

**Coast Salish & Land Based Resource Give Away**  
 Developed by Dr. Amy Parent, Carolyn Roberts (SFU Lecturer & PhD Student)  
 & O. Winslow Edwards (SFU Master of Public Health Alumni)

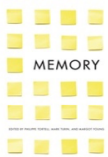
**Stó:lō Nation Books, Chapters & Curriculum**



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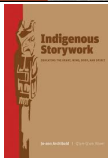
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*Conversations with Jo-ann Archibald about Indigenous Storywork as Pedagogy and Methodology*. [Click to download PDF](#)



*Principles of Storywork in Children's Literature: Bringing Storywork into the Classroom*. [Click to download PDF](#)



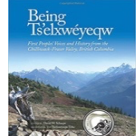
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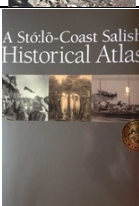
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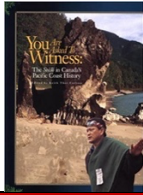
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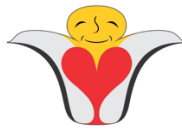
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iMesh app- ímesh, meaning "to walk" in Skwxwú7mesh snichim (Squamish Language), is a mobile app being developed by the Bill Reid Centre for Northwest Coast Studies at Simon Fraser University. The app is a response to the university's Community Engagement Strategy, and its Aboriginal Strategic Plan, and is intended to be a step, however small, toward decolonizing the university and the surrounding landscape.



Oh The Places You Should Know: Squamish Place Names  
<http://squamishatlas.com/>








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	Squamish Nation Stories from the Heart Part 6, <a href="https://www.youtube.com/watch?v=VtQ7TC8Y-4k&amp;t=3s">https://www.youtube.com/watch?v=VtQ7TC8Y-4k&amp;t=3s</a>
	Two-Headed Serpent: A Story from the Squamish Nation <a href="https://www.youtube.com/watch?v=bR7Vbq3qF0I&amp;feature=emb_logo">https://www.youtube.com/watch?v=bR7Vbq3qF0I&amp;feature=emb_logo</a>
	A Proud Lineage- Squamish Nation Elder <a href="https://www.youtube.com/watch?time_continue=15&amp;v=Mc_InLBwvpo&amp;feature=emb_logo">https://www.youtube.com/watch?time_continue=15&amp;v=Mc_InLBwvpo&amp;feature=emb_logo</a>




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### Səlilwətaʔi Nation



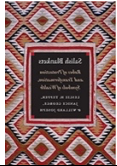
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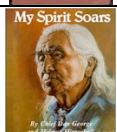
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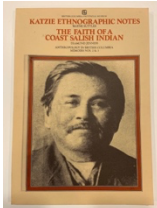


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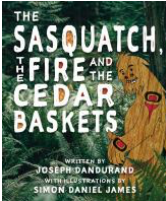


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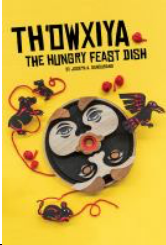
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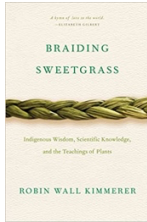


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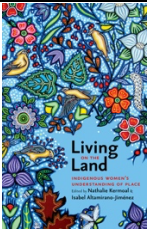
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### Books on Indigenous Land Pedagogies from Indigenous Authors



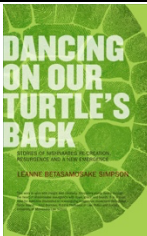
Kimmerer, R. W. (2013). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants*. Milkweed Editions.

*Braiding Sweetgrass*: As a botanist, Robin Wall Kimmerer has been trained to ask questions of nature with the tools of science. As a member of the Citizen Potawatomi Nation, she embraces the notion that plants and animals are our oldest teachers. In *Braiding Sweetgrass*, Kimmerer brings these two lenses of knowledge together to take us on "a journey that is every bit as mythic as it is scientific, as sacred as it is historical, as clever as it is wise" (Elizabeth Gilbert).



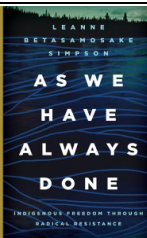
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*Living on the Land* examines how patriarchy, gender, and colonialism have shaped the experiences of Indigenous women as both knowers and producers of knowledge. From a variety of methodological perspectives, contributors to the volume explore the nature and scope of Indigenous women's knowledge, its rootedness in relationships both human and spiritual, and its inseparability from land and landscape.



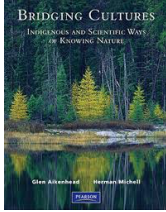
Simpson, L. B. (2011). *Dancing on our turtle's back: Stories of Nishnaabeg re-creation, resurgence and a new emergence*. Arbeiter Ring Pub..

*Dancing on our Turtles Back*: Many promote Reconciliation as a "new" way for Canada to relate to Indigenous Peoples. In *Dancing on Our Turtle's Back: Stories of Nishnaabeg Re-Creation, Resurgence, and a New Emergence* activist, editor, and educator Leanne Simpson asserts reconciliation must be grounded in political resurgence and must support the regeneration of Indigenous languages, oral cultures, and traditions of governance.



Simpson, L. B. (2017). *As we have always done: Indigenous freedom through radical resistance*. U of Minnesota Press.

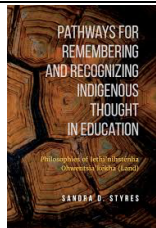
*As we have always done*: Across North America, Indigenous acts of resistance have in recent years opposed the removal of federal protections for forests and waterways in Indigenous lands, halted the expansion of tar sands extraction and the pipeline construction at Standing Rock, and demanded justice for murdered and missing Indigenous women. In *As We Have Always Done*, Leanne Betasamosake Simpson locates Indigenous political resurgence as a practice rooted in uniquely Indigenous theorizing, writing, organizing, and thinking.



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Aikenhead, G., Michell, H. (2011). *Bridging Cultures Indigenous and Scientific Ways of Knowing Nature*. Pearson Canada Inc., Toronto, Ontario. *Bridging Culture*: This book supports science teachers, teacher candidates, and science educators preparing to implement science curricula that recognize Indigenous knowledge as a foundational way to understand the physical world. Indigenous and scientific ways of knowing nature have similarities and differences, as well as strengths and limitations. By exploring these in detail based on academic scholarship, the book guides the reader in building their own cultural bridges between their scientific world and the world of an Indigenous community; bridges that lead to a culturally responsive science classroom. These cross-cultural capabilities can be applied to multicultural classrooms in urban settings.

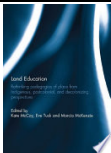
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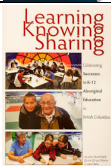
Professor Sandra Styres' *Pathways for Remembering and Recognizing Indigenous Thought in Education: Philosophies of Iethi'nihsténha Ohwentsia'kékha (Land)* speaks to the ways that Indigenous traditional pedagogy and relationship to the Land informs Indigenous educational philosophy. By recognizing and engaging with the many ways that colonialism is reinforced in classrooms through the current education system, Styres works to offer a new, more inclusive philosophy that is guided by Indigenous pedagogy.

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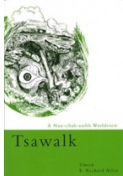
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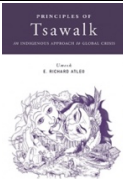
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Atleo, A. (2005). *Tsawalk: A Nuu-chah-nulth Worldview*. UBC Press, Vancouver, British Columbia.

In *Tsawalk*, hereditary chief Umeek introduces us to an alternative indigenous worldview -- an ontology drawn from the Nuu-chah-nulth origin stories. Umeek develops a theory of "Tsawalk," meaning "one," that views the nature of existence as an integrated and orderly whole, and thereby recognizes the intrinsic relationship between the physical and spiritual.

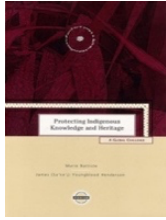
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Umeek, Atleo, R. (2012). *Principles of Tsawalk: An Indigenous Approach to Global Crisis*. UBC Press, Vancouver, British Columbia.

*Tsawalk*: In Nuu-chah-nulth, the word *tsawalk* means "one." It expresses the view that all living things – humans, plants, and animals – form part of an integrated whole brought into harmony through constant negotiation and mutual respect for the other. Contemporary environmental and political crises, however, reflect a world out of balance, a world in which Western approaches for sustainable living are not working.

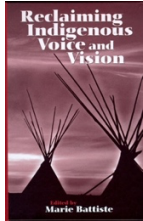
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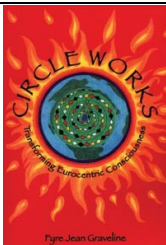
Protecting Indigenous Knowledge and Heritage: Whether the approximately 500 million Indigenous Peoples in the world live in Canada, the United States, Australia, India, Peru, or Russia, they have faced a similar fate at the hands of colonizing powers. That has included assaults on their language and culture, commercialization of their art, and use of their plant knowledge in the development of medicine, all without consent, acknowledgement, or benefit to them.



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Battiste, M. (2011). *Reclaiming Indigenous voice and vision*. UBC press.

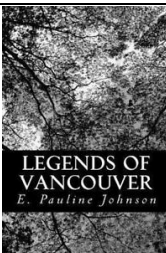
Reclaiming Indigenous Voice and Vision: This book seeks to clarify postcolonial Indigenous thought beginning at the new millennium. It represents the voices of the first generation of global Indigenous scholars and converges those voices, their analyses, and their dreams of a decolonized world. -- Marie Battiste, Author.



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This book is intended to contribute to both the theoretical debate and classroom practice in the field of education. It explores the legitimacy of Aboriginal, holistic paradigms within some of the diverse frameworks available to educators: experiential learning, feminist and anti-racist pedagogies are emphasized. It documents an effort to interrupt current Aboriginal/European power relations by evolving an alternative Aboriginal teaching model and enacting it within university classrooms. This work reflects an understanding that all sites must be engaged as potentially emancipatory.



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**Land Bases Programs Available in Coast Salish Territories**



Land Based Programming, UBC Geering Up Engineering Outreach:  
<https://geeringup.apsc.ubc.ca/community-outreach/programming/land-based-programming/>



Takaya Tours: Tour the calm and scenic waters of Indian Arm by canoe or kayak and experience the culture, tradition and history of the Tsleil-Waututh First Nation. Our 25 foot traditional style ocean-going canoes will safely take you on an unforgettable journey across our waters and back through time. While you explore the rich marine coastlines of Indian Arm, our experienced guides will share legends, songs, and stories that will help you to create memories that will last a lifetime!  
<https://takayatours.com>



Talaysay Tours offers you an authentic Aboriginal cultural and eco-tourism experiences in and around Vancouver, Squamish and the Sunshine Coast. Our First Nation guides will share ancient and contemporary stories, legends, and our Aboriginal ways of living as we take in the sights of old growth forests, wildlife, beautiful northwest coast views and the flora and fauna of the season. Join us as we share our knowledge, and delve into the rich history and landmarks of our remarkable west coast.  
<https://talaysay.com>



Aboriginal & Eco Tours: Providing uniquely Native outdoor Cultural tours in Vancouver area that promote wellness and memorable experiences that will last a life time. <https://www.aboriginalecotours.com>



Squamish Lil'wat Cultural Centre: Step into the Great Hall and instantly feel amazed by towering spindles, longhouse posts and grand canoes as your heart beats in time to drumming and a traditional welcome song performed by the Coastal Mountain Squamish (Skwxw7mesh Úxumixw) and Lil'wat (L'il'wat7úl) people in Whistler, B.C. Explore the Squamish Lil'wat Cultural Centre's (SLCC) museum treasures: exquisitely crafted masks, tools, instruments and clothing, both ancient and contemporary. Hear elders' myths and legends. Take a guided forest walk. Explore a Squamish longhouse and a Lil'wat pit house. Create your own cedar rope bracelet. <https://slcc.ca/experience/>



Vancouver Museum: Haida Now Visual Feast, The city before the City, Acts of Resistance. <https://museumofvancouver.ca>

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Cheakamus Centre: Indigenous Cultural programs:  
<https://cheakamuscentre.ca/programs/indigenous-cultural-programs>



*Knowing the Land Beneath Our Feet (KLBF)*: presents a very different account of the history than what most people living and working on the University of British Columbia (UBC) Point Grey campus otherwise might assume. Using digital mapping technologies, *KLBF* makes familiar UBC spaces unfamiliar for students, instructors, faculty, staff, and visitors by reaffirming the living Indigenous and Musqueam cultures, histories, and relations on the Point Grey Campus. <https://fnis.arts.ubc.ca/research-resources/knowning-the-land-beneath-our-feet/>



Native Education College Long House Tours: The NEC's longhouse was built in 1985 with the design concept based on West Coast philosophy that encompasses traditional values. The totem pole was carved by the well-known Northwest Coast Carver, Norman Tait. Community member gathered at the pole raising ceremony, which signifies the house of learning for Indigenous learners in Metro Vancouver. <http://www.necvancouver.org/about-us/longhouse-tours-rentals>



Stanley Park Eco Society: Public Walks: Indigenous Plant Use Walk through the forest with an experienced educator of Coast Salish descent and learn about the traditional and present-day indigenous relationships with local flora and fauna. While there will be no collecting on these walks, Stanley Park offers a perfect setting to learn about sustainable harvesting. Join us on this educational walk to nurture yourself with nature.



Stó:lō territory is a cultural treasure within the Fraser Valley and into the Canyon, surrounded by majestic mountains and centred around the Fraser River. Discover the stories and Hal'qeméylem place names. You can view cultural artifacts, hear our oral history that supports our Stó:lō traditions, visit our newly renovated interpretive centre and learn about our history and region, visit our longhouse, walk through the Coqualeetza grounds and explore our newly installed educational kiosks, shop and enjoy traditional artwork, and meet the people. Source: <http://www.stolotourism.com>

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