



# Indigenous Storywork

EDUCATING THE HEART, MIND, BODY, AND SPIRIT

Jo-ann Archibald | Q'um Q'um Xiiem

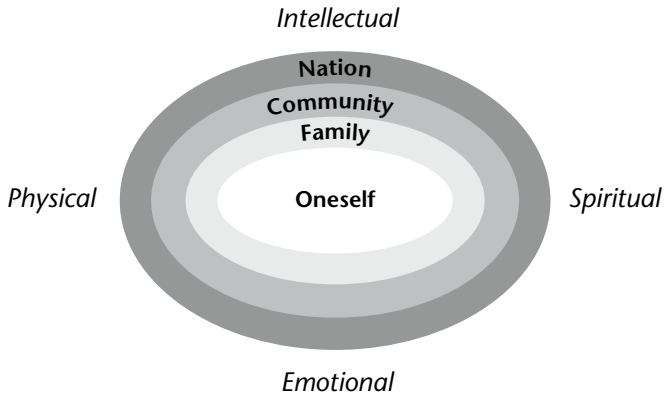


Figure 1 Holism: A context for Indigenous storywork

*Image Description*

Figure 1 is a graphic of four nested circles. From innermost to outermost they read "Oneself," "Family," "Community," and "Nation." Around the outside are four labels. From the top, clockwise, they read "Intellectual," "Spiritual," "Emotional," and "Physical."

## NOTES

### Chapter 1: The Journey Begins

- 1 The Stó:lō are part of the Upriver Halq'emeylem-speaking people. Halq'emeylem is one of three dialects of the Halkomelem language, which is also part of the larger Salishan-language family. "Twenty-three languages of this family span an area extending over southern British Columbia, Washington, northern Idaho, western Montana, and northwestern Oregon" (Gardner 2002, 8). The other two dialects of Halkomelem include: Hen'q'emí'nem, or Downriver Musqueam; and Hel'q'emí'nem, or Island version. The Halq'emeylem speakers in this book refer to Halq'emeylem as a language rather than a dialect.
- 2 For more information about the Stó:lō, see Carlson (2001).
- 3 This story is reprinted with permission from the *Journal of American Indian Education (JAIE)* using the same paragraphing format as in the original version. The *JAIE* is published by the Center for Indian Education, College Education, Arizona State University, Tempe, Arizona, 85287-1311. Despite the recent claims that challenge Terry Tafoya's Indigenous ancestry, this story has provided numerous people, including me, with important understandings that are not diminished by the aforementioned issues. As will be shown in later chapters, stories can take on a life of their own to become our teachers.
- 4 The Native Indian Teacher Education Program (NITEP) at the University of British Columbia began to conceptualize the holistic approach in 1989 using similar symbolism of the spiritual, emotional, physical, and intellectual as related to the circles of oneself, family, community, and nation.
- 5 See Archibald (1990), which contains a fuller discussion of First Nations orality and its relationship to forms of Western literacy.
- 6 Many Indigenous storytellers use literacy, and sometimes the quoted literature refers to them as "writers." Where the word "writer" appears in this chapter, it implies that the writer is also a storyteller.
- 7 Obviously, without the written text, I would not have learned as much as I did about First Nations orality. Another obvious point is that Indigenous people who are skilled in using the oral tradition can also be skilled with literacy.
- 8 See Battiste (2000, 192-202) for a discussion of cognitive imperialism in public schools.

## Chapter 2: Coyote Searching for the Bone Needle

My work with the three Indigenous Elders noted in this chapter has also been published in my chapter “An Indigenous Storywork Methodology,” in J. Gary Knowles and Ardra L. Cole, eds., *Handbook of the arts in qualitative research: Perspectives, Methodologies, Examples, and Issues* (Thousand Oaks, CA: Sage, 2007).

- 1 Over the years I have participated in various cultural ceremonies, written personal journal entries, engaged in quiet reflection, attended many storytelling events, given conference workshops and talks about storywork as I was learning it, paid attention to my dreams, and continued to visit the Elders – all of which was part of getting culturally ready and worthy in a holistic manner.

## Chapter 3: Learning about Storywork from Stó:lō Elders

- 1 The Coqualeetza Complex was a residential school for First Nations children from 1886 to 1895 (Edmeston 1956). It was first operated by Methodist Missionaries and then run by the United Church. The complex became a hospital after the residential school closed.
- 2 The Coqualeetza Cultural Centre offers Halq’emeylem-language classes to two band schools and one pre-school in the Stó:lō Nation. The education office of the Stó:lō Nation also runs a Halq’emeylem-language program, Stó:lō Sxwali, which develops language curriculum and offers language training to adults. A language-teacher training program is also underway.
- 3 See Appendix, which contains a letter signed by the Coqualeetza Elders’ Council approving of and supporting my research work with them.
- 4 Keith Basso (1996) gives examples of Western Apache stories that portray the important social/kinship link between historical stories given to place names. The Western Apache stories seem to give lessons about people who did not follow good teachings at particular places, and the place names and their stories remind people about respectful behaviour. When I read these stories, I first felt uncomfortable that the place names had negative meanings or feelings associated with them, but as I read more, another relationship between the land, story, and people surfaced. Basso quotes Apache Elders, such as Nick Thompson, who said, “The land ... looks after us. The land keeps badness away” (61). The stories associated with the land help people to keep the “badness” away. In contrast, those Stó:lō stories about Xá:ls’s transformations that gave places their names resulted from good actions, not bad.
- 5 Ann felt more comfortable not having the tape recorder on during our talks. She told me that I could use my memory and that she would tell me this story again if I did not get it all.
- 6 The term “oratory” in this section refers to the skills of one who is a designated cultural speaker for others at gatherings.
- 7 The tradition of men fulfilling the role of Spokesman is still practised at Stó:lō cultural gatherings today. Women also fulfil a variety of important roles at these gatherings. Women are called to be witnesses to events, such as a name-giving, at which they will speak. All gender roles are respected.
- 8 Earlier, I noted that people were taught to respect the speakers by listening and not talking to others when someone was speaking. Richard Malloway’s example of people talking to others may seem like a sign of disrespect, and maybe it was,

but the important point here is that this was their way of giving a message to the speaker that they had heard, had gotten the speaker's message, and did not need to keep hearing the same words repeated in a needless fashion.

- 9 See Brown (2004) for a full examination of the importance of Indigenous emotional competency to learning and curricula.

#### Chapter 4: The Power of Stories to Educate the Heart

- 1 My story is a retelling of life experiences constructed from memory. It is interwoven with personal interpretations and contextual descriptions that resonate with the notions that the narrator can also be a commentator who offers "criticism" (Tedlock 1983, 236) and that "writing, as much as possible, should reflect oral tendencies to engage the larger world in which the spoken word lives" (Sarris 1993, 45). My story also resonates with ideas presented by Clandinin and Connelly (2000).
- 2 For a fuller description of the development and implementation phases of the Stó:lō Sítel curriculum, see Archibald (1995).
- 3 This story is not a traditional First Nations story. A friend sent me a written version of this story, but it did not have an author. I have adapted it and, over time and through repeated tellings, made it mine. I liked it when I first read it and began to use it for some talks in order to have listeners think about making space in their busy lives to hear the beauty of First Nations peoples' songs, words, and stories, which often get drowned out by the dominant society.
- 4 When I tell this story, I explain how I received it, and I say that it is not a traditional First Nations story.

#### Chapter 5: Storywork in Action

- 1 See *Delgamuukw v. A.G.: Reasons for judgment* (1991). This is the historic Gitksan and Wet'suwet'en land-claims case brought to the Supreme Court of British Columbia. See also Ross (1992), in which the author, an assistant Crown attorney in northwestern Ontario, presents his experiences as a narrative about the differences between Ojibway and Cree concepts of justice and those of the court system.
- 2 For more discussion of the effects of the Indian Control of Indian Education policy, see Kirkness and Bowman (1992) and Battiste and Barman (1995).
- 3 The term "workable" is used here cautiously. The differences between Aboriginal concepts of justice and those used in the Canadian courts will not be resolved through this introductory curriculum for children.
- 4 I am grateful to the Law Courts Education Society of British Columbia for giving me permission to use extensive quotations from the storytelling video and the teachers' guides.
- 5 Some stories fall under a family's domain. Others know this and respect the family's cultural stewardship or ownership of the story. The family ensures that the story is taught to family members, and they have the responsibility to keep it "going." Ellen White's family gave her the responsibility to continue telling "The Creator and the Flea." Ellen White uses the publishing term "copyright" to show that she has cultural ownership of this story. I am grateful to Ellen White for giving me permission to use this story.

### Chapter 6: Storywork Pedagogy

- 1 These two curriculum experiences will highlight some implications for curriculum and instruction about students' attitudes toward traditional stories and the tensions between mainstream schooling pedagogy and storywork pedagogy.
- 2 Sarris (1993) published the story in order to criticize the textual presentation as not being true to a Kasha Pomo way of telling Slug Woman stories, so the pamphlet's version is not presented in its entirety. It is unfortunate that the original version wasn't included in Sarris's book. A story summary is given here to introduce the story and to provide a context in which to place the discussion that follows.
- 3 The Nisga'a Nation is located in northern British Columbia, north of the city of Terrace. To date, the Nisga'a school district remains the only British Columbia school district run by a First Nations community.

### Chapter 7: A Give-Away

- 1 For some of these sources, see Ministry of Education (2006). This guide, which lists many resources about Aboriginal peoples and cultures, was developed mainly by Aboriginal educators.
- 2 The three-year research study examined the impact of the First Nations Journeys of Justice curriculum on student knowledge, attitude, and behaviour. A mixed methodology of pre- and post-tests, qualitative interviews, observations, and journals was used. Measures of student knowledge and attitude showed improvement ranging from 13 to 18 percent. Students, parents, and teachers felt that the story component of the curriculum had a beneficial impact on students. The study was funded by the federal Ministry of Justice.

## REFERENCES

- Acoose, Janice. 1993. "Post Halfbreed: Indigenous writers as authors of their own realities." In Jeannette Armstrong, ed., *Looking at the words of our people: First Nations analysis of literature*, 27-44. Penticton, BC: Theytus Books.
- Ahenakew, Freda, and H.C. Wolfart. 1992. *Our grandmothers' lives as told in their own words*. Saskatoon: Fifth House.
- Akan, Linda. 1992. "Pimosatamowin sikaw kakeequaywin, Walking and talking: A Saulteaux Elder's view of Native education." *Canadian Journal of Native Education* 19, 2: 191-214.
- Alexie, Sherman. 1995. *Reservation blues*. Berkeley, CA: Atlantic Monthly Press.
- Allen, Paula Gunn. 1983. *Studies in American Indian literature: Critical essays and course designs*. New York: Modern Language Association of America.
- . 1986. *The sacred hoop*. Boston: Beacon Press.
- , ed. 1989. *Spider Woman's granddaughters: Traditional tales and contemporary writing by Native American women*. Boston: Beacon Press.
- Archibald, Jo-ann. 1990. "Coyote's story about orality and literacy." *Canadian Journal of Native Education* 17, 2: 66-81.
- . 1992. "Editorial: Giving voice to our Ancestors." *Canadian Journal of Native Education* 19, 2: 141-44.
- . 1993. "Resistance to an unremitting process: Racism, curriculum and education in Western Canada." In J.A. Mangan, ed., *The imperial curriculum: Racial images and education in the British colonial experience*, 93-107. London: Routledge.
- . 1995. "To keep the fire going: The challenge for First Nations education." In Ratna Ghosh and Douglas Ray, eds., *Social change and education in Canada*, 3rd ed., 342-57. Toronto: Harcourt Brace.
- , producer. 1994. *Teacher's storytelling video*. VHS. Vancouver: Law Courts Education Society.
- Armstrong, Jeannette, ed. 1993. *Looking at the words of our people: First Nations analysis of literature*. Penticton, BC: Theytus Books.
- Ashworth, Mary. 1979. *The forces which shaped them: A history of the education of minority group children in B.C.* Vancouver: New Star Books.
- Azak, Lorna. 1992. "Siwilaaka adaawak, Learning stories: A journey of learning begins." M.Ed. project, University of British Columbia.

- Basso, Keith. 1996. *Wisdom sits in places: Landscape and language among the Western Apache*. Albuquerque: University of New Mexico Press.
- Battiste, Marie. 2000. *Reclaiming Indigenous voice and vision*. Vancouver: UBC Press.
- , and Jean Barman, eds. 1995. *First Nations education in Canada: The circle unfolds*. Vancouver: UBC Press.
- Bell, Rosa. 1993. "Journeys." In Linda Jaine, ed., *Residential schools: The stolen years*, 15-16. Saskatoon: University Extension Press, University of Saskatchewan.
- Blaeser, Kimberly. 1993. "Native literature: Seeking a critical center." In Jeannette Armstrong, ed., *Looking at the words of our people: First Nations analysis of literature*, 51-62. Penticton, BC: Theytus Books.
- Bopp, Judie, Michael Bopp, Lee Brown, and Phil Lane. 1984. *The sacred tree: Reflections on Native American spirituality*. Lethbridge: Four Worlds Development Press.
- Brown, Lee. 2004. "Making the classroom a healthy place: The development of affective competency in Aboriginal pedagogy." PhD diss., University of British Columbia.
- Bruchac, Joseph. 1987. *Survival this way: Interviews with American Indian poets*. Tucson: University of Arizona Press.
- Cajete, Gregory. 1994. *Look to the mountain: An ecology of Indigenous education*. Durango: Kivaki Press.
- Calliou, Sharilyn. 1995. "Peacekeeping actions at home: A medicine wheel model for a peacekeeping pedagogy." In Marie Battiste and Jean Barman, eds., *First Nations education in Canada: The circle unfolds*, 47-72. Vancouver: UBC Press.
- Campbell, Maria. 1973. *Halfbreed*. Toronto: McClelland and Steward.
- . 1995. *Stories of the Road Allowance People*. Penticton, BC: Theytus Books.
- , Doreen Jensen, Fedorick Asham, Quick-To-See Joy, Jaune Smith, Jeannette Armstrong, and Lee Maracle. 1992. *Give back: First Nations perspectives on cultural practice*. North Vancouver: Gallerie.
- Cardinal, Douglas, and Jeannette Armstrong. 1991. *The Native creative process: A collaborative discourse*. Penticton, BC: Theytus Books.
- Carlson, Keith, ed. 1997. *You are asked to witness: The Stó:lō in Canada's Pacific Coast history*. Chilliwack, BC: Stó:lō Heritage Trust.
- , ed. 2001. *A Sto:lo-Coast Salish historical atlas*. Vancouver: Douglas and McIntyre.
- Castellano, Marlene Brant. 2000. "Updating Aboriginal traditions of knowledge." In George Sefa Dei, Budd Hall, and Dorothy Rosenberg, eds., *Indigenous knowledges in global contexts: Multiple readings of our world*, 21-36. Toronto: University of Toronto Press.
- Chrisjohn, Roland, Sherri Young, and Michael Maraun. 1997. *The circle game: Shadows and substance in the Indian residential school experience in Canada*. Penticton, BC: Theytus Books.
- Clandinin, Jean, and Michael Connelly. 2000. *Narrative inquiry: Experience and story in qualitative research*. San Francisco: Jossey-Bass.
- Clutesi, George. 1967. *Fables of the Tse-shaht people: Son of Raven, son of Deer*. Sidney, BC: Gray's Publishing.
- . 1969. *Potlatch*. Sidney, BC: Gray's Publishing.
- . 1990. *Stand tall, my son*. Victoria, BC: Newport Bay Publishing.



- Cruikshank, Julie. 1981. "Legend and landscapes: Convergence of oral and scientific traditions in the Yukon Territory." *Arctic Anthropology* 18: 67-93.
- . 1990. "'Getting the words right': Perspectives on naming and places in Athapaskan oral history." *Arctic Anthropology* 27: 52-65.
- . 2005. *Do glaciers listen? Local knowledge, colonial encounters, and social imagination*. Vancouver: UBC Press.
- , Annie Sidney, Kitty Smith, and Annie Ned. 1990. *Life lived like a story: Life stories of three Yukon Native Elders*. Lincoln: University of Nebraska Press; Vancouver: UBC Press.
- Cuthand, Beth. 1989. *Voices in the waterfall*. Vancouver: Lazara Press.
- Dauenhauer, Nora Marks. 1986. "Tlingit Oratory." *Alaska Quarterly Review* 4, 3-4: 105-8.
- , and Richard Dauenhauer. 1990. *Haa tuwunaagu yis, for healing our spirit: Tlingit oratory*. Seattle: University of Washington Press.
- , Richard Dauenhauer, and Gary Holthaus. 1986. "Preface." In Nora Marks Dauenhauer, Richard Dauenhauer, and Gary Holthaus, eds., special issue, *Alaska Quarterly Review: Literature, criticism, philosophy* 4, 3-4: 10-12.
- Delgamuukw v. A.G.: Reasons for judgment*. 1991. 0843 Smithers Reg., 1-394.
- Deloria, Vine, Jr. 1992. *God is red: A Native view of religion*. 2nd ed. Golden, CO: North American Press.
- . 1995. *Red earth, white lies: Native Americans and the myth of scientific fact*. New York: Scribner.
- Edmeston, H. 1956. *The Coqualeetza story, 1886-1956*. Sardis, BC: n.p.
- Egan, Kieran. 1987. "Literacy and the oral foundations of education." *Harvard Educational Review* 57, 4: 445-72.
- . 1988. *Primary understanding*. New York: Routledge.
- Erdrich, Louise. 1988. *Tracks*. New York: Harper and Row.
- Gardner, Ethel. 2002. "Tset hikwstexw te sqweltset, We hold our language high: The meaning of Halq'emeylem language renewal in the everyday lives of Stó:lo̓ people." PhD diss., Simon Fraser University.
- Goody, Jack. 1977. *The domestication of the savage mind*. London: Cambridge University Press.
- Graveline, Fyre Jean. 1998. *Circle works: Transforming eurocentric consciousness*. Halifax: Fernwood Publishing.
- Haig-Brown, Celia. 1988. *Resistance and renewal: Surviving the Indian residential school*. Vancouver: Tillacum Library.
- . 1992. "Choosing border work." *Canadian Journal of Native Education* 19, 1: 96-116.
- , and Jo-Ann Archibald. 1996. "Transforming First Nations research with respect and power." *Qualitative Studies in Education* 9, 3: 245-67.
- Hamilton, A.C., and C.M. Sinclair. 1991. *Report of the Aboriginal justice inquiry of Manitoba*. Vol. 1: *The justice system and Aboriginal people*. Winnipeg: Queen's Printer.
- Hammersley, Martyn. 1992. *What's wrong with ethnography? Methodological explorations*. London: Routledge.
- , and P. Atkinson. 1983. *Ethnography: Principles in practice*. London: Tavistock.

- Hampton, Eber. 1995. "Towards a redefinition of Indian education." In Marie Battiste and Jean Barman, eds., *First Nations education in Canada: The circle unfolds*, 5-46. Vancouver: UBC Press.
- Hanna, Darwin, and Mamie Henry. 1995. *Our tellings: Interior Salish stories of the Nlha7kapmx people*. Vancouver: UBC Press.
- Havelock, Eric. 1963. *Preface to Plato*. Cambridge, MA: Harvard University Press.
- . 1986. *The Muse learns to write*. New Haven: Yale University Press.
- Holmes, Leilani. 2000. "Heart knowledge, blood memory, and the voice of the land: Implications of research among Hawaiian Elders." In George Sefa Dei, Budd Hall, and Dorothy Rosenberg, eds., *Indigenous knowledges in global contexts: Multiple readings of our world*, 37-53. Toronto: University of Toronto Press.
- Ing, Rosalyn. 2000. "Dealing with shame and unresolved trauma: Residential school and its impact on the 2nd and 3rd generation adults." PhD diss., University of British Columbia.
- Jaine, Linda, ed. 1993. *Residential schools: The stolen years*. Saskatoon: University Extension Press, University of Saskatchewan.
- Jensen, Doreen, and Cheryl Brooks, eds. 1991. *In celebration of our survival: The First Nations of British Columbia*. Vancouver: UBC Press.
- Joe, Rita. 1996. *Songs of Rita Joe: Autobiography of a Mi'kmaq poet*. Charlottetown: Ragweed Press.
- Johnston, Basil. 1990. "Summer holidays in Spanish." In Thomas King, ed., *All my relations: An anthology of contemporary Canadian fiction*, 201-10. Toronto: McClelland and Stewart.
- Keeshig-Tobias, Lenore. 1990. "Stop stealing Native stories." *Globe and Mail*, 26 January.
- King, Thomas. 1987. "Introduction: An anthology of Canadian Native fiction." In Thomas King, ed., *Canadian Fiction Magazine*, no. 60, 4-10. Toronto: Coach House.
- . 2003. *The truth about stories: A Native narrative*. Toronto: House of Anansi.
- , ed. 1990. *All my relations: An anthology of contemporary Canadian fiction*. Toronto: McClelland and Stewart.
- Kirkness, Verna J. 1981. "Editorial: Struggles and triumphs." *Canadian Journal of Native Education* 18, 2: 109-10.
- , and Ray Barnhardt. 1991. "First Nations and higher education: The four R's – respect, relevance, reciprocity, responsibility." *Journal of American Indian Education* 30, 3: 1-15.
- , and Sheena Bowman. 1992. *First Nations schools: Triumphs and struggles*. Toronto: Canadian Education Association.
- , ed. 1994. *Khot-La-Cha: The autobiography of Chief Simon Baker*. Vancouver: Douglas and McIntyre.
- Knockwood, Isabelle. 1992. *Out of the depths: The experiences of Mi'Kmaq children at the Indian residential school at Shubenacadie, Nova Scotia*. Lockeport: Roseway Publishing.
- Law Courts Education Society (LCES). 1991. *Funding proposal: First Nations law courts education project*. Vancouver: Law Courts Education Society.
- . 1992-94. *Activity report: First Nations justice education project*. Vols. 1-4. Vancouver: Law Courts Education Society.

- . 1994a. *First Nations journeys of justice: A curriculum for kindergarten to grade seven*. Vancouver: Law Courts Education Society.
- . 1994b. “Minutes of Native Advisory Committee and Teachers’ Advisory Committee.” Unpublished meeting minutes, Law Courts Education Society, Vancouver, BC.
- Lightning, Walter. 1992. “Compassionate mind: Implications of a text written by Elder Louis Sunchild.” *Canadian Journal of Native Education* 19, 2: 215-53.
- Lutz, Hartmut, ed. 1991. *Contemporary challenges: Conversations with contemporary Canadian Native writers*. Saskatoon: Fifth House.
- Maracle, Lee. 1992. “Oratory: Coming to theory.” In Lee Maracle, ed., *Give back: First Nations perspectives on cultural practice*, 85-92. North Vancouver: Gallerie.
- Marcus, George, and Michael Fischer. 1986. *Anthropology as cultural critique: An experimental moment in the human sciences*. Chicago: University of Chicago Press.
- Marsden, Dawn. 2004. “Expanding knowledge through dreaming, wampum and visual arts.” *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 2, 2: 53-73.
- Mathias, Lorna. See Azac, Lorna.
- Medicine, Beatrice. 1987. “My elders tell me.” In Jean Barman, Yvonne Hebert, and Don McCaskill, eds., *Indian education in Canada*. Vol. 2: *The challenge*, 142-52. Vancouver: UBC Press.
- Milloy, John. 1999. *“A National Crime”: The Canadian government and the residential school system, 1879 to 1986*. Manitoba: University of Manitoba Press.
- Ministry of Aboriginal Relations and Reconciliation. 2005. *A guide to Aboriginal organizations and services in British Columbia, 2005-2006*. Victoria: BC Ministry of Aboriginal Relations and Reconciliation.
- Ministry of Education. 2006. *Shared learnings: Integrating BC Aboriginal content K-10*. Victoria: BC Ministry of Education.
- Mishler, Eisner. 1986. *Research interviewing: Context and narrative*. Cambridge, MA, and London: Harvard University Press.
- Momaday, N. Scott. 1969. *The way to Rainy Mountain*. New Mexico: University of New Mexico Press.
- Neel, David. 1992. *Our chiefs and elders: Words and photographs of Native leaders*. Vancouver: UBC Press.
- Olson, David. 1987. “An introduction to understanding literacy.” *Interchange* 18, 1-2: 1-8.
- Ong, Walter. 1971. *Rhetoric, romance, and technology*. London: Cornell University Press.
- . 1982. *Orality and literacy*. London: Methuen.
- Ortiz, Simon. 1992. *Woven stone*. Tucson: University of Arizona Press.
- Pepper, Floy, and Steve Henry. 1991. “An Indian perspective of self-esteem.” *Canadian Journal of Native Education* 18, 2: 145-60.
- Pryce, Paula. 1992. “The manipulation of culture and history: A critique of two expert witnesses.” *Native Studies Review* 8, 1: 35-46.
- Ross, Rupert. 1992. *Dancing with a ghost: Exploring Indian reality*. Markham: Octopus.
- Royal Commission on Aboriginal Peoples (RCAP). 1996a. *Report of the Royal Commission on Aboriginal Peoples*. Vol. 1, *Looking forward, looking back*. Ottawa: Canada Communication Group.

- . 1996b. *Report of the Royal Commission on Aboriginal Peoples*. Vol. 3: *Gathering strength*. Ottawa: Canada Communications Group.
- Ruffo, Armand. 1993. "Inside looking out: Reading tracks from a Native perspective." In Jeannette Armstrong, ed., *Looking at the words of our people: First Nations analysis of literature*, 161-76. Penticton, BC: Theytus Books.
- Sarris, Greg. 1993. *Keeping Slug Woman alive: A holistic approach to American Indian texts*. Berkeley, CA: University of California Press.
- . 1994. *Mabel McKay: Weaving the dream*. Berkeley, CA: University of California Press.
- Scollon, Ron, and Suzanne Scollon. 1981. *Narrative, literacy and face in interethnic communication*. New Jersey: Ablex Publishing.
- Silko, Leslie Marmon. 1981. *Storyteller*. New York: Seaver Books.
- . 1996. *Yellow Woman and a beauty of the spirit: Essays on Native American life today*. New York: Simon and Schuster.
- Sioui, Georges. 1992. *For an Amerindian autohistory: An essay on the foundations of a social ethic*. Montreal and Kingston: McGill-Queen's University Press.
- Smith, Graham Hingangaroa. 2000. "Protecting and respecting Indigenous knowledge." In Marie Battiste, ed., *Reclaiming Indigenous voice and vision*, 209-24. Vancouver: UBC Press.
- Smith, Jane. 2004. "Placing Gitksan stories in text: Returning the feathers, Guuxmak'am mik'aax." PhD diss., University of British Columbia.
- Smith, Linda Tuhivai. 1999. *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books.
- Sterling, Shirley. 1992. *My name is Seepeetza*. Toronto: Groundwood.
- . 1997. "The grandmother stories: Oral tradition and the transmission of culture." PhD diss., University of British Columbia.
- . 2002. "Yetko and Sophie: Nlakapamux cultural professors." *Canadian Journal of Native Education* 26, 1: 4-10.
- Tafoya, Terry. 1982. "Coyote's eyes: Native cognition styles." *Journal of American Indian Education* 22, 2: 21-33.
- Tedlock, Dennis. 1983. *The spoken word and the work of interpretation*. Philadelphia: University of Pennsylvania Press.
- Toelken, B., and T. Scott. 1981. "Poetic retranslation and the 'pretty languages' of Yellowman." In K. Kroeber, ed., *Traditional literatures of the American Indian: Texts and interpretations*, 65-116. Lincoln: University of Nebraska Press.
- Urion, Carl. 1991. "Changing academic discourse about First Nations education: Using two pairs of eyes." *Canadian Journal of Native Education* 18, 1: 1-9.
- Vizenor, Gerald. 1987. "Follow the trickroutes: An interview with Gerald Vizenor." In Joseph Bruchac, ed., *Survival this way: Interviews with American Indian poets*, 287-310. Tucson: University of Arizona Press.
- Werner, Walter, B. Connors, Ted Aoki, and J. Dahlie. 1977. *Whose culture? Whose heritage? Ethnicity within Canadian social studies curricula*. Vancouver: Centre for the Study of Curriculum and Instruction, University of British Columbia.
- White, Ellen. 1981. *Kwulusulwut: Stories from the Coast Salish*. New ed. Penticton, BC: Theytus Books.
- . 2006. *Legends and teachings of Xeel's, the Creator*. Vancouver: Pacific Educational Press.

- , and Jo-ann Archibald. 1992. "Kwulasulwut s yuth: Ellen White's teachings." *Canadian Journal of Native Education* 19, 2: 150-64.
- Wickwire, Wendy. 1991. "On evaluating ethnographic representations: The case of the Okanagan of south central British Columbia." *Canadian Journal of Native Education* 18, 2: 233-44.
- . 1992. *Nature power: In the spirit of an Okanagan storyteller*. Vancouver: Douglas and McIntyre.
- , and H. Robinson. 1989. *Write it on your heart: The epic world of an Okanagan storyteller*. Vancouver: Talonbooks and Theytus Books.
- Womack, Craig. 1999. *Red on red: Native American literary separatism*. Minneapolis: University of Minnesota Press.
- Young-Ing, Greg. 1993. "Aboriginal peoples' estrangement: Marginalization in the publishing industry." In Jeannette Armstrong, ed., *Looking at the words of our people: First Nations analysis of literature, 177-87*. Penticton, BC: Theytus Books.