal with three open-ended questions that focused on Coast Salish pedagogy. The open-ended approach allowed the participants to share their knowledge and teachings regarding how they instruct Coast Salish pedagogy in higher education. With the permission of the participants, the interviews were audio recorded and transcribed. Again, the interviews took place in various locations, such as their homes, office or a public place of the participants choosing where they felt most comfortable. The interview lengths varied from forty minutes to one hour.

### *Narrative Analysis*

Narrative analysis is established in literary theory and is associated with culture and media studies. Social scientists have been interested in utilizing it to better comprehend and understand the social world and results of data (Bruner, 1986; Denzin, 1989a, 1989b; Geertz, 1975/1992; Riessman, 1993; Rosenweld and Ocheburg, 1992). Narrative analysis is a way conducted to interview data that is interested with understanding why and how people speak about their lives as a story. In particular, this study was to explore the application of Coast Salish pedagogy in higher education by listening to the narratives of the participants. In the study, narrative analysis was chosen over Indigenous storywork due to the fact, as an Indigenous student with no courses on Indigenous methodologies in previous degrees, I was lost and

overwhelmed with the methodologies. Thus, I utilized narrative analysis to appease the university academic part of the study. The tensions that arose was trying to connect the two worlds (academic and traditional education) through the study. I had to unlearn what I learned through the Western methodologies and add the Indigenous methodologies, in which I had to teach myself with this monstrous paper. As such, the term narrative analysis may refer to a diversity of approaches to collect data and analysis that includes life history, autoethnography, life narrative, oral history, and storytelling (Earthy & Cronin, 2008).

In order to analyze the participants' stories, I utilized a narrative framework that provided the lens of the participants' views, stories, and knowledge. This framework becomes a way for the participants to holistically reflect on past and present perspectives to construct and reconstruct meaning and comprehend one's life world. The participants' stories were intended to reflect "a kind of life story" which allowed me to explore how "how humans make meaning of experience by endlessly telling and retelling stories about themselves" (Clandinin & Connelly, 1990, p. 14). In this case, how do the Coast Salish Elders-in-residence and professors instruct Coast Salish pedagogy in higher education?

### *Analysis of Interviews*

After completion of each interview, I sat and listened to the audio recording of the interviews and digested the teachings of the Elders and professors. Carrie Davis transcribed the many hours of transcripts. I read the transcripts and recordings together, to receive the tone and seriousness of the interviews. I mention this because my chosen topic was linked to the lack of Snuneymuxw cultural teachings due to my parent's colonial education as well as myself. In order for my contribution in higher education to include Coast Salish pedagogy of the local areas, I believe it was necessary and meaningful for me to conduct these important and vital interviews

with the valuable participants. During the process of writing the dissertation, I had no difficulty sharing my story but I felt the challenges between writing the Indigenous content and the PhD process. I felt the process of the research was overwhelming, and I know there is much Coast Salish pedagogy to learn and add to higher education curriculum. At times, the research felt too large a burden. Despite this fact, it was listening to each participant's voice that reminded me this study is an important contribution towards my goal.

The transcripts were sent to each participant. Also, the transcripts included their quotes and how their words will be interweaved in the paper. I shared the draft dissertation of the part I quote them in and for them to review. I hope to reconnect with some of these Elders and professors to continue with this work. I felt there was much data to utilize, and I was satisfied to begin interpreting the data.

Following the transcriptions, I printed off the participant's interviews. I took the first transcript and I utilized an open coded process (Creswell, 1998). This coding involves viewing the transcript and in pencil, underline anything that stands out to me that was relevant. I made notes in the margins and words that stood out. I did not worry about the underlining and the notes in the margins since there were only three questions in the interviews which made it easier to categorize the data.

Next, I reread the transcripts and did an axial coding process (Corbin & Strauss, 1990) by using coloured high lighters to create themes. Axial coding was used to make connection between patterns (Corbin & Strauss, 1990). I repeated this process with each transcript. After completing the eleven transcripts, I laid the axial coding sheets on a table and viewed the emerging patterns, such as the participants' commonalities and the participant's differences. Everyone has a story and the narratives of the participants are supporting me to decolonize the

pedagogy and curriculum in higher education. I discussed these interesting themes in chapter four that will be identified in the interview data. As indicated in chapter one, the participants choose either, to use their traditional name or English name.

**Chapter Summary**

This research utilized the narratives of *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors' application Coast Salish *xwulmuxw* (First Nation) pedagogy of southeastern Vancouver Island in higher education. The process of the research included Indigenous principles of the Coast Salish people as indicated in Pepper and White's (1996) article;

1. Emphasize connections with the past – Continuity of Life,
2. Emphasize good listening skills. When the value of emphasizing connections with the past is used in concert with the values listed below, it activates the very old processes which reduces alienation between generations.
3. Emphasize good relationships – conversations represent acts of power
4. Emphasize good relationships – Egalitarianism
5. Emphasize the importance of the family
6. Emphasize sharing
7. Emphasize a commitment to spiritual life, religion, and health (p. 8).

and Archibald's (2008a) seven key components of storytelling as follows:

1. Respect;
2. Responsibility;
3. Reciprocity;
4. Reverence;

5. Holism;
6. Interrelatedness; and
7. Synergy (p. 125).

These principles and key components assisted me to stay focused, respecting the values and beliefs of the Coast Salish people. It was important as a Snuneymuxw *sleni'* and educator to follow the above items. I need to carry the Coast Salish principles and include the seven key components of storytelling to enhance my future work in higher education.

I identified as a Snuneymuxw *sleni,* educator and researcher within the study and outlined my education as well as my parents' education to further understand colonialism and my desire to decolonize the pedagogy in higher education. These two items were important because, I need to be true to my identity as a Snuneymuxw *sleni'* and educator on the traditional lands of the Coast Salish speaking people of southeast Vancouver Island. In addition, I chose the 13 participants by word of mouth by Elders, colleagues, and respected cultural people of the communities to interview. To be respectful of the participants stories, I recorded, transcribed, and gave each participant a copy of the recording and transcripts. I coded the transcribed interviews with open and axial approaches. My reasults are shared in Chapter Four and Five.

## Chapter Four: Findings

This chapter focuses on the key findings and analyzes the results drawn from the participants' narratives. Based on the participants' narratives, I will first discuss the terms trust building, and *nutsamaat uy'skwuluwun.* Following these items, I will present the findings that answers question one: Can you share some ways you teach Coast Salish pedagogy in higher education?

In this study, the findings proceed from the raw data, which were extracted from the interviews with Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors. I present the narratives by sharing the Elders and First Nation professors' interviews by categorizing the data into the questions asked. The data will include patterns, connections, and insights uncovered and carefully synthesized.

### Trust Building

To gather the participants' stories, the first task was to build trust. I had the trust of some Elders and professors since they were colleagues or relatives. On the other hand, some Elders I did not know, thus, I had to work at a gradual pace to gain trust. It was at times, an awkward process, and this process took much care. Respected Sto'lo scholar Dr. Jo-Ann Archibald (2008a) explains, "going out to the field to 'talk story' takes time, patience, openness, and the will to keep talking with one another in order to learn how to engage in story listening and to make story meaning; none of this is unproblematic. It is hard work" (p. 127). I found myself struggling with the first few interviews, since I am an educator, and I structure my class, where I first teach, and the students listen and follow by large group and small group discussions that I facilitate. During these interviews, I became the student and listened carefully. I came to an understanding in these moments it is a skill to listen. Moreover, some of the participants are

colleagues, and I found myself in deep conversations rather than doing a research process and forgetting I was doing research, which allowed a high level of trust between the participants and myself. With the gained trust, the interviews progressed and as well we enjoyed many interesting conversations and moments of laughter. I learned more about the participants in these conversations and we built a stronger bond to advance further in the research process. Some participants I did not work or have a relationship with. Thus, I shared with these participants who my family was and where my roots were from. Archibald (2008a) speaks of *s'eluwx'ulh* (deceased Elder) Vincent Stogan, a Musqueam Elder, who knew her parents and where she was from. Archibald "understood him to mean that our culture bonded us in important ways" (p. 49). Similarly, I understood the Coast Salish participants also bonded with me for the work we were to embark on. Along with family and connections, I was able to ensure these vital parts of the study were achieved:

- "A high degree of caring and sensitivity" between the participants and myself,
- "A close friendship, where trust is the critical attribute,"
- "Working on an idea together" and to gain a greater understanding of Coast Salish pedagogy, and
- Dialogues that are "mutually constructed … caring, respectfully and characterized by an equality of voice" (Gay, Mills & Airasian, 2014, p. 354).

Above all, it was important to make connections, gain trust, and to collaborate with a meaningful narrative research with the participants.

**nutsamaat uy'skwuluwun**

Prior to interviewing the participants, I prepared myself, focused and situated my mind in the right place. During this process, I had a lengthy conversation with an Elder, and the Elder

encouraged me to use *nutsamaat uy'skwuluwun.* In *hul'qui'minum* (Coast Salish dialect), this term means to work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, June 29, 2019). In this case, the goal was to explore and study how the participants apply Coast Salish pedagogy in higher education. This research was to work with the participants with a good heart and good mind and to explore the topic. My task was to learn from the participants and document the information in order to support future instructors, students and continue to instruct Coast Salish pedagogy in future classes in higher education.

**Narratives**

The narratives of the *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors are their lived experiences and their stories shared. Their stories signal a change in perspective from how Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) pedagogy is applied in higher education. Rather than a colonial application, the Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors shift to Indigenizing curriculum in higher education. Listening to the stories of the participants was purposeful for my learning and it produced "connections among people, and between people and ideas" (Boris, 2017). Elder *s'eluxw'ulh* (deceased) Simon Baker expresses, "Friends, in the old Indian Tradition, in the old Indian philosophy, in the old Indian teachings, the older you get, the more you will be needed" (in Kirkness, 1994, p. 183).

The Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors' stories transmitted Coast Salish speaking peoples' values, history and culture that strengthened *xwulmuxw mustimmuxw* (First Nations people). Stories are important to remember and to continue "the oral tradition… to help one continue in a healthy way" (Kirkness, 1994, p.

174). In other words, “The old-time people always say, remember the stories, the stories will help you be strong” (Silko, 1996, p. 71). It is essential for the Coast *s’ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors to share “how [their] life-experience stories can teach about culture, nature, history, politics, leadership, family relationships, and the importance of Elders” (Silko, 1996, p. 21). I will explore how the participants apply Coast Salish pedagogy in higher education. I will begin with question one of the interviews.

**Question One: Can you share some ways you teach Coast Salish pedagogy in higher education?**

***Two Worlds***

The Coast Salish *s’ulxwe:n* (Elders)-in-residence and Coast Salish *xwulmuxw* professors are adding Coast Salish pedagogy and staying true to themselves. In doing so, “[they] hereby forge a new and stronger sense of identity. To be fully Indian today, we must become bilingual and bicultural […] in so doing we will survive as Indians, true to our past” (Kulchyski, MccCaskill, & Newhouse, 1999/2003, p. xvii). The participants live in the two worlds, within the Indigenous communities and work within the public post-secondary institutions. These participants have a special gift and share their stories in how to do Coast Salish pedagogy.

Quw’utsun Elder *Hweim’* (Marlene Rice) shares her story about herself and her challenges when she speaks with students. She explains how she got to where she is today. For example, based on life experiences and her great grandparents’ teachings.

*Hweim’ speaks* of disciplines “in our lives and I also advise our students, it’s not their right to line up for that cheque at the end of the month”. She notices the students “have more skills and abilities than that.” *Hwiem’* asserts, “that was handed down by the government,” meaning standing in line for [welfare] cheques.

The quote above links to the colonialism of Canada. Due to the Indian Act, Indigenous peoples have been displaced from their land, community, and culture by the federal government. The struggle began as colonizers took over Canada and "the seizure of Indigenous lands for resources extraction began" (Canadian Research Institute for the Advancement of Women, 2016, p. 2). As such, treaty making began to create a better relation between the two parties and to gain access to the lands and natural resources. With the devastation of smallpox, Indigenous peoples were forced to sign treaties they did not understand. As a result, hunger, poverty, and reliance on the federal government began.

Moreover, *Hwiem'* describes time and when she is teaching in class, time is vital to *xwulmuxw mustimuxw* (First Nation people). It did not matter what we were doing in life. She affirms, "the old people used to say, 'Time is important.' They [old people] would say you look at the sky and you look at the day and you face the day, and you see where the sun is. And they talk about the things we should be doing and shouldn't be doing certain things during the day." Elder *Hwiem'* concludes, there are many issues to be covered and instruct the students by speaking to them at the same level as faculty. *Hwiem'* states, "that my way of teaching and I bring my way of teaching and I bring a lot of my great-grandparents' teaching in."

With the changing of times, higher education has created new programs for Indigenous peoples to enter post-secondary. *Hwiem'* explains, "participation, sometimes depending on […] if it's a bridging program or entry program is very difficult". *Hwiem'* contends, "are some of these students ready to be here [post-secondary]?" She works hard to assist Indigenous students to succeed in higher education and is creating a culturally appropriate program to help them surpass their troubled journeys in higher education.

Similarly, my work resembles Quw'utsun Elder *Hwiem'* (Marlene Rice) challenges. One of the challenges is to bring the two worlds together. In this case, it is creating Indigenous space in a predominately Euro-Western institution and to create meaningful spaces for the Coast Salish speaking people of southeast Vancouver Island. As well as by Indigenizing the pedagogy and practices to support Indigenous students and non-Indigenous students' success and empowerment.

***Individuals***

Besides philosophy, a common theme that arose among the participants for question one was the term "individuals". Elders observed the students and shared the ways they support individual students. For instance, Quw'utsun Elder *Susa'meethl* (Deb George) "views every student as being individual and their capacity to learn. Each one is very different and so that you play to each one's strengths or challenges in your circle." *Susa'meethl* explains, "well simple enough, we talked in circles […] So that we have a chance to see one another." With further thought, *Susa'meethl* remarks,

> That's interesting. How do you teach? I don't know if we ever analyze how we teach? We just teach… We don't ever use paper… I think if you want to think about it, how we teach is more experientially so that people experience what you're teaching… rather than… filling a box with information. That's not how we teach.

Along the same lines, Penelakut Elder *Thiyaas* (Florence James) also observes, "the students as individuals in my [her] classroom and I adapt their learning style, so if I know that there's a challenge for them to read or to learn." *Thiyaas* finds ways to support the student that is going through a difficult time in course work or the course. She listens to the students and searches for ways to adapt the content to support the student with learning difficulties. *Thiyaas*

views the strengths of the students and expands on their strength. For instance, one student had difficulty writing and, hence, the student replaced a written exam with an oral exam. As a result, the student passed the test. Florence states, the student's mark improved because the student "was adapting … [to] the traditional ways of Coast Salish speaking people. Hearing is their best style" of the Coast Salish peoples. In this case, the student was "unlike the other twenty-two other students, she was exceptional." In a similar fashion *Hwiem'* (Marlene Rice) observes her audience and explains,

> whether to mix the class or just strictly First Nations… I treat everybody equally. You know if they're willing to learn our ways. Let them learn. If they're willing to learn our language, let them learn and I always look at the individual.

Regarding individuals, Quw'utsun *Susa'meethl* (Deb George) also states, "I think the other way we teach is that… there is no one smarter or better than anyone else… so we would never test anybody." *Susa'meethl* asserts, "there's no pressure to get the best grade. Those things don't matter… How you value knowledge?" Furthermore, *Susa'meethl* states, "like knowledge isn't just something that some people get to keep that's what everybody has to have in order for us to be, so that each of us can contribute something to our community."

Penelakut Elder *Thiyaas* (Florence James) concludes,

> I think to know them is important as individuals and to know what they're going through in their life. Each one of us have been challenged by this colonial history that's been hurting us hundreds of years, so now as we're immersed in it in academics, we have to learn it, but we also have to practice our ways and private ways of healing in the rituals. That's when they keep us afloat as we get through the mire, I call it the mire, of the nasty colonial history that's been instilled on us. So

> we need to learn how to get them through each student. First Nation gets hit hard by it.

*Thiyaas* refers to the First Nations getting hit hard by the government and colonialism. Many First Nations people have been marginalized and exploited since the arrival of colonists.

Further, Quw'utsun Elder *Hwiem'* (Marlene Rice) helps students in an entry program for Indigenous students entering post-secondary institutions. *Hwiem'* asks, "What do they [students] need help with?" *Hwiem'* adds, the focus will be on the individual learner and sort out ways to help the student such as learning issues. With these items in mind, *Hwiem*' states, "focus […] who we are and creating that connection. Once we create that connection, then there will be success." In short, *Hwiem'* claims, "that's my way of teaching… and I bring a lot of my great-grandparents' teachings in."

Parallel to *Hwiem',* Snuneymuxw Elder *C-tasi:a* (Geraldine Manson) also works within an entry program. She co-instructs in a program for Indigenous students. This program is for Indigenous students seeking to bridge gaps between post-secondary education and their educational aspirations. *C-tasi:a* explains, "we do what we call life experience… talking circles […] and [discuss] similarities that we carry in culture". She encourages students to reflect their own culture and their Indigenous language.

On the other hand, *C-tasi:a* notes, "we come across many…students who don't have a culture. We ask [students at beginning of course] because they may not have been raised with their communities. They may have been foster [child]…or residential school" former students. Along with the start of the program, *C-tasi:a* explains, "we do research. Who are they? Who are you? […] That helps [the students know who they are]."

Furthermore, Snuneymuxw *C-tasi:a* asks, “Who inspires you? What interests do you have? […]Why are you here? […] Where are you going to go when your pockets are full?” In addition, she questions, “What is your passion? Where does your passion begin at home? What do you enjoy the most? What is your gift? You have a gift. Everyone in this room, you have a gift.” *C-tasi:a* asserts that some First Nations people do not have a voice and do not like speaking. She continues to probe them by asking students to share what they did over the summer such as hunt, fish, preserving, crafts, and family gatherings.

By gathering information from the students, she emphasises,

> You enjoy family… children. You’re a hunter… you have all this gift of outdoors… Can you tell me about the forest? You can tell me about seasons. You can tell me how to clean that deer from beginning to end. Culinary arts, you ever thought of that? But you’re good at it. And you young lady, you like art. You ever think of going into clothing? You like sewing so do you ever think about going into the clothing industry? ‘No’ that is art itself. So, we kind of let them think. Get their juices flowing. Don’t you sit behind a desk because that’s simple and easy to do. Because you don’t have a voice, you think that’s something you’d enjoy. No, get your voice. So, we teach them how to get that voice.

Snuneymuxw *C-tasi:a* (Geraldine Manson) shares she,

> Never had a voice because of residential school and foster home. Never had a voice until I told them a story about how I met my teacher, mother- in- law and the beautiful Elders. I didn’t know culture. I didn’t know my parents, I didn’t know my grandparents, didn’t know I had uncles and aunts. But I had that wild stallion in me. I was so bitter, so once I shared my story, they were comfortable with me.

Not only did *C-tasi:a* have a voice in her younger years, history books and educational curriculum silenced the voices of our ancestors. The fact that *C-tasi:a* has survived colonialism oppression, she continues to be a change agent by sharing her voice in the present and educating non-Indigenous peoples of Coast Salish protocols, history, and language. Monture and McGuire (2009) argue, "Although we are often not heard, we do have voices… [and our voices today] are all about the ways [Indigenous people]… have struggled to take back their power" (p. 4).

### *Helpers*

Besides viewing the individual students, another common thread of the participants was Elders were noted for being helpers. In one example, helping others was a major part of Tsartlip Elder May Sam's teachings, and she helps others in all ways from basic needs to be a listener to university students. For instance, Elder May listens not only to Indigenous students but as well she listens to non-Indigenous students who are troubled after learning about residential schools, 60s Scoop and the impact of colonialism. These distraught non-Indigenous students visit May on campus and share their insight and apologize for their ancestors' behavior. Thus, she uses cultural spirituality by supporting all students. Further, Elder May creates an environment for all students to feel welcome in the First Peoples House, where she works on campus. Moeke-Pickering (Moeke-Pickering et al., 2009) indicates one of the important characteristics of Elders is commitment to helping others. All in all, helping and uplifting others is a core foundation of Coast Salish speaking peoples' teachings. To illustrate, William White, a Snuneymuxw Elder and scholar states, "community and or family patterns clearly revolve around consistent reinforcement of a specific set of values" and he further explains, "young people may be consistently told the importance of helping others, saying hello to older people and being respectful to Elders." (Pepper & White, 1996, p. 2).

Furthermore, Snuneymuxw Elder *C-tasi:a* (Geraldine Manson) explains, “I do a lot of openings and prayers… My calendar is full”. Not only does *C-tasi:a* teach in class but she also does interviews for new employees for VIU. In addition to the interviews she does, “workshops [and] protocol teachings. I do welcomes [and] I sit on committees." By helping students, staff, and community, *C-tasi:a*’s work represents the local Indigenous people of the area. She is creating space for the Indigenous peoples and educating non-Indigenous peoples on the local Indigenous peoples protocol, culture, and language. Along the same lines, *s’eluxw’ulh* (deceased Elder), Vince Stogan, of Musqueam, speaks of helping the next generation and to

> get young people to go our way again. Education can make you think like a White man, we are trying to get our people to think our way. I believe that it is working … Elders should make sure people learn how to be Native, to think Native. We are starting to do that in school now, we are teaching the young people our language (as quoted in Kulchyski et al., 1999/2003, p. 448).

Late Stogan emphasises it was “Elders who directed what children would be taught. I remember an Elder would come around and get all the young people out of bed in the morning and get them to the river to swim” (p. 248). This swim is also known as a ‘spiritual bath’ and cleansing ceremony (C. Aleck, personal communication, May 5, 2021) and a way of healing. Parallel to *s’eluxw’ulh* Stogan, XEMŦOLTW̱ (Dr. Nick Claxton) states, “ some other examples, getting the students to, you know spiritual bathing in our teachings is very powerful thing that we do. XEMŦOLTW̱ further explains, “we actually create a situation where the students have to experience that [is] powerful for them too.” Late Stogan, further states, “Work is important, to keep moving… even though I am getting old… what keeps us going… [is] helping people. I will do that as long as I can help people” (as quoted in Kulchyski et al., 1999/2003, p. 451).

Moreover, Penelakut Elder *Thiyaas* (Florence James) supports students if "they can't hand in that paper that day they have a funeral, or they're sick and they bring in a doctor's note." *Thiyaas* states, "I say… come in on… such a time, I'll help you. Complete your exercise to get your marks" Florence further helps the students in any way she can to support the students to succeed. She puts herself "out for the students just so I [she] can see them" pass the course. She states, "language… fulfills their self-esteem and gives them more empowerment within themselves to be able to come back into academics and serve their main purpose." She makes an important point by stating, "Where are they going with their goal? So Coast Salish style is how I did that." By a Coast Salish style she utilized an "oral style and traditional ways because it's an unwritten history and the teachings helps build them up. So that's what I practiced."

### *Working with Elders*

XEMŦOLTW̱ (Dr. Nick Claxton) refers to teaching at Vancouver Island University (VIU) in the First Nations studies program. This was his first assignment and experience teaching post-secondary as a sessional instructor. He states there were "Elders in the room, in the class with us for the whole time, so they were basically co-instructors." XEMŦOLTW̱ points out, "that was… my first experience and I really learned a lot from that experience. Particularly, Uncle Ray because… he was very knowledgeable." XEMŦOLTW̱ emphasises he, "respected him because he has roots in Saanich as well." As a result, it was the Elders-in-residence who helped XEMŦOLTW̱ in his first years as an instructor in higher education.

However, my first experience with an Elder who was to co-instruct in my class was the opposite of XEMŦOLTW̱'s class. At the time, I was teaching a heavy loaded Indigenous studies course with many and some difficult readings. I was confused and struggling with utilizing our valuable Elder. Thus, I worked at trying to implement the readings and as well, bringing in our

Elder to speak. After this research, I would do it all over with the Elder teaching in the course. I truly and deeply understand now, it was crucial for me to include the Elder to share their knowledge, and weave their teachings and stories throughout the Indigenous studies course I taught at the time.

### ***Ciculh si'em*** **(Creator)**

Along with helping others, Tsartlip Elder May Sam spoke of the "Help comes from the Creator. *ciculh si'em* takes care of us." Spiritualty was a consistent topic shared among the Elders-in-residence. To begin with, Elder May listens not only to Indigenous students but also non-Indigenous students who are troubled and disturbed after learning about Indigenous history, residential schools, and Sixties Scoop. Thus, she uses cultural spirituality by supporting students, either by lighting a candle, brushing them off with cedar or sings a Coast Salish song. Elder May explains her spirituality and churches within her community. She discusses the support of the clergy men and how they help the First Nation people. She further states, "There's just so many things that happen within our communities… Through prayer, and a candle is the work from the Creator, not me… That's the Creator." Whereas *s'eluwx'ulh* Musqueam Elder Stogan explains, "We do a lot of praying, when we help people, when we heal someone, in our way, not the church way, in the Native way" (as quoted in Kulchyski et al., 1999/2003, p. 445). Late Stogan continued to express,

> In our way, in our prayers, we use three different things that we were taught long time ago. That is we call the grandfather our Creator, White man call him God, but we call him the Creator. In our prayers we say prayers to the Creator, to the Great Spirit, we believe our people, Our Elders are still around us (p. 446).

Furthermore, *s'eluwx'ulh* Stogan identifies, "Praying is an important part of our lives… we pray to the Creator, Spirit World, Mother Earth, those three things, (p. 451)" while helping and healing people. Archibald (2008a) explains *s'eluxw'ulh* Vince Stogan opened up many events at UBC Longhouse. He taught the importance of prayer and his "prayers… helped to create a respectful atmosphere in which to interact… [and] signalled a time for caring and connection to the spiritual, to each other, and to oneself" (p. 51). Some of the participants shared they open up events with prayer on campus which they work. Being a Snuneymuxw *sleni*, I attended many cultural events on southeast Vancouver Island and I noted, these events were opened up with prayer by a prominent Elder of the area we were on at the time of the event.

One of the common characteristics of an Elder is a deep spirituality that impacts every facet of their lives and teachings. May demonstrated by example with prayer and living appropriately to deeply rooted principles, values and teachings of the Coast Salish peoples.

***Coast Salish Spirituality***

Apart from the creator, Coast Salish speaking peoples' spirituality is deeply embedded in the Bighouse also known as Longhouse or Smokehouse for the Coast Salish speaking peoples. Tsartlip *s'eluxw'ulh* (deceased Elder) Dave Elliot (1948/1990) describes a Bighouse where the Coast Salish peoples once lived. The "huge houses [were] made from cedar planks attached to a pole house frame. Those houses were sometimes fifty feet wide and a hundred feet long" (p. 77). Further, the Coast Salish speaking peoples showed no interest demonstrating their status, rank, and wealth on the outdoors of their homes. Elliot explains, "Children, grandchildren, parents, grandparents, aunts, uncles, relatives, cousins, all living together in harmony, happiness and respect" (p,.78). Elliot further explains, "This is where our way of life started, right in those Bighouses with two, three, four fires burning at one time" (p. 77). In the Bighouses, the Elders

were the teachers who had lived a long life and they contained much knowledge and wisdom. Elliot states, “Those people [Elders] were the teachers. From the time of understanding when a child began to think the teaching had already started” living under the same roof with the Elders and extended family members. In short, it was the Elders who outlined to young ones the way that life should be lived, and oftentimes “call another Elder, from somewhere else, to come and talk to you and discipline you. The teachings started at a very early age” (p. 78). I have witnessed this teaching continue today with a young family. It happened with a young single mother who called two Elders to support her in raising and disciplining her troubled child.

Songhees Elder *Yux’wey’lupton* **(**Clarence "Butch" Dick) states, “I think there are a lot of considerations to take, you know, before you start teaching our culture. One, there’s different levels that belongs in the Bighouse and usually belongs to Elders.” He further explains:

> How they teach in the Bighouse is usually attached to ceremony and how you remember is repetition and consistent repetition. It’s not the case of reading a textbook or anything like that. You are brought in the Bighouse to learn and watch and to understand. And then pass along [the learned information] to the younger generation.

For instance, Wendy Grant of Musqueam (as quoted in Salish Sea Sentinel, 2016), recalls, “When I was a kid, I remember the women talking in the Bighouse. Not an overpowering way, but very forceful. We need to reclaim and own the teachings in order to move forward.” While preparing to receive a traditional name, my granddaughter and I did much work alongside the matriarchs and female relatives of my Quw'utsun family, who helped us walk through the Snuneymuxw / Quw'utsun Bighouse protocols, teachings, and important work. The matriarchs took the time to further explain the teachings and proper protocol and follow the guidelines given

to us regarding our traditional name. These knowledgeable women always included my seven-year-old granddaughter in every area of the work, and they took the time to explain repetitively and in simple terms for her to understand the teachings of receiving a traditional name from our family. In short, Grant states,

> in our communities, our families followed together in the longhouse. That was the centre of who we were. And the relationship between the men and the women was the strength. Everything happened in the longhouse and you built your family in that longhouse… What goes on in the Bighouse was so strong it stayed. The Longhouse is self-government in action. This is how communities make decisions (as quoted in Salish Sea Sentinel, 2016).

In contrast, *Yux'wey'lupton* (Clarence "Butch" Dick) discusses important values and teachings of the Bighouse as sacred. He shares, "respect at all levels is constant […] There's generations that are totally involved in the culture, prior to contemporary times." He noted, teachings taught in the Bighouse, belong in the house and are to be kept private. Along the same lines, Penelakut Elder *Thiyaas* shared similar words as *Yux'wey'lupton*, to keep the sacred teachings private, and to speak with students one-on-one when sharing the Bighouse teachings.

***uy shqwalawun***

Not only was spirituality prevalent, the Elders-in-residence also spoke respectfully of *uy shqwalawun.* Tsartlip Elder May describes this term as, "strong mind, strong heart to bless them." By helping people, she prays and keeps her mind and heart strong. She continues speaking about being *xwulmuxw* (First Nation) and she has no need to prove she is First Nation by wearing regalia. Likewise, Elder *Hwiem'* (Marlene Rice) was taught by her great-grandmother who did not wish for her to go to public school. Her great-grandmother advised her

mother that she would teach *Hwiem'* (Marlene) everything she needed to know. *Hwiem'* shares, "and a lot of it was around respectability and what they [great-grandparents] said it was *uy shqwalawun,* the good mind…growing up, you have to have an *uy shqwalawun*." *Hwiem*' notes,

> that's where I come from when I teach a class, [and] provide that kind of information… And when I say I take a look at who I'm teaching because you know there are the effects of residential school. A lot of people don't seem to think so but it's a generational issue. How do we stop that? You know, some of our students seem to think, "Well, I'm dumb. I don't know how to do this; I don't know how to do that." No. No, you put your mind to it. It's about disciplining the mind and opening your heart to learning and you can do whatever you want.

In the same manner, Quw'utsun Elder *T'uwahwiye* **(**Mena Williams) explains, "we don't just talk about doing, […] we talk about our […] physical part of doing it but it's the spiritual aspect. How do you feel when you're working on something? You know you can't be angry, rushing, you have to have that *uy shqwalawun*." My *kwlhunu sqe'uq* (younger sister) further explains *uy shqwalawun* as

> It's a feeling. So having *uy shqwalawun* when preparing for something and when you get ready for something, have *uy shqwalawun* ... fix yourself up… *uy shqwalawun* it's in everything, living in your life … preparing yourself everyday ... and having respect for yourself and everybody. (C. Manson, personal communication, May 24, 2021).

As well, Quw'utsun Elder *Tousilum* (Ron George)further explains,

> With the canoe to be at one with the environment that we are in for the day. The moment in class let's be that one. That *nutsamaat uy shqwalawun* that my wife said,

> let us be as one. I am on this canoe. You know when I paddle just on one side I'm going to go in a circle and a circle and a circle but when we all come together on it, we strive for that best for the moment just for today. Let's focus on that, let's concentrate on that just for today.

Similarly, Lyackson member, *Qwul'sih'yah'maht* (Dr. Robina Thomas) explains "*uy shqwalawun* to bring in your good feelings and […] to be prepared for all the work to come. And so these have become the core things that I bring into the classroom I teach from." Robina asks her non-Indigenous students, "Where are you from? And what's your birthright? And who are your ancestors and what are their teachings?" Being in a good mind, Robina works together and questions the non-Indigenous students, "How can we work together? And working together doesn't mean you're better than me. It means that collectively we can make this really amazing pole. So please bring in your good feelings." *Qwul'sih'yah'maht* identifies an excellent point regarding working together with non-Indigenous people.

Along with *uy shqwalawun* is respect. My *sqe'uq* (young sister) expressed, this term is about having respect for yourself and everybody. Elder May listens and supports Indigenous and non-Indigenous students and she emphasises, "It's just listening and listening to the young people. You have to really show them the love and be humble, compassionate and respect. Really show them respect."

### *Uplift*

After introductions and connecting with May, she advises me, "Uplift yourself. I'm strong… and I can do it. I can help others that need my help." To further explain why May stated these words, I shared with May during the introduction, I was ignorant of the Snuneymuxw /

Quw'utsun culture and teachings because my parents were not involved in our traditional culture due to their colonial education. Elder May spoke with gentleness and states,

> First of all, I don't want you to feel like you are ignorant. It's everything that was done in the past. Don't feel any shame or any blame in your whole being. Uplift yourself. I'm me, I'm strong and I can do it. I can help others that need my help.

Tsartlip Elder May Sam's words still echo in my mind, "It's important and you can do it [finish my PhD]. And I know because when you're talking, you're fluent in *hul'qumi'num*. It helps you, our Indigenous ways." Elder May speaks of listening to me speak in *hul'qumi'num'* at a guest-speaking I attended at a class at Uvic. Her being a fluent speaker in the *hul'qumi'num'* language, she encourages me to lift myself up and complete my work.

Elder May continually lifts up students in prayer and speaks with students one on one to think positive. Along with positive words, Elder May understood the long commute for me from Nanaimo to Victoria, BC, to attend and teach at the University of Victoria. Again, she shares,

> so you uplift yourself, pick yourself up and like you're wrapped up in a blanket with all the blessings taking care of you, to be able to cope and be able to help others who come before you when you become a professor.

These encouraging words gave me a deeper understanding of my work to be done. Being a Snuneymuxw *sleni*, there have been many difficult times walking through my educational journey, not only in public education but as well within my own culture due to a colonial education. A major part of colonialism and public education, was, there were no courses on Indigenous languages. Language is crucial and many Elders shared their thoughts on this area.

### *Language*

Many Elders persist on preserving their culture. A key component to "this success in cultural survival is the maintenance of Indigenous languages, which contain and define distinct worldviews" (Jacob, Sabzalian, Johnson, Jansen, & Morse, 2019, p. 1). Elder Mary Anne Mason of Klemtu, BC., explains, "You can't keep your culture unless you know your language" (as quoted in Kulchyski et al., 1999/2003, p. 457). This quote is important as it refers to keeping the language and culture alive and well. Mason further discusses there are no words in English that come close to some words in her mother tongue. For example, my mother and I witnessed a sunrise together. She said a word in *hul'qui'minum* describing the sunrise. She looked down at me as a young child and said, "There is no word in English that comes close to what I said. Not even *beautiful* is close to the word." I do not remember the word she said. Nonetheless, language is a theme that came out of the interviews and it is our mother tongue that makes Coast Salish culture distinct.

Many Elders-in-residence conveyed the important use of their mother tongues in higher education. "Language is closely linked to culture, and many cultural concepts cannot be accurately translated into other languages" (Antoine et al., 2018, p. 49).

Musqueam *s'eluxw'ulh* Vince Stogan reports,

> Language is important to our culture. In my time we were sent to boarding schools and they took our language away from us, but I was more fortunate because a lot of my Elders were still around when I left the boarding school, so I got my language back again. (as quoted in Kulchyski et al., 1999/2003, p. 454).

In 1910, "the Department [Federal Government] admitted that there was no meaningful difference between boarding and industrial schools" (Miller, 1996, p. 140). Despite this, after

1923, “there were only residential schools” (p. 140). Whatever the label, the institutions themselves continued to function much as they had in the forty years between the opening of the Battleford Industrial School under Thomas Clark and the bureaucratic reorganization of 1923” (p. 140). These schools were operated by the churches and funded by the federal government. The objectives of the clergymen and government was to assimilate the Indigenous peoples into the dominant society and “forbade them [children] to acknowledge their Indigenous heritage and culture or to speak their own languages” (Hanson, Gamez, & Manuel, 2020, p. 1). A few of the Elders did not attend residential schools and “this was significant in that it was important to them that their learning was culturally intact within the scope of their lives” (Vizina, 2008, p. 18). Elder-in-residence *Hwiem*’ (Marlene Rice) shared some of her background, but what stood out for me was she raised by her great-grandparents. I was intrigued knowing she would tell me stories and valuable information of the old ways of the Quw’utsun peoples.

Along the same lines, Quw'utsun Elder *Tousilum* (Ron George) explains,

> I really go back to our language, our mother tongue. I think of each one of who we are, are from that richness of our families, of our lineage. I think of the echo of our people …is to help one another so even in that setting in the classroom, we can be that support of one another anyway.

Nonetheless, Quw'utsun Elder *T’uwahwiye* (Mena Williams) instructs her students on traditional Quw’utsun foods with *hul’qumi’num* language, and she emphasizes “always there’s that connection to the land, the respect.” *T’uwahwiye* maintains, “we must continue to connect with the land and we must have the respect for it [land].” She further expresses, “we have to keep that traditional language passed on from generation, to generation, to generation,” meaning we have to know the traditional language for each animal, bird, water, and seasons. Above all, one

of the teachings of the Coast Salish speaking people is to share the language to carry on the language to future generations.

Regarding language, Songhees Elder *Yux'wey'lupton* speaks of respective learning in the Bighouse, "and that applies not only to the oral tradition, but to the *hul'qumi'num* language […] The language is attached to the teachings, the teaching is attached to the land." Notably, British Columbia contains a diversity of Indigenous languages, "which represents approximately 60 per cent of First Nations languages in Canada […] However, due to colonialism's impact, "many of these languages are endangered, with less than 10 per cent of the community members speaking the language" (Antoine et al., 2018, p. 65).

Moreover, *Hwiem'* (Marlene Rice) states,

> I was raised by my great-grandparents until I was nine years old. And their way of teachings, it was all in the home, and when I was born my great-grandmother was already 85 years old. My great-grandfather passed away when he was a 107. So, they provided a lot of teachings in terms of language [and] spirituality.

Further, Elder *Hwiem'* maintains she speaks the *hul'qumi'num* language. She states, "our language, it has a lot more meaning. It comes from the heart and spiritualities… [and] if we were able to converse, we could translate it into English, and it would not have the same meaning." *Hwiem*' contends, "it's so very important […] to participate in the language" yet some are non-willing to participate. Elder *Hwiem'* recalls,

> one student came in and he was kind of frustrated, and he said, "you know I've heard this before. I don't need this class. I want to quit." I [*Hwiem*'] said to him, I want you to look at it this way. As we're growing up, our Elders teach the same thing over and over. The same with other Elders when we're in gatherings. They say the same things

> over and over…I want you to go away and think about that. This isn't any different because you're trying to educate yourself. Doesn't matter how many times you hear it; you still accept it. You still accept what is being taught to you as it is within our discipline of life.

*Hwiem'* identified the repetitiveness Elders use when teaching traditional language and sharing knowledge. Quw'utsun Elder *Susa'meethl* reports, "Sometimes you keep repeating things in hopes that the vessel becomes open and people can hear what you're saying." Repetition is a central part of the oral tradition. An oral tradition is a culture's collection of spoken words that have been handed down for generations" (Kainai Board of Education et al., 2004, p. 39). Children and youth hear the words many times throughout their life. Included are stories, and these narratives are told and retold. Ultimately, these words become an integral part of *xwulmuxw mustimmuxw* (First Nation peoples) sense of identity and everyday life. The words are then handed on to new and youthful generations in the same manner.

Quw'utsun Elder *Hwiem'* maintains,

> Within *xwulmuxw* [First peoples] territory…I want you to go away and think about that. Yes, you may be frustrated, but let's take a look at it this way. This is our teaching, this is our way of life, we listen, and we don't say anything. The way our old people were. We never spoke back to our old people, our parents, our Elders, our grandparents, great-grandparents. Now you take that teaching and you go away and you listen with your heart. Push the frustration away.

There were many times I have walked away and thought about what respected Elders have shared with me. Over and over I digested what they spoke about and the moral

understanding of the story sometimes reaches me hours or a day later. A respected *s'eluxw'ulh* (deceased Elder) of Snuneymuxw, Dr. Ellen White outlines, "To be an Elder you first have to be accepted, listened to, and not laughed at. You have to be a good speaker" (as quoted in Archibald, 2008b, p. 37). As for the student *Hwiem'* worked with, who wanted to quit, it is hoped the student opened their vessel and allowed the teachings of his Elders into their heart.

In addition, XEMŦOLTW̱ maintains, "lots of times when I'm teaching, I try to incorporate […] elements of Indigenous pedagogy relying on oral history, language is especially important." He further states, "I include language because quite often my Elder and uncle […] talks about the language is the voice of the land when he means is that a world view comes through the language." XEMŦOLTW̱ further instructs, "Talk about place names and language. That's another example that I still do in my teaching."

With the declining of fluent speakers, it is crucial that Indigenous languages be revitalized and taught at all levels of education. The Truth and Reconciliation Commission of Canada Calls to Action (2015c) included #16 for "post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages" (p. 2). Today, Indigenous language revitalization programs are created across Canada in post-secondary. The process for each program is unique and these programs assist the Indigenous cultures to regain a sense of their identity and community. It is important for the revitalization of the Indigenous language because the language carries their beliefs, values, laws, governance, and connection to lands of each tribe.

### *Lifelong Learning*

Lifelong learning was an essential topic some of the participants shared regarding Coast Salish pedagogy. The Assembly of First Nations (AFN) on education states, "First Nations lifelong

learning is a process of nurturing First Nations learners in linguistically and culturally-appropriate holistic learning environments that meet the individual and collective needs of First Nation" (Chiefs Assembly on Education, 2012, p. 1) peoples. It outlines a First Nations Holistic Lifelong Learning Model for First Nations people as,

> the purpose of learning is to develop the skills, knowledge, values, and wisdom needed to honour and protect the natural world and ensure the long-term sustainability of life. Learning is portrayed as a holistic, lifelong developmental process that contributes to individual and community well-being. This process is both organic and self-regenerative in nature, and integrates various types of relationships and knowledge within the community (p. 1).

Although this model was created for AFN by respected Mi'kmaw scholar, Marie Battiste, includes First Nations peoples across Canada, it is a generic model for Indigenous peoples of this country. Coast Salish pedagogy teachings fit well within this range created in this model.

For example, Quw'utsun Elder *Tousilum* sits quietly and responds to the first questions asked, "I think about the *hul'qumi'num'* word *snuw'uyulh*" and lifelong learning when asked about Quw'utsun pedagogy. He further explains lifelong learning, "I could never ever put a time on it. It's just that knowledge is a lifetime of learning." For instance, he shares,

> I still get my [deer] hides… I imprison myself to that work. It has to be done! […] I totally get immersed into it. And so to try to share that knowledge and to bring that out… It needs to be done. And it's not the question of saying, you know, do I have to? It's a question […] That is no question to me, I want to. And I do it, whole heartedly I do it. So to bring all of that, *snuw'uyulh*, that feeling to the class and to be able to talk a bit about what that picture looks like.

Paige (2004), describes, "*Snuw'uyulh* are the fundamental rules of life, the truths of life that are based on the *hul'q'umi'num*' concept of Respect" (p. 1). Moreover, *Tousilum* further states, "you're always open to learning. Where does that [learning] begin? […] by doing [and] watching. I think about learning […] then that doing part comes and a beautiful production of that drum."

Quw'utsun Elder *Tousilum* (Ron George) states, "So it's always from those big, early stages of that learning, that now there is that knowledge… our dream, our sleep. I can be anything I want. That teaching our *sulxween* (Elders), is to qwam qwum… [to be] strong of your mind and your heart." In other words, Indigenous ways of doing is a lifetime of learning.

Similarly, Elder *Susa'meethl* (Deb George) shares Quw'utsun pedagogy, using the idea of weaving. She explains she has been weaving for about twenty-five years

> and I still say that I only know a little bit, but it's not just about weaving the hat, it's about all of the science that goes in behind when to harvest, how to harvest, what are you looking for? About knowing where to go and look for cedar and then just all of the engineering pieces to put it together, and to teach those kinds of things that don't get taught in a moment. It takes time and […] one of the things you don't get at university, is time. And you're expected to teach a lot of people. And so I think what happens is that those that you're teaching don't get the full benefit of what you have to offer because you don't have the time to be able to do that. And so somehow, I think if you can make that time, in a classroom or… I think that's, I mean that would follow our way because as we all as Indigenous people that learning is lifelong. It doesn't stop. Every time I pick up cedar, I learn something else. It teaches me something else and… so I think we need to remember those things as well.

Essentially, lifelong learning continues and enriches one's life with things that spark their curiosity, simply because they want to know what, why and how. Lifelong learning "can also fortify and round out the skills your need to excel in the working world [and] can keep both the body and mind in shape. Along the same lines, Lee, (2014) describes, "Lifelong learning is a mode of seamless learning, whereby informal and experiential learning acquired in various settings can be converted to recognized learning […] knowledge building and knowledge creation" (p. 463).

Lifelong learning a key concept and one is never finished learning. Good educators are lifelong learners, and they continually search for new ways for best practices. It is important for educators to promote student's learning development by fusing new strategies and tools. Educators are constantly learning every time they engage in practices.

### *Experiential Learning*

XEMŦOLTW̱ (Dr. Nick Claxton) taught an undergrad education course, and he states, "we incorporate Indigenous pedagogy in that class […] and most of my classes […] we try to sit in a circle." XEMŦOLTW̱ explains,

> I also talk to them about the cultural significance of sitting in a circle because when Uncle John talks about it and he also talks about it in reflection… with respect to the drum being in a circle and he called it in our language *EN SKAU* (Sencoten dialect) which means, it's obviously what comes around, goes around and it reflects that teaching too. Like what when we do good, good comes back to you. If you do bad, might come back to you or your family.

XEMŦOLTW̱ instructs on W'SANEC (Saanich) worldview and he asserts, "we have strong connection to the environment including the moon, and it's thirteen moon cycle that was how we

structured our way of life way of being." Thus, Nick teaches his class in a circle and explains, "we give everybody the chance to introduce themselves, or share in discussion we go in a circle." He further discusses, "we always go to the right and around the circle." XEMŦOLTW̱ stresses, "Counter-clockwise and that's because... that reflects the path of the moon. And that's why, in our ceremonies too, in the Longhouse for example we always follow that direction." XEMŦOLTW̱ affirms, "I share those things too, and it's important to acknowledge that you're *WILNEW* and Salish as well so you'd have an understanding of some of these things." *WILNEW* means what goes around comes around. For instance, if you do something good for someone, it comes back to you and if you do something bad to someone it comes back on you or your family. It is important to be careful of your words and actions. XEMŦOLTW̱ emphasises the importance that "We do have to really be aware of some of the sacred teachings that we have in our communities and be aware of the things that are important to share and the things that aren't as appropriate."

As well, Songhees Elder *Yux'wey'lupton* shares, that some of our teachings are not to be shared because these teachings are sacred. *Yux'wey'lupton* discusses the boundaries regarding teachings of our Bighouse in higher education. He states,

> our teachings are huge. We can't share an awful lot about Coast Salish culture because we're not allowed to. So those boundaries become very important to us where we don't cross them at all. So it's like, things stay in that house, and belong in that house.

A Snuneymuxw *sleni* stated,

> that's all we have left is our sacred teachings. Colonization tried to strip us of everything that is Coast Salish and we have held fast to those sacred teachings of

> our Elders. We have kept those teaching for only the Coast Salish people, and these teachings are to be passed down to our children and future generations. The way we value and keep the privacy of our teachings is how we maintain our strength as Coast Salish people. (L. Jones, personal communication, June 1, 2021).

### *Experiential Learning with Traditional Foods*

Moreover, Quw'utsun Elder *T'uwahwiye* (Mena Williams) emphasizes, "I'm really quite comfortable with working with… the native foods that we still have… I prefer to teach that right at my home so that they are able to see the smoke house and how we do preparation of that food there." Thus, she reasons, while students are on the grounds of her home, they are comfortable. In this case, she contends the students absorb and retain the information while doing hands on. She points out, "I'm thinking that's the way that it should be, hands on is the way I like to teach and show people things."

When *T'uwahwiye* is teaching about the traditional foods students are working on, she gives the *hul'qumi'num*' name and she emphasizes "always there's that connection to the land, the respect." Interestingly, *T'uwahwiye* shares about the respect of the land and that "respect comes hand-in-hand when we're talking about doing the salmon because they have to honour the land, or the water to let them know that they have to be thankful for the food in front of us."

### *Learning on the Land*

Moreover, Coast Salish pit cooks are popular in higher education. XEMŦOLTW̱ (Dr. Nick Claxton) explains, "in the Indigenous Education Summary Institute which was our way of trying to immerse students into an Indigenous ways of learning and teaching across four courses as opposed to just one." XEMŦOLTW̱ maintains, "I know how powerful that is and how we

brought that connection to the land. The experiential learning, bringing in Elders and as much Indigenous knowledge as we can."

Along the same lines, in another course created by curriculum developers at UVIC, however, XEMŦOLTW̱ and a colleague changed a small part of the course, "so that a majority of the face-to-face hours is out on the land." XEMŦOLTW̱ states, "I first designed the course it was one day out on the land and… mainly in the classroom and how do you teach land and language without being out there?" As a result, XEMŦOLTW̱ states, "we had three full days on the land in that course." The three days on the land enhanced experiential learning "and it's very much rooted in – there's place based oral history that we share at each of those places, culturally significant places in our traditional territory, so you have that connection to the land."

Parallel to XEMŦOLTW̱ , Snuneymuxw Elder *C-tasi:a* (Geraldine Manson) also teaches on the land. She states, "Land base… I always say to them [students], this is not mine." She shares about the land-based experiential learning that "was taught to me [her], this was shared by the old people. I didn't get this [idea of land-based learning] from a book. I was like you, each one of you, I sat in that desk where you sit."

***Learning through Drum Making***

Songhees Elder *Yux'wey'lupton* **(**Clarence "Butch" Dick) stories in include teaching in K-12 and higher education. In this story, Butch worked on was with a group of students and they made a drum, right from cleaning and scraping the hides, to building a drum. Thus, the students learned to play the drum and learned Indigenous songs with their drum. *Yux'wey'lupton* states, it was a challenge for some students due to the rawness of the hide and the procedure to tanning the hide. However, the students were taught the teachings along the way as they tanned the hides. *Yux'wey'lupton* further states

> the students were taught from the point of when you know the size of the deer was killed and what you did in that process, you thanked the deer family. And then you promise that all the parts would be used and some for food, and nutrition, and others for ceremony. So that it's not just going out and shooting, something being done with it… And that whole thing, all those courses I had specific meaning.

Thus, the students made a drum from the beginning stages, the process of tanning a hide to learning how to play drum. As well, the students were required to create their own song in a group and each group shared their song with the whole class and the songs were recorded.

*Yux'wey'lupton* also had a class where they choose a log, and students talked to the log and "thank the tree family for sacrificing" and giving up its life for the art class. He further states, "And we didn't use" the Western education pedagogy, we used the "traditional Native way… So that was like immersion for them… And so anyway, blown away because they never ever expected that." All in all, during the process of the projects with students, Butch asks, "Why are you here? What's your purpose?"

### ***Learning through Oral Tradition***

Moreover, Dr. Kerrie Charnley, describes the experiential learning in her class, where "oral tradition [is] being implemented in the classroom." She points out, "At the beginning of the courses many [settler/non-Indigenous students] would have stereotypical questions based on what they learned from the media." Interestingly, Dr. Charnley states students, "started to transform based on oral tradition, from people who had actually experienced things they were talking about in the classroom." For instance, the guest Elder explained, "that our values as First Nations people are so different from the Western capitalist corporate colonial values of resource extraction instead of relationship construction."

In addition, Dr. Charnley invited "an Elder […] to come in and talk about something relevant to that week in terms of health." As such, she was involved in co-teaching a cultural competency and safety pilot course "in learning about facilitating traditional modalities of healing." This pilot course was created by a "committee of Elders and medicine people" within a few years and "was led by two graduate students out of our department, which at the time was called The Institute Health at UBC."

### *Learning Coast Salish Protocols*

Dr. Charnley also utilized Coast Salish protocols as a guide while instructing her students. Ultimately, the protocols were, "for the students to learn about… [Coast Salish speaking peoples] as they enter into Indigenous spaces in Coast Salish territory." Respecting protocols of the Coast Salish territories is important to know and do especially when in Coast Salish territories. Learning the Coast Salish protocols is building a positive relationship with the local communities and most importantly, contributing to Indigenous-led work. There are at least two common protocols among Indigenous peoples of Canada:

1. acknowledging the traditional land you are on
2. introduction of yourself.

Along with introductions, it is proper to share your family lineage, parents, grandparents and where they are from. As stated earlier, the introduction allows a deeper knowledge, respect and understanding of the roots of your descendants and your homeland. It is important to note, when *xwulmuxw mustimmuxw* hear your introduction, they connect with you by way of the land or their relatives or people they know. As a result, the introduction connects you with the people, and allows the building of a good relationship.

Furthermore, Dr. Kerrie Charnley outlines, “we did Coast Salish Long House witnessing in our classroom.” For example, “each week we had four students be the witnesses in the classroom… [in] groups of two.” Dr. Charnley explains, “we’d do what we always do in the Longhouse… [by doing] witnessing… Instead of a blanket, we put a scarf around their arm, and they were allowed to keep those.

She explains, “then at the end of the class that day they would have to report what they heard in the classroom and what was the highlight of the class.” Dr. Charnley emphasized, “that is a key one [witnessing] for experiential learning regarding Coast Salish pedagogy.”

**Figure 4.1. Harvesting Indigenous medicinal plants**

***Learning about Indigenous Plants***

First Nations people harvest medicinal plants throughout the year. A fallen tree bears its roots and has many medicinal plants surrounding it. Dr. Charnley explains, “I also try to have something outdoors and some outdoor activity at least one time in the semester.” She reports, “we had medicine making at UBC ‘because we had the plants there… and we had people who could lead.” Dr. Charnley further states,

> One class a semester, we would make teas. So here at VIU I was able to do that with an Elder. We made salves instead of teas… And I've been giving it as gifts too. So gifting is another thing that is a Coast Salish pedagogy. Whenever an Elder or knowledge keeper guest comes into my classroom, I always gift them. And I try to make it traditional and I try to make it something I've made myself. I think that's really important, for the energy involved. The good energy that comes from something handmade and traditional from the earth gets transferred with the gifting.

The quote above is significant to the research question because the Elder is instructing Indigenous knowledge using *uy shqwalawun*. Making salves is part of decolonizing the curriculum. By decolonizing this lesson, the Elder connected the students to the land and plants of the local Indigenous people of the land they are situated on. Most importantly, the Elder demonstrated how they instruct using Indigenous pedagogy in higher education. Interestingly, Dr. Charnley demonstrates protocol of the Coast Salish peoples of southeast Vancouver Island by utilizing the Elders knowledge and how one gifts people and she emphasize the importance of gifting. She explains the homemade gifts is an important part of the teachings for gifting Elders and people of the Coast Salish speaking people of southeast Vancouver Island. That is to say, *uy shqwalawun* is an important part of gift making and to be in a good mind and heart when creating the gifts.

Moreover, Songhees Elder *Yux'wey'lupton* taught about a project on the talking stick. He explains, "You know, where we get each student to make a talking stick and some of them got really carried away, but others stuck to exactly what they were told to do." *Yux'wey'lupton* explains the students were instructed to go and find a stick. With laughter, he describes the students coming back with a stick, "you should see some of the sticks that they brought … [some

picked up] a branch lying beside the road… they'd drag these great big sticks in the classroom." It was humorous but taught with the teachings of the area. There were other projects taught, with many meetings and he states, "then you make sure you know about your classroom teachings, what you have to teach each day. *Yux'wey'lupton* shares, "the process was for me to take things home and say, "I have to study this." And then go back to UVic and be ready.

Elder *Yux'wey'lupton* points out, "you know university students are always going to challenge with questions, and some of them are just testing you to see if you really know." He was certain he "went against the norm of teachers and that's what I did all the way through" while instructing Indigenous knowledge at the university." He explains,

> it was different, and each year was, like I say, a challenge. Because you have to think your way into the process and how you fit in and whether you really belong. You know I always told them if I ever get to the point, I don't feel like I'm contributing, then I'll walk away.

Along the same lines, I too, have gone against the norms of teaching in a public high school of approximately 1200 students. It was the week of Remembrance Day, and I recall there was to be an assembly in the gym. Prior to the assembly, an Aboriginal Education Assistant and I were decorating the Aboriginal student lunchroom and office with inspirational posters for Indigenous youth, and we were creating an Indigenous theme on the bulletin boards with Indigenous art and borders. Surprisingly, the vice-principal entered our Aboriginal room, and he appeared and sounded upset. Behind the vice-principal was a First Nation young male, whose head hung low and he would not look up at anyone. The vice-principal told us he was not happy with this young man because he had missed (skipped) many days of school. As a result, we were

to keep this young man with us, and send him to the gym for the Remembrance Day Assembly. I asked this young man if he wanted to help us put up the poster. He agreed and slowly helped.

Eventually there was a call on the PA system for all students to head to the gym for the assembly. I looked at this young man, and he was now enjoying his time with us and reading the inspirational posters. Thinking on my feet, I told this young man, "you will not go to that assembly. You will stay here with us, but you will go on the computer and research the Canadian Indigenous veterans who fought in the wars." He agreed and began the research. I kept observing him, and soon he was well engaged reading the history of Indigenous veterans. I saw a light go on in his head, and this information related to him and his identity. Even though I went against the norms of the principal's instruction to send the First Nations young man to the Remembrance Day assembly in the gym, this valuable lesson taught him to engage in his education. Battiste (2013) identifies "Learning is both difficult and enjoyable, but ultimately it helps us shape the person we are" (p. 18). In this case, this young man missed classes for a reason. Was he taught about his First Nation culture, language, and identity? Yet, in the Aboriginal student room, he researched Indigenous veterans, and he became engaged. Most importantly, he was able to identify and relate to the information he learned that day in the Aboriginal room. Like Butch, I too, went against the norms of the principal and applied learning that was more identifiable and relevant for the aboriginal student I worked with that day. I am constantly looking at ways to decolonize the curriculum and pedagogy as did Elder Butch Dick.

### *Teaching a Variety of Students*

In addition, Snuneymuxw Elder White (Pepper & White, 1996) identifies, "the difference between First Nations and non-First Nations worldviews are delineated, however, what is very clear is the conflict which may occur between each group" (p. 2). In this case, the young First

Nations student was not attending classes. Why? White further identities, “youth may sense the differences in the expression of the culture but cannot pinpoint or articulate them” (p. 2).

Moreover, *Yux’wey’lupton* (Clarence "Butch" Dick) taught one class, and he explains, “they had a bunch of kids that *couldn’t* participate, so they put them out in the building outside the school. So they said, ‘Butch, we got a special class for you. They’re in that building across there.’” Why could these students not participate? “Although they were fun and great students,” Butch states, “they just didn’t learn the same way as anybody else… it’s a system and we have a lot of issues with the system.” I wonder, do Indigenous students learn differently or do we all learn the same? Or is it the education system that has a colonial way of teaching that is not inclusive of all learners? Despite the questions, *Yux’wey’lupton* commented on the colonial system remarking “that they assess and designate our [First Nation] students.” As an educator from K-12, I observed the designation of Indigenous students in alternative/special learning classes. For instance, I taught several students in a band school. These two students were my brightest and vocal students. However, upon entering a public school, these two students were designated with speech problems. I was in shock! I did not observe this problem with the brightest students I taught in that little band school.

To be educated with First Nations culture, it will allow the non-First Nations people to have a better understanding of the Indigenous students. Snuneymuxw Elder White further states, “Educators need to recognize which values First Nation students and families still accept and value. In doing so, the whole spectrum involving the use and reinforcement of the Tribal Voice, Ethnographic record, and curriculum/innovative program development opens up” (Pepper & White, 1996, p. 3). This is a good start of building a better relationship between Indigenous

communities and non-Indigenous educators, to understand Indigenous students and understand why the current curriculum is not working.

XEMŦOLTW̱ (Dr. Nick Claxton) identified experiential learning in many areas of his teaching profession in higher education. He states, “not as an instructor but because of my academic background I… had the opportunity to teach professionally.” Thus, his first course he taught was, “the canoe carving course… that involved… experiential learning.” The students participated in carving a canoe and made a paddle. Included in the canoe carving course was a master carver that lead the course and we taught alongside him. And that was really powerful and together because we were from the *Tsawout* community” XEMŦOLTW̱ maintains, “it’s also important to acknowledge that while we come from *Tsawout*… our community… within the Saanich nation, we all spoke the same language, had the same teachings and protocols.” XEMŦOLTW̱ concludes, “we were teaching from the Saanich perspective. Carving and some of the teachings that go along with it. As well as the important teachings that go along with canoe culture.” XEMŦOLTW̱ claims, “we have all that in common with all the other Salish nations too, right?”

XEMŦOLTW̱ taught many teachings of the canoe in the course. The term *uy shqwalawun* arises, but not discussed, where he shares with the students to be “only working and having good feeling when you’re working [on canoe] because if you bring your bad feelings into it will be reflected in the work.” XEMŦOLTW̱ affirms, there are, “Indigenous words that describe all these teachings.” He identifies, “Some of the things we talked about was particularly for females was that they probably weren’t to work during their cycle and I think that’s common throughout Salish culture.” XEMŦOLTW̱ further states, “We just explain that in the most respectful way, and we actually brought in a female Elder to talk about those teachings because

we felt it wasn't our place as males to talk about those teachings with those students." Furthermore, the course included, "a knowledge keeper – not necessarily an Elder, but a knowledge keeper. Someone who specializes" in an area of Indigenous knowledge/culture. XEMŦOLTW̱ states,

> we made drums with the students. Same situation, experiential learning, hands-on learning. Teaching protocols around drums and drumming as well as teaching aspects of our culture through art especially they had to design their own, design to put on their drum. Reflecting Coast Salish art.

Clearly, there is a difference among artists of different tribes. For example, the Nuu-chah-nulth and Kwakwa̱ka̱'wakw nations are adjacent to the Coast Salish speaking peoples on Vancouver Island and the art forms are very distinctive from one another. In this case, Nick focused on the local area, Coast Salish art forms. Moreover, Parikh (2020) explains, "experiential learning or learning by doing is a powerful way to engage students and ensure deep learning. It gives students the opportunity to have real-world experience" (para. 2.).

***Indigenous knowledge***

Apart from drums, many non-Indigenous educators commonly ask what is Indigenous knowledge? Jan Hare (2011) describes Indigenous knowledge as, "It has been our knowledge systems, cultural traditions and values, and ancestral languages that have ensured the survival of Aboriginal people since time immemorial and affirmed our place within the Canadian context" (p. 90). Whereas Bruchac (2014) describes,

> Indigenous knowledges are conveyed formally and informally among kin groups and communities through social encounters, oral traditions, ritual practices, and other

> activities. They include oral narratives that recount human histories; cosmological observations and modes of reckoning time; symbolic and decorative modes of communication; techniques for planting and harvesting; hunting and gathering skills; specialized understandings of local ecosystems; and the manufacture of specialized tools and technologies (e.g., flint-knapping, hide tanning, pottery-making, and concocting medicinal remedies) (p.3817).

The quote above draws our attention to the importance of the Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (native people) professors, sharing their stories of values, language, worldviews and lived experiences that shine a light on Coast Salish Indigenous knowledge.

One example, Quw'utsun Elder Peter, the husband of *T'uwahwiye* (Mena Williams), joins in the conversation and explains, "The only way you're going to keep it [knowledge] is to share it" (personal communication, P. Williams, April 21, 2019). *T'uwahwiye* responds, "Then it's yours." Elder Peter further explains, "Yes, you keep it once you share it. Once you give it away, you get to keep it." With this in mind, *T'uwahwiye* clarifies, "I like that when he says that because it's really, you know, if I know a way on how to cut fish I can't just keep it for myself. It needs to go out and then it's mine." She emphasizes, "He really brings that across really good and the traditional knowledge, there has to be… always, always, always with our people there had to be mentorship. It always was handed down."

*T'uwahwiye* points out during her grandparents' time, "they take their oldest grandchild, and I see how that knowledge kept going down and down when the oldest grandchild would be the holder of all that knowledge, the holder of the *hul'qumi'num*' names." She further explains, some people still do it, but we need to ensure that knowledge is handed down some way, if not

by keeping your oldest grandchild." Besides sharing of knowledge, Mena shares her view on Elders,

> I really would like to get across to many […] people, to me an Elder is somebody that's soon as you're sixty-five you're an Elder. No. A couple of my nephews are twenty-five, twenty-nine, I regard them as Elders because they have taken in this knowledge and they are very very good at it. They also have that *uy shqwalawun* that good feeling of being proud of what they know and they pass that on to me and in my mind they are an Elder.

Moreover, *T'uwahwiye* further shares, "being an Elder you have to have that knowledge of *hul'qumi'num*' [language] or whatever nation you are from you have to have that knowledge of the cultural aspects of the territory, not only the territory *you're* in, but the other territories you kind of have to know. Because you have to be respectful when you're on their lands." In this case, it is the First Nations tribes adjacent to the two universities this study is based on.

Indigenous Elders are the oral libraries of their local areas since they hold tremendous amount of knowledge that refers to their philosophies, understandings, skills, and interactions with their natural environment. As a Snuneymuxw *sleni'* and educator my pedagogy includes Indigenous knowledge, and I will share through story to pass on the knowledge I learned from the participants.

**Conclusion**

In this chapter, I discussed the exploration of how Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors apply *xwulmuxw* (First Nation) Coast Salish pedagogy in higher education. These results highlight an abundance of information regarding the application of Coast Salish pedagogy but some of the data overlaps or shares similar approaches with other Indigenous nations of Canada.

Based on the interviews shared, many important themes arose which were; individuals, helpers, *ciulh siem*, uplifting, *uy shqwalawun*, Indigenous language, Indigenous knowledge, experiential learning, two worlds, lifelong learning and *nutsamaat uy' shqwalawun.* The importance of individuals and helpers were at the top of the common themes, and the Elders discussed ways how they helped individuals and students. With this in mind, my colleague of Snuneymuxw has often said to me "My mother has taught me to help people. I am always willing to help a person in need. That is an important part of our teachings" (C. Manson, personal communication, May 21, 2021).

Other ways of helping, some of the Elders pray to *ciaulh siem* (creator) before they start their day. It is evident, the Elders' spirituality has helped them serve as healers, counsellors, and advisors for students by uplifting them and praying for the students. In addition, *uy shqwalawun* was a term that kept rising and the participants' expressed their concern to use Indigenous language of the local area. This term in the *hul'qui'minum* means to be in a good mind and spirt while helping others and preparing and doing work for ceremony. It is Indigenous language that adds, to allow the culture and identity of the local Indigenous peoples to be distinct, adding their Indigenous knowledge and most importantly, adding the voice of the original peoples of the lands. These participants live in two worlds, by working in one of the two universities and living within their Indigenous community. Through their lived experiences, the participants shared their Indigenous ways of experiential learning and lifelong learning that is important and continued work for this study. Lastly, another theme that arose was *nutsamaat uy' shqwalawun.* This *hul'qui'minum* term is overarching of the study and it means to work as one, with a good heart and a good mind to obtain a goal. That goal was to decolonize Western pedagogy with Coast Salish pedagogy in higher education by listening to the narratives of the participants.

Moreover, this study included three questions for the interview as follows:

**1.** Can you share some ways you teach Coast Salish pedagogy in higher education?

**2.** What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?

**3.** Why do you think it is important to teach Coast Salish pedagogy in higher education?

In this chapter, I shared the data from question one, whereas question two and three will be answered in the next chapter. The interviews demonstrated the application of Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors application of *xwulmuxw* (First Nation) Coast Salish pedagogy in higher education. Each participant shared their teachings, unique styles, strengths, and purpose of applying Coast Salish pedagogy in higher education. As a *Snuneymuxw sleni*, instructing in higher education, I am more confident how I will instruct Coast Salish pedagogy, after listening and writing their narratives in this chapter.

Re-discovering Coast Salish pedagogy has been enlightening and exciting to learn. I look forward to utilizing the new concepts learned through the participants narratives. Moreover, one common word that kept rising was "respect." "Respect" was woven through the *hul'quimi'num* terms and all the other concepts discussed by the participants. It has been noted, there is disrespect towards Indigenous peoples through the history books and explorers, as well as the creating of Canada through the politicians and policies. As a result of this learned "his""story", I will include in the class, a few readings/articles by Indigenous scholars as well as non-Indigenous scholars on the term respect on the first day of class. Along with the respect articles, I will include a few articles on the importance of listening. I have learned the importance of listening. Listening to the participants share their stories, there were many times I wanted to

speak, but I needed to create space for their voices to be fully heard. As well, it is important to hear the voices of not only Indigenous voices in the classrooms in higher education, but all the marginalized voices. I hope to implement room to facilitate this lesson through talking circles and small group discussions. Ahead of me is much exciting work to be done with the implementation of Coast Salish pedagogy.

Along with re-discovering, my next step is to follow through with the learned concepts and start the work to Indigenize not only Coast Salish pedagogy, but to also implement and Indigenize the classroom community. For instance, one of my goals is to bring the students together as one, as a community, as they are from all walks of life, status, and faculties. At the core of the future courses I instruct, I will bring in *nutsamaat uy'skwuluwun.* Again, this term means to work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, June 29, 2019). The goal for the future courses I instruct is for future students to have a deeper understanding of Indigenous peoples of Canada's history, language, and culture. These students will be able to share the newly learned information with people that I cannot reach, be it their family, friends, or peers.

Prior to Indigenizing Coast Salish pedagogy, it is important for me as a *Snuneymuxw sleni*, to reframe my courses. To illustrate, not only will I Indigenize the curriculum, but also look at ways to Indigenize the assignments by using oral tradition. COVID has taught me this lesson to use oral language on some of the assignments, since we were not in class face-to-face. Some of the assignments I had to adapt and had the students do voiceover on a few assignments, since we could not do face-to-face oral presentations. As a result, the students enjoyed the oral presentations recorded over their group presentations, and I came to an understanding this was

Indigenizing the curriculum. For future courses, I will carefully view the thesis' research, participants' narratives and implement some of their styles, teachings, and pedagogy.

Returning to the narratives, Songhees Elder *Yux'wey'lupton* **(**Clarence "Butch" Dick) was grateful, some professors assisted him to transition and teach "from middle school and high school to university." *Yux'wey'lupton* would question what to expect teaching in higher education. Interestingly faculty would respond, "Well, we've heard about how you teach, so we just want you to do that." With deep thought, *Yux'wey'lupton* shared, "I think that's a good thing. Students remember you in a good way." He further states, "I don't believe in kicking students out of class. I'd rather go out and talk to them and then bring them back in again." Despite this fact, *Yux'wey'lupton* concludes with,

> going through our traditional knowledge is about the person. It's a very personal thing. And what we have is what we probably share with families when we think about past family and that sort of thing. And what we hold as a family.

I agree with *Yux'wey'lupton*. Learning about Coast Salish knowledge is very personal and being true to my identity as a Snuneymuxw *sleni'*. Most important, hearing the participants' narratives on Coast Salish pedagogy has assisted me in moving forward as a *Snuneymuxw sleni*, and as an instructor in higher education on Coast Salish traditional lands.

On the other hand, I was surprised at the findings of this study. I did not expect to have many common themes among the participants. One finding that stood out, was *uy'skwuluwun.* I learned the depth of this teaching through reading the transcripts of the participants, and I look back at the beginning of the research, where I went door to door to ask the participants to join my work. Again, *uy'skwuluwun* means to be in a good heart and good mind, where as *nutsamaat uy'skwuluwun* means, we work together as one with a good heart and mind to reach a common

goal. In this case, that goal was to apply Coast Salish pedagogy. Nonetheless, I prepared myself for a few interviews and in some interviews I was confident and some I felt unprepared, unorganized, or not fully focused. After the research and learning about *uy'skwuluwun,* I wish I could go back and start all over and use this important teaching. All in all, this teaching also taught me to use this concept everyday, and not only for the application of Coast Salish pedagogy in higher education, but in every area of my life, to helping others. I learned that *uy'skwuluwun* teaching is very much felt in the spirit rather than just doing.

**Chapter Summary**

Chapter Four identified common themes and analysis of the data collected to embody how the participants instruct Coast Salish, specifically from southeast Vancouver Island, pedagogy in higher education. In the study, there is a mix of Coast Salish pedagogy and curriculum. Again, as stated earlier in the paper, pedagogy and curriculum are closely related and intertwined. Even though curriculum and pedagogy are intertwined, I did my best to separate the two throughout the interviews.

Moreover, before I began the interviews, I had to gain trust with the participants by meeting several times with them and building a relationship with the participants. Also, I had to prepare myself prior to the interviews, and use *nutsamaat uy'skwuluwun.* Again, this term means to work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, 29, June 2019). The theme that stood out the most to me was *uy'skwuluwun*, a term that means to be of a good heart, a good mind and to help others. After the interviews, and learning many of the ways the participants use Coast Salish pedagogy in higher education, I too, began to utilize their ways in my courses today. As a result, I felt more confident, clear, and excited because I now know who I truly am.

## Chapter Five: Future Work & Important Values

The previous chapter discussed the participants' narratives of how they apply Coast Salish pedagogy to higher education. This research included a Snuneymuxw educator's research that focused on Coast Salish pedagogy and ways to include Indigenous knowledge, language, stories, experiential learning by Indigenizing the pedagogy. Consequently, this study is from a Snuneymuxw *sleni*' perspective as an *xwulmuxw* educator, I believe that the findings are significant to Coast Salish pedagogy in general. In fact, this research supports my implementation of Coast Salish pedagogy in higher education as well it ensures that I continue the practice of understanding, listening, and learning Coast Salish pedagogy from our Coast Salish Elders and professor's narratives. Moreover, this chapter focuses on Question 2, "What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?" and "Why do you think it is important to instruct Coast Salish pedagogy in higher education?

### Question 2: "What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?"

Education is a key to making a social change for a better society. For this study, I researched the application of Coast Salish pedagogy in higher education using *nutsamaat uy'skwuluwun.* Incorporating Coast Salish pedagogy in higher education gives Indigenous and non-Indigenous students opportunities to be educated in Coast Salish culture, history, and language through a Coast Salish *xwulmuxw mustimmuxw* (First Nations peoples) lens. Notably, the Coast Salish *s'ulxwe:n* (Elders)-in-residence and Coast Salish *xwulmuxw* professors outline their narratives on what they would like future Coast Salish *s'ulxwe:n* Elders-in-residence and Coast Salish *xwulmuxw* professors to continue to teach in higher education.

### *Further Instruct Indigenous Local Protocol*

One of the areas the participants would like future Elders and professors to continue to teach in the future is protocol. *Snuneymuxw* Elder *C-tasi:a* (Geraldine Manson) works within the Health Faculty of VIU, and it is mandatory that all instructors invite *C-tasi:a* into their space. She emphasises "we're doing protocols with the new Dean [and] with the students because of some of the incidents that are happening." It was noted, that, "all the new instructors have to come before us to know the protocol when working with First Nations students, especially Coast Salish ones that are in the Longhouse." *C-tasi:a* wishes for the Coast Salish Elders-in-residence and Coast Salish professors to continue to teach the local protocol in higher education regarding the local area. *C-tasi:a* affirms she works with First Nation students as well as teaching Coast Salish culture, protocol, and curriculum. She states, "what we are doing now, making that path to move forward and to actually have Elders sitting on the senate will be a first here." In this case, not only is the local Snuneymuxw voice been heard in the institution, but also the voices of Elders from other tribes. Moreover, she clarifies she is part of the "curriculum committee where I have a voice to change… [ and] to continue to have a foundation for and have it always move and always be a living document." To further utilize our valuable Elders, *C-tasi:a* encourages all students "to visit Elders on campus… [ and] to be true to your history, whether that's Metis, Inuit, and First Nations," in order for the Indigenous students to understand what information they are seeking.

### *Coast Salish Spiritual Teachings*

Parallel to protocols, spirituality was a common topic the participants would like future Elders and professors of the local area, to continue, Quw'utsun Elder *Hwiem'* (Marlene) emphasizes, "spirituality of who we are." Notably, Coast Salish traditional education involves a

holistic approach, that includes spiritual, mental, emotional, and physical well-being. Elders-in-residence identify spirituality is a huge part of the Coast Salish speaking peoples. For instance, Penelakut Elder *Thiyaas* (Florence James) expresses spirituality as,

> Heart to heart they call it so that we can touch their hearts with our ways of knowing. And the ancestors come in with us because we sing, and we pray and then they get to join us and then the students get to feel it.

Thus, *Thiyaas* emphasizes, "we can carry down the information to them. In the style that we know best, it's spiritual. Spiritual ways and knowledge." According to Quw'utsun Elder *Susa'meethl* (Deb George) states, "I think one of the strongest Coast Salish teachings there is *snuw'uyulh,.* Elder *s'eluxw'ulh* (deceased) Willie Seymour states *snuw'uyulh,*is a Coast Salish teaching that "affects us in every respect, from the unborn child, adolescent, initiation, naming and death and beyond." (in Gertz, 1998/2011) and that includes respect of self, and others. Furthermore, *Susa'meethl* states, " I think we need to go back and really try and figure out what that is."

*Susa'meethl* furthers states,

> even if you don't go into the Bighouse you still see it [*snuw'uyulh*] played out in funerals. You see it played out when you have ceremony… Everybody comes together, everybody helps, people are shaking your hand when you're on the floor. You see it in tribal journeys. It's [*snuw'uyulh*] *alive* there.

*Susa'meethl* expresses, "that's what we're all drawn to, is that feeling again. Of that *nutsamaat uy'skwuluwun* we are all one," working together with a good heart and mind to obtain a certain goal. As such, the goal here is to utilize *nutsamaat uy'skwuluwun*, and to educate

Indigenous staff, students and non-Indigenous students and employees on Coast Salish culture, language, and history.

**Language taught in a *xwulmuxw* (First peoples) way!**

Another key area the participants would like is for language to be taught by future Coast Salish Elders-in-residence and the professors. *Hwiem'* (Marlene Rice) identifies *hul qui'mi'num* language as crucial to carry on in future classes. She states,

> Use it [*hulquminim*] for teaching so that our young people of the future are not just looking at these books and saying what are they doing? What are they saying? … To help them understand, continue the languge. Even here at the university, I encourage more language.

Quw'utsun Elder *T'uwahwiye* (Mena Williams) declares, "language for one [to be taught by future Elders / professors] but coming from the First Nations way of teaching needs to be implemented into that." Currently, Indigenous languages are declining due to the passing of the fluent speakers. There has been an increased awareness to revitalize Indigenous languages and the importance of keeping the languages alive to the decline of fluent speakers. It is important for the fluent speakers to instruct the Indigenous languages because they know, speak, and understand the correct pronunciation and the true meaning of the words/language shared and taught in or from their local areas.

Along the same lines, XEMŦOLTW̱ (Dr. Nick Claxton) states, "it's really important to respect the local [First Nations] … We need more of that for sure. That includes awareness and respect for the languages." The government has provided funds to education institutions for Indigenous Language revitalization programs. However, Sterritt (2021) reports

> Indigenous language teachers across B.C. were alarmed to learn earlier this year there would be no renewal of funding from the provincial government. Community members say they are now scrambling to come up with the resources to keep their languages alive. "Time is really of the essence," said taaʔisumqa, also known as Dawn Foxcroft, a language coordinator at the Tseshaht Language House in Port Alberni, B.C. “We need to do the work now," she said, noting that the majority of fluent speakers are now in their 70s (para. 3-5).

***Teaching on the Land***

XEMŦOLTW̱ (Dr. Nick Claxton) views this program as a huge priority for Indigenous communities. Thus, instructing Indigenous education courses on the land is vital, “but the knowledge and respect of the [Indigenous] language is important I think and having that next to the land is really important.”

On that note, teaching on the land is an important area for the participants by using experiential learning. For instance, “Working in the forest, out on the ocean would be another Way. *T’uwahwiye* (Mena Williams) expresses, “Because there are some of our students who think … [they]…don’t know anything about math [and] science.” She further states,

> You go fishing… You’re watching if there’s a fish coming down. You know how many feet away it is in your mind. You don’t measure but in here you seem to know how far that fish has to come, then you throw. That’s a skill that nobody has. Now if we’re to do that mathematically we’d say hundred feet times whatever whatever and we’ll know exactly when it will get twenty thirty feet when you throw your spear. But you know it already, even opening a math book. And for the… that’s math and science right there. And you need to get that into a lot of our people so they’ll feel

> good about themselves and what better place to go than down to the river, to the ocean, to the forest for the hunters.

*T'uwahwiye* reports "so those kinds of things need to be in place as well. What do you call that? It's not so much hands-on, it's a way of life. Of the people… And that's what a lot of our ways are." What this means is, Indigenous peoples' education goes outdoors on the land and the water and the students learn while doing. Indigenous experiential learning is deeply connected to the Indigenous ways of knowing by being and doing and each local area is different.

For instance, *T'uwahwiye* shares, "when I work with fish I always have samples of the smoked fish, or canned fish and you see some of the student glom onto that and they think, this is the best! You know? They just love it." Moreover, she makes a point, that students are not in a standard classroom where the teacher is at the front of the class and students on the other side. Experiential learning is a generic pedagogy for Indigenous peoples and is one of our strengths and our identity. We connect to our families and places through the lands. There are many wise knowledge holders still with us, that know and understand the lands of the Coast Salish speaking peoples.

### ***Indigenous Way of Doing***

Another recommendation is to include other forms of experiential learning, *T'uwahwiye* explains, "when we're in the smoke house everybody's… circulating around. No cliques here… they're [students] in awe with even putting up a fish in the smokehouse. They think that's the funniest thing they ever did and I love that." Moreover, *T'uwahwiye* back to her grandparents' time and how

> the young ones, had a chore to do whether it be to go collect ferns, the maple leaf, whittling away at the wood so that we use that for the… smoke fish. Chopping the

wood…Well, somebody had to go cut down the tree first and then let them know what kind of trees and then I'd show them.

At this time of chopping a tree, it is a teachable moment by asking, "Which one is the maple tree? Which one is the cedar tree?" She concludes, "So that way it's there, it's real, we're doing this and it's something that's done in our lives. To me that's a success." By comparison, *T'uwahwiye*'s story of the doing is similar to the Chinese Proverb,

I hear. I forget.

I see. I remember.

I do. I understand.

*T'uwahwiye* paralleled the teaching of the Chinese Proverb by stressing, "I'm sure the retention is more…[by doing] you know. It stays, they remember."

Apart from experiential learning, *Hwiem'* (Marlene Rice) includes "culture and traditional values. Understanding our way of life. We can never teach non-First Nations people, but we can help them understand… [and] focusing on the learning." Her interest was to meet students individually and work alongside with future Elders, staff, and faculty to help them understand Indigenous peoples. There are many items *Hwiem'* covered such as helping to create a foundation, document old teachings and language. Her wish is to "help create this foundation so the day that I'm not here, it's going to be here. Creating these archives of teaching." *Hwiem'* is aware of lifelong learning, and her concern is to create the foundations by writing booklets while working alongside with instructors, professors, and faculty to assist them to understand Indigenous peoples. *Hwiem'* further identifies, "This is what we're discussing now. In the beginning there was no set foundation for any Elders-in-residence to follow. You know, we're just here and there's nothing." *Hwiem'* draws attention to the importance of Elders work to be

done in higher education. Specially adding Coast Salish protocol and building relationship with post-secondary institutions is a significant part of building a foundation in higher education for Elders-in-residence.

*Yux'wey'lupton* (Clarence "Butch" Dick) would like future Coast Salish Elders-in-residence and Coast Salish professors to cover the following topic. He identifies, "Probably teaching common human values, that we're all the same. And regardless of what part of the medicine wheel we're at, we're all people. And we don't differentiate." Dr. Majmudar (2002) outlines five common human values: love, truth, peace, right conduct, and non-violence. In fact, human values represent values that help people to live in harmony one another and the world. Moreover, Butch states, "we've been asked by the school district, what are *Lekwungen* values?" *Yux'wey'lupton* responds to his question, "Well, we're human. We've got the same values as you. But they're presented in a different way, and they have to respect that." Similarly, to the human values, Butch notes the common virtues, respect, love, and honor as part of the human values.

***Hire more Elders & Coast Salish Professors of the Local Area***

XEMŦOLTW̱ (Dr. Nick Claxton) would like more Elders-in-residence in higher education. XEMŦOLTW̱ advocates, "Valuing Elders I think is a really important thing." Nick states, Elders are, "in such high demand across the university" and the university departments "keep drawing on the same Elders over and over … [Elders] they're such high value that sometimes they're not available. I think that's important" to hire more Elders-in-residence. Likewise, *Thiyaas* (Florence James) highlights an important fact regarding Elders. She explains, "when I looked at the Elders, they have a higher degree than any of us ever reach." Elders transmit values, beliefs, Indigenous knowledge, and culture in a holistic approach. According to

many Indigenous nations, Elders each have their own gift given to them by the Creator, and to fulfill their unique purpose here on earth. Their role as Elder-in-residence is essential because they are the leaders in delivering the cultural perspectives of the local areas

Besides hiring more Elders-in-residence, XEMŦOLTW̱ asserts, “first of all if we’re talking about the future, I’d like to see more like you [Collette]. More of us in those roles, more [Coast] Salish professors at these levels teaching… [and] it gives really important value when you have somebody from the territory teaching within that territory.” XEMŦOLTW̱ highlights Coast Salish peoples are the *xwulmuxw mustimmuxw* (people of the land) situated on the southeast of Vancouver Island. As such the Coast Salish peoples are the caretakers of this land and that includes their worldviews and teachings. Above all, the Coast Salish peoples’ voices and teachings need to be centred in these universities and decolonizing the institution.

In the meantime, Indigenous peoples from other territories visiting the local traditional lands need to recognize their position as a guest on Coast Salish traditional lands, and respect the protocols, worldviews, and teachings of the Coast Salish speaking people, yet the Indigenous guests/visitors also need to bring forth their culture and teachings to demonstrate the diversity of Indigenous peoples of BC and Canada. XEMŦOLTW̱ further explains, “That’s really important because there’s such a diversity for Indigenous [peoples/tribes] and pedagogies, you got to pluralize ‘pedagogies.’ For instance, in higher education there will be a diversity of Indigenous [Nations/tribes] people on campus” and XEMŦOLTW̱ affirms “there’s probably their own ways of teaching and learning. Their own values, their own principles, their own epistemologies.”

### ***Community Building***

Moreover, *T’uwahwiye* (Mena Williams) views community building as important for future Coast Salish Elder-in-residence and Coast Salish professors in higher education. She

shares a story of Peter [her husband] and her demonstrating the steps of working with sheep wool with some young elementary students, used to knit Quw'utsun Indian sweaters. Three months later, one of the young student's grandparents knocked on her door and remarked, "We hear that you sell wool here." *T'uwahwiye* comments, "I beg your pardon?" She continues, "You know and that's how many months later they went home and told their grandparents." *T'uwahwiye* responds to the grandparents at the door, "No we just did that to show that class [how to work with sheep wool], they were tiny tots." Thus, *T'uwahwiye* was amazed the children remembered and shared the information with their grandparents who connected with *T'uwahwiye***.**

***Indigenous students need consistent support in a colonial setting***

*C-tasi:a* (Geraldine Manson), on the other hand, is concerned with Indigenous students having difficulty in courses and failing. Support and guidance are areas that Indigenous students need consistent support in a colonial setting. *C-tasi:a* identifies "Every First Nations person has difficulty in writing. Difficulty in speaking." She asserts, "If she's failing, I need to know why too other than just being here to be her support." *C-tasi:a* describes the student having no voice and having difficulty speaking, "even when I was sitting there listening to her." For that reason, it is vital for the presence of Elders-in-residence to continue on campuses and in the classrooms, for they bring their wisdom, knowledge, and a calming nature to support the struggling students, not only Indigenous but also non-Indigenous students.

***Get beyond the Indian Act!***

Katzie First Nation member, Dr. Kerrie Charnley, added she would like Coast Salish Elders-in-residence and Coast Salish professors to be able to teach "beyond the Indian Act." It is noted, the Indian Act continually impacts Indigenous lives from birth to death. The brunt of colonial policy, The Indian Act is viewed as a systemic racist government legislation that has

kept Indigenous peoples in poverty and consisted of poor educational systems, even though: as Dr. Charnley acknowledges, “it does not implement some of Federal government’s fiduciary responsibilities to Indigenous Peoples.”

Repeatedly, instructors teach The Indian Act and Kerrie describes, “As an Indigenous instructor, that I would prefer less time and energy on the colonial Indian Act in courses and more on Indigenous Peoples’ laws and ethics.” Dr. Charnley notes, “once we start talking about the Indian Act’s gender and other discriminations and limitations, students want to know more about the colonial Indian Act.” I agree with Dr. Charnley, “we have to go back to the Indian Act and… perhaps there needs to be one course that’s *just* the Indian Act and so interested students can take that course as a prerequisite to everything else like that.”

Dr. Charnley makes a valid point, that four topics need to be taught as separate courses. For example,

> The Indian Act, Residential Schools, Potlatch Laws and Sixties Scoop… They could be a prerequisite for other courses. That’s… in my view, what needs to happen. So that the other courses can really focus on what they are supposed to be about, Indigenous Peoples’ unique and specific ways of knowing, being, governing, and learning and teaching. Whether it’s about Indigenous women’s activism, or it’s Indigenous gender or Indigenous feminisms, or it’s Indigenous education, Indigenous politics.

***What’s happening with the Coast Salish people?***

Furthermore, Dr. Kerrie Charnley states, “I think […] what needs to be taught is that we’re alive and we’re doing things now and we’re well. We’re doing really amazing things now as Indigenous people.” Dr. Charnley highlights “we still have a lot of healing and there are still

many problems that Indigenous people are dealing with, and these challenges have to do with the [colonial] system." Even so, the "Colonial things [policies/laws] that are holding us back. Systems that are in place now, and then also the traumas from the past that need to be healed. And we can do that, and we are doing that." In this case, healing is occurring through the Coast Salish teachings, and with each nation/tribe, it needs to happen locally, Dr. Charnley asserts, "Any courses that are in the university, it needs to be locally based. I mean have Coast Salish institutes in all of the universities on Coast Salish territories. Have Cree institutes in all of the universities in Cree territories and so on." Although there is a diversity of non-Coast Salish Indigenous peoples in higher education, instructing their values and culture on the traditional lands of the Coast Salish speaking people, Dr. Charnley emphasizes "but we need to have the Coast Salish spiritual cultural values and traditions for who we are here on the Coast being central and taking leadership in the universities on our lands, in our terms." She further explains, "we really need to start here. We all live here, let's have students learn about what's happening for our people here, the Coast Salish." Moreover, Dr. Charnley is in support of learning about other Indigenous cultures, such as the Anishinaabe, Metis and Inuit and so on, as long as Coast Salish Peoples' cultures are centered and lead the discussion first toward those other cultures that are from other places.

Ultimately, the Coast Salish *s'ulxwe:n* Elders-in-residence and Coast Salish *xwulmuxw* professors shared their ideas/concepts they would like future Coast Salish *s'ulxwe:n* Elders-in-residence and Coast Salish *xwulmuxw* professors to continue to teach in higher education. It becomes evident there has been a pattern of the weaving of the Coast Salish teachings with question one and question two, with common themes stated earlier. Moreover, the last question of the interview focuses on more insight as stated below.

**Question three: Why do you think it is important to teach Coast Salish pedagogy in higher education?**

Quw'utsun Elder *Hwiem*' (Marlene Rice) outlines many areas, such as,

> It's about connectedness. It's about history. It's about our language. And when our students don't feel that connectedness, it doesn't work. I often talk about our people [who] become alcoholics, homeless. They've lost that little light… I always say they've lost that little light of connectedness. It goes out, that's their way of life. Forgetting everything that they belonged to. A lot of people don't seem to think that it's important, but it is important. The language and the connectedness of history. When… they don't have the connectedness it's like they're just wandering. Just wandering aimlessly and some people may be happy with that, but you know… and when we talk about Truth and Reconciliation, what is the truth? What is the actual truth? You know, over the years they've been talking about what has happened to our people from the time of colonialism. Residential school. And our people aren't strong enough… majority of our people aren't strong enough to handle that. Because they were the ones that were told they were wrong, they were told they were evil. They were told there's no family.

In retrospect, *Hwiem'* identifies the impact of colonialism on Indigenous students and their families. In fact, the impact of colonization is evident in all areas of Indigenous peoples 'well-being and health. Among the federal government policies, residential school has stood out to be the most damaging to the *xwulmuxw mustimmuxw* [people of the lands]. The goal of the residential schools was to assimilate the Indigenous children into a dominant society. A society, government and religion rejected Indigenous culture, language, and history as inferior, thus, their education attempted to erase Indigenous peoples from the curriculum.

For Indigenous students to flourish as human beings, it was necessary to include Indigenous curricula. According to Snuneymuxw Elder William White (Pepper & White, 1996),

> Of special concern is the positive effect the teaching of First Nations values will have on First Nations students. They will begin to understand themselves, to appreciate their culture, and to be able to make free choices about which values may be applied with their own people and to people outside of their culture. Possibly for the first time in their lives First Nations students will understand what makes them different and recognize that being different does not mean being deficient. They may also begin to grapple with the ramifications of church and state oppression in a positive traditional way (p. 5).

Elder William White (2000) highlights the significance of including Indigenous curricula in public schools [as well as in higher education]. He further states, "First Nations people who continue to rely on traditional values and institutions look at the world and see themselves as a part of it—see themselves in a caring and supportive relationship to all human beings" (p. 5).

Elder William White highlights the significance of including Indigenous curricula in public schools [as well as in higher education]. He further states, "First Nations people who continue to rely on traditional values and institutions look at the world and see themselves as a part of it—see themselves in a caring and supportive relationship to all human beings" (Pepper & White, 1996, p. 5). Elder William White words echo the term *nutsamaat uy'skwuluwun,* whereas the Coast Salish speaking people work together as one, with a good mind and good spirit, to obtain the goal together.

Change is taking place by including Indigenous perspectives, especially in higher education, by utilizing Elders-in-residence and creating Indigenous courses that highlight

Indigenous language, culture, and history. Despite the history, the attempts of a cultural genocide failed in part due to the strength, resilience and resistance of many Indigenous people who held onto their Indigenous teachings, culture, and language.

Furthermore, *Hwiem'* (Marlene Rice) reports that healing, Truth and Reconciliation Commission of Canada (TRC), and the Sixties Scoop are crucial topics to learn about and for Indigenous, non-Indigenous students and employees of the universities, to have a better understanding of Indigenous peoples. With regards to the TRC, the government and politics, *Hwiem'* states, "there's a lot of things we need to look at. The first step is healing. The second one would be documenting" the tragedies. Without dialogue on the challenges of Indigenous peoples, the cycle of abuse carries on. The tragedies of families enduring loss, separation, and the breakdown due to residential schools. In post-secondary education, students are now learning about residential schools and Indigenous history through the Kairos Blanket exercise and this activity is assisting people to understand who Indigenous people are. Sadly, some First Nations students are learning for the first time. In these cases, some students are now understanding why their grandparents did not speak in the language to their children and grandchildren.

*Hwiem's* concern is healing. She genuinely understands, "there's so much work that needs to be done… We need our own healing centers here. Somewhere up in the mountains… We need our own here." She states, "We need to look at families as a whole. We need to go back to our holistic way of living." Thus, she concludes with our own healing centres and thinking about our old peoples and the *snuw'uyulh*, the teachings they provided. That's how we're going to make it through life. If we walk away from our *snuw'uyulh* we're not going to be *xwulmuxw mustimuxw* [First Nations].

Given these points, *Hwiem'* stresses,

> I always advise the students… I'm here as a guide. I'm not overstepping my boundaries. You have teachings from your families… I'm not saying anybody else's teachings are wrong. I just bring out what I was taught and how I was raised. And I'll always remind our students, nobody's perfect in this world. Nobody… If it wasn't for my old people, they kept pulling me back, sit down… you have to learn. So, nobody's perfect. It's the path that you decide to take.

*Hwiem'* (Marlene Rice) was taught many of the teachings by her great aunt and it all makes much sense to her today. *Hwiem'* shares one last story in relation to deciding the path one takes. Her great aunt walked with *Hwiem'* into the forest and taught her about water and cedar. This great aunt explains to *Hwiem*', "I'm going to take you down to the water. You use this trail. When you're finished in the water you come back out, but you don't use the same trail. You make your own trail." The great aunt instructs *Hwiem'* to "walk through the bushes, you climb over logs, you climb… make it as rough as possible. Even if it's hitting you in the face, that's fine." Her great aunt further explains,

> by doing that, in life when you hit a challenge, you're not going to fall… You keep taking that easy trail, that's where you're going to have problems when you run into challenges. You're gonna fall and you're gonna have trouble getting up. But if you make your own trail, you're going to be able to face those challenges in life.

In agreement with her great aunt's statement, *Hwiem'* states,

> That's what I try to tell the students, there's challenges, but that doesn't mean you have to lay down and give up. And I talk about the ways of life, where we have to go back to our way of life, our disciplines. In order to learn you have to just keep that in mind.

Thus, this teaching assists one in having to go to school or work and no excuses. Discipline is essential in this teaching, to discipline your mind to get up early, to bed early and "Don't stay up all night on technology. Go to bed! Do your studies, go to bed." *Hwiem'*concludes,

> you can overcome any challenge. You could accomplish anything you want…But you have to discipline yourself, be on time, be respectful to people. Respect is the biggest. You treat people the way you want to be treated. When you become an Elder you *earn* respect, you don't gain it, you *earn* it. And it's about respecting *all* people. Without attitude, I always talk about attitude. Sometimes I can see it within the classroom. No room for attitude here, folks. If you have an attitude it's gonna block your way of thinking. So, lots of work to be done.

She emphasizes "there is much work to be done and perhaps, I will be part of the work." She affirms, "that's my way of thinking and that comes a lot from my own people."

Along the same lines, *C-tasi:a* (Geraldine Manson) affirms,

> I truly, *truly* believe in my heart, to echo the words of Coast Salish history, knowledge, I call it from the mountains to the rivers, to the ocean and back to the land. This is history that we're sharing from the ancestors."

She further states,

> From the *s'uleluxw* the old, old people, from the Elders who passed down to us. They were the knowledge keepers of all this wisdom that they passed on to us. Elders are like a living library, of all this knowledge… it's nothing that we dreamed up of. These Elders… the eldest of Elders, we give you this knowledge, we give you our words, never change them. Never change it to benefit you, but to benefit those who are listening because this is the true history of who we are as *xwulmuxw* [First Nation] people. And that's true. And I

> listen to Anderson's [Snuneymuxw Elder] tape when they sang the songs. These aren't my songs! They were the old people's songs and they're here for everybody to listen and to learn. And it's the same as history, and when I did the archeological sites did those work, and the same history kept popping up, evidence of what the old people talked about and here it is. It's in the land. The old people talked.
>
> *C-tasi:a* further shares the
>
> petroglyphs site, where the petroglyphs lay and it talks about some of the images are like, tell where hunting and fishing and camping sites are. Some are talking about spirituality, some are a compass, the compass, there's a compass over on Gabriola. There's one on the river, there's one up in Harewood, identical. And identity of the image on Gabriola, is over in Sooke. Identical. And they call it a compass. So when they traveled, they knew where the journey was going. They just had to draw a line and they knew where they were going hunting or gathering.

*C-tasi:a* confirms, these petroglyph images still exist but are fading. Some of these images have been cast and are now at BC Royal Museum in Victoria BC and some are still on the rocks at Petroglyph Park. In this case, *C-tasi:a* teaches about the Petroglyphs on Powerpoint and then takes a field trip to the site where these rocks lay or to the museum.

These stories are the history of the Snuneymuxw people and it is important to know the history, and it is important to teach these stories in higher education for everyone to know the history of the local area.

Likewise, *Yux'wey'lupton* (Clarence "Butch" Dick) states, "it's more important for us to learn and to teach higher educators. And we could go out and say, well we have to teach the school district all about us, but we don't know everything about us." Notably, he makes a valid

statement above. We do not know everything about us, Indigenous peoples that is, because of residential schools, public education, and the banning of the potlatches. Indigenous peoples have lost much, because our ancestors were forbidden to speak their mother tongue and speak of their culture while in residential school. Thus, much of this information was lost because residential school survivors came back to their homelands as misfits, speaking only English and some learned to loathe their identity and culture because the supervisors/teachers taught the students that Indigenous culture and language was inferior to the dominant society. As such, *Yux'wey'lupton* further explains, "We can't speak the language, we don't know all the teachings, and why are we going outside our community to teach something we haven't got a good grasp on yet?" *Yux'wey'lupton* further states,

> it's a place of unknowing… I don't know that so I can't speak to that. I don't really have a good grasp of that, you know I've been to the Bighouse, I know what happens there, but, and I know what happens in this building, but there's only so much we can share. And like I said we're constantly asked, 'Well we want to create curriculums and we want to do this,' I say no but it's ours. You tell us that it's ours and guarantee that it's ours first.

*Yux'wey'lupton* confirms,

> It's what we call a protective blanket… it's the same with politics, they say they're doing treaty process and they want First Nation language. And that's the provincial government, and then the CRD says, 'Oh, we got a map, we want all the First Nations names on the maps' and what they mean.' [Butch answers himself], "Why should we give that to you? That's ours."

*Yux'wey'lupton* further expresses the traditional language,

> it has to be designed so you can bring it home and use it and the family learns it and you hear it all the time, *they* hear it all the time. It's just like literacy, the more you read out loud then they understand so that… Same with Nuu-chah-nulth and same with *hul'qumi'num'* up in Cowichan. The kids are learning it in school
>
> *Yux'wey'lupton* emphasizes, "It's important. I'm going to use this tomorrow [pulls something a piece of paper]. There are so many definitions of the talking circle. I didn't realize until I went online." In conclusion, I did hand *Yux'wey'lupton* images with Indigenous pedagogy that demonstrated different ways Indigenous peoples teach. He asked, "how the heck do I say that?" I responded, "pedagogy… it's just another word for 'how do you teach?' that's all it means." With laughter, *Yux'wey'lupton* contends, "why don't they just say that!?" Good point! Is that Indigenizing?

*T'uwahwiye* (Mena Williams) asserts, "There's not enough… of our ways about our peoples, our language. There's nothing too much in the school system… anything of history, it might be about people from Inuvik, or from Northwest Territories, or from back East." She emphasizes, "I can't even say, there's one little blurb of Coast Salish and then when they say Coast Salish, they lump all of South Island to a part of Vancouver to up yonder." She makes a good point by stating Indigenous people, "need to have that [history/knowledge] done by our peoples." As a result, each nation needs to be described, taught, and mapped out, specifically in their local areas.

Moreover, Quw'utsun Elder Peter, husband of *T'uwahwiye* (Mena Williams) states, "It's very interesting people for the outside world, how we survived. With our own sort of fishing equipment we had then. All the things have been altered now." Peter carries on describing how the Quw'utsun men fished traditionally using a spear. He explains how the spear was made with

a pole and twine. Peter explains how the Quw'utsun men would use hard wood plus the spear with two straight pieces that were also used for raking the hay.

*T'uwahwiye* **r**esponds to Peter, "That's a really good point that you brought up… How we lived and how we existed and sometimes we had the most basic, basic tools. But even those basic tools, how was it made without any of those electric stuff or anything. Peter concludes with, "Of course, you know with so many fisherman in the area, each person was always thinking, I think I can find a better way…" *T'uwahwiye* asserts, "they [students] need to know the work ethics our people had. The knowledge they had of the forest and the ocean." However, the misconception still exists, where non-Indigenous people view First Nations peoples "as lazy, drunk and we need to turn that around and say this is what happened … [long] ago." *T'uwahwiye* remarks, "There just isn't anything there to give anything to anybody any pride…" As such, this misconception continues to perpetuate negative stereotypes of Indigenous peoples. In other words, the true perspective of Indigenous peoples needs to be taught through the lens of the *xwulmuxw mustimmuxw* [people of the land]. Indeed, this concept of the *xwulmuxw mustimmuxw* is crucial for teaching their ways in higher education.

*Thiyaas* (Florence James) maintains, "we want to open their hearts, but we also want to close it at the end of the day with special words so that they can survive the day." *Thiyaas* further supports students by emphasizing, "we live in the pain of our world as First Nations and we want to see them through, walk with them and keep helping them to understand that it's going to empower them in different ways because our ways are unwritten."

*Thiyaas* notes that it is important to know "how to transmit the [Indigenous] knowledge." She further states educational institutions, "have yet to learn what traditional knowledge really is." Most importantly, educators need to understand the difference between, "protected

knowledge and we [Indigenous educators] …release what's general." On the other hand, "we do let the students know if they come out with us and have a field trip or visit us, we can release the knowledge to them in a private setting so that we don't release it in an academic." *Thiyaas* explains, "there's different ways, the land, we are the land, and we can release spiritual ways to them. With the knowledge and teaching that we've been taught how to survive." For instance, *Thiyaas* remarks, "it can be psychology and they [students] can learn it in a private setting. So, it's not always about being initiated into the Bighouse as the true way, we can teach them another way." In other words, *Thiyaas* explains, "a lot of our people were never initiated into the Bighouse but they hold a lot of the knowledge." In fact, she further explains, "those are things that the students can learn and so they can balance the two worlds. The First Nation and the academic world. *Thiyaas* asserts, "They [Indigenous students] have to learn how to balance it without giving away their private teachings, and the rituals."

*Thiyaas* states, "maybe they're [Indigenous students] going to find their gifts and then it's finding it in the academic world, what is it." Thus, *Thiyaas* reflects on the students' future goal, "where am I needed, where do I need to go to know how to fulfil my academic graduation… doctorate, or your graduate, or your bachelor's degree." She clarifies, "To reach it without harming your own traditional ways. It's a good thing that you learn how to balance without telling the whole world how we kept alive to this day. It's important." What I am taking away from *Thiyaas*'s quote above, is, I too, must balance myself with my culture and the academia world without losing site of who I am as a Snuneymuxw *sleni*. It is through the traditional/sacred cultural teachings, that has kept our Coast Salish people to thrive and survive.

On the other hand, XEMŦOLTW̱ (Dr. Nick Claxton) points out,

> those students that are going to be future teachers or maybe in this school [UVic], Child and Youth Care, these students who are going to go out and work with Indigenous peoples in the future and their careers wherever it takes them, if they have that opportunity to learn about Coast Salish pedagogy, Coast Salish knowledge, history, it shifts their perspective a little bit. Which I think is really important

XEMŦOLTW̱ states, "Future teachers come in and they want to learn… how can I incorporate this knowledge in the classroom." XEMŦOLTW̱ further explains, "They just want the how" XEMŦOLTW̱ asserts he, "taught them… [to]step back a little. First of all there's the 'what' you're teaching… It's not just the how." He further questions, "What issue are you teaching or what knowledge are you teaching?" XEMŦOLTW̱ questions "Is it the various topics we covered in 373?[1]". XEMŦOLTW̱ says "There's the what, why do we have to teach this, and then there's the how." XEMŦOLTW̱ reports, "So we try to take students through all of that. As opposed to the very end and saying this is how you do it? Because that's all they want lots of times, right?"

Along the same lines, I too, taught this same course as XEMŦOLTW̱ at the University of Victoria. I heard the same comments from the preservice teachers, "how do we teach Indigenous content?" I point out to the students, its important understand the history of the Indigenous peoples of Canada, and the impact of colonialism through the residential schools, sixties scoop and the Indian Act before teaching Indigenous content. I believe in transformative education. It is a form of instruction to "empower learners to see the social world differently and through an

[1]Nick is referring to IED 373, a required course in Indigenous Education for all teacher candidates at the University of Victoria.

ethical lens, so that they will challenge and change the status quo as agents of change" (Baker & Friesen, 2018, para. 1). In this case, the preservice teachers were learning about Indigenous peoples of Canada and questioning how to instruct Indigenous content. It is important to understand the history of Indigenous peoples in order to move forward and instruct.

XEMŦOLTW̱ expresses,

> Why do I think it's important? Well, it's just for those reasons. We're in this era of reconciliation, whatever that means. It means different things to different people, but if we can… like for a lot of this brief history on British Columbia and Canada, a lot of people didn't even know.

For instance, "Probably, if you walked out into the general public and ask someone about the true history of this territory, they wouldn't know." XEMŦOLTW̱ states, "The reserve system, the Indian Act. Prior to the TRC, people probably didn't know as much about the residential schools as they do now." XEMŦOLTW̱ further states,

> There are still people in our classrooms that don't know anything about the 60s scoop… it's really important to teach about those things, but also to teach about the strength and the strength of our people and our knowledge. Our ways of being, which I think is good for all of us as well.

XEMŦOLTW̱ concludes, "If you want to live together, more sustainably, I think there's that importance as well."

In conclusion, the key findings emerged from the participants through their narratives. In this chapter, the two questions asked were:

Question 2. What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?

Question 3: Why do you think it is important to teach Coast Salish pedagogy in higher education today?

Again, in this study, the findings were extracted from the raw data collected by way of the interviews with Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors and how the participants apply Coast Salish pedagogy in higher education.

**Discussion**

In the research, I interviewed eight Coast Salish *s'ulxwe:n (*Elders*)*-in-residence and three *xwulmuxw* (First Nation) professors of the Coast Salish speaking people, specifically the Snuneymuxw, Quw'utsun, Penelakut, Tsawout, Tsartlip, and Songhees, Lyackson, First Nations of Southeast Vancouver Island and Katzie (lower mainland), and "how the *s'ulxwe:n* (Elders*)*-in-residence and *xwulmuxw* (First Nation people) professors apply *xwulmuxw* (First Nation) pedagogy of the Coast Salish, in higher education." The key findings that emerge are individuals, helpers, *ciaulh siem* (creator), *uy shqwalawun*, uplift, language, lifelong learning, two worlds, , experiential learning, Indigenous Knowledge and *nutsamaat uy' shqwalawun.* I am grateful for participants sharing their knowledge, stories, and laughter throughout the study, and I will now discuss the findings of the work and how this gathered knowledge applies to my research questions:

1. Can you share some ways you teach Coast Salish pedagogy in higher?
2. What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?
3. Why do you think it is important to teach Coast Salish pedagogy in higher education today?

To appropriately address the questions discussed by the participants, I must go back to the start of the work. That is to review how all the participant narratives relate to Coast Salish pedagogy. I reviewed the themes identified in the literature review, and I identify common threads in the findings of the study. In the following are some of the most meaningful topics that I highlighted.

To begin with, it was important to view traditional education prior to colonialism. Participants in this research study clearly describe the Coast Salish traditional teachings, specifically through 'respect', *uy skuluwun and, nutsamaat uy'skwuluwun.*. Evidently, the Coast Salish speaking peoples' traditional education took place in many forms, and specifically in the Bighouse. Communal living was a way of family life that included three to four generations living under one roof, in the Bighouse and the Elders taught the young ones as soon as the children were ready to learn. Throughout Coast Salish speaking peoples history on southeast of Vancouver Island they have relied on oral transmission of lessons, stories, lineage, knowledge, and histories to continue factual records and preserve their identity and culture. Under the term respect and *hul qumi'num* terms: *uy skuluwun, nutsamaat uy'skwuluwun*, I will weave in the literature review topics and the common themes extracted from the raw data.

First of all, the term 'respect' kept emerging with the participants. This was an important topic, and I needed to understand the depth of this term and its relation to my work. Although many Indigenous cultures share this common value, the Coast Salish peoples respect everything, themselves, and others around them. For example, Chehalis (lower Fraser Valley) Elder Shirley Leon outlines,

> If you look at the smokehouse people, you go into the longhouses, the environment there, the way they talk to each other, greet each other, it is so different than if you

> go to an education meeting…. Look at the environment, how different it is, just those two places… those people got the training in the longhouse, when they come here, you notice, I'm sure the Elders notice, as soon as they walk in they don't wait to be told to help clean or serve the Elders…. They just pitch in and start helping. […] [Elder] Old Choppy [commented], you can sure tell they got good teachings (as quoted in Archibald, 2008a, p. 72).

Elder Shirley's quote speaks volumes to me regarding how the Bighouse people "talk to each other, greet each other" and how different it is when out of the Bighouse environment. For example, when I received my traditional name, we spent hours in the Bighouse by observing protocol and the work that went along with receiving a traditional name, and most importantly listening to the teachings of the Elders throughout the ceremony. At the time of this experience, I thoroughly cherished the moments spent in there with family, relatives, and friends and learning my traditional education. I received my traditional name, then a few weeks later I started my PhD. I noted the difference between the two environments, after being immersed in the culture of the Coast Salish speaking people in the Bighouse, and then sitting in the university on my first day of class. The difference was: Western education is formal, takes place in one classroom with one teacher, utilizes reading and writing, and I was among strangers. Whereas my traditional education in the Bighouse is informal and based on the foundation of respect that involved many Elders, teachers, helpers, family, relatives to further instruct me of receiving a traditional name. In short, I learned through observation and listening to the teachings and stories of all the people involved at my important ceremony with respect.

Further, Elder Shirley's quote brings back the memory of myself when I was a youth in my community. My friends were brought up with the teachings of respect and being helpful.

They taught me to help at cultural events and funerals. For example, I noted my friends kept an eye on the cooks, and when the food was ready, my friends would jump up immediately, and the cooks would dish out the food onto the plates, and the youth would serve the meals without being told to do so. Reflecting back to these two events in my life, I learned from my relatives and friends of being respectful and helping in a time of need within our community.

Moreover, Stz'uminus (Chemainus/Ladysmith) Elder *s'eluxw'ulh* (deceased) Willie Seymour explains an important teaching of the Coast Salish speaking peoples to be respectful in everything and everyday life. Especially, this teaching also to view oneself and to check in daily with self. Regarding respect and self, Seymour states,

> Elders would say take time to do self evaluation, take time to see what you are doing, if it is right or wrong, is it constructive. We need to revisit and reawaken those areas that are really important of self, self brings themselves to their family… community… jobs… and education (as quoted in Gertz, 1998/2011, 8:12).

What this quote means to me is, the participants have shown me the importance of my work, by their willingness to share their stories, insight, and intelligence on Coast Salish pedagogy. By doing so, Seymour's quote above draws attention to myself, as the researcher, educator and Snuneymuxw *sleni*. Daily, I need to keep myself in check, and remind myself of the work I am doing is for the Indigenous and non-Indigenous students as well as the educators and staff that work with Indigenous peoples in higher education. As such, I must prepare myself mentally, emotionally, and spiritually, and to be respectful of how I will apply Coast Salish pedagogy in future courses I instruct in higher education.

Late Elder Seymour concludes, he had the privilege of teaching in a university, "but that was always made possible... through my grandfather's guidance [teachings] and with a respectful

attitude and manner. That was my education but that is not possible today" (as quoted in Gertz, 1998/2011, 9:44). He reports academic education is important today as well as traditional education. Thus, it is crucial for our *xwulmuxw* students to work towards receiving a good education in all areas because the jobs are much needed in Indigenous communities. Academic education and cultural education need to work together. In other words, *nutsamaat uy'skwuluwun,* "we work together for an idea, we work as one" (W. Charlie, personal communication, November 19, 2015). In this case, it is important the academic and First Nations communities work together for the success of Indigenous and non-Indigenous students in higher education.

Moreover, the term 'respect' is deeply entrenched in Coast Salish traditional education by way of oral transmission and the experiences of the Coast Salish people, and these teachings/stories are passed onto the next generations, rather than a library. In hindsight, "it is our teachings and our ways of doing" (C. Aleck, personal communication, June 12, 2021) of the Coast Salish people.

In addition, Indigenous knowledge has invariably existed and involves respect. For example Battiste (2002) states,

> The recognition and intellectual activation of Indigenous knowledge today is an act of empowerment by Indigenous people. The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldviews, teachings, experiences, all of which have been systemically excluded from contemporary educational institutions and from Eurocentric knowledge systems (p. 5).

For decades, Western knowledge made no room for Indigenous knowledge to exist in higher education and demonstrated lack of respect of the Indigenous people. However, due to the Indian Control of Indian Education (National Indian Brotherhood/Assembly of First Nations, 1972) policy and the Truth and Reconciliation Commission (TRC), these documents have requested and mandated for Indigenous knowledge/content to be included in higher education. Today, there is an urgent need to gather the Indigenous knowledge from the declining knowledge holders, our Elders. I interviewed eight Coast Salish Elders and three Coast Salish professors who carry much knowledge and wisdom in regards to Indigenous knowledge, yet there is much work to be done in this area. As a Snuneymuxw *sleni* and researcher, I understand I need to gather more data, and interview more Elders since my data was a small sample of the Coast Salish people. Although Indigenous knowledge is being lost around the world, it is crucial for Indigenous scholars/students to interview the Indigenous knowledge keepers for Indigenous knowledge, history, and stories before they leave for the spirit world.

The second term *uy skuluwun* kept surfacing throughout the interviews. Notably, this was the term that educated me the most throughout the study and made the most impact on me not only as a Snuneymuxw *sleni* but also as an educator. Although I have heard this term many times in ceremonies, events and funerals, the participants helped me understand the depth of this teaching. Upon my learning of *uy skuluwun,* I did more research and spoke with a well-respected cultural Snuneymuxw *sleni.* She continued to teach me about *uy skuluwun,* a term that taught me about the values, behavior, attitudes, and norms of the Snuneymuxw *mustimmuxw* (people). For instance, I learned the importance of *uy skuluwun* is to be carried out by an individual in every day of their life and to follow the guidelines of *uy skuluwun*.

Similarly, Songhees Elder *Yux'wey'lupton* (Clarence "Butch" Dick), discusses human values and virtues as a topic further to be taught in higher education. I see the connection between *uy skuluwun* and human values / virtues. To further connect these concepts, it is noted that values are principles of good behavior that assist an individual to decide what is necessary in life whereas virtues are aspects that are commonly to be desirable and good. In this case, the Elders-in-residence explained how they would help individuals, and it was evident these Elders were willing to help Indigenous and non-Indigenous students through the struggles of their higher education, similarly to human values/virtues. By doing so, Tsartlip Elder May Sam , listened to the students, uplifted them and she also prayed for them through their struggles. On the other hand, Penelakut Elder *Thiyaas* (Florence James), supported the students by helping Indigenous students with exams, by oral transmission rather than the written word. *Thiyaas* understood Coast Salish speaking peoples way of learning.

Furthermore, Quw'utsun Elder *T'uwahwiye* (Mena Williams) expresses the meaning of *uy skuluwun.* She expresses the term, *uy skuluwun* is not just the doing, but it is in the spirit. Prepare yourself and be of a good mind and spirit when helping others. For instance, after learning the *uy skuluwun* teaching, a student called me, to help them explain a concept they were having trouble within their schooling. As an educator, I am always willing to support students, but this time was different. I was excited to help this student understand a concept that was actually simple but the readings explained the concept with an overload of educational jargon. I understood at that moment, it was not just thedoing (helping) but in the spirit I was helping the student in an area of their education where they desperately need support.

Along with *uy skuluwun*, Elders play an important role in supporting the students in higher education. Snuneymuxw Elder William White (Cook & White, 2001) shares a story

> The flight of a thunderbird brings change and renewal and is the most visible reminder that change is inevitable. It is the role of the traditionally trained Elder to help young people and the community in general cope with change and understand the place of fear as one of the many ways to cope with change. The old people, by virtue of their training, are the direct links to the ancestors, way in which the Thunderbird, as agent of change, determines behavior within the family and the community (p. 331).

In this case, Elders are supporting Indigenous students and non-Indigenous students in an educational institution where change is constant. The Elders-in-residence are the knowledge holders and by connecting with the Elders on campus, the Elders build a sense of belonging, community, and identity through their continuous presence and through a supportive environment at the cultural events/activities provided.

Above all, it is through the Elders-in-residence and *xwulmuxw* professors' narrative, that has supported my research on the application of Coast Salish pedagogy in higher education. Each participant was willingly supportive of my work, and I sensed each participant wanted to help me understand Coast Salish pedagogy and Coast Salish teachings since I was not raised with the Coast Salish teachings due to my residential schooling and public education that attempted to erase who I was as a Snuneymuxw member. I sensed the participants also wanted to support me not only to Indigenize the curriculum but also to add the important topics to future courses I instruct in higher education. That is to say, the participants demonstrated *uy skuluwun* while working alongside with me in the study. As a result, the participants have supported me by reframing my future courses I instruct in higher education. I will review carefully the course

syllabus, the content, and the delivery of the courses. Also, I will be sure to add Coast Salish pedagogy after learning from our knowledge keepers of Coast Salish speaking peoples.

The final theme that emerged in my findings of the study was, *nutsamaat uy'skwuluwun*. As stated earlier, this term means to work with "one heart and mind with good thoughts pertaining to a group of people working towards the same goal" (C. Aleck, personal communication, June 29, 2019). With this term in mind, the goal was to explore and study how the participants apply Coast Salish pedagogy in higher education. As such, the participants shared their stories with a good heart and good mind as we explored the topic together as one. By the exploration, I learned much content and ways of educating future students from a Snuneymuxw *sleni* using a *xwulmuxw* lens. I was interested and aware every time a participant spoke about this term throughout the interviews.

Quw'utsun Elder *Susa'meethl* (Deb George) shares an interesting story of a welcome bench in a public elementary school. This welcome bench is an important finding in understanding community regarding Coast Salish peoples. She explains a survey was completed by a diversity of children of different race. The survey identified that children are lonely, thus, a welcome bench was built in a school and placed in a visible place of the school. The bench was known by all, and where children could sit and wait for someone to speak with them if "**s**omething was bothering you… getting bullied at school or you're just feeling really isolated." *Susa'meethl* confirms this idea "worked well and it's a more cohesive school." As a result, the children looked after one another and conversed with each other. *Susa'meethl* concludes, "I'm just thinking about what we're talking about in terms of how that's that same thing. You might not have to create that physical bench, but you have to create a space where those things can happen" in higher education. Comparatively, the welcome bench is much like creating a healthy

community by incorporating *nutsamaat uy'skwuluwun,* a Coast Salish term that means "we work together for an idea, we work as one" (W. Charlie, personal communication, November 19, 2015). Overall, the welcome bench assisted the students to be included, as well as Coast Salish speaking peoples, use the term *nutsamaat uy'skwuluwun* to be included and work together as one with a good heart and good mind to reach a common goal.

Coast Salish people had their own traditional education prior to the arrival of the Europeans. It has been noted, the Elders are the knowledge holders, the experts and passed the knowledge through oral transmission. Through oral stories, Elders gave lessons on how to live a healthy, proper, and good life using the Coast Salish teachings. In this study, the Elders have shared much of their knowledge with me. However, I understand this is only the tip of the iceberg of what the participants have told me, and it is imperative I continue to sit with the Elders and learn from them regarding Coast Salish pedagogy.

Moreover, Snuneymuxw Elder William White shares a story in relation to *nutsamaat uy'skwuluwun.* William recounts a child he worked with over 30 years ago as a Co-Ordinator of Indian Education in the public education system in Nanaimo. It was through the eyes of a young First Nation boy that opened the eyes of William regarding Coast Salish traditional ways and who strengthened William with the importance of growing up and learning about the traditional teachings. William states, "at school we were taught nothing about our traditional teachings, history, or language." He "interpreted this as meaning we had no value in the modern world. Going to school with white kids was a new experience for children from the reserve, and racism became a major problem" (p. 2). Dr. Lorna Williams (2018) asserts,

> Structural racism has deep roots in Canada's education system… [by way of] residential schools system designed by the federal government and churches on the

> belief that Indigenous parenting, language and culture were harmful and the children need to be separated from their homes to "civilize" and Christianize them" (p. 8).

There is no doubt that racism can display in a variation of ways that includes marginalization and by educators having a low expectation of students. For instance, in grade eight, I became ill for two weeks. Upon my return, the math teacher did not help me catch up but placed me in an easier math class. For that reason, I educated non-Indigenous preservice teachers to be aware of this kind of racism and to push their students to their highest potential. It is important for educators to know their students and how far the student can be pushed. As such, these lower expectations resulted in some Indigenous students receiving a school completion certificate rather than a Dogwood certificate.

Elder William educated himself by reading many publications that examined the Coast Salish traditional ceremonies, value systems and family structures. One reading was about Coast Salish spirituality that caught Elder William's attention. The paper was written by Barbara Lane, a non-Indigenous woman who was not educated by the Coast Salish Elders. Indigenous scholars Battiste (2001), Kovach (2010), Lavallée (2009), Smith (1999/2012), Wilson (2008) and others argue that research on Indigenous peoples has been examined and explored by non-Indigenous researchers without decolonizing their research training. What this means is, they are not educated on Indigenous peoples' history, culture, or language. These scholars are sharing their perspective of the research rather than the Indigenous narratives. In this case, the results may not be complete or in some cases, inaccurate. On the contrary, there are some Western methods that bridge and work with Indigenous methodologies.

Despite the reading, Elder William spoke about a young First Nations boy he worked with in the public education system, who I will call Bobby. This young boy was transferred from one school where he had many friends and family, and now in a school where he was the only *xwulmuxw* boy because he was a slow learner. Bobby would run away from Elder William and did not want to attend school where he knew no one. Elder William one day used the traditional teachings, "if you run, you will be alone, there is no one here to help you!" In that moment Bobby stopped. Elder William took Bobb out to eat and talk. William further explains more traditional behavior, to "treat people well and feed guests" (White & Cienski, 2000, p. 6).

Elder William spoke to Bobby about many things and what he did on the weekends. Bobby was able to share in detail about the spiritual events happening in his community. William was amazed at how Bobby described and recalled everything that went on in his community regarding traditional spirituality. After speaking with Bobby, William reread the reading by Barbara Lane on Coast Salish spirituality from a new perspective, and William recognized Ms. Lane had missing gaps about the Coast Salish spirituality after listening to Bobby's story. Above all, William learned "something about the complex nature of our world, the degree to which young people can learn quickly, and the importance of valuing the way traditional families prepare the young to see their own world" (White & Cienski, 2000, p. 7). During Bobby's young years, he was able to "watch, to listen, to help out and was shown how we move with our relatives" (p. 8). William learned through Bobby's eyes and voice, to see our (Coast Salish) people and "as an adult, listened intently to this very young grade five student speak about our world. Knowing the special value of young people is what the *s'ulxwe:n* [Elders] always spoke about" (p. 8). William further emphasizes, "What is most important about this story is that Bobby was not a slow learner" (p. 8).

Snuneymuxw Elder William's story resonates with me. William worked hard with Bobby, to help him attend classes, however, there was no curriculum written about Bobby's culture, history or language and he was not valued in the public education due to the racism he endured as the only *xwulmuxw* child in the school. Nonetheless, Bobby was immersed in his culture within his own community. There he was accepted, he belonged, he was loved and most importantly, well-educated in his traditional teachings. Bobby very well understood the term *nutsamaat uy'skwuluwun*, a term that is central to the traditional teachings and the spirituality of the Coast Salish people.

Reflecting on my education, I recall sitting in that Social Studies class and reading only one paragraph on Indians of Canada. That was the extent of my education on learning about myself and Indigenous peoples of Canada. Around the same time, Bobby was in a school that did not teach about who he was. Indigenous curriculum was invisible. As mentioned earlier, not only did Indian Day schools and residential schools attempt to assimilate Indigenous people into the dominant society but also Canadian public education was introduced as a larger goal of assimilation that fractured Indigenous traditional education and resulted in cultural trauma and exclusion of Indigenous curriculum. In this case, Bobby was traumatized by being removed from his local school and sent to a school further from his home where he was the only *xwulmuxw* child and labeled as a slow learner, and I was placed in an easier math course due to my absence. However, due to Bobby's family, he was immersed in the culture, a culture that kept him strong and resilient to carry on his traditional education and teach his children. As for myself and my parents, we lacked the traditional education due to the erasure of our identity, culture and language in Indian Day School, Residential School, and public education.

As a result of Westernized curriculum, many Indigenous students, as well as myself, struggled with our public education. Thus, Indigenous leaders contributed and lead the way to make change and decolonize education. With many battles, here we are today. Indigenous curriculum is included with a plethora of content on the First Peoples of Canada at all levels. Moreover, Professor Kerrie Charnley shares an excellent point, that higher education needs to develop individual courses as prerequisites on the four topics: residential schools, sixties scoop, The Indian Act, and potlatches and that allows professors/educators to focus on the core of the course they are instructing. As such, these four topics are the core of Indigenous history and relations with government, and show the attempted destruction of Indigenous knowledge.

In short, this study highlights the significant role that *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors can carry in research done through *nutsamaat uy'skwuluwun* on how to apply Coast Salish pedagogy in higher education. In order for Indigenous knowledge to expand in higher education, "there needs to be an appreciation for these knowledges and understanding of Canada's history with Indigenous people" (Williams, 2018, p. 8). Through colonisation, the contribution of Indigenous knowledges has been undervalued. On the contrary, Coast Salish *s'ulxwe:n* (Elders)-in-residence and the *xwulmuxw* professors' engagement was necessary for the study by way of explaining respectful protocol, sharing their stories, knowledge, and wisdom, and helping me build bridges for future courses I instruct on Coast Salish pedagogy.

The findings parallel the results of those who write about the significant role that Elders hold in their local areas of knowledge keepers, educators, and experts. From my point of view, these Elders are the trustworthy carriers of oral transmission and translators of Indigenous knowledge. Most importantly the *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation

people) professors carry knowledge that cannot be assessed anywhere else. Thus, these *xwulmuxw mustimuxw* are considered experts in Coast Salish pedagogy.

Although the Elders' role consists of prayers before meetings, events, and cultural ceremonies, sharing Indigenous knowledge, giving spiritual advice, and instructing the local Coast Salish communities protocols, their role can be best summed up as educator. They each offer a gift and the central part of who they are, was to help others, using the term *nutsamaat uy'skwuluwun,* as they did for my research.

In conclusion, *s'eluwx'ulh* (deceased Elder) Chief Dan George (2010) of Tleil-Waututh First Nation is located in what is colonially referred to as the District of North Vancouver. Late Chief George's "highest aim was always for better understanding by white people of his culture and his people, and he pursued this with determination, wisdom and courage" (p. 11). Along the same lines, Stz'uminus First Nation *s'eluxw'ulh* Willie Seymour points out the importance of academic education and cultural education needing to work together. In other words, *nutsamaat uy'skwuluwun,* "we work together for an idea, we work as one" (W. Charlie, personal communication, November 19, 2015). For me, that is to apply Coast Salish pedagogy in my future courses in higher education with the support of *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation people) professors.

**Chapter Six: Recommendations & Implications**

This research explored Coast Salish *s'ulxwe:n* (Elders)-in-residence and Coast Salish *xwulmuxw* (First Nation) professors of the Coast Salish speaking people, specifically the Snuneymuxw, Quw'utsun, Penelakut, Tsawout, Tsartlip, and Songhees, Lyackson First Nations of Southeast Vancouver Island and Katzie (lower mainland), and how they apply Coast Salish *xwulmuxw* (people of the land) pedagogy in higher education with *nutsamaat uy'skwuluwun*. Based on Indigenous principles and utilizing narrative inquiry, I gathered the stories of Coast Salish pedagogy from participants to contribute to understanding how to decolonize and Indigenize the pedagogy in Western higher education.

There were many themes that emerged on the application of the Coast Salish pedagogy. One of the themes to emerge was 'respect'. The *s'ulxwe:n* (Elders)-in-residence emphasised to listen and to respect everyone, everything, the teachings, and knowledge of the Coast Salish people. Respect was woven through many of the teachings discussed in the study.

I understand I must teach the depth of the term respect in future classes. These courses I instruct will be from a Snuneymuxw *sleni'* perspective, and I will encourage Indigenous students as well as marginalized students to share their voice. It is important to create a safe environment for students to express themselves. Respect is woven throughout many of the Coast Salish teachings, such as *nutsamaat uy'skwuluwun,* and this teaching is well planted in Coast Salish spirituality. It is important for students to understand the value of bringing into the classroom setting to build a feeling of wellbeing, trust, and safety. In addition, respect means that one accepts everyone for who they are regardless of race, class, or age.

Another theme to emerge was *uy'skwuluwun.* This *hul qui min'um* term means to be in a good spirit and mind when helping others. Also, *uy'skwuluwun* means to keep yourself in check

in the spirit and prepare yourself before helping others in a good way. This is the term from which I received the most valuable teaching when I learned it's depth. I believe this teaching goes beyond helping others, it is in the spirit, it is most felt. In other words, helping is not just the doing in action, but it is felt in the heart and spirit by doing good and helping others.

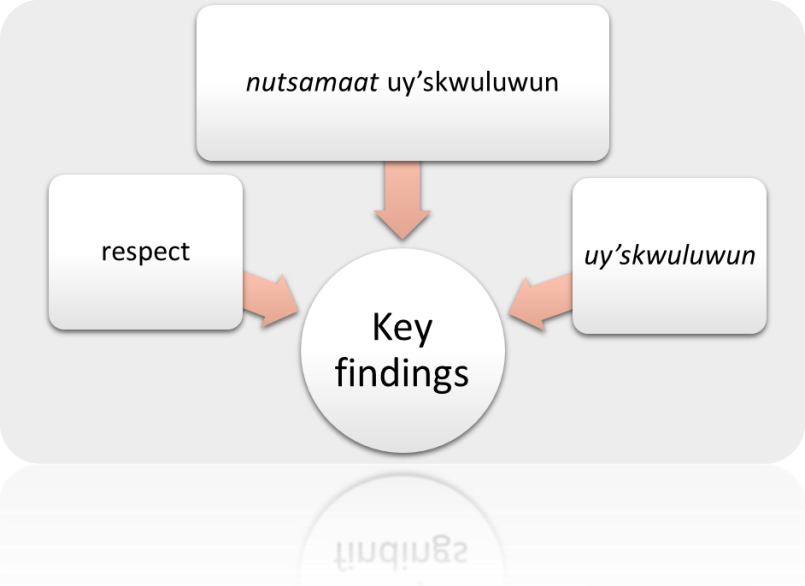
My *sqe'uq* (young sister) interprets *uy'skwuluwun* as a feeling. It is important to get ready and fix yourself up for necessary work to be done. In this case, I need to get myself ready every day for the courses I instruct in higher education. In the past, I prepared myself to do the hard work of teaching only residential schools, however, I have come to a deeper understanding to prepare myself everyday, every class and having respect for myself as well as others I work with or come in contact with.

With this in mind, another theme to emerge was *nutsamaat uy'skwuluwun*. This term in *hul qui'min um* means, to work with a good heart, mind, and spirit. Also, this teaching includes truth, honesty, and integrity. In a nutshell, this term outlines my study. In the research, I worked with the participants with a good heart, mind, and spirit to explore and apply Coast Salish pedagogy in higher education.

Moreover, *nutsamaat uy'skwuluwun* is another term I am learning to use when working with a group of people. Collaborating with the Coast Salish *s'ulxwe:n* (Elders)-in-residence and Coast Salish *xwulmuxw* (First Nation) professors assisted me to build and support positive lasting relationships with not only the participants, but also the communities from which they reside. By building a positive relationship, the participants were willing to share their story, and create a positive space to meet. Notably, Coast Salish protocol includes building a good relationship in order to move forward with *nutsamaat uy'skwuluwun.* All in all, the participants and myself worked as one, to obtain a goal and that is to instruct Indigenous and non-Indigenous students

using Coast Salish pedagogy and including Indigenous knowledge, history, culture, and language of the local First Nations tribe.

**Figure 6.1. Key Findings**




The implication of this research is significant because Coast Salish pedagogy of southeast Vancouver Island, has very little research by an authentic Coast Salish researcher and is not fully documented. The *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* professors have made it apparent, they wish for Coast Salish pedagogy utilized in higher education and to share with future *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors, to assist Indigenous students and non-Indigenous students, staff, and faculty to appreciate the Coast Salish culture of today. Based on this research, it is clear that more research in the area of Coast Salish pedagogy is necessary, particularly on southeast Vancouver Island where the two universities of the study are situated and are located

on Coast Salish traditional lands. It is recommended that new research continues to study Coast Salish pedagogy and decolonize the current colonial pedagogy in higher education.

Moreover, I desired to work initially from the vantage point as a local Snuneymuxw *sleni'* and educator in post-secondary institutions situated on the traditional lands of the Coast Salish speaking people and search for ways to incorporate Coast Salish pedagogy and to be true to myself and identity as a Snuneyuxw *sleni'*. I will take time to include and advance Coast Salish speaking peoples' "knowledges, histories, spirituality and culture, understanding of colonial processes and decolonizing methodologies in my own teaching and educational experiences" (Fitznor, 2005, p. 10) in my future courses I instruct in higher education.

Listening to the participants' stories of how they apply Coast Salish pedagogy has assisted me to apply the traditional pedagogy in future courses I instruct in higher education. I realized I taught other Indigenous pedagogies that did not represent me as a Snuneymuxw *sleni'* instructor on the Coast Salish traditional lands. Subsequently, I learned after receiving the teachings from the Elders and professors, I must be true to myself and instruct from a *Snuneymuxw sleni* on my traditional lands. In the process of listening to the interviews, I recognized I was utilizing Coast Salish pedagogy I was not aware of. For instance, using storytelling and building relationships with students. Storytelling is a method I use to engage students to the topics I instruct, and also, to help them have a deeper understanding of the sufferings of Indigenous peoples in Canada. In addition, by creating an inclusive environment was a goal for courses I taught, and this method built a network among the students for their future work. To support each other in their future work, the students will have built a relationship with not only Indigenous students but also students in other careers/jobs. Lastly, as a Snuneymuxw *sleni*, I believe for the implications to be valued, appreciated, and applied it would allow constructive change for all students, and employees in higher education.

The study included the Coast Salish *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* professors to share their stories of how they apply Coast Salish pedagogy in higher education on Coast Salish traditional lands. For the future, it is anticipated there will be more *s'ulxwe:n* (Elders)-in-residence and *xwulmuxw* (First Nation) professors working on the campuses situated on southeast Vancouver Island. According to XEMŦOLTW̱ (Dr. Nick Claxton), "it gives really important value when you have somebody from the territory teaching within that territory." XEMŦOLTW̱ quote speaks to the importance of the local Indigenous educators teaching on their traditional lands for several reasons. One, the local Indigenous educators' perspective will enhance the learning experiences of the non-Indigenous students as well empower the local Indigenous students' narrative. Secondly, it is important at higher education level for Indigenous and non-Indigenous students to respect and acknowledge each other's perspective. This means that *nutsamaat uy'skwuluwun* will take place.

Besides local Indigenous educators, experiential learning was a theme I continually use to search for ways to improve and include experiential learning in the courses I instruct. Quw'utsun Elder *T'uwahwiye* (Mena Williams) takes the students out on the land and teaches the language while instructing how to smoke fish. Our way of learning involves oral tradition, observation and listening. In this case, that was how *T'uwahwiye* taught the students. Whereas Dr. Kerrie Charnley taught the students salves and teaching students the importance of gift giving. That is to say, these two examples demonstrate and values the process of learning by being engaged and doing. Further, experiential learning engages the students and utilizing reflections, the students learn to real-life situations and connect theory and Indigenous knowledge.

With this in mind, it is a challenge for Indigenous educators to apply Indigenous pedagogy in higher education. One example being that "Eurocentric thought asserts that only

Europeans can progress and that Indigenous peoples are frozen in time, guided by knowledge systems that reinforce the past and do not look towards the future" (Battiste, 2002, p. 2). Nonetheless, Indigenous education is still marginalized and is slowly moving forward. Indigenous knowledge is now being taught throughout universities across Canada. However, Gabel (2019) argues,

> As universities and institutions work toward Indigenization…much of this work falls on Indigenous faculty, staff, and students. I have watched many of my Indigenous colleagues across the country endure similar challenges: becoming academic directors of programs and research centres prior to completing their PhDs and taking on roles and responsibilities that would otherwise be filled by more senior scholars. We do all of this while trying to maintain active programs of research and fulfill our teaching duties (p. 88).

Gable draws attention to the fact that Indigenous faculty are on work-overload and this problem must end. At this point, Coast Salish pedagogy remains relatively rare and limited within education programs, and especially within higher education on southeastern Vancouver Island.

Lifelong learning was a theme that arose from some of the participants. Quw'utsun Elder *Tousilum* (Ron George) expressed it is a lengthy process to make a drum from taking a animal's life, to tanning the hide and making the drum. Time is important. However, with time limited in a three-hour class, it is difficult to include lifelong learning from an Indigenous perspective in higher education. Lifelong learning for Indigenous peoples is holistic and at the centre are four components: spiritual, emotional, mental, and physical through which learning is integrated with the four components. For instance, Tsartlip Elder May Sam a spiritual *xwulmuxw sleni',* helps

her students by praying, listening, and uplifting them, which helps the student emotionally and mentally through. Lifelong learning for myself as a Snuneymuxw *sleni'* and educator, I will continually learn from the Coast Salish Elders and will search for new ways to include Coast Salish pedagogy and decolonize curriculum in courses I instruct in higher education.

## Recommendations

This section will summarize the narratives the participants shared during the interviews. The focus of this discussion, answers the question: What would you like future Coast Salish Elders-in-residence and Coast Salish professors, to continue to teach in higher education?

### *Teaching Protocol of the Local Area*

The Coast Salish Elders would like to see protocol of the local area to be taught to not only students but also employees of the post-secondary institution. This concept has gained a significant movement and has spread not only in education, but as well in sport events, festivals, and films. Protocol is part of awareness and change for the better. In fact, including the local Indigenous protocols demonstrates your respect and recognition of the local Indigenous peoples and their lands. As part of the Truth and Reconciliation Commission (TRC), it's an essential component to reconciling with the Indigenous peoples. To educate the people on the protocol would allow all to have a better understanding of the Coast Salish people and build better relationships. At the core of Coast Salish peoples is connection and building positive relationships.

### *Integrate Traditional Language*

Furthermore, many participants have recommended that the traditional language be integrated into the curriculum. Currently, it is a race against time to preserve and revitalize the

traditional language as fluent speakers pass away. One of the ways to assist in revitalizing languages is to enroll and learn the traditional languages within the post secondary institutions. It has been noted for instructors to also include Coast Salish language with Indigenous and non-Indigenous students in courses across the board. A key component for respecting the local Indigenous language in higher education is the importance of integrating Indigenous knowledge. Students "who learn their Indigenous language are able to maintain critical ties to their culture, affirm their identity, and preserve important connections with older generations" (Zingg, 2019). Education for assimilation has been the reason for the decline of Indigenous languages, yet education also has the potential to revitalize it.

### *Include Coast Salish Spirituality*

Along with language, spirituality was a common topic the participants would like future Elders and professors to continue to instruct. Spirituality too, is a significant part of the Coast Salish peoples and predates the arrival of Europeans. There are several *hul'qui'minum* terms connected to the traditional spirituality and some that are sacred. As Penelakut Elder *Thiyaas* (Florence James) states, "you teach the Indigenous students when alone with them on campus or on field trips to further support them to do well in their post-secondary education." Moreover, Quw'utsun Elder *Hwiem'* (Marlene Rice) was also enthusiastic about continuing to teach spirituality through a program in progress in higher education. Snuneymuxw Elder William White (2008) expresses, "It is within these old institutions that Elders/traditional families receive training which reinforces a number of values associated with belonging and then interaction with the natural and supernatural worlds" (p. 7). In other words, William is speaking about the spirituality of the Coast Salish peoples.

### *Further Suggestions of Coast Salish speaking people*

Other areas of recommendations mentioned by the participants are;

1. land connection to the local areas,
2. culture and traditional values, to better understand the Coast Salish peoples,
3. hire more Elders-in-residence, which brings more Indigenous knowledge,
4. continue to community build and network with surrounding First Nation communities adjacent to the campuses,
5. continue to support Indigenous students academically,
6. create and instruct prerequisite courses on the Indian Act, residential school, sixties scoops and potlatch, so the *xwulmuxw* professors get teach more content on the courses taught.

## Salmon Story and Connection to my Research

Notably, these are great suggestions shared by the participants and they shared why it is important to teach Coast Salish pedagogy in higher education. As shared in Chapter One, here is again, the story of my educational journey, a story that concludes my dissertation. My *sqe'uq* (younger sister) was thrilled to know I moved back to the Snuneymuxw community, and one warm summer day, she came for a visit. Surprisingly, she pulled out a red blanket out of her bag and wrapped it around me. She looked at me with a huge smile and said, "You have come home." I was touched. Slowly I took the red blanket off my back and saw a black Native design of a salmon on it. She continued, "A salmon always returns to its place of birth and that is you. You came home where you belong." I was stirred and never thought of a salmon that way nor had been presented a gift in such a way.

Later that fall, I walked on a weather-beaten road alongside the river of *Snuneymuxw* traditional land. I sat alone on a huge rock watching the swift current make its way to the mouth of the river into the ocean. Suddenly, I heard fish jumping, and I saw a multitude of salmon at the bottom of the river. Some salmon idled below, and some salmon swam against the current. They would rest and with enough energy work hard and jump to reach their destination to spawn.

I began to connect what my *sqe'uq* had said to me, "you have come home like the salmon." I associate the salmon with persistence, stamina, and determination, They (salmon) struggle to return home, and many succumb before accomplishing their goal. The ones that do spawn eventually die, but they produce food for wildlife and initiate a new generation.

**Salmon Metaphor**

This story connects to the importance of my research. I use the salmon blanket/story as a metaphor for my learning, educational journey, and my work today. In the story above, I speak of walking along a weather-beaten road. Similarly, the weather-beaten road represents the road I walked alone, facing many obstacles, racism, and colonialism as I lived in both worlds, on and off reserve. The two worlds I lived in were different, that being, living on reserve, where tradition and my culture still exist, and living off reserve in mainstream society where colonialism still exists. Living in these two worlds was an educational journey to discover and rediscover parts of myself that have been forgotten or ignored. Living in the two worlds was a journey to discover how I related and lived in the two places.

Later on, in the story, I speak of sitting alone on a rock watching the fish swim up stream. The rock represents my true identity, my culture and language. In other words, the rock represents the foundation of who I am as a Snuneymuxw *sleni'.* In my journey home, I had to find my true identity. I became immersed in my culture when I received my traditional name

with my granddaughter and learned much of the Snuneymuxw teachings and ceremonies of my culture. Most important, I reclaimed my identity by receiving my traditional name, and I felt a sense of peace and belonging after the ceremony was over. Equally important, it was through the interviews and writing this dissertation, I put my whole story together for it to make sense, where I started, my journey and reaching my destination.

Along this journey, I struggled and walked many weather-beaten roads before I returned to my roots. A majority of those struggles were in education, from Kindergarten to post-secondary. My public education did not include Indigenous content, epistemologies or pedagogy. Hickling-Hudson and Ahlquist (2003) state settler societies of

> Canada… resisted and accommodated the authority of an imperialist Europe… [and] In these societies, white supremacist ideology, based on the notion that European culture was superior to all others, has continued to assault the languages, cultures, and life-worlds of indigenous populations, while at the same time resistance to this process has established spaces for indigenous self-determination (p. 64).

This quote reflects the negative impact that colonialism has had on Indigenous peoples, particularly through education. Not only did the arrival of the Europeans destroy Indigenous traditional education but also brought diseases, dismantled Indigenous governance, potlatches, traditional teachings, and way of life. The main purpose of colonization was for power, resources, and land. Thus, the Indigenous peoples were in the way and this lead to violent ways to set colonies and was the beginning of the attempted erasure of the Indigenous peoples of Canada. However, Indigenous peoples are resilient and resisted colonialism by way of self-determination. What is self-determination?

> Self-determination is codified by article 3 of the UN Declaration on the rights of Indigenous Peoples (UNDRIP) which states, 'Article 3. Indigenous peoples have the right of self-determination. By virtue of that right they freely determine their status and freely pursue their economic, social, and cultural development' (Indigenous Corporate Training, 2012/2018, "The Indian Act vs Self determination").

Part of the cultural development is taking place in post-secondary education by way of including Indigenous Language Revitalization Programs and other programs in relation to Indigenous peoples. Education for Indigenous students has for many generations been one of cultural genocide, however, with the TRC and VIU Graduate Attributes, and UVic Indigenous Academic Plan, education is a time of liberation for Indigenous Elders-in-residence, professors, instructors and implementing Indigenous curriculum. This liberation has shifted and as a result, Indigenous content, pedagogy, and knowledge is now included in post-secondary curriculum.

Likewise, in relation to my story, salmon are born in freshwater and navigate into salt water for most of its adult years and returns home to spawn and die. As such, my story reflects the life of a salmon; it's a journey by living in two worlds. I grew up on Snuneymuxw First Nation, attended public school adjacent to my community and attended residential school for five years. I moved away and I lived off-reserve for 23. In those years, I would return home for a short visit, and became aware of the poverty, hopelessness, and oppression in my community. I avoided my community for 23 years and disappeared into the concrete jungles of the cities of British Columbia. Like the salmon, it had gone through many lived experiences in the ocean, as I did in the city, and like the salmon, I returned home with new knowledge to help my community.

Like the salmon, who returns to the rivers and heads back to their place of birth, they struggle swimming against the current and many die along the way. Similarly, many Indigenous students drop out of high school due to lack of content and relevance to who they are. Racism was high and contributed to poor attendance of *xwulmuxw* students. As a result of failure to attend school, this increased the risk for many problems such as stress, cultural marginalization, and socio-economic disadvantage. I failed some courses along the way, yet I persisted and worked hard to get through high school and post-secondary education, like the salmon, who rested, and with enough energy would jump to pursue the goal of reaching its destination, which was to spawn and for me, to complete my education to my highest potential.

After completing a bachelor's degree in education, I began to work in band schools and public schools. As a Snuneymuxw *sleni* and educator, I was well aware in public schools, of the cultural clash between the Indigenous and non-Indigenous students and educators. Education is supposed to be a place of empowering students, yet I witnessed Indigenous students struggle with grades, attendance and sharing their voice. In this case, I was swimming against the current and searching for ways to better teach and work with non-Indigenous teachers, staff and administers to understand Indigenous peoples.

Along this search, I decided to enroll in a master's program to become an administrator in public schools, and to continue to work with non-Indigenous educators to close the gap. However, upon completion of a master's degree, I no longer had a desire to become an administrator, but I recognized my goal/calling was instructing pre-service teachers before they entered the workforce and educating them with a Snuneymuxw *sleni'* lens. As a result, I found my passion, and that was to continue to teach specifically on Indigenous peoples, culture, history, and language to Indigenous and non-Indigenous students.

I have taken ownership of the curriculum I instruct in higher education, and feel the need to research further in Coast Salish pedagogy for future courses I instruct in post-secondary. Upon reaching my highest potential, I realize there is much work to be done in higher education in regards to Indigenous people of southern Vancouver Island. Upon reflection of the salmon, I've learned the work upstream is difficult work by implementing Indigenous curriculum and Coast Salish pedagogy in higher education, and every year there is room to make changes, and new faces arrive with new ideas and curriculum. I will do my part, and then others behind me will carry on the journey.

Strange how post-secondary education helped me discover my true identity. Here I discovered my purpose: to educate Indigenous and non-Indigenous students on Indigenous peoples of Canada and make society a better place for all to live by incorporating Coast Salish pedagogy. At times, an undercurrent occurs, and I am swimming against the current, and working hard to add Coast Salish pedagogy. Most of the times, I believe I have reached my destiny, my spawning ground. I continue to share my knowledge, wisdom, stories and lived experiences as a Snuneymuxw *sleni* for others to follow and continue the work that needs to be done in higher education. That is to continue to decolonize and Indigenize curriculum using Coast Salish pedagogy in post-secondary institutions. It is our rightful place as Coast Salish peoples to do so on our traditional lands.

**Importance of Coast Salish Pedagogy**

I discerned it was important to implement Coast Salish pedagogy, since I am a *Snuneymuxw sleni* of the Coast Salish speaking people on southeast Vancouver Island. It is important to note, my parents and myself have been colonized through our education and lost much of our culture, language and knew very little of our history. Thus, it was crucial for me to

re-discover, Indigenize, and reframe Coast Salish pedagogy as a *Snuneymuxw sleni* on my traditional lands, to bring in Coast Salish pedagogy to my future classes. Monture and McGuire (2009) argue: "You must know where you have come from to know where you are going" (p. 3). I have a clearer understanding of I where I came from and where I am going. That is to understand, and learn my history, and to unlearn what I have learned in my education. Various statements by the participants have shared some Indigenous peoples' bleak history. Many Coast Salish youth and adults have lost their way to traditional teachings and some participants highlight the significance of applying Coast Salish pedagogy to support future Indigenous students in higher education. Re-discovering Coast Salish pedagogy has been enlightening and exciting to learn. I look forward to utilizing the new concepts learned through the participants narratives.

In conclusion, Tsartlip *s'eluxw'ulh* (deceased Elder) Dave Elliot Sr. of Wsanec (1948/1990) states, "many of the young people don't know where they're coming from and where they are going. It's their future. We need to give them their past by telling them our history and we need to give them a future." (p. 82). It's time for me to decolonize the curriculum with Coast Salish pedagogy and slide that transmission into gear: forward. The work upstream continues for many Indigenous educators and students but for me I sometimes ponder, have I reached my destiny?

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# APPENDIX 1

**Questions for Elders-in-residence and Coast Salish professors:**

1. Can you share some ways you teach Coast Salish pedagogy in higher education?
2. What Coast Salish teachings would you like to be taught in higher education?
3. Why do you think it is important to teach Coast Salish pedagogy in higher education today?

## APPENDIX 2

**Script for recruiting participants**

Uy skewel (Good day)

‘I’ u ch uw uy al (How are you?)

I am going to be doing some work from mid-October 2018 to mid-December 2018.

I am going to be doing some work with Coast Salish Elders and Coast Salish professors to help with my work, where I will interview the Coast Salish Elders and Coast Salish professors for my Ph.D. research paper

My work will explore “how Coast Salish Elders-in-residence” or “Coast Salish professors” instruct Coast Salish pedagogy in higher education.

I am asking if you would like to be part of my work, for an interview anytime, between mid-October to mid-December? Also, just to let you know, this work is a volunteer request.

After I complete the research paper, I am also inviting you to my presentation when I defend my paper. I will be honoured if you could be there, at my defense. There will be a table set (a meal) after the presentation. [Due to COVID, the meal did not happen.]

Huychq’a,

Thank you for your time.

# Appendix 3

***[INSTRUCTIONS:*** This template is intended to provide an overview of the basic content required and a sample lay-out for your consent form. ***You will need to adapt the content and language of the form for your study and ensure that it is appropriate for your participants (e.g. lay-people, children).*** Yellow highlights are only meant to draw attention to sections often left in when they are not required. You are welcome to use a different lay-out that may suit you and your audience better. ***Also, please ensure that there is consistency between the content of your ethics application and your Consent Form.]***

University of Victoria

EDUCATION

## *Participant Consent Form*

**Elders-in-residence and the Application of Coast Salish Pedagogy**

You are invited to participate in a study entitled **Elders-in-residence and the Application of Coast Salish Pedagogy** that is being conducted by Collette Jones. Collette Jones is from the Good family of Snuneymuxw and Modeste family of Cowichan.

Collette Jones is a graduate student in the Department of Education, Curriculum & Instruction at the University of Victoria and you may contact her if you have further questions by telephone: 250-722-0023 or by email: cfjones@Uvic.ca

As a graduate student, I am required to research part of the requirements for a degree in Education. It is being conducted under the supervision of Jean-Paul Restoule, Anishinaabe Nation, Dokis. You may contact my supervisor at 250-721-7763.

**Purpose and Objectives**

The research objective for this project will include one-on-one interviews with Coast Salish Elders and professors. The questions will consist of asking the participant to share their knowledge around Coast Salish pedagogy/teachings in higher education. Also, I will ask each participants to identify how they teach Coast Salish pedagogy it in higher education and why it is important to teach Coast Salish pedagogy in higher education.

**Importance of this Research**

This topic is a relevant area of study and current and also important research that fulfills the VIU Graduate Attributes, UVIC Indigenous Academic Plan and the TRC. The study will contribute to VIU Graduate Attributes. VIU GRADUATE Attributes are a collection of traits, characteristics and relevant

skills. The purpose of the Graduate Attributes is to develop students' employable skills and important competencies that transform students into professionals. The VIU Graduate attributes include Indigenous perspectives and Indigenous ways of knowing that will enrich university life. Also, the study will contribute to UVIC's Indigenous Plan to decolonize and indigenize the curriculum and to recognize the responsibility of the campus community and lastly, the TRC Calls to Action (2015) mandates to educate educators on how to integrate Indigenous knowledge and teachings methods in classrooms. By exploring the applications of Coast Salish pedagogy, it is hoped that this paper will find more in-depth ways to instruct Coast Salish pedagogy in higher education and empower Elders and Coast Salish professors.

**Participants Selection**

You are being asked to participate in this study because you are known in the community to hold valuable knowledge regarding Coast Salish culture, and Coast Salish pedagogy and the level of respect you carry within the community.

**What is involved**

If you consent to voluntarily participate in this research, your participation will include sharing some of your time and knowledge. I will have three open ended questions that I will ask of you and you can discuss them in as little or as much detail as you choose. The length of time that we share together will be left up to you and the amount of knowledge and teachings that you choose to share.

A note that audio-tapes and written notes, observations will be taken and a transcription will be made of our meetings so that I can better recall notes that were made in our time spent together as I compile my dissertation. If you object to audio recordings, please let me know I will not record our conversation.

**Inconvenience**

Participation in this study may cause some inconvenience to you, including taking time from your day to share valuable teachings.

**Risks**

There are no known risks or anticipated risks to you by participating in the research.

**Benefits**

The potential benefits of your participation in this research include participants being able to contribute to sharing Coast Salish knowledge, culture, protocol and ways of doing in higher education while lending a hand in creating a pathway for change. General society will benefit from this research as the move towards reconciliation has become part of the mandate that Canada is moving towards. This research will encourage society to be more educated on Indigenous education and issues, that Indigenous people face, a colonial responsibility that should fall to all citizens of this country. Finally, the state of knowledge will benefit by this research because there has been little academic work done and framed in Coast Salish pedagogy, I believe this work will contribute to that body of knowledge.

**Compensation**

As a way to compensate you for any inconvenience related to your participation and by way of Coast Salish protocol, you will be given a small token of my thanks and to honor the words you shared. I will offer a small gift for your time.

**Voluntary Participation**

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used and there will be no hard feeling after the fact and keep the small gift as a thank you for your time.

**Anonymity**

In terms of protecting your anonymity if you choose, I will use an alias and keep your name confidencial as this work is being processed.

**Confidentiality**

Your confidentiality and the confidentiality of the data will be protected by storing notes and audio recordings of our conversation in locked filing cabinet in my home, in my office located in Nanaimo, BC.

**Dissemination of Results**

It is anticipated that the results of this study will be shared with others in the following ways: the Coast Salish teachings and facts that you share may be used in the end result of my dissertation. You can choose to have your name or use an alias when I write my dissertation.

A gathering of the interviewees will meet later after results are written up and I will share the information with the group informally with a meal provided.

If requested, I will share with whoever requests I share the info with, by way of a summary report.

**Disposal of Data**

Data from this study will be disposed of by shredding paper copies of notes. Also, audio files will be disposed of properly.

**Contacts**

Individuals that may be contacted regarding this study include: Collette Jones 250-722-0023 or Jean-Paul Restoule 250-721-7826.

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@Uvic.ca).

Your verbal consent on this audio recording indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project. Please say the date and whether your consent to the above mentioned.

| *Name of Participant* | *Signature* | *Date* |
|---|---|---|

***A copy of this consent will be left with you, and a copy will be taken by the researcher.***

# Appendix 4

University of Victoria

Office of Research Services | Human Research Ethics Board

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## Certificate of Approval

| | | |
|---|---|---|
| PRINCIPAL INVESTIGATOR **Jean-Paul Restoule** (Supervisor) | **ETHICS PROTOCOL NUMBER** Expedited review - delegated | **18-1137** |
| PRINCIPAL APPLICANT **Collette Jones** **PhD student** | ORIGINAL APPROVAL DATE | Jan 17 2019 |
| UVIC DEPARTMENT **Curriculum & Instruction** | APPROVED ON | Jan 17 2019 |
| | APPROVAL EXPIRY DATE | Jan 16 2020 |

PROJECT TITLE **Elders-in-residence and the Application of Coast Salish Pedagogy in Higher Education**

RESEARCH TEAM MEMBERS **None**

DECLARED PROJECT FUNDING **None**

DOCUMENTS INCLUDED IN THIS APPROVAL
Consent_Form_Template_Sept2008 (1) (1) (2) (1).doc - January 14, 2019
APPENDIX 2.pdf - October 5, 2018
APPENDIX 1.docx - October 1, 2018

**CONDITIONS OF APPROVAL**

This Certificate of Approval is valid for the above term provided there is no change in the protocol.

**Modifications**

To make any changes to the approved research procedures in your study, please submit a “Request for Modification” form. You must receive ethics approval before proceeding with your modified protocol.

**Renewals**

Your ethics approval must be current for the period during which you are recruiting participants or collecting data. To renew your protocol, please submit a “Request for Renewal” form before the expiry date on your certificate. You will be sent an emailed reminder prompting you to renew your protocol about six weeks before your expiry date.

**Project Closures**

When you have completed all data collection activities and will have no further contact with participants, please notify the Human Research Ethics Board by submitting a “Notice of Project Completion” form.

## Certification

Certificate Issued On: 2019 Jan

This certifies that the Uvic Human Research Ethics Board has examined this research protocol and concluded that, in all respects, the proposed research meets the appropiate standards of ethcis as outlines by the University of Victoria Research Regulations Involving Human Participants.

Dr. Rachael Scarth
Associate VP Research Operations