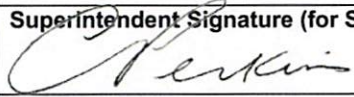




Board/Authority Authorized Course – Syilx Foundations 11

School District/Independent School Authority Name: School District #22, Vernon	School District/Independent School Authority Number (e.g. SD43, Authority #432): SD22
Developed by: Amiel Logan, Sheryl Newton, Stacey Mee, Kara Ross, Ben Louis, Charity Sakakibara, Cheryl Paul, Danielle Saddleman	Date Developed: January 30, 2024
School Name: School District 22: Indigenous Education Department	Principal's Name: Charity Sakakibara
Superintendent Approval Date (for School Districts only): February 13, 2024	Superintendent Signature (for School Districts only): 
Board/Authority Approval Date: February 21, 2024	Board/Authority Chair Signature: 
Course Name: Syilx Foundations 11	Grade Level of Course: 11
Number of Course Credits: 4	Number of Hours of Instruction: 120

Board/Authority Prerequisite(s):

None

Special Training, Facilities or Equipment Required:

- Land/natural spaces and transportation
- Trauma informed practice and cultural safety training
- Access to elders and knowledge holders through OKIB cultural request form for consultation and presentations
- Participation in Indigenous Learning opportunities (SD 22 Indigenous Education and Learning Departments: Communities of Practice and Learning Series; Community and University based learning for staff: N'kmip Cultural Centre, Sncewips Musuem, Indigenous sessions or

courses through Kelowna Heritage Museum, 4 Seasons of Reconciliation through First Nations University, Reconciliation through Indigenous Education through UBC MOOC, and Coursera.)

- Nsyilxcn language speaking ability and comprehension is an asset - Kelowna Museum, Syilx Language House (for members), First Voices
- Syilx ancestry and knowledge is an asset.

Course Synopsis:

Syilx Foundations 11 is intended to increase awareness and develop understanding of the northern syilx peoples within their territory. Nsyilxcn, story, and land focused activities are woven throughout this course to enrich the learning and action toward stewardship. Learning through an anti-racism lens is imperative for moving towards true Truth and Reconciliation. In part, this course achieves anti-racism through students situating themselves in the histories and current experiences of **syilx/sqilx^w**.

Goals and Rationale:

Rationale: This course is created for the purpose of elevating **syilx/sqilx^w** voice within the public school system. This course will support **syilx/sqilx^w** learning more about their identity and connection to this place, as well as developing understanding for non-syilx people. This will move ways of being toward anti-racism, respect, truth, and reconciliation for syilx peoples and their land.

Goals:

- Develop understanding of syilx ways of being
- Learning and situating oneself to local history and contemporary contexts through a decolonized lens
- Exploring syilx responsibility to land stewardship, importance of nsyilxcn, and community
- To develop an anti-racist understanding/mind-set and actions

Aboriginal Worldviews and Perspectives:

This course is taught through Indigenous pedagogy and the First Peoples' Principles of Learning. The course comes from Indigenous Worldviews and Perspectives with a focus on local content and teachings.

BIG IDEAS

syilx/sqilx^w knowledge systems moves us towards truth and reconciliation	The interconnectedness between syilx peoples and the tmx^wúla?x^w encourages stewardship of the land	History informs our understanding of place	Truth and reconciliation requires an exploration of one's identity in relation to history and place	Language and story enrich our understanding of the world and connects us to the land
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Learning Standards

Curricular Competencies	Content
<i>Students are expected to do the following:</i> • Use inquiry processes and skills to ask questions; listen to the oral tradition of Elders and other local knowledge holders; gather, interpret, and analyze ideas; and communicate findings and decisions • Using appropriate protocols, ask questions and corroborate inferences of Elders and other local knowledge keepers through oral traditions, Indigenous knowledge, memory, history, and story (evidence) • Explore and reflect on the significance of syilx people, events, places, issues, or developments in the past and present (significance) • Explore different perspectives on past and present syilx people, places, issues, or events, and distinguish between worldviews of today and the past (perspective) • Apply and connect story/stories to land practices and sovereignty • Participate in a variety of seasonally determined land-based activities	<i>Students are expected to know the following:</i> <i>Syilx Land literacy</i> • captik^wl informs systems such as, traditional governance, roles and responsibilities, kinship systems • Understand tmix^w as a syilx Worldview and how that guides land interaction and stewardship • The interconnectedness of tmx^wúla?x^w and syilx peoples • siw^ltk^w water declaration and its history and significance • Okanagan Nation declaration and its history and significance • Syilx Okanagan Language Declaration and its history and significance • Responsible harvesting and who has the rights to harvest • The connection between food sovereignty and food insecurity • Traditional and current syilx practices of sustainability (e.g. traditional forest management and current wildfire crews) • The tradition and current practice of reciprocity • Language is connected to land • nsyilxcn place names and connection to captik^wl

• Recognize intellectual property rights and syilx community protocols and apply as necessary • Respectfully exchange ideas and viewpoints from diverse perspectives and extend thinking • Recognize and understand the role of cap̓tikw̓ and smaʔmayʔ in expressing syilx perspective, values, practices, and beliefs • Understand and acknowledge that past informs present contexts of syilx peoples • Explore one's own journey and ancestors' journeys that brought them to syilx territory	• local protocols on working with and honouring syilx elders, land use, and other relevant activities <i>History and Current Legacies</i> • Federal policies, changes, and specific impacts on syilx peoples: i.e. Indian Act, reserves, harvesting/hunting rights, residential school, unmarked graves, Indian status, women, Indian Agents, 60's scoop, Missing and Murdered Indigenous Women and Girls, Starlight tours, Commonage • Syilx traditional territories and reserves • Jay Treaty • Syilx responses to unjust policy – i.e. Letter to Wilfred Laurier (1910) • Syilx history of Kalamalka (Long Lake Reserve #5), nkmaplqs area, Swan Lake Indian reserve #4, creation of separation between Okanagan Indian Band #1 and Westbank First Nations, Lumby and Monashee area • Syilx history of Okanagan Day School Six Mile Creek, Kamloops Indian Residential School and Cranbrook Residential School (St. Eugene's) • Similarities and differences of Traditional and Contemporary (Indian Act chief and council) governance and kinship systems • The meaning of unceded in relation to syilx rights and sovereignty • Impacts of colonization on language (e.g. traditions, few speakers, endangered languages, writing system development) • revitalization efforts (e.g. language houses, fluent/learners/silent speakers, changes in writing system) <i>swit askʷist – Who is your name?</i> • The importance of situating oneself in the place where you live • Introduction protocols • Correct terminology around Indigenous peoples and the changing nature and context of this terminology • Dominant discourse erases histories and changes understanding of place
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	•Connections between histories, issues, and experiences of syilx peoples and international Indigenous peoples (i.e. Maori, Twa, etc.) •OKIB Veterans and their roles and experiences as part of the Canadian Armed Forces •Continuity and change of syilx/sqilx^w innovation and creativity across time •Contemporary syilx artists, innovators, authors, athletes, and role models <i>Activism</i> •Meaning and importance of Anti-racism •The importance of recognizing one's privilege and what role that can play in anti-racism •Truth and Reconciliation Commission – Calls to Action, syilx contributions to the process and stories, progress to date •Missing and Murdered Indigenous women and Girls and the 231 Calls to Justice •The complex nature and multi-level of discrimination surrounding Intersectionality •Traditional and current syilx ways around the Indigiqueer/2-spirit community; current violations to human rights and action against these violations •Allyship – what is being a good guest? what does allyship mean?
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Big Ideas – Elaborations

syilx – “takes its meaning from several different images. The root word “Yil” refers to the action of taking any kind of many-stranded fiber, like hemp, and rolling it and twisting it together to make one unit, or one rope. It is a process of making many into one. “Yil” is a root word which forms the basis of many of our words for leadership positions, as well. Syilx contains a command for every individual to continuously bind and unify with the rest. This command goes beyond only humans and encompasses all stands of life that make up our land. The word Syilx contains the image of rolling or unifying into one, as well as the individual command which is indicated by the “x” at the end of the word which indicates that it is a command directed at the individual level. The command is for every individual to be part of that stranded unified group, and to continue that twisting and unification on a continuous basis. It is an important concept which underlies our consideration of the meanings of aboriginal title and rights” (First Voices).

sqilx^w - “the-dream-in-a-spiral” the term used for people or humans (*Stories of Our sqilx^w Ways*).

tmx^wu’la?x^w - the land (Okanagan Nation Alliance).

story - captik^w! and sma?may? (oral histories told by community members). These are told through oral tradition and help guide actions and decisions.

Curricular Competencies – Elaborations

Protocols (in context of Indigenous Peoples) – expected practices and customs that show respect when interacting with elders, knowledge holders, community. If uncertain of specific protocols, reach out to your districts Indigenous Education team for support.

captik^w! – oral creation stories that “are a collection of teachings about Syilx Okanagan laws, customs, values, governance structures and principles that, together, define and inform *Syilx Okanagan* rights and responsibilities to the land and to our culture” (Okanagan Nation Alliance).

sma?may? - “oral histories told by community members” (*Stories of Our sqilx^w Ways*).

Content – Elaborations

captikw – oral creation stories that “are a collection of teachings about Syilx Okanagan laws, customs, values, governance structures and principles that, together, define and inform *Syilx Okanagan* rights and responsibilities to the land and to our culture” (Okanagan Nation Alliance).

tmixw - “all living beings on Earth and in the universe. Life force of everything” (*Stories of Our sqilxw Ways*).

tmxwulaxw - the land (Okanagan Nation Alliance).

siwtkw - *nsyilxcn* word for water. The meaning comes from (*siw*) and (*tkw*).

- The (*siw*) from *siwst*-to drink (human)
- The (*tkw*) from *tkwitkw*-to lap (animal)
- Together the two parts identify the Syilx ethic that the right to water is equal for animals and humans.

siwtkw is sacred as the source of all life on the *tmxwulaxw* (Okanagan Nation Alliance).

reciprocity – the traditional practice that when something is shared with us, we give back in a way that follows local protocols (this includes shared knowledge, items, gifts from the land).

nk maplqs – “the end of the big (Okanagan) water, or Head-of-the-Lake” (*Stories of Our sqilxw Ways*).

swit askwist – “who is your name” (used instead of what is your name); “used to connect [syilx peoples to] networks of relatives, friends, people, and places” (*Stories of Our sqilxw Ways*).

Commonage – the land between the Vernon army camp to Winfield that is traditional syilx land.

Anti-racism – The action attached to ending racism. This idea goes beyond just “not being racist” and moves to action.

Intersectionality – “the ways in which systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination “intersect” to create unique dynamics and effects” (The Centre for Intersectional Justice).

Unceded – An area of land that has never been given up through treaty or any other agreement. All syilx territory (as well as a significant part of British Columbia) is unceded land; therefore, syilx people should still have complete sovereignty over their land until an agreement has been made.

Treaty – an agreement between two or more nations that would include items such as land use and ownership, trade expectations, each nation's responsibility within the treaty, and cross nation interactions.

Recommended Instructional Components:

- First Peoples Principles of Learning
- Indigenous pedagogical and decolonized practices: i.e. land based, oral, story based, community based, differentiated learning, culturally responsive, experiential, trauma informed, circle
- Enowkinwixw: “a Syilx consensus building decision making model that honours differing perspectives and makes space for the necessary tension that arises from those differing perspectives. It ensures a safe space for all voices to be able to come together to make a full and complete plan” (Okanagan Nation Alliance).
- Inquiry based
- Trauma informed practice and culturally responsive teaching and assessment practices

Recommended Assessment Components: Ensure alignment with the Principles of Quality Assessment

- Ongoing formative assessment through conversation whenever possible and supplemented with written work
- Reflective and learning circles
- Multiple output modes to display learning (choice in summative): discussion, art, performative, written, doing, multimodal
- Collaborative tasks
- Peer/self/teacher assessment
- Discussion and other oral based assessment
- Culturally responsive teaching and assessment practices

Learning Resources:

Foundational Text:

- *Stories of Our sɬilx^w Ways*; Okanagan-syilx Foundations (and teacher guide)

Supplementary Resources (local):

- Okanagan Indian Band Website: <https://okib.ca/>
- Okanagan Nation Alliance Website: <https://www.syilx.org/>
- ONA Published books including: *That Which Gives Us Life*; *nsiwkwcn - Language of the Water*; *Go back to the root: A learning Resource on Syilx families*; *Take the Indian out of the child*
- Local Elders (contact OKIB directly through language and culture department)
- Vernon Museum archives
- *Voices of the Land - Commonage Indian Reserve*: <https://www.youtube.com/watch?v=qETujeckAqM&t=2s>

Supplemental Resources (federal/policy):

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Truth and Reconciliation Commission: 94 Calls to Action
- Missing and Murdered Indigenous Women and Girls: 231 Calls to Justice
- McKenna-McBride Royal Commission

Supplemental Resources (local story):

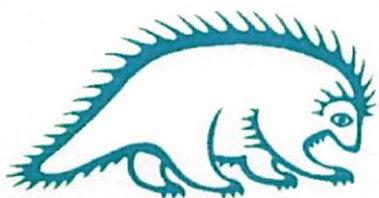
- *k^wu silx^w /Kou-Skelowh/We are the People: A Trilogy of Okanagan Legends* (Theytus Books)
- *Write it on Your Heart* (Harry Robinson and Wendy Wickwire)
- *ṭiʔṭimúʔ ttwít: Lazy Boy*; *q^wəq^wčwíyaʔ naʔ snínaʔ: Chipmunk and Owl*; *sḥ́klip mʔas iʔ ḥtytyix stqip: How Coyote Broke the Salmon Dam*
- *Neekni and Chemai* (Jeanette Armstrong)
- *Enwhistekwa - Walk in Water* (Jeanette Armstrong)
- Other Theytus published books
- Books by Harron Hall

Supplemental Resources (Anti-racism):

- *21 Things You May Not Know About the Indian Act* (Bob Joseph)
- *Wayi Wah! Indigenous Pedagogies: An Act for Reconciliation and Anti-Racist Education* (Jo Chrona)
- *The Skin We're In* (Desmond Cole)

Additional Information:

- Access to traditional teaching and culture changes over time and context; it is important to respect that “Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations” (FNESC). Teachings vary from nation to nation; family to family; and individual to individual; assure that you are able to name who/where you gained any knowledge you are teaching.



Okanagan Indian Band

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Telephone: 250-542-4328 • Facsimile 250-542-4990
Email: okibadmin@okanagan.org

February 20, 2024

Charity Sakakibara
Principal of Indigenous Education
School District 22
1401 15 St, Vernon, BC
V1T 8S8

Dear Ms. Sakakibara,

The Okanagan Indian Band (OKIB) Chief and Council recommends full endorsement for the Syilx Foundations 11 proposal. The locally developed course, co-created by yourself, Indigenous Education Lead Teachers; Amiel Logan, Sheryl Newton, and Stacey Mee, alongside, Syilx teachers; Ben Louis, Kara Ross, and Cheryl Paul, embodies a significant step towards fostering deeper cultural understanding and appreciation within our educational framework. The collaborative effort involved in shaping this curriculum is commendable and speaks volumes about the commitment of all parties involved.

Moreover, the inclusion of Danielle Saddleman, OKIB Language and Culture Lead, in providing input and reviewing the proposal underscores the collaborative and consultative approach taken throughout the development process. This ensures that the course material is culturally sensitive, authentic, and aligns with the aspirations and values of the Syilx people. Moving forward OKIB requires that SD22 and the Ministry of Education and Child care continue to have a strong collaborative partnership with OKIB's Language and Cultural program and its Elders/Knowledge Keepers to ensure that Syilx Foundations 11 course materials capture and promote the positive history and successes of the northern Syilx/sqlix^w peoples.

As an advocate for inclusive and culturally responsive education, the OKIB Chief and Council collectively believe that the implementation of this proposed course will not only enrich the educational experience of students but also contribute towards fostering a more inclusive and respectful learning environment. It is initiatives like these that pave the way for reconciliation and meaningful engagement with Indigenous knowledge systems.

As a respected figure in Indigenous Educational Leadership, your expertise and guidance in this matter are paramount, and the OKIB Chief and Council are confident that under your direction, this initiative will flourish and leave a lasting positive impact on the students, educators, and the broader community.

Lim'lemt

Chief Byron Louis
Okanagan Indian Band



PART A: BAA COURSE VERIFICATION STATEMENT – To be completed by District Superintendent, Independent School, or Offshore School Principal

Prior to submitting the attached BAA Course Framework to the Board of Education or Independent School Authority (Board/Authority) for approval, I Dr. Christine Perkins, Superintendent verify that I have reviewed the BAA Course to ensure that it is fully compliant with the *School Act* (if offered by a Board or Offshore School), the *Independent School Act* (if offered by an Independent School Authority), the *Board Authorized Course Order*, policy document *Board/Authority Authorized Courses: Requirements and Procedures Guidebook*, and for BAA ELL courses, the ELL Guidelines: *Template for Board/Authority Authorized Language Acquisition/Culture Courses at the Grade 10, 11, 12 Levels*.

By signing below, I verify that the BAA Course:

- ✓ is not preparatory, remedial, or modified
- ✓ does not significantly overlap with provincial curriculum Content
- ✓ name reflects the subject area and includes the Grade level
- ✓ assigned Grade reflects the appropriate level of instruction
- ✓ credit value appropriately reflects the length and scope of the course
- ✓ synopsis clearly outlines what a student has gained when the course is completed
- ✓ goals are general statements of intention that give structure to the curriculum
- ✓ rationale outlines the importance of the learning to the student and society
- ✓ embeds Indigenous Worldviews and Perspectives
- ✓ organizational structure outlines the Content, Curricular Competencies, and Big Ideas
- ✓ learning standards are assessable and observable and can be understood by students and parents
- ✓ recommended instructional component clarifies the learning standards and provides a range of pedagogical opportunities
- ✓ recommended assessment component aligns with the Principles of Quality Assessment
- ✓ learning resources are age appropriate, support learning standards and diversity of learning rates and styles.

Course Name: BA Syllx Foundations

Grade: 11

TRAX Code: YIHW11
(e.g. YVPA)

School District Name and Number: Vernon School District #22

Independent School Name and Number:

Name of District Superintendent/Independent or Offshore School Principal: Dr. Christine Perkins

Signature:

Date: February 27, 2024

☐ Course intended to satisfy the Grade 11 Arts Education/Applied Design, Skills, and Technologies Graduation Requirement.

☒ Course intended to satisfy the Indigenous-focused Graduation Requirement.

☒ For Indigenous-focused Graduation Requirement courses only: Formal letter(s) signed by an authorized representative of the local First Nation(s) (e.g. Chief, Band Councillor, Education Coordinator/Director) on whose territory(ies) the course will be offered, confirming support for and co-development of the course is/are attached to the Form.

PART B: BAA COURSE AUTHORIZATION STATEMENT – To be completed by Board/Authority Chair or Designate or Executive Director of Independent Schools and International Education, Ministry of Education

A signed copy of this document must be submitted to the ministry's Graduation Programs and Policy team. The original document and accompanying BAA Course Framework must be retained by the district/school for submission to the Ministry upon request. (*Board Authorized Course Order*, M285/04, s. 3; *Educational Standards Order*, M41/91, s. 5 (2)(c))

☒ I declare that this BAA Course is approved by the Board/Authority or Executive Director.

Name of Board/Authority Chair or Designate or Executive Director of Independent Schools and International Education:

Signature: 

Date: February 21, 2024

PART C: BAA INSPECTOR CONFIRMATION (FOR INDEPENDENT SCHOOLS ONLY) –

To be completed by Inspector of Independent Schools or Designate during regular inspection/monitoring visit

A signed copy of this document (Parts A and C) must be retained for submission to the Ministry upon request.

The BAA Course noted above is fully compliant with the Independent School Act and the BC Ministry of Education requirements outlined in the policy document *Board/Authority Authorized Courses: Requirements and Procedures*. (*Educational Standards Order*, M41/91, s. 5 (2)(c))

Name of Inspector of Independent Schools or Designate:

Signature:

Date:

Send completed form to the Ministry of Education and Child Care's
Graduation Programs and Policy team:

Email EDUC.GradStandards@gov.bc.ca