

SCHOOL DISTRICT 63 (SAANICH)

EDUCATION DIRECTIONS COMMITTEE  
**Report to the Board of February 12, 2025**

Committee Members:	Trustee Silzer, Chair Trustee Vandall Trustee VanWell
Staff Support:	Carly Hunter, Director of Instruction, Learning & Innovation Paul McKenzie, Assistant Superintendent
Partner Representatives:	Leila Sinclair-Wise, SAA Kelly de Klerk STA – Kristen Sinats CUPE – regrets COPACS – regrets
Other Attendees:	Chair Dunford, Trustee Hickman, Trustee Elder, Mel Paas, Curtis Olsen, Bruce Underwood, Jeanine Cooper, Esther Morris, Lawrence Bartleman, Landon Underwood, Alva Misheal, John Lyall, Sally Morgan, Darcy McNee & Suzanne Chisholm

**Tuesday, February 4, 2025  
3:00 pm**

**A. PRESENTATIONS AND QUESTIONS**

1. Presentation on Board Authority/Authorized Courses

ĆELÁÑEN ŁTE – Indigenous Identity on WŚÁÑEĆ Territory – 10, 11, 12 by Sally Morgan and Suzanne Chisholm in collaboration with members of the WŚÁÑEĆ community and the co-development team

**B. ITEMS FOR DISCUSSION**

No Items.

**C. ITEMS FOR RECOMMENDATION**

1. Board Authority/Authorized Course

**Motion:**

The Committee recommends and I, Trustee Silzer move,  
That the Board approve the following Board Authority/Authorized courses:

- ĆELÁÑEN ŁTE – Indigenous Identity on WŚÁÑEĆ territory - Grade 10
- ĆELÁÑEN ŁTE – Indigenous Identity on WŚÁÑEĆ territory – Grade 11
- ĆELÁÑEN ŁTE – Indigenous Identity on WŚÁÑEĆ territory – Grade 12

**D. ITEMS FOR INFORMATION**

No Items.

**E. FUTURE AGENDA ITEMS**

- International Schools Benefits Presentation
- Data Sharing around Strategic Plan Goals - ongoing
- Student Voice Feedback – ongoing

# Territorial Acknowledgment



# Welcomes and Introductions



An aerial photograph of a wide, meandering river flowing through a lush, forested valley. The river's path is highly irregular, creating numerous small, interconnected channels and oxbow-like shapes. The surrounding landscape is dominated by dense evergreen forests, with some trees showing early autumn colors of yellow and orange. The sky is overcast and grey. The overall scene is a natural, undisturbed landscape.

**ĆELÁÑEN LŦE**  
**Indigenous Identity**  
**on WŚÁNEĆ Territory**

**Ed Directions**  
**February 4, 2025**

# CELÁÑEN LTE

## WSÁNEĆ Elders and Community Members

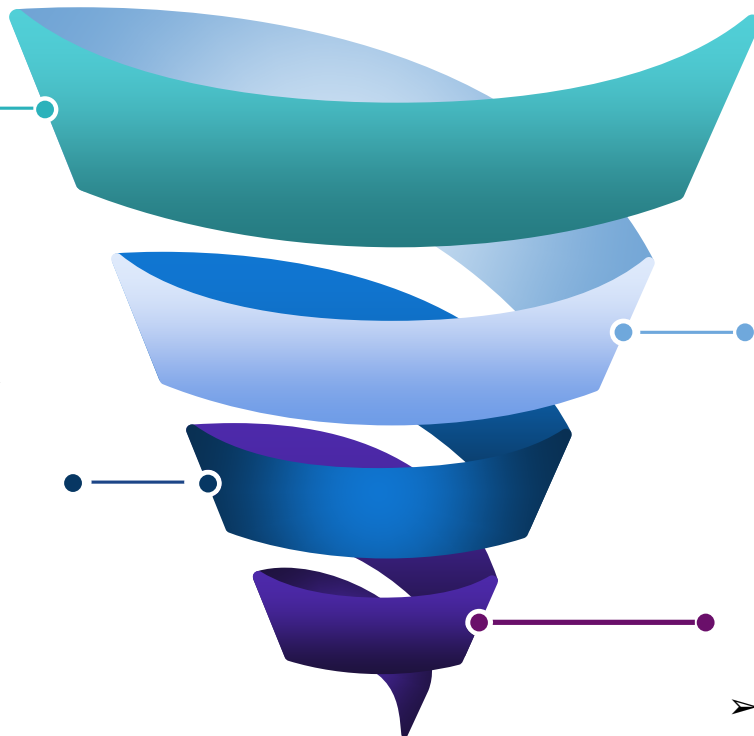
June 2024 to January 2025

- Responded and built upon student ideas; provided feedback and direction on curriculum drafts
- Dates: June 17, September 13, September 25, October 23, December 6
- Community Members: Vern Jack, Verna Ellsworth, Sheilia Austin, Jeannine Cooper, Nick Claxton, Darien Claxton, Joni Olsen, Bruce Underwood, Lila Underwood, Gina Horne

## Writing Team

Ongoing

- Drafted curriculum representing community priorities and feedback
- Doug Heinekey, Eric Slade, Darcy McNee, Sally Morgan



## Stelly's Indigenous Student Leaders

June 2024

- Provided inspiration for broad outline of the course

## Student Voice Participants

2023/2024 Cross-District Sessions

- Communicated the need for more local, culturally relevant learning

**Community**

**Stewardship**  
**Connection to Land**

**Language**

**Identity**

**Colonialism**

**Oral Stories**

**Reconciliation**

**Cultural Arts**

**Well-Being**



**The Work of Co-  
Development**



# ĆELÁÑEN LŦE

## Well-Being

### Cultural Teachings

- connection to culture
- connection to spirit
- leadership development
- wellness practices, including coming of age and grief work

### Cultural Teachings

### Connection to Land

- learning on the land
- stewardship
- the names and stories of local landmarks and significant places
- reef net and other cultural practices
- the names and properties of native plants

### ŦSÁÑEĆ Identity

### History and Governance

- Douglas Treaties
- contemporary governance
- colonial impacts today
- archaeological history

### Cultural Arts

- drum-making
- drumming
- songs
- canoe carving
- food

### SENĆOFEN



# Next Steps

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**An invitation for statements from  
the co-development team**

A photograph of a dense forest with tall, moss-covered trees. The ground is covered in moss and fallen leaves. A large, mossy log lies in the foreground. The text "An invitation for statements from community" is overlaid in white at the bottom left.

**An invitation for statements  
from community**

A low-angle, upward-looking shot of a tree trunk in a forest. The trunk is covered in a thick layer of bright green moss, particularly around a knot hole. The background is filled with other trees and foliage, creating a dense, green environment. The lighting is soft and natural, suggesting an overcast day.

**HÍSWKE**



Images provided by Live It Earth  
from their filming on W̱SÁNEĆ Territory  
in October 2024.

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To: Education Directions Committee

Prepared By: Paul McKenzie

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Subject: Board/Authority Authorized Courses - CELÁNEN ŁTE

Date: February 3, 2025

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### Context

Board/Authority Authorized (BAA) Courses are locally relevant programs which meet the needs and interests of students. Board/Authority Authorized (BAA) Courses must be approved by the Board, through the Education Directions Committee, to ensure that high quality local course offerings are made available to students.

Saanich School District Administrative Procedure 219 *Board/Authority Authorized Courses* 1.1 states that BAA Courses ‘are intended to provide students with specific information that reflects local community interests or needs’.

### Background

In the November 2024 Education Directions Committee meeting, Sally Morgan and Suzanne Chisholm presented an introduction and overview of this proposed BAA Course, outlining also, the co-creation process. In the report the following was shared:

#### Purpose:

To co-create a locally-developed Indigenous-focussed course, reflecting the priorities of the WSÁNEĆ community and allowing students to develop a meaningful and substantial breadth and depth of knowledge and understanding of local First Nations people, culture, worldview and history.

#### Process:

- June 2024 – meeting with Stelly’s Indigenous Leadership students and first meeting with WSÁNEĆ community members
- September 2024 and January 2025 – meetings with WSÁNEĆ Elders and community members; curriculum development and feedback
- November 2024 – Ed Directions Update; additional outreach and revisions
- February 2025 – Presentation to Education Directions Committee of BAA Course

### Summary

The course is called CELÁNEN ŁTE. It means “our birthright” and embodies the teachings, traditions, heritage, history and speeches that have been passed down through generations and that belong on WSÁNEĆ territory and to WSÁNEĆ people. HÍSWKE SEXSOXELWET McEvay, Language and Culture teacher, for suggesting this name and for recording it for us. Please scan the QR code below to hear the pronunciation:



This work represents a deeply collaborative process with WSÁNEĆ Elders and community members. The work has unfolded over more than a year, born out of Student Voice meetings, and supported and guided by the wisdom and priorities of community members who have attended one or more of the six large-group meetings and four smaller sessions hosted by the district.


We raise our hands to community for supporting this project and for giving so generously of their time, experience, and wisdom.

### **Recommendation**

That the Board approve the following Board Authority/Authorized courses:

- CELÁNEN ÉTE – Indigenous Identity on WSÁNEĆ territory - Grade 10
- CELÁNEN ÉTE – Indigenous Identity on WSÁNEĆ territory – Grade 11
- CELÁNEN ÉTE – Indigenous Identity on WSÁNEĆ territory – Grade 12

Respectfully submitted,



Paul McKenzie  
Assistant Superintendent

PM/skd





## ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory 10 Board/Authority Authorized Course

<b>School District/Independent School Authority Name:</b> Saanich School District	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b> SD63
<b>Developed by:</b> Co-developed by WSÁNEĆ community and Elders and Sally Morgan	<b>Date Developed:</b> January 21, 2025
<b>School Name:</b> Stelly's Secondary School	<b>Principal's Name:</b> Melanie Paas
<b>Superintendent Approval Date (for School Districts only):</b>	<b>Superintendent Signature (for School Districts only):</b>
<b>Board/Authority Approval Date:</b>	<b>Board/Authority Chair Signature:</b>
<b>Course Name:</b> ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory	<b>Grade Level of Course:</b> 10
<b>Number of Course Credits:</b> 4	<b>Number of Hours of Instruction:</b> 120

**Board/Authority Prerequisite(s):**

None

**Special Training, Facilities or Equipment Required:**

**Special Training/ Attributes for Teachers:**

- Ability to develop connections with local Indigenous Elders and knowledge keepers
- Established relationships with WSÁNEĆ students and connections to community
- Knowledge of WSÁNEĆ culture and history
- Willingness to learn, reach out, and make mistakes
- A commitment to continuing professional development focused on Indigenous perspectives

*ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory 10 BAA*

- A commitment to the Principles of Inclusive Schools and First Peoples Principles of Learning
- Demonstrated successful experience acting as a role model for and working with Indigenous students
- Demonstrated proficiency in developing connections and partnerships with Indigenous Communities and raising cultural awareness in school
- Effective communication skills, demonstrated through positive relationships with students, staff, parents/guardians and the community

**Facilities:**

- Access to local community sites such as X̱IKEL (Maber flats), ŁÁU, WELNEW (John Dean Park), SELEK TEL (Goldstream), SNIDẔEŁ (Todd Inlet), and cultural sites when invited)

**Equipment and Resources:**

- Funding for honoraria for local Indigenous Elders and knowledge holders, as well as for transportation
- Variety of supplies to engage in cultural arts

**Course Synopsis:**

ĆELÁNEN ŁTE means “our birthright” and embodies the teachings, traditions, heritage, history and speeches that have been passed down through the generations and that belong on W̱SÁNEĆ territory and to W̱SÁNEĆ people.

This locally developed course reflects the priorities of the W̱SÁNEĆ community and supports students in honouring and deepening their learning about local territory, teachings, culture and history; the SENĆOŦEN language will be woven through the learning.

**Goals and Rationale:**

During Student Voice sessions throughout the district, Indigenous students asked for more culturally relevant courses centering W̱SÁNEĆ culture, history and language. They voiced the desire for a greater focus on issues and priorities relevant to their lived experience.

W̱SÁNEĆ Elders and community members expressed support for the development of courses at the secondary level designed to support the students’ wishes and to reinforce the educational and cultural well-being of Indigenous students in Saanich schools. They agreed to guide the development of a course centered in W̱SÁNEĆ identity.

Students will explore their own identity in relation to the land, their lineage, and to community teachings; they will engage in cultural arts and develop the knowledge and skills necessary for community leadership; learning the SENĆOŦEN language will be woven throughout.

**Indigenous Worldviews and Perspectives:**

The course will be grounded in W̱SÁNEĆ teachings, centering family, culture, language, land and governance. The First Peoples Principles of Learning will be central to the course, specifically:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits and the ancestors

*ĆELÁNEN ŁTE - Indigenous Identity on W̱SÁNEĆ Territory 10 BAA*

- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning recognizes the role of Indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning requires exploration of one's identity.

WSÁNEĆ Elders, knowledge keepers, and leaders will be invited to share knowledge, teachings, skills and experience, bringing a local understanding of Indigenous worldviews and perspectives connected to the land and sea of the WSÁNEĆ territory.

**BIG IDEAS**

<p>We develop cultural identity by exploring who we are, where we're from and who our family, community, and ancestors are.</p>	<p>WŚÁNEĆ identity is connected to the land, the sea, and to family and community teachings about the territory.</p>	<p>WŚÁNEĆ identity is passed from generation to generation, respecting traditional protocols, through cultural teachings, ceremony and arts.</p>	<p>WŚÁNEĆ identity is expressed through the words and phrases of the SENĆOŦEN language</p>	<p>Individuals and communities can effect change by understanding both the continuing impacts of colonialism and the power of leadership.</p>
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**Learning Standards**

<b>Curricular Competencies</b>	<b>Content</b>
<p><i>Students are expected to do the following:</i></p> <p><b>Deepen personal and community identity:</b></p> <ul style="list-style-type: none"> <li>• Explore one’s own family lineage and culture</li> <li>• Celebrate the similarities within and between families and communities, and respect differences</li> <li>• Understand that certain teachings are sacred and not to be shared</li> <li>• Explore and experience the territory of the WŚÁNEĆ people, learning its history, place names and teachings</li> <li>• Develop knowledge of economic and cultural activities according to the WŚÁNEĆ year</li> <li>• Engage in hands-on learning in cultural arts and economic skills</li> <li>• Understand the community values that contribute to Indigenous wellness</li> <li>• Understand that we communicate who we are in our actions, our interactions with others, and in the way we carry ourselves</li> <li>• Understand the value and impact of both informal and formal leadership roles</li> <li>• Identify and practice leadership skills</li> </ul> <p><b>Communicate and Create:</b></p> <ul style="list-style-type: none"> <li>• Situate themselves using a basic SENĆOŦEN introduction</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>• Traditional WŚÁNEĆ territory</li> <li>• SENĆOŦEN greetings and basic phrases</li> <li>• Traditional WŚÁNEĆ worldview and shared teachings</li> <li>• WŚÁNEĆ Natural Laws</li> <li>• Local protocols related to communication, respectful interaction with Elders, sharing of teachings, harvesting.</li> <li>• The names, properties and harvesting methods of plants</li> <li>• Traditional protocols and practices for harvesting, hunting and fishing</li> <li>• Territorial welcome and acknowledgement</li> <li>• Cultural arts</li> <li>• Economic activities</li> <li>• The SENĆOŦEN names and teachings of local landmarks and village sites</li> <li>• The impacts of the Douglas Treaties and Indian Act on WŚÁNEĆ people</li> <li>• Territorial title and the Saanich Indian Territorial Declaration</li> </ul>

<ul style="list-style-type: none"> <li>• Understand local communication protocols when interacting with Knowledge Keepers</li> <li>• Acquire and interpret knowledge using reading, writing, listening, speaking and viewing skills</li> <li>• Reflect on experience and teachings to deepen their sense of identity and worldview, and to extend learning</li> <li>• Connect ideas within and between historic and culturally relevant texts and teachings</li> <li>• Celebrate and share learning, presenting ideas and information clearly</li> </ul> <p><b>Think Critically:</b></p> <ul style="list-style-type: none"> <li>• Understand traditional land and sea stewardship and consider how these practices relate to and inform current practices in sustainability</li> <li>• Explore the approaches and impacts of cultural revitalization within the W̱SÁNEĆ community</li> <li>• Understand the impacts and implications of the Douglas Treaties and Indian Act on W̱SÁNEĆ people</li> <li>• Connect and integrate ideas and information to understand decisions that have impacted W̱SÁNEĆ people</li> <li>• Explore local issues, considering historical underpinnings and potential pathways forward</li> <li>• Respond to local issues and contribute to finding solutions</li> </ul>	<ul style="list-style-type: none"> <li>• W̱SÁNEĆ governance</li> </ul>
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<p><b>Big Ideas – Elaborations</b></p>
<p><b>Protocols</b> – specific ways of interacting with and within a particular Indigenous community. Protocols are connected to the traditions of a particular community and may or may not be shared with people outside the community. Protocols are a sign of respect and awareness and include:</p> <ul style="list-style-type: none"> <li>• How people from outside the community interact with community</li> <li>• Appropriate behavior on territory and in the presence of Elders</li> <li>• Oral tradition and permission to share traditional knowledge</li> <li>• Recognition that some knowledge is sacred and not to be shared (for example, anything related to the Big House should be kept private).</li> </ul>

- Traditional introduction – recognizing and celebrating the diversity of family; as appropriate, acknowledging parents and grandparents and including both parents’ families, including territory from which they come.
- Traditional W̱SÁNEĆ protocols for circle – right to left; listening; option not to speak; confidentiality.
- Traditional protocols connected to hunting, fishing and harvesting; for example, only W̱SÁNEĆ people have the right to fish at SELEK TEL (Goldstream)
- Territorial welcome and/or acknowledgement

**Colonialism** – such as the impacts of the Douglas Treaties, the Indian Act, Residential Schools, Sixties Scoop and continuing issues of systemic racism

**Leadership** – school and community leadership; local, municipal, provincial governance and leadership

**Governance** - rights and responsibilities, as well as the overlap between local, municipal, provincial and federal governments

## Curricular Competencies – Elaborations

**Similarities within and between communities** – recognition that shared values and traditions are looked to first; but also recognize that each village will have its own history and traditions passed down through oral history; additionally, individuals within a community may hold different perspectives and opinions.

**Economic activities** – as outlined in the Saanich Moons resources, including:

- Harvesting, such as seaweed, herring roe, clam gardens, camas beds
- Stewardship, such as clam gardens, camas beds, land restoration
- Fishing, such as gaffing, reef net fishing
- Hunting, such as grouse, duck, deer, elk
- Processing and preserving food
- Working with cedar, such as weaving mats and clothes
- Boat building

**Cultural activities** – as outlined in the Saanich Moons resources, including:

- Drumming
- Dancing
- Singing
- Painting
- Weaving
- Knitting

**Wellness** - mental emotional, physical and spiritual wellness

**Spiritual Wellness** – respect for surrounding land and living things, family and ancestors

**Traditional values** – W̱SÁNEĆ values are centered in territory. (The SENĆOŦEN word for homeland is Á,LENENEŹ, a word that encompasses for the Saltwater People both land and sea). Key values include family; respect and honour for ancestors, Elders, and Knowledge Keepers who provide guidance about how to care for the natural world; interconnectedness; responsibility and reciprocity.

**Land and sea stewardship** – such as revitalization of clam gardens, restoration of ʔIKEL and SNIDŹEŁ, protection of SELEŹ TEŁ

**Cultural revitalization** – developing skills in SENĆOŦEN and in cultural arts and practices; understanding the history and teachings of the W̱SÁNEĆ people

**Local issues** – such as Malahat expansion and impacts on SELEŹ TEŁ, land reclamation and restoration

## Content – Elaborations

**Traditional W̱SÁNEĆ worldview** – shared through oral tradition and the teachings of Elders; embodied in SENĆOŦEN and in W̱SÁNEĆ Laws and Saanich Moons materials

**W̱SÁNEĆ Natural Laws** – originating from W̱SÁNEĆ creation stories and gifted by XÁLS, Natural Laws provide guidance about W̱SÁNEĆ values and principles to live by. “We refer to life in the natural world as relatives, brothers and cousins. They are our relatives, and we have a sacred relationship with them.” (Gord Elliot)

**Welcome** – a public act given by members of the First Nation on whose territory is taking place. The format is dependent on local protocols and determined by the First Nation

**W̱SÁNEĆ Governance** – roles, responsibilities and structure of Band Council

### Recommended Instructional Components:

- Teachings imparted by Indigenous knowledge keepers and Elders
- Large group learning
- Land-based activities
- Student Inquiry
- Small-group and hands-on learning

### Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)

Assessment will measure multiple ways of learning and knowing and center students’ identities and experience.

The course is assessed by using Triangulation of Evidence, which allows the teacher to collect evidence of student learning; this evidence is collected from the following three sources: conversations, observations, and products.

The following Principles of Quality Assessment will be addressed:

- Assessment is ongoing, timely, specific, and embedded in day-to-day instruction
- Student is involved in assessment and feedback
- Assessment provides ongoing descriptive feedback to students

Students will play an active role throughout all stages of assessment, collecting and presenting evidence and taking ownership of their learning.

### **Learning Resources:**

- W̱SÁNEĆ Elders, knowledge keepers and leaders
- [SENĆOŦEN Resources on The Hub](#)
- [SD 63 Indigenous Education Website](#)
- *Saltwater People* as told by Dave Elliot Sr.
- *The Saanich Year* by Earl Claxton Sr. and John Elliot Sr.
- *Reef Net Technology of the Saltwater People* by Earl Claxton Sr. and John Elliot Sr.
- W̱SÁNEĆ Leadership Council Website
- SKÁU LFE - Natural Laws of the W̱SÁNEĆ People – Poster
- *Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People* by Nancy J. Turner and Richard J. Hebda
- Living Lab Projects Plant and Marine Guides - [livinglabproject.ca](http://livinglabproject.ca)
- Live It Earth - W̱SÁNEĆ learning resources and raw footage
- SD #63 Indigenous Education Resource Kits, including the Salish Weave Collection.
- *BC First Nations Land, Title, and Governance: Teacher Resource Guide* (FNSEC) - especially blackline masters
- *BC First Peoples: Teacher Resource Guide* (FNESC)
- *21 Things You May Not Know About the Indian Act* by Bob Joseph
- First Nations Health Authority - Traditional Wellness Strategic Framework

### **Additional Information:**

None





## ĆELÁÑEN ŁTE -Indigenous Identity on WSÁNEĆ Territory 11 Board/Authority Authorized Course

<b>School District/Independent School Authority Name:</b> Saanich School District	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b> SD63
<b>Developed by:</b> Co-developed by WSÁNEĆ community and Elders and Sally Morgan	<b>Date Developed:</b> January 21, 2025
<b>School Name:</b> Stelly's Secondary School	<b>Principal's Name:</b> Melanie Paas
<b>Superintendent Approval Date (for School Districts only):</b>	<b>Superintendent Signature (for School Districts only):</b>
<b>Board/Authority Approval Date:</b>	<b>Board/Authority Chair Signature:</b>
<b>Course Name:</b> ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory	<b>Grade Level of Course:</b> 11
<b>Number of Course Credits:</b> 4	<b>Number of Hours of Instruction:</b> 120

**Board/Authority Prerequisite(s):**

None

**Special Training, Facilities or Equipment Required:**

**Special Training/ Attributes for Teachers:**

- Ability to develop connections with local Indigenous Elders and knowledge keepers
- Established relationships with WSÁNEĆ students and connections to community
- Knowledge of WSÁNEĆ culture and history
- Willingness to learn, reach out, and make mistakes
- A commitment to continuing professional development focused on Indigenous perspectives

*ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory 11 BAA*

- A commitment to the Principles of Inclusive Schools and First Peoples Principles of Learning
- Demonstrated successful experience acting as a role model for and working with Indigenous students
- Demonstrated proficiency in developing connections and partnerships with Indigenous Communities and raising cultural awareness in school
- Effective communication skills, demonstrated through positive relationships with students, staff, parents/guardians and the community

#### **Facilities:**

- Access to local community sites such as X̱IKEL (Maber flats), ŁÁU, WELNEW (John Dean Park), SELEK TEL (Goldstream), SNIDẔEŁ (Todd Inlet), and cultural sites when invited)

#### **Equipment and Resources:**

- Funding for honoraria for local Indigenous Elders and knowledge holders, as well as for transportation
- Variety of supplies to engage in cultural arts

#### **Course Synopsis:**

ĆELÁNEN ŁTE means “our birthright” and embodies the teachings, traditions, heritage, history and speeches that have been passed down through the generations and that belong on W̱SÁNEĆ territory and to W̱SÁNEĆ people.

This locally developed course reflects the priorities of the W̱SÁNEĆ community and supports students in honouring and deepening their learning about local territory, teachings, culture and history; the SENĆOŦEN language will be woven through the learning.

#### **Goals and Rationale:**

During Student Voice sessions throughout the district, Indigenous students asked for more culturally relevant courses centering W̱SÁNEĆ culture, history and language. They voiced the desire for a greater focus on issues and priorities relevant to their lived experience.

W̱SÁNEĆ Elders and community members expressed support for the development of courses at the secondary level designed to support the students’ wishes and to reinforce the educational and cultural well-being of Indigenous students in Saanich schools. They agreed to guide the development of a course centered in W̱SÁNEĆ identity.

Students will explore their own identity in relation to the land, their lineage, and to community teachings; they will engage in cultural arts and develop the knowledge and skills necessary for community leadership; learning the SENĆOŦEN language will be woven throughout.

#### **Indigenous Worldviews and Perspectives:**

The course will be grounded in W̱SÁNEĆ teachings, centering family, culture, language, land and governance. The First Peoples Principles of Learning will be central to the course, specifically:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits and the ancestors

*ĆELÁNEN ŁTE - Indigenous Identity on W̱SÁNEĆ Territory 11 BAA*

- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning recognizes the role of Indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning requires exploration of one's identity.

WSÁNEĆ Elders, knowledge keepers, and leaders will be invited to share knowledge, teachings, skills and experience, bringing a local understanding of Indigenous worldviews and perspectives connected to the land and sea of the WSÁNEĆ territory.

**BIG IDEAS**

<p>We can deepen cultural understanding and identity by exploring who we are, where we're from and who our family, community, and ancestors are.</p>	<p>WŚÁNEĆ identity is connected to the land and sea, and to an understanding of the teachings and spirituality of place.</p>	<p>WŚÁNEĆ identity is passed from generation to generation, respecting traditional protocols, through cultural teachings, ceremony and arts.</p>	<p>WŚÁNEĆ identity is expressed through the words and phrases of the SENĆOŦEN language.</p>	<p>Individuals can effect change by understanding both the continuing effects of colonialism and the impact of individual and community leadership.</p>
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**Learning Standards**

Curricular Competencies	Content
<p><i>Students are expected to do the following:</i></p> <p><b>Deepen personal and community identity:</b></p> <ul style="list-style-type: none"> <li>• Explore one’s own family lineage and culture and understand how it contributes to personal identity</li> <li>• Celebrate the similarities within and between families and communities, and respect differences</li> <li>• Understand that certain teachings are sacred and not to be shared</li> <li>• Explore and experience the territory of the WŚÁNEĆ people, deepening learning about its history, place names and teachings</li> <li>• Deepen knowledge of economic and cultural activities according to the WŚÁNEĆ year</li> <li>• Engage in hands-on learning to deepen skills and knowledge, and to further understand the process by which cultural arts are passed on</li> <li>• Understand traditional wellness practices and reflect on their own approaches to wellness</li> <li>• Demonstrate the understanding that we communicate who we are in our actions, our interactions with others, and in the way we carry ourselves</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>• The full extent of traditional WŚÁNEĆ territory</li> <li>• SENĆOŦEN greetings and phrases</li> <li>• Traditional WŚÁNEĆ worldview and teachings</li> <li>• WŚÁNEĆ Natural Laws</li> <li>• Local protocols related to communication, respectful interaction with Elders, sharing of teachings, harvesting.</li> <li>• Cultural arts</li> <li>• The names, properties and harvesting methods of plants</li> <li>• Traditional protocols and practices around hunting and fishing</li> <li>• The SENĆOŦEN names and teachings of local landmarks and village sites</li> <li>• The impacts of the Douglas Treaties and Indian Act on WŚÁNEĆ people</li> <li>• Territorial title and the Saanich Indian Territorial Declaration</li> <li>• WŚÁNEĆ governance</li> </ul>

- Demonstrate leadership skills and show an understanding of the impact both of informal and formal leadership roles.
- Explore pathways toward community leadership

**Communicate and Create:**

- Situate themselves using a SENĆOŦEN introduction
- Practice local communication protocols when interacting with Elders and Knowledge Keepers
- Acquire and interpret knowledge using reading, writing, listening, speaking and viewing skills
- Reflect on experience and teachings to deepen their sense of identity and worldview, and to extend learning
- Connect and integrate ideas within and between historic and culturally relevant texts and teachings
- Celebrate and share learning, communicating with a specific purpose and for a specific audience

**Think Critically:**

- Deepen understanding of traditional land and sea stewardship and consider how these practices relate to and inform current practices in sustainability
- Assess the approaches and impacts of cultural revitalization within the W̱SÁNEĆ community
- Assess the impacts and current implications of the Douglas Treaties and Indian Act on W̱SÁNEĆ people
- Think critically about local issues, considering historical underpinnings and potential pathways forward
- Explore historic acts of resistance and legal challenges in asserting W̱SÁNEĆ rights and title
- Contribute to finding solutions at the local level

- Powers of and connections between levels of government
- Formal and Informal leadership skills
- Pathways to community leadership

## Big Ideas – Elaborations

**Protocols** – specific ways of interacting with and within a particular Indigenous community. Protocols are connected to the traditions of a particular community and may or may not be shared with people outside the community. Protocols are a sign of respect and awareness and include:

- How people from outside the community interact with community
- Appropriate behavior on territory and in the presence of Elders
- Oral tradition and permission to share traditional knowledge
- Recognition that some knowledge is sacred and not to be shared (for example, anything related to the Big House should be kept private).
- Traditional introduction – recognizing and celebrating the diversity of family; as appropriate, acknowledging parents and grandparents and including both parents’ families, including territory from which they come.
- Traditional W̱SÁNEĆ protocols for circle – right to left; listening; option not to speak; confidentiality.
- Traditional protocols connected to hunting, fishing and harvesting; for example, only W̱SÁNEĆ people have the right to fish at SELEK TEL (Goldstream)
- Territorial welcome and/or acknowledgement

**Colonialism** – such as the impacts of the Douglas Treaties, the Indian Act, Residential Schools, Sixties Scoop and continuing issues of systemic racism

**Leadership** – school and community leadership; local, municipal, provincial governance and leadership

**Governance** - rights and responsibilities, as well as the overlap between local, municipal, provincial and federal governments

## Curricular Competencies – Elaborations

**Similarities within and between communities** – recognition that shared values and traditions are looked to first; but also recognize that each village will have its own history and traditions passed down through oral history; additionally, individuals within a community may hold different perspectives and opinions.

**Economic activities** – as outlined in the Saanich Moons resources, including:

- Harvesting, such as seaweed, herring roe, clam gardens, camas beds
- Stewardship, such as clam gardens, camas beds, land restoration
- Fishing, such as gaffing, reef net fishing
- Hunting, such as grouse, duck, deer, elk
- Processing and preserving food
- Working with cedar, such as weaving mats and clothes
- Boat building

**Cultural activities** – as outlined in the Saanich Moons resources, including:

- Drumming
- Dancing
- Singing
- Painting
- Weaving
- Knitting

**Wellness** - mental emotional, physical and spiritual wellness

**Spiritual Wellness** – respect for surrounding land and living things, family and ancestors

**Traditional values** – W̱SÁNEĆ values are centered in territory. (The SENĆOŦEN word for homeland is Á,LENENEŹ, a word that encompasses for the Saltwater People both land and sea). Key values include family; respect and honour for ancestors, Elders, and Knowledge Keepers who provide guidance about how to care for the natural world; interconnectedness; responsibility and reciprocity.

**Land and sea stewardship** – such as revitalization of clam gardens, restoration of ʔIKEL and SNIDŹEŁ, protection of SELEŹ TEŁ

**Cultural revitalization** – developing skills in SENĆOŦEN and in cultural arts and practices; understanding the history and teachings of the W̱SÁNEĆ people

**Local issues** – such as Malahat expansion and impacts on SELEŹ TEŁ, land reclamation and restoration

## Content – Elaborations

**Traditional W̱SÁNEĆ worldview** – shared through oral tradition and the teachings of Elders; embodied in SENĆOŦEN and in W̱SÁNEĆ Laws and Saanich Moons materials

**W̱SÁNEĆ Natural Laws** – originating from W̱SÁNEĆ creation stories and gifted by XÁLS, Natural Laws provide guidance about W̱SÁNEĆ values and principles to live by. “We refer to life in the natural world as relatives, brothers and cousins. They are our relatives, and we have a sacred relationship with them.” (Gord Elliot)

**Welcome** – a public act given by members of the First Nation on whose territory is taking place. The format is dependent on local protocols and determined by the First Nation

**W̱SÁNEĆ Governance** – roles, responsibilities and structure of Band Council

### Recommended Instructional Components:

- Teachings imparted by Indigenous knowledge keepers and Elders
- Large group learning

- Land-based activities
- Student Inquiry
- Small-group and hands-on learning

**Recommended Assessment Components:** Ensure alignment with the [Principles of Quality Assessment](#)

Assessment will measure multiple ways of learning and knowing and center students' identities and experience.

The course is assessed by using Triangulation of Evidence, which allows the teacher to collect evidence of student learning; this evidence is collected from the following three sources: conversations, observations, and products.

The following Principles of Quality Assessment will be addressed:

- Assessment is ongoing, timely, specific, and embedded in day-to-day instruction
- Student is involved in assessment and feedback
- Assessment provides ongoing descriptive feedback to students

Students will play an active role throughout all stages of assessment, collecting and presenting evidence and taking ownership of their learning.

**Learning Resources:**

- W̱SÁNEĆ Elders, knowledge keepers and leaders
- [SENĆOŦEN Resources on The Hub](#)
- [SD 63 Indigenous Education Website](#)
- *Saltwater People* as told by Dave Elliot Sr.
- *The Saanich Year* by Earl Claxton Sr. and John Elliot Sr.
- *Reef Net Technology of the Saltwater People* by Earl Claxton Sr. and John Elliot Sr.
- W̱SÁNEĆ Leadership Council Website
- SKÁU LFE - Natural Laws of the W̱SÁNEĆ People – Poster
- *Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People* by Nancy J. Turner and Richard J. Hebda
- Living Lab Projects Plant and Marine Guides - [livinglabproject.ca](#)
- Live It Earth - W̱SÁNEĆ learning resources and raw footage
- SD #63 Indigenous Education Resource Kits, including the Salish Weave Collection.
- *BC First Nations Land, Title, and Governance: Teacher Resource Guide* (FNSEC) - especially blackline masters
- *BC First Peoples: Teacher Resource Guide* (FNESC)
- *21 Things You May Not Know About the Indian Act* by Bob Joseph
- First Nations Health Authority - Traditional Wellness Strategic Framework



**Additional Information:**

None



## ĆELÁÑEN ŁTE -Indigenous Identity on WSÁNEĆ Territory 12 Board/Authority Authorized Course

<b>School District/Independent School Authority Name:</b> Saanich School District	<b>School District/Independent School Authority Number (e.g. SD43, Authority #432):</b> SD63
<b>Developed by:</b> Co-developed by WSÁNEĆ community and Elders and Sally Morgan	<b>Date Developed:</b> January 21, 2025
<b>School Name:</b> Stelly's Secondary School	<b>Principal's Name:</b> Melanie Paas
<b>Superintendent Approval Date (for School Districts only):</b>	<b>Superintendent Signature (for School Districts only):</b>
<b>Board/Authority Approval Date:</b>	<b>Board/Authority Chair Signature:</b>
<b>Course Name:</b> ĆELÁÑEN ŁTE - Indigenous Identity on WSÁNEĆ Territory	<b>Grade Level of Course:</b> 12
<b>Number of Course Credits:</b> 4	<b>Number of Hours of Instruction:</b> 120

**Board/Authority Prerequisite(s):**

None

**Special Training, Facilities or Equipment Required:**

**Special Training/ Attributes for Teachers:**

- Ability to develop connections with local Indigenous Elders and knowledge keepers
- Established relationships with WSÁNEĆ students and connections to community
- Knowledge of WSÁNEĆ culture and history
- Willingness to learn, reach out, and make mistakes
- A commitment to continuing professional development focused on Indigenous perspectives

- A commitment to the Principles of Inclusive Schools and First Peoples Principles of Learning
- Demonstrated successful experience acting as a role model for and working with Indigenous students
- Demonstrated proficiency in developing connections and partnerships with Indigenous Communities and raising cultural awareness in school
- Effective communication skills, demonstrated through positive relationships with students, staff, parents/guardians and the community

**Facilities:**

- Access to local community sites such as X̱IKEL (Maber flats), ŁÁU, WELNEW (John Dean Park), SELEK TEL (Goldstream), SNIDẔEŁ (Todd Inlet), and cultural sites when invited)

**Equipment and Resources:**

- Funding for honoraria for local Indigenous Elders and knowledge holders, as well as for transportation
- Variety of supplies to engage in cultural arts

**Course Synopsis:**

ĆELÁNEN ŁTE means “our birthright” and embodies the teachings, traditions, heritage, history and speeches that have been passed down through the generations and that belong on W̱SÁNEĆ territory and to W̱SÁNEĆ people.

This locally developed course reflects the priorities of the W̱SÁNEĆ community and supports students in honouring and deepening their learning about local territory, teachings, culture and history; the SENĆOŦEN language will be woven through the learning.

**Goals and Rationale:**

During Student Voice sessions throughout the district, Indigenous students asked for more culturally relevant courses centering W̱SÁNEĆ culture, history and language. They voiced the desire for a greater focus on issues and priorities relevant to their lived experience.

W̱SÁNEĆ Elders and community members expressed support for the development of courses at the secondary level designed to support the students’ wishes and to reinforce the educational and cultural well-being of Indigenous students in Saanich schools. They agreed to guide the development of a course centered in W̱SÁNEĆ identity.

Students will explore their own identity in relation to the land, their lineage, and to community teachings; they will engage in cultural arts and develop the knowledge and skills necessary for community leadership; learning the SENĆOŦEN language will be woven throughout.

**Indigenous Worldviews and Perspectives:**

The course will be grounded in W̱SÁNEĆ teachings, centering family, culture, language, land and governance. The First Peoples Principles of Learning will be central to the course, specifically:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits and the ancestors

*ĆELÁNEN ŁTE - Indigenous Identity on W̱SÁNEĆ Territory 12 BAA*

- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning recognizes the role of Indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning requires exploration of one's identity.

WSÁNEĆ Elders, knowledge keepers, and leaders will be invited to share knowledge, teachings, skills and experience, bringing a local understanding of Indigenous worldviews and perspectives connected to the land and sea of the WSÁNEĆ territory.

**BIG IDEAS**

<p>We can deepen cultural understanding and identity by exploring who we are, where we're from and who our family, community, and ancestors are.</p>	<p>WŚÁNEĆ identity is connected to the land and sea, and to an understanding of the teachings and spirituality of place.</p>	<p>WŚÁNEĆ identity is passed from generation to generation, respecting traditional protocols, through cultural teachings, ceremony and arts.</p>	<p>Language revitalization is vital as WŚÁNEĆ identity is expressed through the words and phrases of the SENĆOŦEN language.</p>	<p>Individuals can effect change by understanding both the continuing effects of colonialism and the impact of leadership and governance at all levels.</p>
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**Learning Standards**

Curricular Competencies	Content
<p><i>Students are expected to do the following:</i></p> <p><b>Deepen personal and community identity:</b></p> <ul style="list-style-type: none"> <li>• Understand how one's own family history and culture contributes to personal and community identity</li> <li>• Demonstrate respect for and communicate the value in differences in cultural practices</li> <li>• Understand that certain teachings are sacred and not to be shared</li> <li>• Explore and experience the territory of the WŚÁNEĆ people, further deepening learning about its history, place names and teachings</li> <li>• Engage in economic and cultural activities according to the WŚÁNEĆ year</li> <li>• Engage in hands-on learning to deepen skills and knowledge, and to further understand the process by which cultural arts are passed on</li> <li>• Understand traditional wellness practices and reflect on their own approaches to wellness</li> <li>• Model the understanding that we communicate who we are in our actions, our interactions with others, and in the way we carry ourselves</li> <li>• Model informal leadership skills and show an understanding of the importance of both informal and formal leadership.</li> </ul>	<p><i>Students are expected to know the following:</i></p> <ul style="list-style-type: none"> <li>• The full extent of traditional WŚÁNEĆ territory</li> <li>• SENĆOŦEN greetings, phrases, and place names</li> <li>• Traditional WŚÁNEĆ worldview and shared teachings</li> <li>• WŚÁNEĆ Natural Laws</li> <li>• Local protocols related to communication, respectful interaction with Elders, sharing of teachings, harvesting.</li> <li>• The names, properties and harvesting methods of plants</li> <li>• Traditional protocols and practices around fishing and hunting</li> <li>• Territorial welcome and acknowledgement</li> <li>• Cultural arts and economic activities</li> <li>• The SENĆOŦEN names and teachings of local landmarks and village sites</li> <li>• The impacts of the Douglas Treaties and Indian Act on WŚÁNEĆ people</li> <li>• Territorial title and the Saanich Indian Territorial Declaration</li> <li>• WŚÁNEĆ governance</li> <li>• Powers of and connections between levels of government as it relates to the priorities of the WŚÁNEĆ community</li> </ul>

- Evaluate the decision-making reach and limits of different levels of governance

**Communicate and Create:**

- Situate themselves using a developed SENĆOŦEN introduction
- Model respectful local communication protocols when interacting with Elders and Knowledge Keepers
- Acquire and interpret knowledge using reading, writing, listening, speaking and viewing skills
- Reflect on experience and teachings to deepen their sense of identity and worldview, and to extend learning
- Connect and integrate ideas within and between historic and culturally relevant texts and teachings
- Celebrate and share learning, communicating with a specific purpose and for a specific audience

**Think Critically:**

- Deepen understanding of traditional land and sea stewardship and consider how these practices should inform current practices in sustainability
- Make reasoned ethical judgements about harvesting practices
- Assess the approaches and impacts of cultural revitalization within the W̱SÁNEĆ community
- Evaluate the impacts and current implications on W̱SÁNEĆ people of the Douglas Treaties and Indian Act
- Make reasoned ethical judgements about decisions that have impacted W̱SÁNEĆ people
- Understand significance of resistance and legal challenges in asserting W̱SÁNEĆ rights and title
- Think critically about local issues, considering historical underpinnings and potential pathways forward
- Contribute to finding solutions at the local level

- Formal and informal leadership skills
- Skills needed for community leadership

## Big Ideas – Elaborations

**Protocols** – specific ways of interacting with and within a particular Indigenous community. Protocols are connected to the traditions of a particular community and may or may not be shared with people outside the community. Protocols are a sign of respect and awareness and include:

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**W̱SÁNEĆ Governance** – roles, responsibilities and structure of Band Council

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- Large group learning



- Land-based activities
- Student Inquiry
- Small-group and hands-on learning

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**Additional Information:**

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