CREATING SPACE FOR INDIGENOUS KNOWLEDGES: CONSIDERATIONS FOR ABORIGINAL CULTURAL TOURISM EDUCATION

by

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ABSTRACT

In post-secondary environments within Canada and around the world, institutional shifts are changing the landscape to create space for indigenous knowledges. The changes are reflected not only in the physical environment, but are also seen in the intellectual landscape with the creation of new faculties, programs, and courses providing for indigenous research and discourse resulting in more comprehensive ways of knowing and understanding the world.

This qualitative research study unfolds the story of the Aboriginal Youth Ambassador Cultural Interpreter training program in preparation for the opening of the Squamish Lil'wat Cultural Centre in Whistler, British Columbia. It focuses on instructional design and learning processes by weaving materials developed throughout the process with the perspectives of instructors, program managers, post-secondary administrators, and funders. Structured using the instructional systems design framework known best by the acronym ADDIE, each chapter contains a series of observations and recommendations designed to positively affect all aspects of indigenous cultural tourism education.

The study suggests that: increased indigenous control of training and education funding, a provincially mandated requirement that post-secondary institutions demonstrate organizational readiness to serve indigenous communities, articulation of indigenous tourism programs and courses, and clear evaluative reporting indicators, significant changes can be made. These changes have the potential to enhance individual experiences, support community-based development activities, improve institutional effectiveness and promote innovative industry practices.

The study concludes that creating space for indigenous knowledges will result in stronger, healthier academic environments further empowering students, faculty, and administrators; positively contributing to academia, local communities and strengthening the fabric of Canadian society.

DEDICATION

For the people in my life who through their guidance, friendship, wonderful meals, humour, warmth and love have helped me to recognize that the power to realize our dreams - to learn from the past and to know what is important for the future is within us – we just need to take the time to listen.

To my parents, Suzanne and Graham Pask who instilled in me the belief that a life lived with integrity, dedication and hard work is one well-lived. I am grateful for your encouragement, support, and example.

To Rachel and Nicholas – the long nights and early chatty mornings, the crazy dancing, tickle attacks, cuddling, bird watching, backyard soccer, science experiments and knock-knock jokes – everything you do – everything you are – you make it perfect.

ACKNOWLEDGEMENTS

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1.1 Overview

This qualitative research initiative unfolds the story of the Aboriginal Youth Ambassador Cultural Interpreter training program in preparation for the opening of the Squamish Lil'wat Cultural Centre, in Whistler, British Columbia, the main venue for the alpine events for the 2010 Winter Olympic Games. The narrative presented in this thesis demonstrates how innovative partnerships that formed between elders and cultural experts in aboriginal communities, aboriginal training and education coordinators, administrators, faculty and staff in post-secondary environments, and industry leaders resulted in a learning methodology designed by the Squamish Nation that has the ability to inform educational policy and practice in the field of indigenous cultural tourism education.

Contained within the research is information highlighting the investment and community-based development activities initiated by Squamish Nation over a period of ten years that resulted in the development of Aboriginal Youth Ambassador program to support the growth of aboriginal tourism as a result of economic development activities on their traditional territory and became the template for indigenous cultural tourism training throughout the province of British Columbia. This aboriginal cultural tourism educational program shell provides a customizable way in which local practices, customs, and protocols can be infused with post-secondary education components and industry certification.

Research related to indigenous cultural tourism and education focussing on trends, funding, instructional design and learning processes is interwoven with perspectives from participants, instructors, program managers, post-secondary administrators and funders. It is framed within the Instructional Systems Design Model known by the acronym (ADDIE) and informed the steps of the process: Analysis, Design, Development, Implementation, and Evaluation. Each chapter communicates the flow of activities as they relate to the training that took place in the spring of 2009.

The study suggests with increased indigenous control of training and education funding, a provincially mandated requirement that post-secondary institutions demonstrate organizational readiness to serve indigenous communities, articulation of indigenous tourism programs and courses, and clear evaluative reporting indicators, significant changes can be made to enhance individual experiences, support community-based development, improve institutional effectiveness and promote innovative industry practices.

The study concludes that creating spaces for indigenous knowledges will result in stronger, healthier academic environments that empower the students, faculty, and administrators; positively contributing to academia, local communities and strengthening the fabric of Canadian society.

Before embarking on the specifics of what has occurred during the journey, it is important to be situated in a place of understanding by exploring the context, landscape and constraints of the story.

1.2 Setting the Context – Why a story? Why this story?

Storytelling, a powerful tool in indigenous cultures, and particularly in the Coast Salish tradition of the Skwxwú7mesh (Squamish) peoples and the Interior Salish Lil´wat7úl (Lil'wat) peoples provides a way to share insight using iterative and cyclical patterns. During storytelling sessions the thoughts conveyed may at times seem to the listener like disparate threads, but over the course of time the ideas weave together to illuminate a teaching and create a textured or layered understanding of an important cultural teaching, value, or event. The meaning or teaching may not be apparent immediately; it might just trigger a thought or concept that will be revisited multiple times during the span of a person's life with the story taking on more significance with the maturation and increased life experience of the individual.

For thousands of years stories have served as the primary method for sharing important information. This highly accessible form of communication has enabled the sharing of traditional knowledge, and values, along with critical social, technical and environmental data. This effective communication approach has enabled the survival of many communities of indigenous peoples despite monumental physical, political, and economic challenges. In the words of Sekyú Siýáḿ(Chief Ian Campbell) of Skwxwú7mesh nation: "Our complex societies have endured change over countless millennia and have been shaped by the bounty of the land. Our stories are the stories of humanity, of triumph, tenacity, and transformation" (Goodwin, personal communication, May 7, 2008)[1].

The story presented here, occupying a small sliver of time, is a reflection of ideas and experiences that have evolved as a result of my multiple roles working for Capilano University (previously Capilano College) in a range of instructional and administrative capacities at the Squamish campus during a seven year period between 2003 and 2010.

1.3 Methodological Considerations

There are a variety of methodological approaches and flowing from these, research instruments that could be utilized to investigate these experiences. Possibilities include quantitative studies using experimental, correlational, or survey designs to analyze the impacts related to increased funding for targeted programs on participation, retention, and completion rates. An examination of the socio-economic impacts that increased post-secondary participation has on small communities (linkages between education levels and statistics related to sustainable economic activity, vital statistics and quality of life index data, as well as access to adequate housing, water, and health services).

Qualitative studies could employ grounded theory, ethnographic, or narrative approaches to provide an intimate look at the successes and challenges related to post-secondary institutions offering unique programs designed in collaboration with communities. For the purposes of this study, to investigate the successes and challenges related to the Squamish Lil'wat Cultural Centre Aboriginal Youth Ambassador training program, a qualitative study using an explorative case methodology provides the most effective foundation from which to explore notions of post-secondary education

partnerships and training effectiveness in preparation for the operation of an indigenous cultural tourism facility. Proponents of this form of enquiry, such as Stake state:

> "Case study optimizes understanding by pursuing scholarly research question. It gains credibility by thoroughly triangulating the descriptions and interpretations, not just in a single step but continuously throughout the period of study. For the qualitative research community, case study concentrates on experiential knowledge of the case and pays close attention to the influences of its social, political and other contexts" (p. 443).

Similarly, Creswell cites how the case study provides a detailed account and is "an in-depth exploration of a bounded system (e.g. an activity, event, process or individuals) based on extensive data collection (p. 476)."

Embedded as an instructor and program convenor within the post-secondary environment, an independent contractor, and as an employee of the Squamish Lil'wat Cultural Centre within the tourism industry, I have been able to share the story and highlight the strengths, weaknesses, and frustrations related to the development and delivery of educational and training programs focused on indigenous cultural tourism.

In many ways, this approach, utilizing the case study model parallels the aboriginal model of storytelling. It can be seen as a cyclical or spiraling process. The recognition that the creation and acquisition of indigenous knowledges is both content and process focused and requires the involvement and dedication of many people to create structures that provides guidance, evaluation, and encouragement for the individual as they progress.

Major weaknesses of the case study model commonly cited include: the lack of the theoretical grounding, the loss/inability of the researcher to maintain objectivity, and the skewed nature of the findings as the result of focusing on too narrow of a scope. Brown (2008) pragmatically describes the development of case study research highlighting the contributions of leading theorists in the field including Yin, Stake and Merriam in an article entitled *A Review of the Literature on Case Study Research.* She quotes Stake when describing some of the negative bias towards case study and includes the following quote: "The more episodic, subjective procedures, common to the case study, have been considered weaker than the experimental or co-relational studies for explaining things" (p. 6). Contrasting the argument she continues to cite his position:

> "Stake concluded that when the purpose of the research is to provide explanation, propositional knowledge, and law … the case study will often be at a disadvantage. When the aims are understanding, extension of experience, and increase in conviction in that which is known, the disadvantage disappears" (p. 6).

As this study is an exploration of experience and understanding of the effectiveness of the different aspects of program life cycle the qualitative approach of an explorative case study model emerges as a sound research paradigm given the experiential nature and bounded nature of the inquiry.

1.4 A Landscape of Communal Learning

I quickly learned the importance of community engagement and the dedication to holistic approaches to learning through participation in planning meetings and workshops with aboriginal community leaders and cultural experts. Although Lil'wat and Squamish cultures are distinct and have unique

characteristics, one commonality is the belief that each person in the community has been bestowed with unique gifts and abilities that when nourished and supported will benefit the individual, community and society. As an educator and researcher I recognized how powerful this commonly held belief was and the way in which it influences all aspects of life and lays the foundation by which individual, familial, and communal learning, development, innovation, and artistic creation occurs. I now recognize how learning can be structured to support this in a way that benefits all learners in a given group or cohort.

The process for the individual to identify their purpose and best use of their talents differs in length and depth for each person. Chepxímiya Siýáḿ (Chief Janice George), a master weaver and cultural educator, responsible for the revitalization of Coast Salish traditional wool weaving, eloquently expressed the spiritual aspects of this process when celebrating the return of the Chief Joe Capilano blanket to its traditional territory: "When you feel the energy you will sense the path and recognize that you are in the right place" (Goodwin, personal communication, March 17, 2009).[2]

These profound words reflect a key tenent that in many ways underscore an important element of both Skwxwú7mesh and Lil´wat7úl cultures. Dr. Lorna Williams of Lil'wat Nation, when presenting a Minerva Lecture series event in March of 2008 at the Vancouver Public Library, referred to this as: "a7xa7, the time when the individual develops their expertise and the gifts they offer to the community" (Williams, 2008).[3]

I have learned that I am on the path that is meant for me and am grateful for being able to discover, build, and share a small part of what has transpired. I also understand that this community; a community comprised of individuals from multiple nations who are incredibly talented, dedicated, and driven has allowed me to participate in this incredibly rewarding work. It has been a privilege to learn from them and share with you some of the experiences that have helped to provide insight and form recommendations to improve post-secondary environments.

This approach to a shared learning experience, with the simultaneous growth of the individual and the recognition of the individual within the context of the community are a few of the reasons why the cultures of the Squamish and Lil'wat nations have flourished, endured, adapted, transformed and will remain intact for all time.

1.5 Reflection in Research

The connection between the ability of the researcher to reflect and the area of investigation, in this case the recognition of being an outsider and the integration of Skwx̱wú7mesh and Lil´wat7úl knowledge systems related to the practice of indigenous cultural tourism education contains multiple tensions including those of theory and practice or academia and field. It is also complicated by the complexity of the subject matter that focuses on unbounded concepts of culture, knowledge, and education and in this case is grounded in two distinct aboriginal cultures within the multiple systems or environments of community, post-secondary institutions, and industry.

The ability to be open to alternate ways of understanding and knowing and identify how and when colonial concepts are influencing perception has been heavily studied and is directly linked to reflective practice. To be immersed within the area of study and be conscious of how the research activities and experiences are shaping and influencing the identity of the researcher can be useful in acknowledging bias and recognizing constraints within the study. Shope (2006) highlights the work of Naples to describe the interconnectedness of identity with the research: "If we fail to explore our personal, professional, and structural locations as researchers, we inevitably reinscribe race, class, and gender biases into our work" (p. 163).

Chow (2007) also describes how the research and by extension the researcher, must both accept the challenges related to the fact that researchers will never be able to fully articulate the nuances of subject as an outsider, but can offer insights based on the gathering, analysis, and synthesis of the data and enrich this with reflections on the emanicipatory processes that the researcher undergoes during the period of study. Warren and Fassett (2002) expand on this to include the concepts of responsibility and power and the inherent tensions within the act of research. They describe the struggle between academia and the responsibility to the field, and the political, cultural, and social mechanisms that produce the researcher's social identity and the importance this has related

to the (re)creation of knowledge, the construct of "Other" and the reification of power structures.

> Cultural studies bestow a gift on qualitative research: the responsibility of reflexivity and the reminder that our research, how we write it, its subject, and to whom we subject it, constitute the authorial Self as well as the participants' identities themselves (p. 576).

In the spirit of ethnographic and feminist approaches, I think it is important for me to acknowledge the impact that the reflective nature of this work has had in shaping, reshaping, and permanently changing my identity. The intensity and variety of responsibilities related to my various positions have provided a plethora of experience to learn from and draw upon. During the period of this study I have performed roles with Capilano University (then Capilano College) in teaching, program administration, local and international community-based program development activities with a focus on aboriginal tourism, event management, and health sciences. Additionally, I also had the opportunity to provide instructional design and instructional services for Aboriginal Tourism British Columbia, and worked directly for the Squamish and Lil'wat Nations through the Spo7ez Cultural Centre and Community Society to develop the human resources policies, process, and training in preparation for the opening of the Squamish Lil'wat Cultural Centre.

Running parallel to my work environment was the intensity of academic study related to my progression through the Educational Leadership doctoral program at Simon Fraser University. Plunging into discourse, exploring different constructs, and engaging in intellectual banter with a distinguished group of

creative, innovative, and experienced post-secondary administrators and educators provided a valuable environment from which to learn and be mentored.

Moving through these professional and academic realms while balancing these activities with my primary role and responsibility as a mother of a six year old and an eight year old has added richness and complexity to my life.

As many of my professional and academic pursuits occurred simultaneously, they have seemed at times to be overwhelming and disjointed, while at others there has been an incredible sense of cohesion and clarity with each portion influencing and lending understanding to the other. For example, in 2008 after delivering lectures at the Universities of Americana and Colombia I had the opportunity to have an informal meeting with Liz Crámer Campos, the Minister of Tourism for Paraguay. She is an extraordinary woman, who expressed her concerns about balancing national interests for growth and development with the pressure of maintaining control of, and more specifically community-based control of education and training programs when working with post-secondary institutions, corporations, and individuals from other countries. Many of her concerns echoed those of leaders that I have worked with in multiple nations and has been a major theme within the Simon Fraser Educational Leadership cohort. These experiences have contributed to my ability to clearly articulate the need for rigor and transferability, tempered with the space for individual community input and control and have assisted me when working with the Canadian Tourism Human Resource Council and provincial bodies such as

Aboriginal Tourism British Columbia and the British Columbia Aboriginal Tourism articulation committee.

The experience described above, only one of many, has led me to understand the value of delving deeply into one area, or case, in order to be able to illuminate the intricacies of a topic. It has also reinforced the individuality, strength, and beauty of various cultures with an understanding of the commonality of the human experience.

I recognize that I am situated in a position of colonial power by virtue of my citizenship, ethnicity, and education but this has not prevented me from experiencing a deep sense of connectedness with Achuar women in the Ecuador Amazon, Guarani women in the fields of Paraguay, and women of Squamish and Lil'wat Nations when talking about struggles to provide for the well-being of our children and create hope for the future.

Celebrating, protecting, revitalizing and sharing of indigenous cultures is providing a way for some to stimulate community-based economic activity in a meaningful and respectful way that supports both cultural activity and diversifies local economies. The Canadian Tourism Commission (2004) identified this potential during a symposium on Cultural and Heritage Tourism:

> Increasingly, visitors want a complete participatory experience, providing new knowledge and authentic experiences. This can be achieved though the arts, cultural entertainment, folklore, festivals, cultural institutions, history, architecture and landscapes, cuisine, local traditions and language – the cornerstones of cultural, learning and experiential travel (p.13).

Research in the fields of indigenous tourism and indigenous knowledge systems in relation to post-secondary environments, similar to other fields has

been conducted in exemplary and thoughtful ways as seen in the work of Canadian scholars Notzke (2006) and Battiste (2000) and in some cases has also strayed into realms that are not appropriate. As outlined by Smith (1999) there is a long history of misappropriation of intellectual knowledge and damaging research activity that has taken place within indigenous communities.

As a result of my experience in Paraguay meeting with women's cooperatives I was able to understand how tourism research can illuminate best practices and create opportunities for community-based economic development by connecting institutions, funding agencies and small businesses. At the same time I was able to gain a deep understanding through interviews and community dialogue about the damage that research can cause when not conducted in an ethical and professional manner.

Although the images of monkeys leaping between the trees, dust on the roads, cows in the fields, and the smell of freshly baked bread still lingers, it is the immediate sense of connection with this group of women that stands out most vividly. I am still in awe of their dedication and energy, like that of so many people I have been fortunate to work in collaboration with in Paraguay and Canada. This experience along with a myriad of others, in the nature of reflective practice created connections between the different aspects of the work with which I was involved and in turn shaped and reshaped my identity.

From an academic perspective I was able to create linkages with literature focusing on community-based economic development, cultural tourism, and governance structures with my professional activities. From a personal

perspective, I was able to fold the experiences in combination with feminist and anti-colonial thought to see how my personality and role within the research was moving towards an action-research focus.

This story proceeds with the author recognizing that as an outsider, a Canadian woman of English and Francophone ancestry it is inappropriate and not conceivable from a moral or academic standpoint to share the full intricacies of the cultural knowledge and associated practices that have been shared with me. It is my role or path, to highlight the structures, learning methodologies, and instructional practices that I have been given authority to share publicly.

1.6 ADDIE

ADDIE, the organizing framework used for this qualitative research story evolved from the systems design movement in the computer software industry during the 1970s and 1980s (Molenda, 2003). Applied to learning environments, ADDIE provides a way in which to structure the processes and results of design over a given time. It is comprised of five phases: Analysis, Design, Development, Implementation, and Evaluation. Although there are a range of other approaches such as Rapid Prototyping (Tripp & Bichelmeye, 1990), and the Dick and Carey Model (Dick & Carey, 1978) one of the advantages of ADDIE is the provision of a clear structure with the flexibility of an open-ended design to share complex information.

Given the nature of this study focussing on multiple aboriginal cultures (Squamish and Lil'wat Nation) combined with the multiple environments of

Capilano University and the Squamish Lil'wat Cultural Centre the iterative model

of ADDIE proposed by Thomas, Mitchell, and Jospeh (2007) that encompasses a

third dimension that comprised of introspection, interaction, and intention

overlaying the five phases assists in providing a more comprehensive view by

which to understand the cultural aspects of the research. This concept is

supported by Henderson (2001) who asserts "instructional design cannot and

does not exist outside of a consideration of culture".
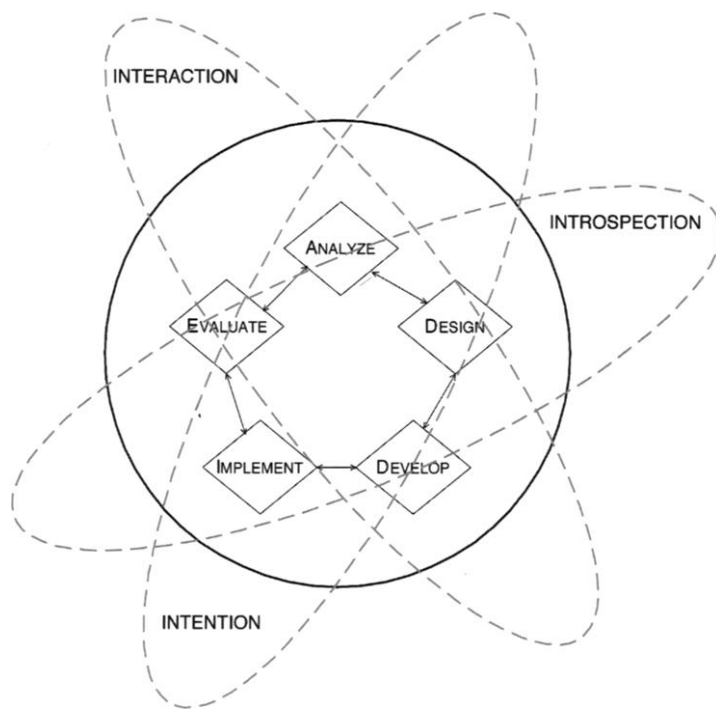
Figure 1 – *ADDIE Iterative Model*
Note: Thomas, M., Mitchell, M., and Joseph, R. (2002). Tech Trends 46, 2
Springer Boston.

1.7 An Indigenous Model Emerges

Examining the growth, development, and evolution of the Aboriginal Youth

Ambassador program and the environments of the different Squamish and Lil'wat

communities, the post-secondary institutional setting of Capilano University in

Squamish, and the tourism industry setting of the Squamish Lil'wat Cultural Centre it is possible to represent the interdependencies as a symbiotic system with the different components feeding, shaping, influencing, and organically influencing each other.

The characteristics of an organic cultural system including energy, transformation, and change, guided by values or notions links with anti-colonial thought related to animation. Animation as defined by Battiste, Bell, and Findlay (2002) is the process of:

> Enacting principles whose educational force inheres in recognizing the abilities and gifts of Aboriginal peoples. Animation recognizes that Aboriginal education requires a process of participation, consultation, collaboration, consensus-building, participatory research, and sharing led by Aboriginal peoples and grounded in Indigenous knowledge... (p. 86).

In this case the animating process enabled the metaphor of weaving to emerge and is reinforced throughout the story in each of the chapters describing the analysis, design, development, implementation and evaluation of the training program for the Squamish Lil'wat Cultural Centre.

The process of weaving is both a physical and spiritual activity. The intent is to create items that are both practical and beautiful and are instilled with metaphysical properties or powers intended for the person who wears the item. As described by Skwetsímeltxw (Willard "Buddy" Joseph) of Squamish Nation, in Where Rivers, Mountains and People Meet: Squamish Lil'wat Cultural Centre (2010), "Blankets identify us and offer spiritual protection" (p. 74).

The processes by which the materials are collected, designed, and created involve multiple members of the community with each person's role or

duty having significant meaning to the overall process. In ancient times hunters would track and hunt mountain goats. Others would source the materials for the tools, spindle whorls, and create the looms. The hides would then be prepared with the hair spun using spindle whorls carved by other members of the community and ultimately woven. It was common for the process to stretch over the span of multiple years. To be successful not only did there need to be collaboration, effective communication, respect, and cooperation; it also required significant amounts of persistence, knowledge, and self-discipline rooted in a sense of individual and communal purpose (Goodwin, personal communication, May 6, 2008)[4].

The photo below depicts Skwétsiya-t (Mrs. Harriet Johnny), the last traditionally taught Squamish Master goat wool weaver. In addition to her legacy of beautiful works of art, her dedication to the craft of weaving and her passion, dedication, and traditional values related to living a healthy and meaningful life resonates with many people (Goodwin, personal communication, May 6, 2008)[5].

Figure 2 – Skwétsiya-t (Harriet Johnnie) of the Squamish Nation
Note: Canadian Museum of Civilization, photography by Harlan Smith, 1928, #71524

It is possible to see how the ADDIE framework as presented by

Henderson above, is a cyclical and recursive system with each step feeding

backwards and forwards is comparative to spinning goat hair using a spindle

whorl. They are both connected to the cultural context, community life, and are

infused with the intentions and visions of the weaver similar or in the case of the

training the instructional design team. Both are multilayered and exist as a result

of interconnections.

Figure 3 – *Squamish Nation Spindle Whorl*
Note: Burke Museum of Natural History and Culture, Catalogue Number 1-276

1.8 Weaving the Literature

There are a number of seminal works, from a variety of fields that can

positively contribute to the planning, development, and delivery of cultural

tourism education programming. Having a basic understanding of the key

definitions and notions related to indigenous knowledges, culture, indigenous

cultural tourism, indigenous control, and indigenous knowledges in post-

secondary environments in Canada can assist in creating a more cohesive

understanding. These threads become part of the fabric that the content of the

analysis, design, development, implementation, and evaluation activities combine with.

1.8.1 Indigenous Knowledges

Indigenous knowledges are receiving an increasing amount of attention in academic literature. Some attribute the recognition of the importance of this field to the maturation and segmentation of markets resulting from the globalization of economies. Specifically, the shift from manufacturing and production to service and knowledge activities in Europe, North America, and parts of Asia are cited as reasons provided by some including Blackmore (2006). Others maintain that indigenous knowledges provide a mechanism for rebalancing power, and link anti-colonial methodologies based on the collective wisdom of individual cultures developed over thousands of years, with theoretical and research frameworks that can be applied to a variety of complex processes including environmental practices, education activities, community development and healthcare delivery (Battiste, 1998).

As stated by McCarty (2005), when quoting the work of Nettle and Romaine 2000:13; Skutnabb-Kangas 2000:257, 259):

> Indigenous peoples comprise 4 per cent of the world's population, whose traditional lands cover 19% percent of the globe including some of the most ecologically and biologically rich and complex environments on earth. In terms of linguistics, over 80% of the languages spoken on the planet belong to indigenous communities (p. 2).

Davis (2009) claims that there are about 7000 indigenous languages at present, but that one is disappearing every 2 weeks.

From an anti-colonial perspective, it is vital to use the term "indigenous knowledges" to give proper acknowledgement and power to highlight the unique knowledge systems associated with each indigenous community and move away from the colonial perspective that blankets and reduces these varied bodies of knowledge into a single collective identity. As Davis also notes in his Massey Lectures (2009) and in his book of the same name, The Wayfinders (2009), indigenous knowledges are not "failed versions of modernity" but constitute unique and important answers to the fundamental question of what it means to be human. Hence, the answers to that question largely accepted by industrial modernism should be seen as not THE answer but as one answer to the question. By acknowledging other possible answers we enrich the catalogue of human potential and offer new possibilities for the exercise of creativity and imagination.

The term indigenous knowledges is used to describe the deeply embedded wisdom, way of being, and understanding of a select community, that can be expressed in an unlimited number of ways including: spiritual acts, symbols, language, and environmental relationships and practices. Shahjahan (2005) reviews definitions from a variety of academics and cites Battiste and Henderson's (2000) argument about the difficulty of compartmentalizing this idea.

> Indigenous knowledge is not a uniform concept across all peoples; it is a diverse body of knowledge that is spread throughout different peoples in many layers. Those who are possessors of this knowledge often cannot categorize it in Eurocentric thought, partly because the processes of categorizations are not part of Indigenous thought (p. 214).

Dei, Hall, and Rosenberg (2000) provide the foundation for Shahjahan's

definition:

> We conceptualize indigenous knowledge as a body of knowledge associated with long-term occupancy of a certain place. This knowledge refers to traditional norms and social values, as well as to mental constructs that guide, organize, and regulate the people's way of living and making sense of their world. It is the sum of experience and knowledge of a given social group, and forms the basis of decision making in face of challenges both familiar and unfamiliar….It is accumulated by the social group through both historical and current experience. This body of knowledge is diverse and complex given the histories, cultures, and lived realities of peoples (p. 6).

Using this as a starting point, Shahjahan (2005) then folds in the contributions of

other scholars such as Millat-e-Mustafa (2000) and Cajete (1994) and Mazama

(2002) and posits that the most coherent definition is one that combines the

existing concepts of indigenous knowledges and adds elements of wisdom,

spirituality, and connectedness to the earth.

Transken's (2005) work also echoes these ideas. By focusing on meaning

making and methodological explorations related to application of the community-

building work of First Nations women in social work he identifies the complexity,

depth, and richness of indigenous thought. Transken cites the writing of Maracle

(2000) to underscore this:

> I want to re-member, but the membership of what to what is no longer. The members in my mind are rooted in old knowledge, ancient schools of thought, oratory and modern literary history, theatrical being, sociological contexts much different, much less acknowledged, but no less valuable. When I remember origins I become whole…(p. 3).

The Achuar people, who reside in the Amazon rainforest in the

southeastern portion of Ecuador, also conceptualize themselves, their

community, and the knowledge associated with their society as the intertwining of

the collective wisdom of elders who lived before them, and the physical and

spiritual forces of nature (Perkins, 1998). Similarly Maat, a classical African

philosophical and methodological process created within Egyptian civilization;

provides an epistemological system for cultural definition and functioning based

on a holistic approach towards the universe that integrates the complexity of the

physical, spiritual, and environmental (Martin, 2007).

For example, Weissner and Battiste (2000) cite the International Labour

Organization Convention 169, UNESCO, and the Quebec City Summit of

Americas Action Plan, which includes principles that recognize the heritage of

indigenous peoples as a complete knowledge system with unique concepts of

epistemology and scientific and logical validity. The plan states that:

> The diverse elements of an Indigenous people's heritage can be fully
> learned or understood by means of pedagogy traditionally employed by
> these people themselves. It comprises all knowledge the nature or use of
> which has been transmitted from generation to generation, and which is
> regarded as pertaining to a particular people or its territory. This knowledge
> includes all kinds of scientific, agricultural, technical, and ecological
> knowledge including cultigens, medicines, and the rational use of flora and
> fauna (p. 6).

Educational scholars such as Smyth (1989) refer to this phenomenon as a

process of meaning making and link it to theories of Reflection-in-Action. Smyth

cites the work of Schön (1983) who states that "individuals and communities

acquire knowledge, skills and concepts that empower them to remake, and if

necessary reorder, the world in which they live. It takes the form of on-the-spot

surfacing, criticizing, restructuring and testing intuitive understands of

experienced phenomena" (p. 196).

Counter to this position, are proponents of neutral, apolitical systems.

Chun, Christopher, and Gumport in *Multiculturalism and the Academic*

Organization of Knowledge (2000) describe five common critiques of

multiculturalism and by extension, critiques of the inherent value of indigenous

knowledge bases and their study within academia, and their application to the

education system as a whole. These critiques include:

> Creating pluralism where all voices are considered equal without consideration for cultural differences or systems of inequality; promoting relativism and creating situations where conclusions cannot be drawn; reflecting identity politics and requiring only firsthand experience to become sources of knowledge; denigrating Western culture; and lacking academic rigour and being anti-intellectual in nature (p. 233).

These critiques summarize indigenous knowledges as a romanticized notion of

the oppressed, a catch-all for everything colonialism rejects, and a weak

alternative to the dominant and legitimate forms of western knowledge or as

described by Davis (2009) a failed modernity.

Alternatively, Smith (1997) and Davis (2009) suggest that indigenous

knowledges have the potential to offer humanity alternate forms of viewing

ourselves, interactions with each other, and power systems (economic and

political). Smith states that "indigenous peoples are perhaps best positioned to

inspire and lead others in implementing a radically different human future" (p.

14).

Definitions of indigenous knowledges range from categorizations that link

people to a specific geographic location to more open ended explanations that

describe an intimate understanding of what is required to adapt and survive in

order to sustain the community (Barndhart and Kawagley 2005), or socially

influenced definitions such as the one presented by Henderson that describe

indigenous knowledges as the collection of intimate and endless processes that

include listening to stories and learning through dialogue with elders and parents in a continuous flow that takes time and patience and emphasizes the importance of community involvement.

1.8.2 Culture

Culture is inextricably connected with knowledge. Using a situational lens, it can be expressed as the unbounded interactions and patterns that develop as the result of interconnections between people and belief systems in a specific geographic location. This emphasis on the interconnections is a concept described by Doorne, Ateljevic, and Bai (2003) and rejects the dominant structuralist view that culture is a specific set of acts that represent the values of a given community.

These interactions result in a variety of cultural expressions and practices that take on a cyclical organic nature that includes emergence, growth, adaptation, reproduction, and decline. To try to constrict cultural expressions within a narrow scope that focuses on acts or products, such as storytelling, modern dance or hip-hop would be ignoring the multi-dimensional and complex aspects of culture and would miss the richness and evolving forms of expressions.

1.8.3 Indigenous Cultural Tourism

With a foundational understanding of indigenous knowledges and culture, it is possible to examine what is meant by indigenous cultural tourism. From a behavioural perspective, Stebbins (1997) articulates how this genre of special interest tourism is driven by the participants' search for new and deep cultural

experiences that combine aesthetic, intellectual, emotional or psychological elements. This creates a theoretical layering of the cultural components; adds the unbounded interactions between people, belief systems, and place; and introduces tourists to the community whose specific goal is to experience aspects of the culture. The way in which the experience unfolds is a reflection of the cultural expression of the moment and is directly affected by all those who participate, while simultaneously influenced by a myriad of interacting elements. The success or value perceived by the tourist is the combination of the experience combined with the tourist's ability to comprehend and derive meaning from the expressions.

As identified by Aboriginal Tourism British Columbia, these experiences when provided in an authentic manner include activities and practices that can stretch into each of the six segments of tourism including: accommodation, adventure, food and beverage, transportation, travel trade, and attractions (p. 6).

Figure 4 – *Indigenous Tourism Sectors – An Introduction to Aboriginal Tourism*
Note: Aboriginal Tourism British Columbia (2009). Trailblazer Cultural
Interpretation - Aboriginal Tourism in British Columbia. British Columbia,
Vancouver, B.C.

Various studies have demonstrated the benefits of indigenous cultural
tourism for operators, communities, and tourists. Mbaiwa (2004) shares results of
a mixed-methodological study outlining the factors driving the need for economic
diversification in the Okavango Delta in Africa. He outlines the benefits of the
basket making activities and how this evolved into an indigenous cultural tourism
activity that supported an economic diversification strategy. In addition to the
environmental and culturally sustainable benefits of this activity the project also
resulted in the formation of an institution and alliance, creating a political body
that increased the region's ability to vocalize the needs of the community.

Claudia Notzke (2006), a Canadian research studying indigenous tourism,
concurs with the potential for positive cultural, social, and economic benefits

related to indigenous cultural tourism. She proposes to offer the concept of control as a component of within the evaluation of aboriginal tourism activities. By identifying who controls or has the power to create, market, deliver, and profit from indigenous cultural tourism directly influences what it is that is being offered. She argues that there must be a high level of indigenous control in order for authentic, unique, and quality indigenous cultural tourism experiences to develop. As a result then, a comprehensive definition of indigenous cultural tourism must also include an aspect of indigenous control that lies beneath the experience with which the tourist becomes intertwined.

These thoughts are echoed in an expansive study by Montgomery, Frechione, and DeWalt (1997) that focuses on Latin America. The authors state that the creation and life of each unique culture and its interactions with local, regional, and global economic and political systems occurs in a distinctive and entangled manner that cannot be simplistically reduced. They substantiate their argument with detailed case analyses of a variety of indigenous community development projects and describe how general methodological approaches to economic activities, such as indigenous cultural tourism product development, are ineffective unless generated from within the community. They also highlight that the recognition of rights of the individual, access to adequate food sources and clean water, ownership of land and resources, and access to institutions providing adult education are basic rights that must be established before successful entrepreneurial activities can begin.

1.8.4 Indigenous Control

Without basic rights and indigenous control there can be a multitude of negative cultural, social, economic, and political effects that can damage communities participating in cultural tourism activities.

A small first hand example of this, one which demonstrated the impact of the loss of control over the commoditization of cultural products was shared with me at an Aboriginal Tourism Canada Conference in Quebec City in 2006. A man from the Haida nation, located on the west coast of British Columbia, described how he and his family were visiting the Canadian Museum of Civilization. At the end of the day they decided to take look at the gift shop to purchase a keepsake. Here he found numerous pieces of indigenous artwork marketed as and designed in the style that is associated with Haida culture. He spoke with staff and learned that it had been purchased to satisfy customer requests for reasonably priced indigenous-like cultural souvenirs from a Chinese company specializing in reproductions. These pieces were not created by or in consultation with any Haida community member. The decision resulted in the loss of economic revenue, but more importantly supported the replication of inauthentic work and the proliferation of goods that were not reflective of the culture of the community from which it originated. He highlighted how without strict and careful consideration communities can quickly lose control of the cultural expressions that are rooted in a specific location and are part of the distinct indigenous knowledge system. He explained how this loss of control has a direct impact on the family whose design is now being circulated without proper

consent and recognition, and the shame that this brings to both the family and the community at large.

To counteract the loss of control, many communities have become involved in limiting access to sensitive cultural material, controlling and promoting the trade marking and branding of consumables, and creating provincial tourism bodies, such as Aboriginal Tourism British Columbia, to strengthen lobbying efforts at both provincial and federal levels. Within British Columbia, this work has resulted in a platform as part of the Aboriginal Tourism Blueprint Strategy outlining areas that require development and support to ensure that the design, development, and delivery of aboriginal tourism services and products evolves in conjunction with the values of the indigenous community from which it originates. (Aboriginal Tourism British Columbia, 2005).

1.9 Indigenous Knowledges in the Post-Secondary Environment

In Canada, a number of scholars have started to focus on how best open existing structures to create space for indigenous knowledges in post-secondary environments. The holistic and complex nature of indigenous knowledges provides academics in a variety of fields with philosophical, theoretical, and practical tools for approaching their work. There are numerous examples, from a variety of disciplines such as education, archeology, anthropology, and that highlight the developing momentum and the application of indigenous research methodologies.

Breunig (2005) calls for experiential education models to counteract the negative aspects of the systemic production and delivery of knowledge. Shahjahan (2005) suggests using approaches grounded in indigenous methods to counter colonial practices to restructure power and shift learning and scholarship to reach a greater number of people to providing for a wider knowledge base.

Dei (2002) calls for a transformative learning model to celebrate oral, visual, textual, political, and material aspects of indigenous culture within the sphere of post-secondary education. The intention is to encourage learners to become more critically and spiritually grounded creating institutions that include indigenous knowledges as part of transformative education that moves beyond colonial practice.

Battiste, Bell, and Findlay (2002) emphasize the use of indigenous lenses and the theory of animation related to indigenous access, practice, and research within post-secondary environments. Haig-Brown and Dannenmann (2002) analyze the limitations of written knowledge and the importance of experience and reflection with an emphasis on indigenous methods of knowledge creation and recreation.

Archeology has also embraced indigenous concepts as a way of reframing the way in which work is contextualized. Reimer's (2000) study of high altitude traditional hunting and ceremonial sites of the Squamish peoples is an example of this interconnection between scholarly activity and indigenous methodology. This work is not seen as a disconnected exercise of cataloging the practices of a

group of people who resided in a specific space, but as an interconnected community driven project vital to the process of strengthening and preserving cultural identity through resource protection and management. By working together with Squamish Nation community members Reimer's study ties together physical setting and environmental practices, with the cultural aspects of art, language, education, and spirituality.

Reid & Sewid-Smith (2004) writing from an anthropological perspective, in the book Paddling to Where I Stand describe, how the process of transcribing the memoirs of Agnes Alfred, a Qwiqwasutinuxw Noblewoman, was a method of understanding the complexity of culture. Specifically, in this case describing how in K"ak"akəẃak" culture, myths, as a form of indigenous knowledge are used as important educational narratives to contribute to the wisdom of both the individual and the community to shape the personal and collective experiences of the community (p. xxvi). The only way in which to successfully undertake this type of work is not to observe the culture, but to value indigenous knowledge and become embedded within the process by interacting and creating opportunities for expression. To accomplish this, Reid describes how it was important for her to be participatory as a researcher and at the same time be sufficiently removed to enable the sharing of knowledge to occur in a natural manner and accurate manner through the interactions between Agnes Alfred and her granddaughter (p. xxvii).

Within the field of education there are numerous examples of indigenous knowledges being utilized to transform governance, policy, curriculum, and

instructional methodologies. At the University of Saskatchewan, Battiste, Bell, and Findlay, (2002) incorporated indigenous knowledges as a way to generate methods and practices for the decolonization of research, policy development and experience of Indigenous instructors and students.

This work is heavily influenced by the scholarly contributions of Smith (1999) who focuses on defining anti-colonial methods of decolonization and on utilizing animation within the Maori experience. This has resulted in the acceptance of animation as a construct for promoting indigenous knowledges to rebalance power and leverage legal and institutional processes for self-determination and education. Animation as cited by Smith:

> Derives from a living archive of observation and experience firmly embedded in the linguistic structures of Aboriginal languages and the shared resource that makes possible those languages' expressive diversity and precision (p. 5).

Utilizing this process the research revealed seven sites or practices that could be affected within the post-secondary environment including: guidance from elders, ethical guidelines for the indigenous research, appropriate educational materials, curriculum that focuses on the distinctive citizenship of indigenous peoples, a critical indigenous mass, dialogues and networks, indigenous renaissance (p. 91).

Harrison and Papa (2005) have conducted further educational epistemological studies focused on the Maori experience. *On The Development of an Indigenous Knowledge Program in a New Zealand Maori-Language Immersion School,* they cite a conversation with Matua Hermia to illustrate how existing structures can be adapted. Hermia states:

> The key has been manipulating policies and legislation to support what Te Wharekura has been about. We are using existing frameworks to assert Waikato-Tainui identity-so that students can get credits for it. Recently, we have taken a more structured approach to the realization of our objectives (p. 71).

This link between identity, culture, and education is recognized as being vital to the healthy development of nations. The Royal Commission on Aboriginal Peoples (1996) states:

> The destiny of a people is intricately bound to the way its children are educated. Education is the transmission of cultural DNA from one generation to the next. It shapes the language and pathways of thinking, the contours of character and values, the social skills and creative potential of the individual. It determines the productive skills of a people (Vol. 3, p.433).

Bouvier and Karlenzig (2006) argue that the inclusion of multiple world views/constructs will enhance the lives of students and those working in the education system by providing alternate ways of experiencing physical, social, and political worlds enabling all learners to function more effectively in the context of Canada's pluralistic society.

The recognition that the creation and acquisition of indigenous knowledges is both content and process focussed and requires the involvement and dedication of many people to create structures that provide guidance, evaluation, and encouragement for the individual as they progress and directly affects the way in which educational programs should be planned, designed, and implemented. All of these works are similar in the sense that they recognize the need for structure and flexibility to be simultaneously present to create space for indigenous models to emerge.

1.10 Historic Timeline

With a preliminary understanding of the importance of storytelling and why this story is important, it is possible to metaphorically begin to spin together academic discourse related to indigenous knowledges, community-based economic development activities, cultural tourism, and the ADDIE instruction model with the creation and evolution of the Aboriginal Youth Ambassador program and the development of the Squamish Lil'wat Cultural Centre and the meshing of these two initiatives.

The first timeline provides an overview of key milestones related to the development of capacity and skills development training programs the precursors for the focus of this study, my involvement in activities related to aboriginal cultural tourism initiatives at Capilano College, and Aboriginal Youth Ambassador activities directly related to the development of the program for the Squamish Lil'wat Cultural.

The second timeline provides an overview of key milestones related to policies that have impacted funding for post-secondary education and training for Squamish and Lil'wat Nation members, some of the key agreements that led to the development of the Squamish Lil'wat Cultural Centre, funding sources for the development of the training, and significant program outcomes.

Chronological Development Timeline

Top timeline labels (above axis):
- 2.5 SN E-Team
- 2.5 Watchmen
- 2.8 Cap.Instructional, Curric. Dev., and Convenor Activities
- 2.5 Guardian
- 2.7 Cap First Nations Tourism Mgmt. Program
- 2.7 SLCC Groundbreaking
- 2.7 ATOC Program Development
- 2.8 Cap. Ecuador/Kapawi Ecotourism Projects
- 2.5 Aboriginal Youth Ambassador
- 2.7.1 BC Aboriginal Tourism Framework Meetings
- 2.7.1 SLCC HR Policies and Systems Analysis
- 3.5 Capilano ASPF Funding
- 2.8 CTHRC Pan-Canadian Learning System Meetings
- 2.7.3 ATBC Trailblazer's Train the Trainer
- 3.0 SLCC AYA Training
- 5.10 SLCC Public Opening
- 5.10 SLCC AYA 2009 Summer Training
- 5.10 SLCC AYA Training
- 5.10 2010 Winter Olympics

Axis years: 1996 1997 1998 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010

Bottom timeline labels (below axis):
- 2.1 RCRAP
- 2.6 Protocol Agreement
- 2.6 Shared Legacies Agr.
- 2.6 Vancouver Whistler 2010 Olympics Successful Bid Announcement
- 1.6 ATBC Blueprint Strategy
- 3.5 ASPF AYA Request
- 2.1 Campus 2020
- 2.6 BC Tourism Action Plan
- 2.1 AVED Charting Our Path
- 5.10 2010 Winter Olympics

Axis years: 1996 1997 1998 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010

Figure 5 –Historic Timeline, Goodwin, S. (2010)

1.11 Framing the Story

The subsequent chapters are structured to focus on the analysis, design, development, implementation, and evaluation of the Aboriginal Youth Ambassador program and answer key questions that shaped the development of the study.

The analysis chapter focuses on federal and provincial government, and Squamish and Lil'wat nation activities that created the need for and shaped the design of the program.

The design chapter provides a sample of key proposals that link with the funding and timing of the program, copies of email correspondence highlighting the integrated communication and approach of the team, and program profile information used for planning processes. It also includes information about the limitations of the project and a summary of people involved and their role in the process.

The development chapter includes a variety of program materials including: a training proposal, program outline, schedule, learning contract, and sample lesson plans.

The implementation chapter recounts the delivery of the program and describes the ways in which curriculum and program support activities rolled out. It also provides a sense of the feel of program by including information about successes and challenges encountered and copies of correspondence and photographs.

The evaluation chapter shares key points, details individual participant evaluative components, and includes participant and instructional reflections related to programmatic activities.

Concluding the study, a chapter is dedicated to expressing the constraints of the study, summarizing the findings, and providing recommendations.

CHAPTER 2. ANALYSIS

2.1 Overview

Each of the phases within the Analysis, Design, Development, Implementation and Evaluation (ADDIE) model of instructional systems design entails the exploration of key themes and questions (Molenda, 2003). The entire ADDIE process is a system in which the outcome of work is done to address the questions associated with each phase. This then feeds into the next step, and can sometimes feed back to the previous step in a recursive cycle. The findings are used to derive conclusions and recommendations to inform future projects.

The analysis step of the process, in the context of this case is crucial to understanding the significant events, funding mechanisms, and political influences that shaped and affected the program's development, design, and implementation. An overview of reports from a federal, provincial and industry association perspective provides the context for policy and funding developments. This information is complemented by a timeline outlining Squamish and Lil'wat Nation economic development activities, protocol agreements and a historical account of the Aboriginal Youth Ambassador program. It concludes with a description of the way in which my practice intersected with these activities.

2.1.1 External Considerations

Before examining the factors that contributed to the creation of the Aboriginal Youth Ambassador training program for the Squamish Lil'wat Cultural Centre it is important to understand some of the peripheral but significant external changes that were occurring federally and provincially that impacted funding, access, and support for aboriginal participation in post-secondary education. By analyzing three reports: the *Royal Commission Report on Aboriginal Peoples (1996),* Plant's *Campus 2020: Looking Ahead Report (2006),* and the *Ministry of Advanced Education and Labour Market Development Aboriginal Report – Charting Our Path (2008)* it is possible to extrapolate how federal and provincial trends are moving towards increasing equity in participation and improving the responsiveness, quality, and relevance of Canadian secondary and post-secondary education offerings to First Nations peoples.

In Canada there is a long history of active policies and programs to dismantle, assimilate and control indigenous peoples. In 1996, the government of Canada released the *Royal Commission Report on Aboriginal Peoples* describing how key laws influenced and shaped the history of Canada. As outlined in the *Highlights from the report of the Royal Commission on Aboriginal Peoples*, the report is an account of "the relationship between Aboriginal and non-Aboriginal people that is a central facet of Canada's heritage, the distortion of that relationship over time, the terrible consequences of distortion for Aboriginal people - loss of lands, power and self-respect" (p.4).

Included as part of this Commission's report are portions of firsthand oral histories transcribed during 178 days of hearings. These accounts describe how families, communities, and the Canadian nation have been affected by the implementation of a range of laws that supported the colonization of aboriginal people. The submissions highlighted how federally implemented policies had lasting negative effects over multiple generations stretching into every aspect of daily life. To contextualize the work, the *Highlights from the report of the Royal Commission on Aboriginal Peoples* provided samples of some of these submissions.

Marlene Buffalo identifies the significant challenges and describes how indigenous peoples should have control and ability to set priorities related to economic activities, health and education to reverse the impacts of colonization.

> Poverty, poor health, under-education and high mortality rates all indicate the long-term impacts of the colonization mind-set. It is the Aboriginal peoples' conception of their needs and interests which must be the starting point - the real [meaning] of the term 'self-determination' (p. 94).

Providing a historical account of colonial activities, the report also cites specific laws that have negatively impacted indigenous peoples including: the Royal Proclamation of 1763, the Act of 1857 to Encourage the Gradual Civilization of the Indian Tribes, and the Indian Acts of 1876, 1880, and 1884.

Concluding its report, the Commission included recommendations that called for changes and enhancements to the legal, health, and education systems to ensure that there is adequate access and support for individuals, families, and communities to have the basics required to be able to live healthy

and fulfilling lives rooted in respect, freedom, and self-determination. As described by Henry Zoe in the *Highlights from the report of the Royal Commission on Aboriginal Peoples*:

> For a person to be healthy [he or she] must be adequately fed, be educated, have access to medical facilities, have access to spiritual comfort, live in a warm and comfortable house with clean water and safe sewage disposal, be secure in cultural identity, have an opportunity to excel in a meaningful endeavour, and so on. These are not separate needs; they are all aspects of a whole (p. 53).

The Commission's findings, as based on the extensive data gathered during the hearings, state that greater levels of aboriginal control in the decision making processes related to economic development, health, education, and housing programs and services were necessary.

Although controversy surrounds the processes, outcomes, and recommendations of the 1996 Royal Commission this work has been viewed as a catalyst for change and has provided the basis for a federal position by which new relationships can emerge. As stated by the commissioners in the *Highlights from the report of the Royal Commission on Aboriginal Peoples*:

> We hope that our report will also be a guide to the many ways Aboriginal and non-Aboriginal people can begin - right now - to repair the damage to the relationship and enter the next millennium on a new footing of mutual recognition and respect, sharing and responsibility (p. 4).

In British Columbia changes have also been occurring to recognize the damage caused by previous education policies and the current inequity present within the British Columbian post-secondary system. In April 2007, the Province of British Columbia released the *Campus 2020: Looking Ahead Report* (Plant, 2007).

Contained within this report are a number of suggestions aimed at closing

the gap between aboriginal and non-aboriginals in access, retention, and

attainment in the post-secondary educational system. In the section entitled

"Supporting Opportunities for Aboriginal Learners" the report's primary author,

Geoff Plant, emphasizes the need for creativity, greater levels of collaboration,

and evidence-based policy to ensure that movement is being made from a

foundational level. He describes how these changes will be beneficial to all

British Columbians. With regards to a shift in teaching philosophy, he states the

following:

> Incorporating Aboriginal perspectives into the design and practice of teaching will intensify the quality of the learning experience. (Plant, 2007. p.42).
> Our approach to the idea of credentials generally needs to expand to incorporate a wider range of experiences beyond what happens in classrooms; this is particularly true for Aboriginal education. (Plant, 2007. p. 43).

The *Campus 2020: Looking Ahead Report* then goes on to describe how this

can be done at the institutional and program level in a variety of ways.

Suggestions include: creating bicultural places of learning, using a repurposing

process similar to that employed at Northwest Community College; designating

positions on boards and councils for aboriginal people to be involved in the

governance and policy processes of institutions; hiring aboriginal administrators

and instructors, and providing resources to curriculum designers to change

content and learning outcomes.

Underpinning these recommendations was the recognition of the failure of

the education system in British Columbia to be accessible, equitable, and

responsive to Aboriginal learners. Plant cited the creation of education policy

initiatives such as the *Memorandum of Understanding on Aboriginal Post-Education and Training*, *New Relationship Vision Statement,* and the *Transformative Change Accord* as examples of federal, provincial and local commitments to change. (Plant 2007, p. 41) He describes how the *Campus 2020: Looking Ahead Report* can act as tool to build upon these commitments and close identified gaps in the British Columbia post-secondary environment to make systemic changes to include indigenous knowledges as integral parts of the teaching philosophy of programs and institutions as opposed to creating separate curricula. One of the key recommendations contained in the Plant report is a target of attaining equality in the participation and attainment of post-secondary credentials between aboriginal and non-aboriginal populations by the year 2020.

The *Campus 2020: Looking Ahead Report* recommendations for parity in participation resulted in the B.C. Ministry of Advanced Education and Labour Market Development releasing a study in 2008 entitled *Aboriginal Report – Charting Our Path (2008).* The publication of this report marked the first time that the provincial government of British Columbia had gathered and published information from public post-secondary providers focussing on aboriginal post-secondary participation and attainment. It also described policies and processes being implemented to improve the quality and quantity of statistical data related to aboriginal participation, retention, and credential attainment. The purpose of gathering this data is to better inform the planning activities and identify successes and gaps in current policies and processes to enable policy

makers, funders, and administrators to adapt educational policies and funding formulae. Embedded within this mandate was the goal for post-secondary institutions to work more collaboratively to develop and standardize program offerings. Also outlined was a requirement for post-secondary education providers to identify programs and course transferability within the provincial system.

Positive findings cited in *Aboriginal Report – Charting Our Path (2008)* include:

- a 23% increase in aboriginal post-secondary participation over a four year period between 2002 and 2006 (p. 13);
- higher levels of student preparedness as a result of increased positive experiences and success in completing primary and secondary school (p. 8);
- unique community-based delivery models as the result of increased aboriginal control of education and training funding (p. 6.).

Specific funding initiatives cited include:

- $15 million towards implementing three-year Aboriginal service plans between 11 public post-secondary institutions and Aboriginal communities;
- $15 million between 2007/08 and 2009/10 to Aboriginal Gathering Places to assist public post-secondary institutions develop and enhance infrastructure that reflects the cultural characteristics of their Aboriginal students, community and traditions;
- $10 million to create an Aboriginal scholarship endowment administered by the Irving K. Barber British Columbia

Scholarship Society;

- $3 million to 36 culturally-sensitive Aboriginal projects through the Aboriginal Special Project Fund;
- $15 million since 2001 to fund 272 Aboriginal special projects benefiting over 4,700 Aboriginal students (p. 5).

However, tempered with the above positive results outlining the growth, investment and successes the *Aboriginal Report – Charting Our Path (2008)* also notes some less positive indicators and conditions including: the percentage of participation for aboriginals is much lower than that of the non-aboriginal demographic; the need for flexible and community-based delivery initiatives to increase access points to the system; the need for transferability and laddering of courses and credit among institutions; and strengthened communication and greater involvement by aboriginal nations.

Many who are involved in aboriginal education and training programs share the view that there is greater need for First Nations involvement in and control of program development and implementation activities. This view is reflected in the following comment by TlatlaKwot (Christine Baker), Department Head for Squamish Nation Employment and Training.

> We are working more closely with our local post-secondary institutions to help our member's access institutions and programs. The key is communication. Where the link is strong with a specific campus through partnerships with deans, programs and student services we are able to work together collaboratively and assist students navigate the system. Where there is little or poor communication it becomes very difficult to support our members and they frequently run into obstacles.
>
> The Aboriginal Youth Ambassador (AYA) program is an example of how this can work well. Working together we have been able to identify what is needed both inside and outside of the classroom to help students succeed. As a result of this success Aboriginal Tourism British Columbia decided to

adopt this model for the provincial roll out of aboriginal tourism instructor training. The Squamish Lil'wat Cultural Centre also uses this model for their core operation and training and employment services programs. We also found that the Squamish Lil'Wat Culture Centre is a good training facility for all trainees looking into the Tourism fields (Goodwin, personal communication, 2009).

2.2 Profile of Two Nations

To better understand how the Aboriginal Youth Ambassador program emerged and the developments that led to the creation of the program for the Squamish Lil'wat Cultural Centre it is helpful to have an understanding of the geographic, demographic, and economic activities of these two distinct Nations.

2.2.1 Profile of Squamish Nation

Squamish Nation traditional territory stretches through parts of the Greater Vancouver area, west to the Sunshine Coast, north to Whistler, and east to encompass parts of Port Moody. As stated in the Xay Temíxw Land Use Plan (2001):

> Squamish Nation traditional territory is located in the Lower Mainland region of British Columbia. Prior to, and following, the arrival of the Europeans in the late 1700s, the lands and waters used and occupied either exclusively by the Squamish Nation, or jointly with First Nation neighbours, were as follows: from Point Grey on the south to Roberts Creek on the west; then north along the height of land to the Elaho River headwaters including all of the islands in Howe Sound and the entire Squamish valley and Howe Sound drainages; then southeast to the confluence of the Soo and Green Rivers north from Whistler; then south along the height of land to the Port Moody area including the entire Mamquam River and Indian Arm drainages; then west along the height of land to Point Grey. The total area of Squamish Nation Traditional Territory is 6,732 sq. km. (673,540 hectares).

> The Squamish Nation's traditional territory includes some of the present day cities of Vancouver, Burnaby and New Westminster, all of the cities of North Vancouver and West Vancouver, Port Moody and all of the District of Squamish and the Municipality of Whistler. These boundaries embrace all of Howe Sound, Burrard Inlet and English Bay as well as the rivers and

creeks that flow into these bodies of water. In addition, the Squamish Nation used and occupied the various islands located in Howe Sound (p. 6).
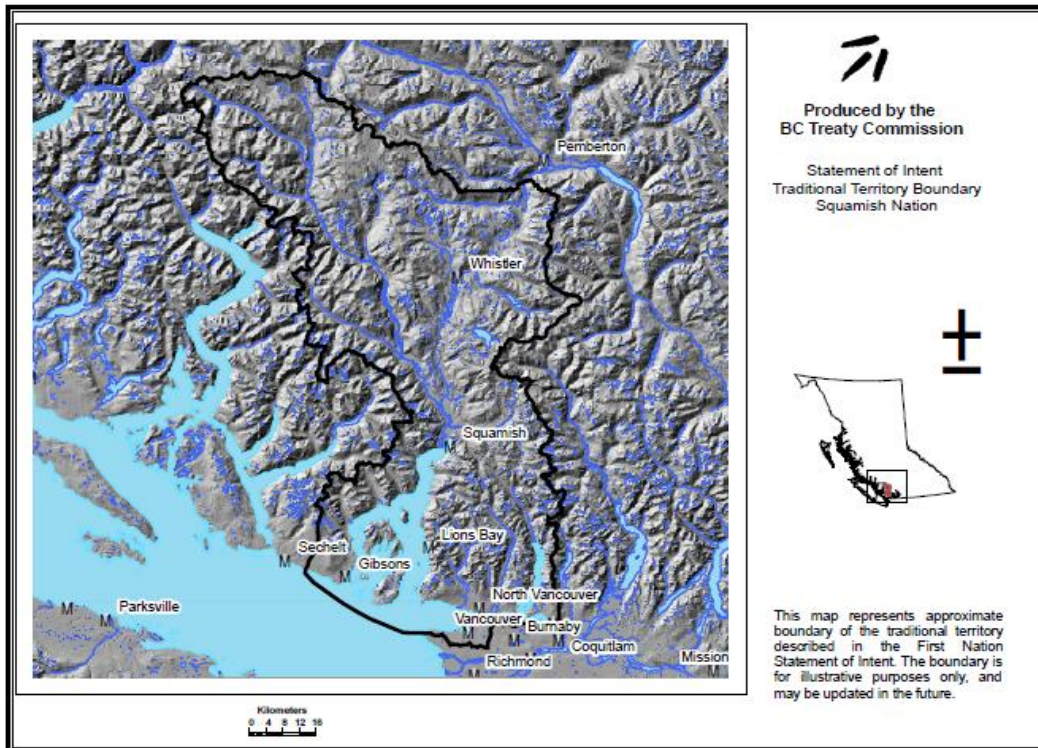
Figure 6 – *Squamish Nation Traditional Territory Boundary*
Note: Squamish Nation Land and Resources Committee (2001). Xay Temíxw Land Use Plan. Vancouver, British Columbia.

As stated on the Squamish Nation website Squamish Nation is:

The amalgamation of sixteen different tribes that chose to consolidate land, revenue, and governance in 1923. The Squamish Nation reports that there are a total of 2,239 members who live on reserve land and 1,085 members who live off reserve (www.squamish.net, 2010).

The report *Unlocking the Value: The Squamish Nation's Land Development Plans (2009)* states how Squamish Nation is prosperous in relation to their natural resource holdings (p. 6). In addition to the land and resource holdings, the Squamish Nation is also active in a variety of economic

activities including: property management and development, forestry, energy

projects and more recently in the Squamish and Whistler areas retail services,

gaming, and tourism (www.squamish.net, 2010).

2.2.2 Profile of Lil'wat Nation

Lil'wat Nation traditional territory also includes vast amounts of land and

covers the following geographic area:

> The territory extends south to Rubble Creek, north to just below Anderson
> Lakes, east to the Upper Stein Valley and west to the coastal inlets of the
> Pacific Ocean. In total, the traditional lands that the Lil'wat have lived on
> since time out of mind are approximately 780,000 hectares. The current day
> community of Mount Currie is the heart of the Lil'wat Nation territory
> (www.lilwat.ca, 2010).
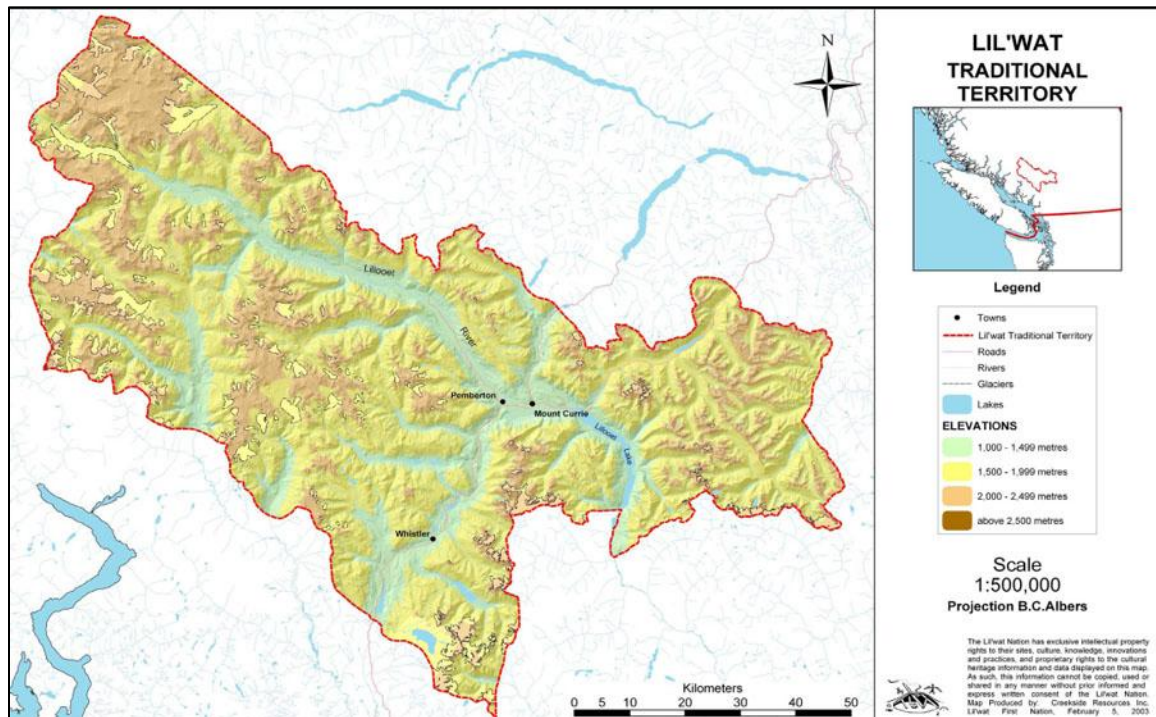
Figure 7 – *Lil'wat Traditional Territory*
Note: Lil'wat Nation (2006). Lil'wat Land Use Plan: Phase 1. Mt. Currie, British
Columbia.

As stated in the *Lil'wat Land Use Plan: Phase 1* the community of Mount

Currie is at the centre or the heart of the Lil'wat Nation Traditional Territory. The

Lil'wat Nation is a separate and distinct aboriginal nation within the St'át'imc peoples. In 2003, the Líl'wat Nation had a population of more than 1,800, of which 475 lived off-reserve. This population places the Líl'wat among the four largest First Nation communities in British Columbia (p. 10).

Similar to Squamish Nation, Lil`wat Nation is also resource rich and active in resource development such as forestry and fishing. Lil'wat Nation has also embarked on a number of economic development activities to diversify the economy with projects related to retail services (gas station, grocery store), construction, and tourism.

2.3 Unemployment statistics

Although rich in natural resources high levels of unemployment and inadequate living conditions persist as a result of the colonial laws impacting all aspects of life. In 2005, Statistics Canada reported 15.1% unemployment for members living on Squamish reservations. The following year, Statistics Canada reported 21.6% unemployment rate for the Mt. Currie reservation of Lil'wat Nation. Statistics Canada acknowledges that there is a large margin of variance given the difficulty in obtaining accurate statistical information (www12.statcan.ca/census-recensement/2006).

The variance is related to incomplete reporting as many individuals refuse to participate in the census process as there are high levels of distrust towards the federal government and non-participation is seen as a way to protest against systems that have been heavily discriminatory. Recent media

articles have reported significantly higher levels of unemployment, and in the case of Lil'wat Nation levels of unemployment greater than 80% have been cited (Associated Press, Sakuri 2010). To address this both nations have been actively pursuing a range of community-based economic development activities as a way to provide meaningful employment opportunities for Nation members in a range of sectors. These activities have resulted in the need for specific training and education initiatives to develop the skills and knowledge to support the creation of these growing economies.

2.4 Capilano University Profile

Capilano University serves the Greater Vancouver area, Sunshine Coast, and the Sea to Sky corridor communities of Lion's Bay, Squamish, Brackendale, Whistler, Pemberton and Mt. Currie. The institutions largest campus is located in North Vancouver and has two satellite community campuses with one on the Sunshine Coast in Sechelt, and the other in Squamish. In addition, in partnership with Lil'wat Nation, Capilano University offers a range of courses for students living in the northern portion of the catchment area out of the Ts'zil Learning Centre in Mt. Currie. The institution first started offering course out of West Vancouver Secondary School in 1968 evolved into a multi-campus community-college, and during the course of this research transitioned into a teaching-focused university. In 2009, approximately 7,500 students were enrolled in credit programs and 7,000 students in non-credit courses (www.capilanou.ca). Capilano University campuses reside on the traditional territories of Squamish, Lil'wat, and Tsleil-waututh nations.

2.5 Aboriginal Youth Ambassador Program History

Squamish Nation has a long history of developing successful capacity building and skills training programs. The Aboriginal Youth Ambassador Program, a unique experiential-based tourism education program was designed to meet the growing demand for tourism practitioners in the field of aboriginal cultural tourism. It is an extension of previous programs focused on strengthening cultural practices and supporting land use planning and management activities designed to assist youth ages 17 to 25 develop cultural knowledge and employment skills.

Sek̲yú Siýáḿ(Chief Ian Campbell) described how he and Telásemk̲in Siýáḿ(Chief Bill Williams) felt that this is an important piece of the work borne out of the Xay Temíxw (Sacred Lands) Land Use Planning that began in 2000 (Squamish Nation Land and Resources Committee, 2001) and resulted in the the Squamish Nation E-Team, the Watchman Project in the year 2002, Kwa Kwayexwelh-Aynexws (Wild Spirit Places, 2002).

> Initially, it was a way to get the youth out on the land to connect with the traditional territory and cultural practices. For the first year it ran in a format that provided for a week where the youth would be out in the forest to observe and record, and would then spend a week at home to review records and report on what had been collected. During the portions when data was being collected on the land youth began to interact with the general public (Goodwin, personal communication, September, 2009) [9].

In 2003, the Guardian project emerged as a result of an agreement with the Ministry of Forests and created the opportunity to fund a subsequent year of the program focussing on the restoration and maintenance of Cat Lake Provincial Park (Goodwin, personal communication, 2009) [7].

Squamish Nation through their employment and training division (Stitsma Education and Training) and non-profit cultural revitalization body (Spo7ez Cultural Centre and Community Society) continued to build the curriculum and worked in collaboration with Capilano University (known then as Capilano College) Squamish campus to include post-secondary components related to tourism and business.

In 2006, the Aboriginal Youth Ambassador program framed within the themes: Build, Discover, and Build Your Story was created to assist in preparing the Nations to host the 2010 Winter Olympic Games. A number of program champions such as Sekyú Siýáṁ(Chief Ian Campbell), Sxwelhcháliya (Julie Baker), TlatlaKwot (Christine Baker), and Drew Leathem (Tswatseltn) in conjunction with dedicated group of cultural educators, post-secondary instructors and former graduates helped to guide and influence the way in which the program evolved.

Each year the program offering would be shaped by the combination of funding available from Capilano College through the Ministry of Advanced Education, and other organizations such as Western Economic Diversification, VanCity (a credit union), and the Vancouver Aboriginal Skills and Employment Partnership (VanAsep). Industry partners provided the setting for the hands-on skills application, knowledge integration and work experience. Sites included Hiwus Feast House at Grouse Mountain, Shannon Falls Provincial Park and the Squamish Adventure Centre.

In 2008, the focus of this story, the program evolved further to prepare for the opening of the Squamish Lil'wat Cultural Centre in Whistler, British Columbia.

2.6 Squamish Lil'wat Shared Protocol Agreement & Olympic Legacies

As the Aboriginal Youth Ambassador program was evolving, incredible political and economic development activities were occurring as indicated in the historic timeline found in Section 1.8. In 2001, the Squamish and Lil'wat Nations signed a protocol agreement that outlined a process between the Squamish and Lil'wat Nations with the purpose of:

- Identifying issues of mutual concern within traditional territory;
- Cooperating to better take advantage of economic opportunities in the region;
- Make decisions jointly and implement decisions together;
- Allow both Nations to express our mutual respect for one another's historic presence in the region and to obtain a better understanding of our respective communities;
- Establish a basis of mutual support for the preservation and protection of both Nations' Aboriginal Rights, and to examine the possibilities of shared jurisdiction and co-management. (www.slcc.ca/about-us/tale-of-two-nations/protocol-agreement).

This led to another historic occasion. In 2002, the Squamish First Nation, the Lil'wat Nation, the Vancouver 2010 Bid Corporation, and the Province of British Columbia signed the Shared Legacies Agreement. (http://www.slcc.ca/about-us/tale-of-two-nations/shared-legacies-agreement) This agreement outlined a package of benefits and legacies related to a successful bid for the Vancouver 2010 Olympic and Paralympic Winter Games. The intent of the agreement is to recognize the important contributions made by

the Nations to promote harmony, sharing, education, fairness, and partnership. It recognized that the main venue for the 2010 Olympic alpine events would take place in the shared territories of both Nations in Whistler, British Columbia. Without the support of the First Nations whose land the games were being held it is unlikely that the bid would have been successful.

On July 2, 2003 the International Olympic Committee announced that Canada had won the privilege of hosting the 2010 Winter Olympic Games in Vancouver and Whistler. This agreement has been identified as a critical competitive advantage in the Olympic bid application process (www.vancouver2010.com).

Within the Shared Legacies agreement, the Province of British Columbia agreed on several terms including: the transfer of 300 acres of land to the Squamish and Lil'wat Nations to pursue economic and development opportunities; provision for funding for legacy skills, capacity and development training; a capital contribution of $3 million dollars towards the construction of the Squamish Lil'wat Cultural Centre. (http://www.slcc.ca/about-us/tale-of-two-nations/shared-legacies-agreement).

With additional significant investment from Squamish and Lil'wat Nations, the federal government and corporate sectors, planning began for the development of the only dual nation cultural centre in the world to be located near the ancient village of Spo7ez. This is site is also close to the 2010 Winter Olympic alpine events in the internationally recognized resort destination of Whistler, British Columbia.

An extensive multi-nation, multi-community consultation process took place starting in 2005 to ensure the members of both nations had input into the purpose, design, and development of the place that would showcase the incredibly diverse and vibrant of cultures of each of the Nations. Working with aboriginal architect Alfred Waugh, the <u>Spo7ez Cultural Centre and Community Society,</u> (the legal entity for the Squamish Lil'wat Cultural Centre) began construction of the $30 million dollar facility on September 26, 2005. Throughout the process a team of technical advisors, cultural experts, and trades people from aboriginal communities throughout the Sea to Sky[4] corridor guided the construction and development of the facility.

In 2007, the Province of British Columbia released the Tourism Action Plan reinforcing the provincial aim to grow the tourism sector as a way to diversify the economy. Included with a series of recommendation that describe ways to develop and remain competitiveness, it concludes with the overarching goal of doubling tourism revenue to 18 billion dollars by 2015.

2.7 Situating Myself in Practice

As indicated in the chronological timeline in Section 1.8, my roles and activities between 2003 and 2010 varied greatly but were all related in the sense that the administrative, program development, and instructional roles all focussed on increasing aboriginal participation in the post-secondary environment either directly through participation in specific projects or as a result of teaching courses that comprised of large numbers of aboriginal students.

In 2003, I began working for Capilano University in the capacity of a non-regular faculty instructor. Over the years I taught classes based out of the Squamish campus for Continuing Education and Tourism and Outdoor Recreation. Courses included: project management, leadership, organizational management, special event management, and computer applications. I also had the opportunity to work in administrative and management capacities for the Koto-ku exchange program and as convenor for the Tourism Event Management certificate program.

Each semester I would apply for additional available sections and was successful in obtaining instructional design sections. This development work focussed on two different projects: the Aboriginal Health Care Bridging Program and the Aboriginal Tourism Operations Certificate Program. Both projects gave me the opportunity to travel to meet with training, education, and administrative leaders within Squamish Nation territories and included the communities of Squamish, North Vancouver, and Sechelt Nation. I also began to develop a network of contact in Mt. Currie as part of consultation with Lil'wat Nation. In addition to the formal meetings, these sessions also gave me the chance to get to know community members in each of the areas, reconnect with people in the Squamish area who I had grown up with, and informally learn more about the respective cultures.

In 2004, the FourHost Nations, with support from the Ministry of Aboriginal Relations and Reconciliation, in partnership with Capilano University offered the Tourism Management Co-op Diploma Program in preparation for the 2010

Winter Olympic Games. This program offered at the Squamish campus provided me with the opportunity to begin to develop relationships with students who would become part of future Ambassador Youth Ambassador programs and participants in the Squamish Lil'wat Cultural Centre training program.

2.7.1   2006 Activities

The Health Care Bridging Program resulted in a proposal for funding to launch a comprehensive certificate program that would provide for a mix of academic preparatory courses, combined with curricular components focusing on traditional approaches related to health and healing with the inclusion of indigenous health and spiritual experts, community-based learning experiences, and support services. The purpose of this program was to respond to the gap for qualified health care workers on the Sunshine Coast and to support Squamish Nations' future need for increased numbers of health care workers as a result of new facility development in North Vancouver.

The Aboriginal Tourism Operations Certificate[1] work resulted in the creation of a program profile, new course development, marketing and recruitment activities. The original intent of the program was to offer a certificate comprised of condensed courses that could draw students from around British Columbia to attend classes in at the Squamish campus of Capilano University. As part of the professions development activities related to this I attend the Aboriginal Tourism Canada Conference entitled "*Our Culture, Our Economy - Let's Create a Future.*" in Quebec City in March of 2006. This activity enabled

me to connect with aboriginal cultural tourism educators, operators, and tourism associations from across the country.

In October of 2006, I travelled to visit the Achuar people in Ecuador to evaluate community-based cultural tourism activities and visited the Kapawi Ecolodge in the Amazon basin. The purpose of this trip was to learn from the Achuar experience and derive an understanding of successes and challenges that could be infused into the development courses for the Aboriginal Tourism Operations Certificate. In addition to the design and development aspects of the trip, this initial contact was initiated with the intention of developing an aboriginal knowledge exchange component within the program as part of the Canadian International Development Agency to assist indigenous peoples in North America and Sound America to learn directly from each other. The best practices associated authenticity, respect, and environmental practices of the Kapawi Ecolodge has made it one of the leading aboriginal cultural tourism experiences in the world and recognized by a range of international tourism and conservation bodies. These professional development activities assisted me to gain an understanding of community-based aboriginal cultural tourism and understand successes and challenges faced by operators in Canada and South American.

Figure 8 – *Achuar Community Member - Ramon*
Note: Goodwin, S. Travel Journal Materials.

During the Aboriginal Tourism Operations Certificate project I was able to evaluate and adapt components from previous program offerings, develop new components, and move through the different administrative processes (campus planning meetings, Dean's Advisory Council) to have individual courses and ultimately the program profile accepted by the institution's Education Council to enable it to be added to the calendar and marketed. The project resulted in the following laddering schematic for Aboriginal Tourism programs.
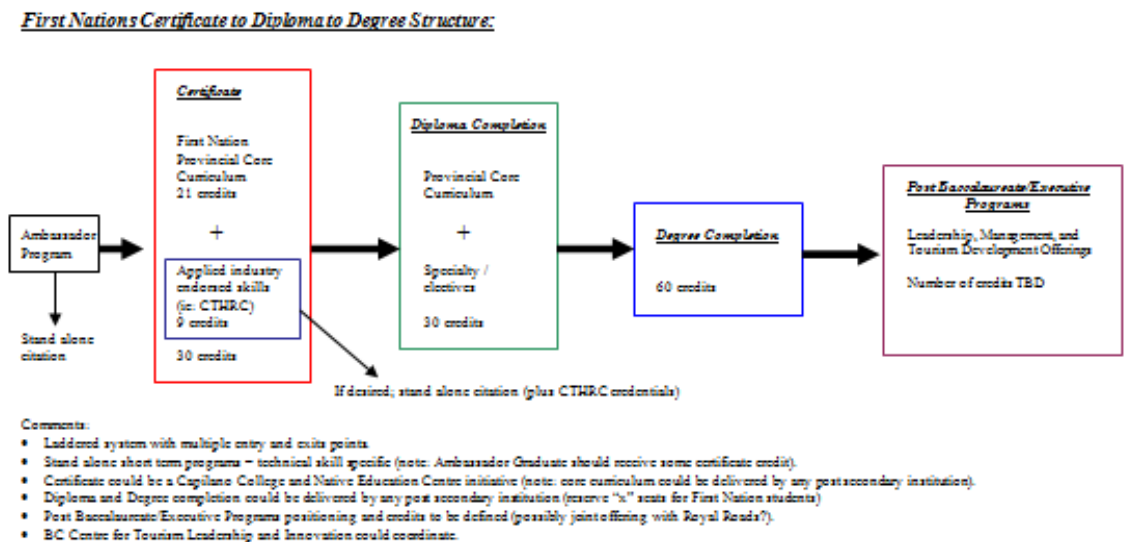
Figure 9 – *Capilano University First Nations Education Laddering Schematic*
Note: Goodwin, S. Capilano University Meeting Planning Materials.

As a result of this project I also had the opportunity to connect with the provincial articulation committee evaluating Aboriginal Tourism offerings. In March of 2006, I was invited to join this group of post-secondary educators from around the province who were meeting in Vancouver at the Native Education Centre to discuss the standardization and articulation of 100 level courses in aboriginal tourism.

In the summer of 2006, I became involved with the Aboriginal Youth Ambassador program and was able to instruct portions relations to computer applications and human resources. During the summer I was on campus running the Koto-Ku Exchange program and became familiar with the Aboriginal Youth Ambassador program administration and staff as a result of coordinating complimentary student activities between the two programs. During this first year of involvement I was struck by the strength of the program and the unique characteristics within the learning environment. My notes from the summer highlight my sense of excitement and interest in the program.

> Today Xwalacktun (Rick Harry) and Tawx'sin Yexwulla - Splash (Aaron Nelson-Moody) came into meet with us and provide an overview of First Nations history and art – no small feat in a one hour session. The group was restless in the morning, the jet lag seems to have worn off, and I was a bit concerned about how they would respond to a formal learning session. I knew I had nothing to worry about as soon as they started to sing - Hope, Hope, Chey – the class was entranced.
> Shawnna came running in and shrieked with happiness when she saw them – it was great! All of the AYAs joined in on the song – and by the end of the session even the introverted boys were tapping their feet and mouthing the words to the song.
> Xwalacktun moved into the history and art components and before we knew it the session was finished. It was amazing to see how interested the students were and how quickly they were able to apply the different design features of Salish and Haida styles with the guidance from Xwalacktun and Tawx'sin Yexwulla - Splash.

Today both the Koto-ku group and the Ambassador group offered cultural experiences at the Squamish Adventure Centre. The weather looked like it might not cooperate – but we lucked out – it ended up being sunny!!! We created a lot of attention with dance and

karate demonstrations in the parking lot. A flood of people arrived in the afternoon, thanks to some coverage by Mt. FM, and the kids were thrilled to display what they had been working on. The mix of the two programs worked out fantastically – both groups were suffering from a bit of the jitters and having the chance to share the performance time gave each group the chance to learn from each other. (Goodwin, personal communication, 2006).

Figure 10 – *2006 Aboriginal Youth Ambassador Completion*

In the fall of 2006, after signs of low levels of enrolment in the Aboriginal

Tourism Operations Certificate due to economic changes throughout the

province and meetings with Squamish Nation it was determined the education

offering should be redesigned to more closely align with the training

requirements for the Squamish Lil'wat Cultural Centre. By focussing on the

needs of the community and focussing on the Squamish Lil'wat Cultural Centre

project Capilano University could assist Squamish Nation to develop capacity

and organizational processes. A request was put forward to the Ministry of

Advanced Education in a document entitled "*ASPF Update - Squamish Lil'wat*

Cultural Centre Cultural Interpreter Training Pre-Employment

Program".(Goodwin, 2006). The Ministry of Advanced Education approved the

change and enabled the remaining portion of the $70,000 to be redirected to

assist in development of an aboriginal tourism education offering and human

resources systems policies and processes for the Squamish Lil'wat Cultural

Centre.

2.7.2 2007 Activities

In November 2007, I had the opportunity to travel to Paraguay as a result

of my contributions to the planning and curriculum development committee

working on the four year community-based tourism project in Paraguay funded

by the Canadian International Development Agency (CIDA) and the Association

of Canadian Community Colleges (ACCC). The trip consisted of delivering

lectures focussing on sustainable community-based tourism and tourism event

management at the universities of Americana and Columbia in Asuncion,

meeting with the Minister of Tourism, International Development Bank officials

and other agencies involved with the project. The latter half of the trip consisted

of travelling to rural communities to evaluate project progress and included visits

to Districts of Misiones and Neembucu including the communities of San

Estanislao, San Ignacio, Santa Rosa, Paso De Patria, Humaitá and

Santa Rita.

Figure 11 – *Isla Umbú Women's Cooperative Bakery Culinary Tourism*
Note: Goodwin, S. Capilano University - CIDA Project Paraguay Travel Journal
Materials.

In addition to instructional responsibilities and Tourism Event

Management convenor responsibilities, I continued to work on the analysis and

evaluate different approaches to cultural interpretation and meshing this with

industry standards to create a hybrid model that would form the basis for the

Aboriginal Youth Ambassador training program to be offered in the spring of

2008. This process included looking at materials from previous offerings of the

Aboriginal Youth Ambassador program in conjunction with eMerit Cultural

Heritage Interpreter standards and combining this with the analysis of specifics

skills required for the operation of the Squamish Lil'wat Cultural Centre.

Additionally, work in the area of human resources ensued, with analysis

of each of the Nation's human resources policies and processes occurring with

the intention of creating a new model that embodied the best of both Nations

approaches. The human resources policies of Squamish and Lil'wat Nations

were evaluated in conjunction with labour standards information, and Squamish

Lil'wat operational and economic considerations. This work resulted in the creation of the Squamish Lil'wat Cultural Centre Human Resources Policy Guide and associated employee forms and checklists.

2.7.3   2008 Activities

In 2008, the Canadian Tourism Human Resource Council (CTHRC) and the Association of Canadian Community Colleges held discussions in Ottawa to facilitate discussions between a wide range of education and industry stakeholders with the long-term objective of developing a pan-Canadian tourism learning transfer system. The purpose of the system is to create a framework for the comparison of learning outcomes between selected industry credentials and tourism/hospitality programs across the country. Flowing from this a credit transfer and prior learning assessments model was planned to more easily facilitate learning and employment opportunities across the country.

The outcome of this meeting held in February 2008, resulted in the Tourism Event Management program at Capilano University (then Capilano College) becoming a pilot site for a new learning evaluation tool. This tool was being tested as part of the *emerit* certification system developed by the Canadian Tourism Human Resource Council as part of a national accreditation program. Discussions at this meeting also led to the opportunity to discuss multi-institutional partnerships between Capilano University, Vancouver Community College, and Thompson Rivers University.

As the program convenor of the Tourism Event Management certificate program, this exciting initiative provided a lens through which I could look at

governance, funding, and accreditation and transferability issues that were occurring locally, regionally, nationally and internationally.

In spring of 2008, Aboriginal Tourism British Columbia contracted Squamish Nation to deliver an Aboriginal Tourism Train the Trainer program. The dual purpose of this initiative was to train a core team of cultural interpreters from throughout the province to roll-out cultural tourism training as part of the Aboriginal Tourism British Columbia Blueprint Strategy to create a community-based network of certified and accredited aboriginal tourism cultural trainers and use this pilot as the opportunity to develop a formalized and accredited curriculum for both instructors and participants.

This project was built upon the success of previous Aboriginal Youth Ambassador programs with many of the components extensions of other curriculum components. For example, in the Aboriginal Youth Ambassador offering in 2006, participants received British Columbian tourism customer certification training in the form of the Tourism British Columbia SuperHost program and the Native Education Centre First Host program. The Trailblazer Train the Trainer program applied this successful component and enhanced it by providing the participants with the ability to receive trainer certification in these areas to enable the courses to be delivered throughout the province as part of the roll-out strategy.

The program was managed by Drew Leathem (Tswatseltn) and supported administratively by the Stitsma Employment and Training Centre. I was fortunate to be selected to coordinate, facilitate the group curriculum

development process, and instruct portions of the program. The Aboriginal

Tourism Trailblazer pilot emerged in Squamish, B.C. and was hosted on

Squamish Nation territory at the Squamish campus of Capilano University from

March 3, 2008 to April 25, 2008.

Like previous Aboriginal Youth Ambassador programs, many

complimentary components were required to create another successful holistic

offering. Elements included: financial support from Aboriginal Tourism British

Columbia and facility access and counselling support from Capilano University,

enhanced partnerships with the Native Education Centre and Tourism British

Columbia for instructor level certification for the FirstHost and SuperHost

courses. These courses are the recognized tourism training component that

certifies participants in industry customer service standards. The FirstHost

course is based on an aboriginal model of the host guest relationship situated in

the context of love and respect. The SuperHost course is a British Columbian

customer service tourism course offered by Tourism British Columbia. The

aboriginal cultural tourism exposure included workshops from the Museum of

Anthropology and the Vancouver 2010 Olympic Organizing Committee –

Aboriginal Participation division.

Figure 12 – *Aboriginal Tourism British Columbia Trailblazer Program*
(Goodwin, personal communication, 2008)

As in previous years, Squamish Nation, through Stitsma Employment and

Training provided the administrative and financial services. Work placements at

Tourism Visitor Information Centres throughout the province were made

possible through collaboration with the British Columbia Chamber of Commerce.

Key to the successful retention and success of the participants and the

development of extensive curriculum was the ongoing Squamish Nation cultural

and student support to ensure that the inaugural group of sixteen Trailblazer

trainers had the services available to help complete the program.

2.8 Summary

My academic activities exploring discourse related to internationalization,

community-based economic development activities, aboriginal cultural tourism

and post-secondary governance, policy and systems analysis focusing on

inclusive and democratic models created linkages between the administrative,

instructional, curriculum development, community and articulation activities that

were occurring in my practice. All of these experiences influenced the way in

which I approached the design of the Aboriginal Youth ambassador training for

the Squamish Lil'wat Cultural Centre and represent strands of knowledge that

were developing.

CHAPTER 3:   DESIGN

3.0 Overview

Instructional design does not occur in isolation. Like other processes related to teaching and learning, for example the art of instruction and mastery of bodies of knowledge, there are a variety of factors, inputs, and constraints that influence the way in which the actions unfold. To strengthen instructional design processes immersion within the field is necessary to enrich the materials development and more fully understand and explore the needs of the audience. Scholars of curriculum and instruction such as Thomas, Mitchell, and Joseph (2007) recognize these unbounded characteristics, and provide the following insight in relation to a movement towards a holistic constructivist approach.

> Traditionally the design team was composed of the designer and subject matter expert (SME) working as separate distinct entities. This paradigm of design has become outdated and therefore is not as responsive to the diverse needs of culture. We argue that this approach should be replaced with a more constructivist approach whereby the designer, SME, and end user participate collaboratively in the design of instruction thus facilitating the melding of culture into the end product. If culture and thought spring from human interaction and socialization, then any knowledge of culture must be grounded in interaction. Instructional designers must interact with the people for whom they design (p. 43).

This chapter articulates some of the design activities including: information about the design process, how strategic planning activities at the Squamish Capilano University campus impacted the approach to learning, the learning needs and intended objectives of the program as determined by the

collaborative process, learning environment considerations and sample learning tasks.

3.1 AYA Instructional Design Team

The instructional design team consisted of Drew Leathem (Tswatseltn), Rick Davies and I. Each of us brought a range of experience from which to draw and had worked together on other projects including the 2006 offering of the Aboriginal Youth Ambassador program. Rick Davies and I had worked together previously on the Capilano College Paraguay project and had instructed many of the same cohorts of students in certificate and diploma programs offered by the Capilano College Tourism and Outdoor Recreation department.

Drew Leathem (Tswatseltn) is an experienced project manager, administrator, leader, and educator. He provided direction as to the types of technical and soft skills that the Aboriginal Youth Ambassadors would require to operate the Squamish Lil'wat Cultural Centre. Given his experience working on land-use planning projects, Squamish Nation capacity development programs, managing and instructing aboriginal tourism programs with Capilano College and his extensive understanding of Squamish and Lil'wat cultures he significantly influenced, framed and shaped the discussions. From an operational perspective he also had intimate knowledge of the project. Throughout the planning and design phases of the Squamish Lil'wat Cultural Centre, Drew Leathem (Tswatseltn) worked for the Spo7ez Cultural Centre and Community Society and was responsible for a vast range of pre-operational

activities. These activities included assisting with project management related to the construction of the facility, managing a number of grants and their related projects that provided for the creation and development of exhibition components (e.g. spindle whorls, weavings, welcome figure carvings), the management of the exhibition installation contractors, acquisition of the collections, providing feedback and assistance to the Squamish Lil'wat Cultural Centre Cultural Experience Committee, and assisting with the development of corporate partnerships. He worked closely with Bob Hand, the Chief Executive Officer for the Squamish Lil'wat Cultural Centre during this time.

Rick Davies is a skilled educator whose instructional design and teaching activities span multiple decades and have focussed primarily within the fields of human resources and leadership for Tourism and Outdoor Recreation programs. In addition to working in the post-secondary environment, Rick works independently and provides corporate training and workshops to a variety of tourism and hospitality organizations in the region including hotel chains, tourism attractions, and recreation companies. Rick's expertise has led to involvement in numerous community-based tourism development projects for Capilano University, funded by the Canadian International Development Agency, including projects in Vietnam, Paraguay, Chile, and New Zealand.

Given our varied experience, skills sets, and previous work together on other tourism related projects we were well-positioned to embark on the design activities for the Aboriginal Youth Ambassador training for the Squamish Lil'wat Cultural Centre.

During the design phase, Rick Davies and I met a number of times to discuss the project. Our incredibly collaborative approach resulted in the two of us being nicknamed as the "brain trust". This term affectionately used by the senior management team of the Squamish Lil'wat Cultural Centre was indicative of the way in which the management team and the Capilano College collaboration developed. Openness and a shared sense of purpose to create an effective and comprehensive program enabled the group to work together, sharing the positive developments related to the project and explore ways to overcome potential barriers.

During these meetings we were able to understand the objectives as communicated by the Cultural Experience committee members and review operational planning documents such as the business plan. We also took into consideration other types of information including the training budget, transportation and timing details. Furthermore, we were able to clarify priorities and obtain updates on the construction activities occurring at the Squamish Lil'wat Cultural Centre facility and were informed of changes to the design and function of the building.

3.2. Capilano University Faculty Activities

Concurrent to the design activities for the Squamish Lil'wat Cultural Centre strategic planning activities were occurring at the Squamish campus of Capilano College. I was working with other program convenors and faculty members to identify and describe the unique characteristics associated with our rural campus with the intent to better define our learning community. This

identification process provided greater clarity enabling us to better articulate our unique approach and program offerings to better market the educational programs offered throughout the Sea to Sky corridor.

Experiential education emerged as an overarching theme and was viewed as a good fit well within the scope of Tourism and Outdoor Recreation programming currently offered.

Roy Jantzen, the convenor of Wilderness Leadership program shared the following definition as developed by the Association of Experiential Educators:

> Experiential Education (learning by doing) is:
> - the process of actively engaging students in an authentic experience where the learner constructs knowledge, skill and value from direct experiences;
> - enabling students to make discoveries and experiment with knowledge themselves rather than hearing or reading about the experiences from others;
> - allows students to reflect on their experiences and values, thus leading to new skills, perspectives, attitudes, critical analysis, and ways of thinking;
> - the results of this reflection are personal and form the basis for future experience and learning;
> - encourages the learner to take initiative, make decisions, and be accountable for the results;
> - generally termed as a "hands on" experience.
>
> (Goodwin, personal communication, 2007)

Our team determined that the theme of experiential education could be best applied to the programs and activities at our campus if the faculty viewed themselves as partners in the learning process and was summarized in the following way:

> Ultimately the process should involve the student and Capilano faculty in the sequential steps of planning, experiencing (doing), sharing (discussions), processing (reflecting), feedback (evaluating) and applying this learning to

the students' future career.
(Goodwin, personal communication, 2007)

This definition encapsulates the way in which the Squamish program convenors and instructors within the faculty of Tourism and Outdoor Recreation envision the practice of experiential education.

Given that the majority of programs offered at the Squamish campus of Capilano College, including the Aboriginal Youth Ambassador program, were designed to offer a combination of field experience in tourism and outdoor recreation settings, specific skills and training, and post-secondary education components, experiential education was a comprehensive way to frame the approach to learning. This mindset acknowledged the importance of expanding beyond the traditional notion of post-secondary learning in the classroom setting to stretch and adapt into the natural environment, community, and industry settings.

This approach represents another thread that influenced thinking related to program design for the Squamish Lil'wat Cultural Centre training activities. It helped to ensure that I was mindful of the importance of viewing the instructional team as an integral part of the learning process and explore learning opportunities beyond the campus classroom.

3.3 Programmatic Understanding

I was fortunate to have a comprehensive understanding of the different facets of previous Aboriginal Youth Ambassador program offerings having been involved with it in 2006, and more recently in the design, development, delivery,

and implementation of the Aboriginal Tourism British Columbia Trailblazer Train

the Trainer program that utilized the same foundational concepts. This work

enabled relationships to form with program participants, instructors, and

Squamish and Lil'wat Nation administrative staff over multiple projects over

multiple years as indicated in the chronological timeline in Chapter 2. These

relationships resulted in numerous opportunities to begin to understand different

aspects of community development, cultural, and educational priorities and

become more familiar holistic program offerings. This background knowledge

and experience was valuable to understand the implicit and explicit

requirements of the training for the Aboriginal Youth Ambassadors participants.

It was also useful when communicating key concepts, potential risks, and

providing feedback when working with the Squamish Lil'wat Cultural Centre

senior management team.

3.3.1 Holistic Learning

The Health Care Bridging Project and Aboriginal Tourism Operations

Certificate development activities also reinforced the importance of holistic

programming built upon the support of Chiefs, elders, cultural experts and

champions within the communities of the Squamish and Lil'wat Nations. From

an academic perspective, this approach is echoed in a variety of research

including the Canadian Council on Learning discussions entitled "*Refining*

Success in Aboriginal Learning" (2007). This report applies the metaphor of a

tree to demonstrate the importance of the community, family, education and

support services. Within this is the role of the spiritual, social, economic, and

political development are highlighted and are connected to the roots of well-

being founded in specific sources and domains of knowledge.

The "*Refining Success in Aboriginal Learning*" (2007) report also

highlights the interconnected approach of First Nations learners:

> The First Nations learner dwells in a world of continual re-formation, where interactive cycles, rather than disconnected events, occur. In this world, nothing is simply a cause or an effect, but the expression of the interconnectedness of life. These relationships are circular, rather than linear, holistic, and cumulative rather than compartmentalized. The mode of learning for First Nations people reflects and honours this understanding (p. 19).

Flowing from this it was identified that Aboriginal Youth Ambassador

program for the Squamish Lil'wat Cultural Centre should utilize a holistic

experiential approach.
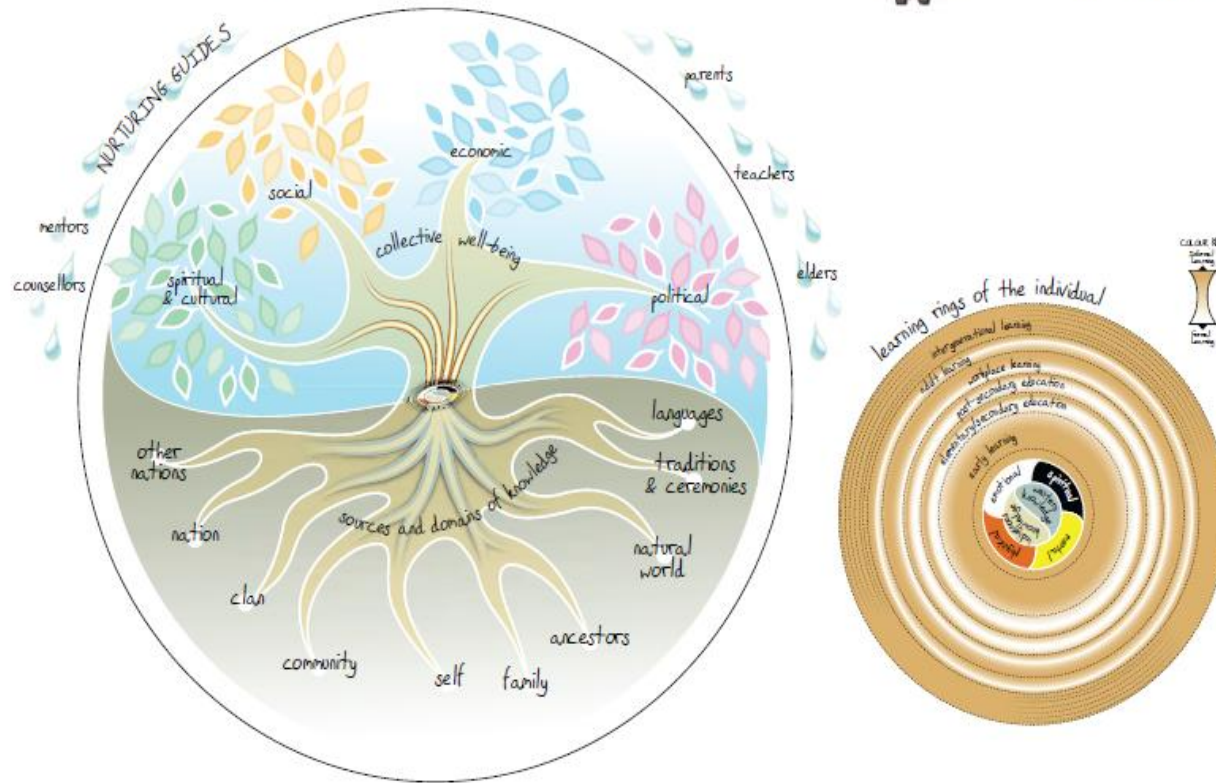
Figure 13 – *First Nations Holistic Lifelong Learning Model*
Note: Canadian Council on Learning "*Refining Success in Aboriginal Learning*". (p. 17)

3.3.2 Aboriginal Youth Ambassador Legacy

The legacy of previous Aboriginal Youth Ambassador training programs was the understanding of how the holistic model and successful features of previous offerings such as embedded mentorship to provide support and guidance, personal goal setting to establish patterns of growth and success, daily health and wellness activities to support physical and psychological aspects of well-being, informal and formal learning to inspire continued development could support participant success. The features were discussed and reflected on during the design and development phases of the project.

We understood that individual and group progress, guided by a team of people including cultural experts, nations support workers, and post-secondary and industry instructors, resulted in higher levels of participant engagement and retention. Interwoven throughout the training would be opportunities to further build self-confidence, enhance problem-solving skills, stretch boundaries and apply leadership and team building theories.

Weekly check-in meeting with Squamish Nation Employment and Training staff were also identified as important to the program. These meetings provided a way to ensure participants could access emergency funding to help maintain a stable home environment, obtain nutritional support, and provide for other services that indirectly support student retention and learning. By having a nurturing and rigorous team-based approach to the learning environment, supported by a range of professionals, resulted in a strong network of people

vested in the success of each person increasing the likelihood for individual and group success.

3.4 Program Objectives

The objectives of the Aboriginal Youth Ambassador training for the Squamish Lil'wat Cultural Centre training were developed based on the needs analysis conducted when reviewing planning and operational documents. Specifically, the Squamish Lil'wat Cultural Centre Business Plan 2006 (Deloitte & Touche LLP, 2006) was used to guide the design. From this a staffing plan was developed that identified the skills required for each of the functional areas.

Cultural Interpreter Draft Staffing Plan

Skwxú7mesh Lil'wat7úl
SQUAMISH LIL'WAT CULTURAL CENTRE

Station	Location	Primary Activities
1	Outside and/or carved door entrance.	Greet guests. Answer general questions.
2	Reception/ticket desk.	Process ticket purchases, register/coordinate groups, provide answers to general inquiries, book tours, special event requests, arrange interpretive walks, etc.
3	Permanent exhibit/floating/theatre intro.	Electronic station support, answer questions about exhibit objects, provide guest assistance with theatre and movie introduction.
4	Permanent exhibit (class A space)	Discuss the importance of both the historical and current cultural artifacts on display. Provide guidance with activity. Children's search activity?
5	Gift shop	Process transactions.
6	Café	Process transactions. Clear tables.
7	Serving/Deck (seasonal)	Take orders, prepare drinks, process transactions.
8	Contemporary gallery.	Discuss the importance of exhibit. Lead guest activity (e.g. weaving, carving, etc.).

Non station tasks: Private tours, facility opening/closing processes, special guest requirements, special events – prep., performances.

Preparatory tasks: First aid support, evacuation processes.

Outstanding areas for clarification: Security, janitorial.

Figure 14 – *Cultural Interpreter Draft Staffing Plan*
Note: SLCC AYA Training Planning Materials

The goal of the program was to ensure that all participants had the ability to operate all functional areas of the Centre including the admissions, cultural interpretation, traditional crafts, gift shop and cafe departments. This translated into a series of specific departmental tasks including:

- Understanding and applying Squamish and Lil'wat Nations protocol in relation to sharing cultural information;
- Providing cultural interpretation in the form of a guided tour;
- Operating equipment (e.g. movie, interactive learning stations) in a safe manner;
- Delivering a traditional craft activity as part of the guest experience;
- Processing transactions using the point of sale system in each of the functional areas: admissions, gift shop, and cafe;
- Providing customer service at levels that exceed industry norms;
- Identifying and responding to health, safety, security, and first aid situations in accordance with provincial regulations.

By further distilling the activities in each of the functional areas and associated activities within the Squamish Lil'wat Cultural Centre it was possible to develop corresponding tasks, identify skills sets and create learning objectives. We were able to categorize the learning areas and identify key skills resulting in the following groupings:

Interpretative
- Theatrical training – confidence building
- Cultural crafts
- Tour development

Customer Service
- SuperHost
- FirstHost
- Serving It Right
- Whistler familiarization

Cultural
- Protocol
- Carving

- Weaving
- Ancestral language and daily practice
- Singing and drumming practice

Operational
- Point of Sale
- Building operations
- Gift shop
- Café
- First aid

As the team was working through this process we were straddling both the design and development processes with curricula components developed and organized in terms of the Discover, Build and Share themes. This is another example of the recursive and iterative ways in which the program evolved. Metaphorically, this can be symbolized by the movement of the spindle whorl with the different pieces spinning in circular motion.

The way in which the learning components were further distilled is described in more detail the subsequent chapter.

3.4.1 SLCC AYA Curriculum Mapping

To ensure that the SLCC AYA training met Capilano credit requirements and to provide linkages to national standards curriculum mapping ensued. The table below encapsulates the summarized goals of the Heritage Interpreter standards and illustrates how some of the specific learning objectives of SLCC AYA curriculum components linked with a range of Capilano University Tourism and Outdoor Recreation courses.

SLCC AYA Training Curriculum Component	Heritage Interpreter Standards Area	Heritage Interpreter Content Area	Capilano University Course
Introduction to Cultural Interpretation/Aboriginal Tourism	**Fundamentals of Interpretation**	Describe interpretation	TOUR 182
Protocol/Introduction to Cultural Interpretation		Models of learning psychology	TOUR 180/TOUR 182
Protocol/Introduction to Cultural Interpretation		Importance of knowing resource/subject	TOUR 180/TOUR 182
FirstHost/SuperHost/Service Standards	**Professionalism**	Be professional	TOUR 180
Protocol/Health and Safety		Protect resources	TOUR 138
Protocol/FirstAid/FoodSafe		Comply with legislation	TOUR 138
FirstHost/SuperHost/Introduction to Cultural Interpretation/Aboriginal Tourism		Describe tourism	TOUR 180/TOUR 182
Interpreter Script Development	**Program Development**	Develop programs	TOUR 157
Delivery of Guest Experience	**Program Delivery**	Communicate effectively	TOUR 180
Cultural Interpretation		Respond to participant needs	TOUR 180/TOUR 182
FirstAid/Health and Safety	**Risk Management**	Manage Risk	TOUR 138

Figure 15 – *SLCC AYA Curriculum Mapping to Post-Sec and Standards*
Note: SLCC AYA Training Planning Materials

The following schematic communicates the different components of the program and the way in which it linked to the overall Tourism and Outdoor Recreation programming to Capilano College faculty members as part of an update that occurred at a Dean's Advisory Committee meeting on March 28 2008. The purpose this update was to provide a departmental update of the activities and gather support for the formalization of credit portions of the program. As much of the program activity was taking place at the Squamish campus, many North Vancouver faculty were unaware of the Squamish activities and how programs like this could assist in driving full-time students to Tourism and Outdoor recreation programs at the North Vancouver campus.

Pre-Employment Cultural Tourism Training Schematic
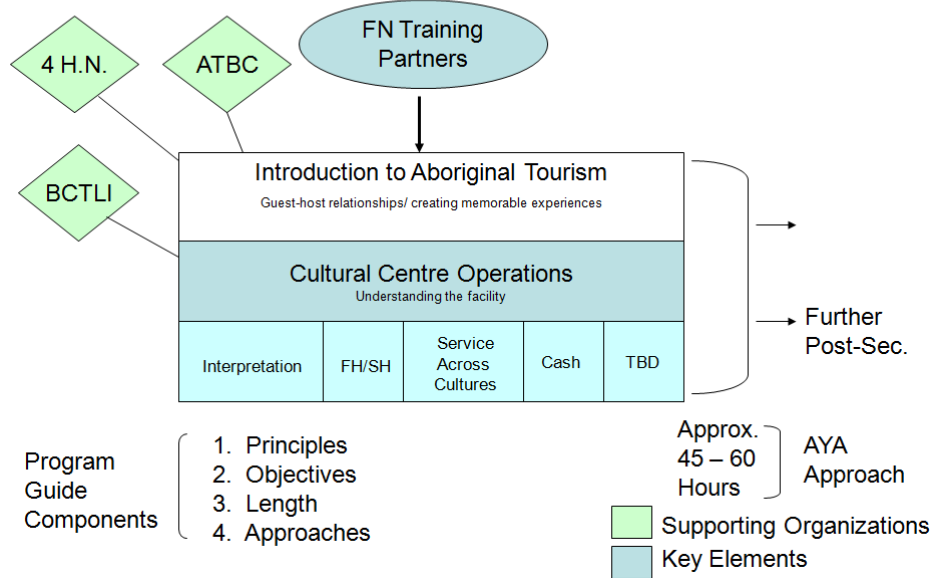
Figure 16 – *Capilano College – Pre-Employment Cultural Tourism Training Schematic*
Note: SLCC AYA Training Planning Materials

The diagram illustrates how the Aboriginal Youth Ambassador (AYA) approach of a training program of 45 to 60 hours in length with components focussed on cultural interpretation, FirstHost, SuperHost, Service Across Cultures, cash handling and other tourism customer service related activities feed into the ability to successfully operate the Squamish Lil'wat Cultural Centre.

The program contained the elements necessary to meet the provincial criteria related to a one hundred level tourism course entitled "Introduction to Aboriginal Tourism". This approach was supported and acknowledged by multiple bodies including: the BC Aboriginal Tourism Education articulation committee as a result of the coordination from the British Columbia Centre for Tourism Leadership and Innovation, the FourHost First Nations, and Aboriginal

Tourism British Columbia as reflected in the Aboriginal Cultural Tourism Blueprint strategy. The importance of industry partnerships was also acknowledged. In the case of the Squamish Lil'wat Cultural Aboriginal Youth Ambassador training, this is best represented by the agreement between the Squamish Lil'wat Cultural Centre and the Four Seasons Resort Whistler for catering and cafe management and support.

The culmination of the recognition of this credit was to provide for a ladder for participants to pursue further post-secondary education in the field of Tourism and Outdoor Recreation.

3.5 Planning Materials

In addition to the Squamish Lil'wat Cultural Centre Business Plan 2006 (Spo7ez Cultural Centre and Community Society, 2006) other materials that informed the process included the training budget and the Frontline Staffing Timeline. These documents provided the information to determine the length of program, activities, number of participants, and amount of time the instructional team had to work on the program that shaped the timing of the development, delivery, and implementation of the training.

In addition to the standard intended objectives of the Squamish Lil'wat Cultural Centre Aboriginal Youth Ambassador program that includes preparing youth for employment, equipping participant with industry knowledge and certification, the Cultural Experience Committee expected the following values would be supported and encouraged:

- cultural pride;

- confidence and professionalism;
- excitement and enthusiasm;
- dedication and a shared sense of responsibility.

(Goodwin, personal communication, May 6, 2008)[1]

The budget for the training program determined the amount of time that could be spent designing, developing, and implementing the program. It also defined the extent to which we could utilize external instructors and the types of activities and supplies that could be included. Both Rick Davies and I received one section of work from Capilano College for this initiative and the trainees received a stipend or training wage for the nineteen days of training between May 20th, 2009 and June 13th, 2009. Funding was provided by Capilano University through the Aboriginal Special Projects Fund and the Spo7ez Cultural Centre and Community Society.

3.6 Design Activities

In addition to group meetings, additional instructional design sessions and collaborative communication occurred through email and phone conversations. The following informal email messages illustrate some of these activities:

> Okay, I am plugging away on creating the structure for the guide based on the CI Schedule (I have attached a revised version), draft staffing plan doc, and Rick's comments, but the more I look at it, the better I think it would be to nail down the content areas before I sink time into curriculum development. I hope you agree! Also attached is a TOC flow doc that we can use to guide the conversation for the review portion of the meeting.
>
> Thanks!
> Sarah (Goodwin, personal communication, December 12, 2007).

After one of the instructional design meetings, Rick provided additional concepts for discussion:

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Last night I made up an index card for each session as laid out in your two-week schedule. I also made up another additional set that I picked up from the job descriptions. Some of these topics may well be included as sub-topics in the sessions on your table. Others may be completely invalid, but I've included them and we can reject them on Friday if necessary.
Extra Front line topics are..........
Public speaking – PA session
Driving - na
Cultural heritage knowledge – PO
Storytelling - PA
Security procedures – Opening/Closing
Creative problem solving
Food preparation - Cafe
Stocking merchandise - na
Guiding a forest walk - na
Mission & Vision of the Centre – discussion point - Drew
Knowledge of Attractions & events in the corridor - SuperHost
Aboriginal Geographic areas – Facility/Exhibit orientation/CH
Managing service recovery
Handling guest hostility – Cross Cultural
Kickoff ceremony for the training
POS (Goodwin, personal communication, December 12, 2007).

This was a fluid process where the design team would move through different tasks that would feed and loop back into each other without conscience recognition of whether we were working in design or development phases. For example, knowing that one of the outcomes was that every participant needed to be able to have interpretative skills and deliver a guided tour we knew that the students would have to have some performance arts instruction to enhance communication and delivery. We also understood that some of the learning should occur in the place where they would be ultimately delivering the tours. By following the paths that were shaped by the Centre's operational needs, budget, learning environment considerations, and participants skill levels we moved through processes with actively acknowledging where we were within the curriculum processes.

3.7 Learning Sites

Similar to previous Aboriginal Youth Ambassador program offerings, learning occurred in a variety of formal and informal settings including: indigenous communities, the outdoor environment, the local post-secondary institution and industry settings.

These locations were also influenced by the project budget that included line items for transportation and meeting and classroom space at Capilano University. It was determined that formal learning would occur in six different locations: Squamish Nation- Totem Hall facility, the Squamish campus of Capilano University, the Squamish Lil'wat Cultural Centre in Whistler, Four Seasons Resort Whistler, the Museum of Anthropology located in Vancouver, and Ziptrek Ecotours in Whistler.

3.8 Design Outcomes

Upon completion of the design phase it was determined that the program development activities needed to provide for holistic and experiential learning. The training would be shaped by tourism industry standards related to customer service and would include the ability for students to be able to enhance self-confidence and leadership skills. As part of these personal development activities participants would also connect with people from the communities of each Nation to obtain additional guidance and encouragement. Also included was a link to the post-secondary environment through 100 level tourism course outcomes to provide exposure and develop the foundation for the allocation of credit.

Although this was an extremely busy time having just completed the Aboriginal British Columbia Trailblazer Train the Trainer program, it was exciting to be involved with such a talented and dedicated group of people, using a community driven approach that had an immediate operational focus. The shared approach to instructional design enabled a large amount of work to be identified and completed quickly.

CHAPTER 4: DEVELOPMENT

4.0 Overview

Materials development is both a practical and creative activity. The output of this step in the ADDIE process is the creation of learning materials shaped by the information gathered in the analysis and design stages (McLaren, 2007). The end of the development phase for this program initiative resulted in the definition of the programmatic components for the discover, build, and share themes, the creation of a detailed schedule of learning activities based on the identified learning objectives, lesson plans and a draft sequence and assignment of the instructional and workplace skills application components.

During this phase, concepts such as the values defined by the Squamish Lil'wat Cultural Centre cultural experience committee, cultural knowledge components required for cultural activities, and specific learning objectives related to skills proficiency and personal development were woven together to create a cohesive package of learning activities and resources for the participants and instructors.

This parallels the way in which the weaver would traditionally gather expertise and resources from a variety of people to obtain the resources, knowledge, and skills to be able to reach a point where they can start to think about the act of weaving.

The development activities were detail oriented and included the specification of instructional team assignments in relation to the content, the

layout of learning activities reflected in the lesson plans, and the program

schedule. At the same time some of the development activities were

simultaneously open ended to enable student learning to unfold in an authentic

way that provided for self-expression and the creation of new ideas. For

example, structured blocks of time enabled participants to meet with cultural

experts and community members to enable the transmission, exchange, and

application of both the metaphysical aspects of cultural knowledge acquisition

and practical skills development. Other program features included the provision

for nutritional snacks, health and wellness activities, elders visits, traditional

protocol sessions, transportation services, and check-in meetings with Squamish

Nation support workers.

This chapter provides examples of some of the materials developed and

includes samples of the training outline, schedule, lesson plans, and participant

learning materials.

4.1 Learning Component Organization

During the curriculum development meetings components were identified

and categorized in relation to the themes of discover, build, and share. This

compartmentalization of learning segments provided a way to communicate

overarching themes to the participants and provide continuity and structure

throughout the program. Given the range of materials being delivered, the large

number of instructional staff, and the number of learning sites it was important to

provide a cohesive lens from which to view the learning activities.
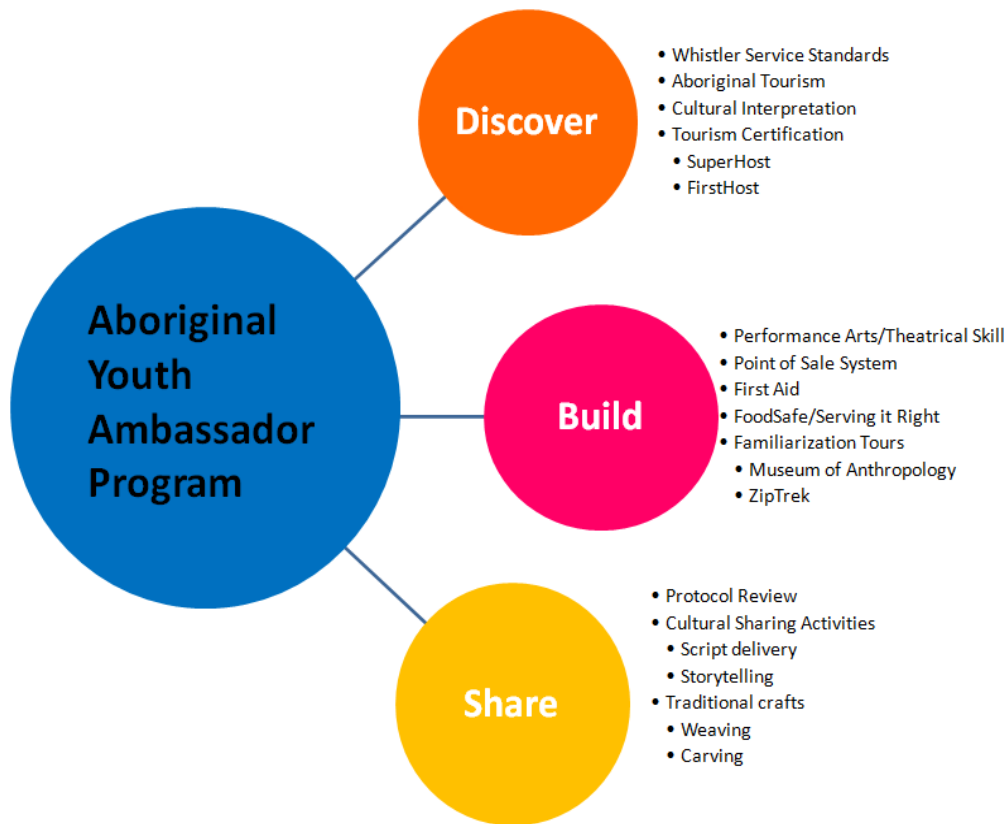
Figure 17 – *Aboriginal Youth Ambassador Themes*
Note: Goodwin. S. Instructional Materials

4.2 Expanded Instructional Team and Program Contributors

The project team expanded from the initial three people (Drew Leathem - Tswatseltn, Rick Davies, Sarah Goodwin), guided by the board of directors and Bob Hand the Chief Executive Officer, to a group of twenty-four people. This expanded group was made up of board members, cultural experience committee members, Aboriginal Youth Ambassadors from previous programs, Aboriginal Tourism British Columbia Trailblazer trainers, and contract instructors who provided a range of expertise. This resulted in a strong foundation from which to design and build the learning experiences to assist in the development of the training participants who would operate the Squamish Lil'wat Cultural Centre.

To give a sense of the range of people involved in the project, the following table identifies different curriculum contributors, their role, organization and/or nation affiliation. Blue rows indicate board members and grey rows indicate the initial program planning team.

Table 1
SLCC Instructional Team and Program Contributors

Name	Role	Organization
Julie Baker (Squamish Nation)	President – Cultural Committee/Guidance and Protocol	Spo7ez Cultural Centre and Community Society
Ruth Dick	Vice-President – Cultural Committee/Guidance and Protocol	Spo7ez Cultural Centre and Community Society
Chief Ian Campbell	Protocol and Storytelling Instruction	Squamish Nation
Chief Janice George	Protocol and Weaving Instruction	Squamish Nation
Bruce Edmonds	Protocol and Carving Instruction	Lil'wat Nation
Vera Edmonds	Protocol and Weaving Instruction	Lil'wat Nation
Christine Baker	Department Head – Squamish Nation Training and Support Administrator	Stitsma Employment and Training
Tracy Williams	Participant Support, Project and Payroll Administrator	Stitsma Employment and Training
Robert Hand	Chief Executive Officer	SLCC
Drew Leathem	Director of Operations	SLCC
Sarah Goodwin	Human Resources Policy and Training Curriculum Developer/Instructor	Capilano University
Rick Davies	Curriculum Developer/Instructor	Capilano University
Nancy Nightingale	Gift Shop Product Awareness	Independent Contractor
Wausa Monague	Gift Shop Product Awareness	SLCC
Alison Pascal	AYA Instructor	SLCC
Amanada Nahanee	AYA Instructor	SLCC
Roxy Lewis	AYA Instructor	SLCC
Deanna Lewis	AYA Instructor	SLCC
Shawnna Apodaca	AYA Instructor	SLCC
Nirmal Bawa	Theatrical Skills Instructor	Independent Contractor/UBC
Denis Coutrand	FoodSafe Instructor	Independent Contractor
Albert Kirby	Industry Standards/Cafe	Four Seasons Resort Whistler
Lynsay Connell	Industry Standards	Four Seasons Resort Whistler
Dorothy van Diepen	First Aid Instructor	Independent Contractor

Note. Table developed by S. Goodwin as part of the SLCC AYA Training Program planning materials (2008).

The type of development tasks this group was involved with varied significantly depending on the learning component. In some cases such as the customer service standards section, meetings were held to develop appropriate curriculum based on the analysis of operational and visitor activities, while in others such as First Aid and FoodSafe were already developed according to provincial health and safety bodies.

4.3 Training Schedule

Based on the learning objectives, budget, and the planned opening date for the Squamish Lil'wat Cultural Centre, the Aboriginal Youth Ambassador training schedule identified nineteen days of learning to occur between May 20th, 2009 and June 13th, 2009. In addition to the standard classroom based activities, a number of offsite activities were planned including guest experiences at different tourism attractions and a familiarization exercise within Whistler village. As identified in the analysis and design phases key learning sites allowed for experiential learning to occur, connected the participants with community and industry, and assisted each person envision themselves and develop a sense of belonging to the Squamish Lil'wat Cultural Centre. Selected sites included Totem Hall, Capilano University, Squamish Campus, Squamish Lil'wat Cultural Centre, Four Seasons Resort Whistler, Whistler Village, the British Columbia Museum of Anthropology, and Ziptrek Ecotours.

4.3.1 Squamish Nation – Totem Hall – Squamish, B.C.

Totem Hall is a large modern recreational and meeting facility that was an ideal location for the performance arts component led by Nirmal Bawa. The large gym space enabled the students to move around freely for the kinetic and body awareness activities. This space was also a welcoming and familiar environment for many as a result of participating in recreation and cultural ceremonial activities over the years.

This location is the hub of Squamish Nation administrative, recreational, and cultural activity in the Squamish valley area. As it is frequented by elders and other community members, many of whom were direct family members of participants, it also provided a way for the community to become involved. For example, the day would begin in the gymnasium with a circle where songs would be shared, and as is custom anyone interested in joining would participate. This resulted in young children, parents, and elders becoming part of the group.

Figure 18 **–** *Squamish Nation – Totem Hall*
Note: SLCC Archival Materials, photo: Gary Feighen

4.3.2 Capilano University – Squamish Campus – Squamish, B.C.

The Capilano University Squamish campus was an ideal location because it is centrally located between Vancouver and Mt. Currie. As it is a small regional campus participants were able to quickly feel comfortable in the space, connect with other students, and participate in informal activities and exchange ideas with the other students during breaks. Equipped with a computer lab, student support services, and additional learning resources participants were able to complete research, homework, and other activities on campus.

Figure 19 – *Capilano College Squamish Campus*
Note: Picture provided by Capilano University

4.3.3 Squamish Lil'wat Cultural Centre – Whistler, B.C.

The Squamish Lil'wat Cultural Centre is a stunning architectural feat. It is located on the shared traditional territories of the Squamish and Lil'wat Nations north of an ancient shared village site - Spo7ez. It nestled into the edge of a 4.35 acre parcel of land with Fitzsimmons Creek running along the west side of the property. Designed by architect Alfred Waugh, in conjunction with community participation from Squamish and Lil'wat Nation members, the building echoes modern interpretations of traditional buildings and utilizes the latest in environmental design standards (e.g. Leed Certified[6]). As described by Alfred

Waugh*: "The Squamish Lil'wat Cultural Centre has been designed as a world-class attraction, appropriate for representing Aboriginal culture in a world-renowned tourist destination" (Goodwin, personal communication, December 2009).*

Housed within the 38,000 square feet are theatre, gallery, museum, performance, gift shop and cafe areas. In addition to the main building there are two adjacent buildings, built primarily for cultural interpretation and the delivery of educational programming: an Istken, the traditional pithouse building of the Lil'wat people, and the longhouse, the traditional building of the Squamish people. During construction, the site was frequented by a mother black bear. Nations leaders and elders described how her presence was considered a good omen and sign of approval.

Starting the program at this location enabled participants to understand the physical space, the importance of the project, and feel excitement about the learning journey they would embark on. It was also used as a learning location later in the program as this was the site where the application of skills and knowledge would take place.

Figure 20 – *Squamish Lil'wat Cultural Centre, Whistler, B.C.*
Note: SLCC Archival Materials, photo: Gary Feighen

4.3.4 Four Seasons Resort Whistler – Whistler, B.C.

The Four Seasons Resort Whistler was also identified as a learning site. Located across the street from the Squamish Lil'wat Cultural Centre, the Four Seasons Resort Whistler is recognized as leader in luxury tourism. It has developed its reputation based on providing outstanding level of customer service, quality, and innovation. As a result of the exclusive catering partner agreement with the Squamish Lil'wat Cultural Centre and as the contractor responsible for working collaboratively with the Nations to design the cafe and food products, the Four Seasons Resort Whistler was an appropriate learning site. In this setting, participants could see exceptional customer service in action, better understand the aboriginal cultural tourist demographic, and become more familiar with the Whistler community both in terms of the guest experience and through interaction with Four Seasons employees.

Figure 21 – *Four Seasons Resort Whistler, Whistler, B.C.*
Note: Picture provided by Four Seasons Resort Whistler

4.3.5 UBC Museum of Anthropology and ZipTrek Ecotours

Learning also occurred at the University of British Columbia Museum of Anthropology in Vancouver, and in Whistler at ZipTrek Ecotours. These learning sites were selected for multiple reasons. They provided the opportunity for

participants to participate as a tourist in cultural and natural history activities, evaluate customer service, and expand personal experience, strengthen team dynamics, and stretch limits by participating in new activities. Stretching limits would further develop self-confidence and would also create personal memories to increase the frame of reference for interaction with guests to the Squamish Lil'wat Cultural Centre in the future.

4.4 Pre-Operational Activities

A number of other pre-operational activities, unrelated to the direct training requirements needed to be embedded into the program to meet the opening date of the Centre. Examples of these activities included: uniform fitting for shirts and shoes, individual participant measurements for custom made regalia, criminal record checks, and specialization interviews. In addition to these added requirements, changes to the availability of community and cultural experts, external trainers, transportation timing and individual check-in meetings impacted the schedule and required changes to be made to ensure the integrity and flow of the program made sense from the participant's perspective but also enabled the requirements to be met. To manage this and ensure participants understood the changes, each day after the health and wellness component there would be a short pre-operational update session. In addition, throughout the day reminders would be provided using both paper-based and presentation methods.

The schedule and budget identified below illustrate the planning resources that would be modified. For example, when it was confirmed that the uniform fitting would have to occur in waves at a local retail store in Squamish, the

schedule pieces would be shuffled, content reduced if required, and the budget

consulted to determine if the changes would impact other sections of the

program.

May-20-08	Wednesday - S - May 21 - AYA	Thursday - W - May 22 - AYA	Friday - S - May 23 - RD
Whistler	Squamish	Whistler	Squamish
		Brennan Tour - 8:30AM - 10AM	
Health and Wellness	Health and Wellness	Health and Wellness	Health and Wellness
SLCC Purpose	Language Skills	Whistler Service Standards	SuperHost
SLCC History & Management Team	Language Skills	Whistler Service Standards	SuperHost
12:30 Lunch - by Four Seasons			
Program Overview/Expectations	First Host	Whistler Service Standards	SuperHost
Schedule Overview	First Host	Whistler Service Standards	SuperHost
	First Host	Whistler Service Standards	SuperHost
Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language

May-26-08	May-27-08	May-28-08	May-29-08	May-30-08
Squamish/Whistler?	Whistler	Squamish	Squamish	Squamish
		Uniform Fitting	Four Seasons Café Manager to Join Us?	
Criminal Record Check	Health and Wellness	Health and Wellness	Health and Wellness	Theatrical Skills
Criminal Record Check	FSITP	POS/Arts & Crafts	POS/Arts & Crafts	Theatrical Skills
Criminal Record Check	FSITP	POS/Arts & Crafts	POS/Arts & Crafts	Theatrical Skills
	Tauck Tour: in place 11:30pm - 1pm			
Security/Front Desk	Four Seasons Lunch	POS/Arts & Crafts	POS/Arts & Crafts	Theatrical Skills
Security/Front Desk	Café Training	POS/Arts & Crafts	POS/Arts & Crafts	Theatrical Skills
Security/Front Desk	Café Training	POS/Arts & Crafts	POS/Arts & Crafts	Theatrical Skills
Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Theatrical Skills

June-02-08	June-03-08	June-04-08	June-05-08	June-06-08
			Brennan Tour - 8:30AM - 10AM	Specialization Interviews
Health and Wellness	Health and Wellness	Health and Wellness	Health and Wellness	Health and Wellness
Gift/Building Ops. - Evac	Weaving	FoodSafe - Denis Catroun	Carvers	SIR
Gift/Building Ops. - Evac	Weaving	FoodSafe	Carvers	SIR
		Tauck Tour: in place 11:30pm - 1pm		
Gift/Building Ops. - Evac	Weaving	FoodSafe	Carvers	SIR
Gift/Building Ops. - Evac	Weaving	FoodSafe	Carvers	SIR
Gift/Building Ops. - Evac	Weaving	FoodSafe	Carvers	SIR
Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing/Drumming /Language

Monday - S - June 9	Tuesday - S - June 10	Wednesday - S - June 11	Thursday - S - June 12	Friday - S - June 13
Health and Wellness	Health and Wellness	Health and Wellness	Health and Wellness	Health and Wellness
First Aid	Theatrical Rehearsal	Theatrical Rehearsal	Theatrical Rehearsal	Traditional Protocol
First Aid	Theatrical Rehearsal	Theatrical Rehearsal	Theatrical Rehearsal	Completion Ceremony
			Tauck Tour: in place 11:30pm - 1pm	
First Aid	Theatrical Rehearsal	Theatrical Rehearsal	Theatrical Rehearsal	Completion Ceremony
First Aid	Theatrical Rehearsal	Theatrical Rehearsal	Theatrical Rehearsal	Activity / Specialization Announcement
First Aid	Theatrical Rehearsal	Theatrical Rehearsal	Theatrical Rehearsal	Activity / Specialization Announcement
Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language	Singing / Drumming / Language

Figure 22 – *CI Schedule May 20 Overview with Location – 2vb*
Note: Goodwin. S. AYA Planning Materials

AYA CURRICULUM EXPANSION PROGRAM TIMELINE	Amount Budgeted	Funding Source	
		Capilano College	SLCC
CURRICULUM DEVELOPMENT			
Fees			
Curriculum Developer	$ 15,000.00	$ 15,000.00	$ -
Curriculum Advisor	$ 11,400.00	$ 11,400.00	$ -
SLCC Liaison	$ 7,500.00	$ 7,500.00	$ -
Expenses			
Curriculum Printing and Binding Costs	$ 1,000.00	$ 1,000.00	$ -
	$ 34,900.00	$ 34,900.00	$ -
CURRICULUM PILOT APPLICATION			
Fees			
Curriculum Developer	$ 5,000.00	$ 5,000.00	$ -
SLCC Liaison	$ 2,500.00	$ 2,500.00	$ -
Stipends			
Trainees	$ 12,000.00	$ -	$ 12,000.00
Training Costs			
Intro to Cultural Interpretation	$ 11,400.00	$ 11,400.00	$ -
Intro to Hospitality	$ 11,400.00	$ 11,400.00	$ -
Certifications			
First Host	$ 600.00	$ 600.00	$ -
Superhost	$ 1,000.00	$ 1,000.00	$ -
Foodsafe	$ 1,200.00	$ 1,200.00	$ -
Serving it Right	$ 400.00	$ 400.00	$ -
First Aid	$ 1,000.00	$ 1,000.00	$ -
Overhead			
Transportation	$ 2,500.00	$ -	$ 2,500.00
Materials and Supplies	$ 600.00	$ 600.00	
Space Rental	$ 8,500.00		$ 8,500.00
	$ 58,100.00	$ 35,100.00	$ 23,000.00
TOTALS	$ 93,000.00	$ 70,000.00	$ 23,000.00

Figure 23 – *AYA Curriculum Expansion Budget*
Note: Goodwin. S. AYA Planning Materials, D. Leathem

4.5 Lesson Plans

The lesson plan is the instruction tool used by the instructor to frame the learning activities. It includes the learning objectives, breaks down the timing of each of the learning components, lists resources and materials, and provides a method for evaluation.

4.5.1 Health and Wellness Lesson Plan

With the exception of some certification days, each session would start with a health and wellness activity. Examples of activities included meditation,

running, yoga, drumming, and talking circles. The lesson plan below provides the outline for the talking circle activity.

AYA Cultural Interpreter Lesson Plan

Skwxú7mesh Lil'wat7úl
SQUAMISH LIL'WAT CULTURAL CENTRE

Workshop Name:	Health and Wellness – Talking Circle
Learning Objectives:	By the end of this session participants will be able to:

- Enhance/further develop active listening skills;
- Enhance/further develop public speaking ability;
- Recognize the importance of respecting individual experience within the context of the group.

Materials:	Feather, abalone shell, stone, sage, sweet grass, person identified to share song or prayer.

Theme:	Discover	Build	**Share**

Task/Stage	Steps/Activity	Timing
1	Group forms a circle with chairs or sits on the floor	5 minutes
2	Check with the group to find out if any participants have ever participated in a talking circle before.	2 minutes
3	If Chief or elders are present as if they would like to open with a prayer or words of encouragement.	5 minutes
4	Explain the use of the circle and what you would like the group to share. **Note:** focussing the topic will help people to better communicate their ideas. Ask people to gauge how they are feeling mentally and physically.	1 minute
5	Provide explanation of the feather, stone, shell, plant or prayer if used as part of the process.	2 minutes
6	Facilitate the conversation. Use open ended questions to start the sharing. Reinforce the commitment to privacy – comments will not be repeated. Ensure each person has a chance to be able to share.	Varies significantly depending on the size of the group and the life circumstances of each person.
7	Thank everyone for their participation and have each person record reflections in their learning journal. Encourage people to assess how this may have impacted their mental or physical state. Provide examples of how participants may feel more relaxed or more focussed. Encourage each person to compare this to how they were feeling at the start of the session and describe it in the learning journal using words, numbers, or images.	5 minutes

Figure 24 – *AYA Cultural Interpreter Health and Wellness Lesson Plan – Talking Circle*
Note: Aboriginal Youth Ambassador Curriculum Materials

4.5.2 Aboriginal Tourism Lesson Plan

To successfully bridge content between the areas of certification such as the Tourism British Columbia SuperHost course focussing on tourism customer service and the operational tasks such as front desk/admissions tasks it was important to develop content areas that would link the pieces. For example, I developed a session focussing on aboriginal tourism that enabled participants to see how the Squamish Lil'wat Cultural Centre fit within the Aboriginal Tourism

British Columbia model and how this related to each of the tourism regions, and flowing from this the profile of visitors expected to visit the Centre.

4.5.3 Storytelling Lesson Plan

Lesson plans developed by the Aboriginal Youth Ambassador instructional team during the Trailblazer Train the Trainer program were reviewed, edited, and adapted for this training program. The following lesson plan outlines the learning objectives and steps related to the storytelling session.

Skwxú7mesh Lil'wat7úl
SQUAMISH LIL'WAT CULTURAL CENTRE

AYA Cultural Interpreter Lesson Plan

Workshop Name: Indigenous Cultural Workshop

Squamish Nation Storytelling

Learning Objectives: By the end of the session participants will be able to:

- Identify one traditional Squamish Nation or Lil'wat Nation story that is suitable for sharing with the general public.
- Based on interactions with Master storyteller (e.g. Chief Ian Campbell) understand the primary elements of the identified story.
- Practice storytelling skills and incorporate group feedback to enhance delivery.

Theme: **Discover**   **Build**   **Share**

Task/Stage	Steps/Activity	Timing	Evaluation/Completion
1.	Introduce storytelling as a component of the guest experience	5 minutes	
2.	List stories that are appropriate within community protocol to share with the general public	15 minutes	Development of a resource list.
3.	Have each person identify a story of interest and practice delivery.	Varies depending on the length of the story and number of people	Story delivery.
4.	During and after delivery have participants write two positive comments and one constructive comment about the story.	5 minutes per story	Participant comments.
5.	Gather feedback and distribute to participants. Encourage each person to practice story with family, friends, pets and reinforce how this activity will be repeated multiple times.	5 minutes	Distribute feedback.

Figure 25 – *AYA Cultural Interpreter Health and Wellness Lesson Plan – Storytelling*
Note: Aboriginal Youth Ambassador Curriculum Materials

4.6 Script Development Process

A critical learning outcome related to the training was to ensure that each Aboriginal Youth Ambassador could deliver a cultural guest experience using a

standardized script as a launching point to communicate vital information about the Squamish Lil'wat Cultural Centre history, purpose, cultural practices, and link this within their personal history and experiences.

The script was developed during a mock guest experience provided by members of the cultural experience committee and a pre-sales team member who provided background information and insight into important elements for inclusion. After writing the script it was vetted by the cultural committee and senior management of the Squamish Lil'wat Cultural Centre.

4.7 Learning Contract

The learning contact was developed in conjunction with the group in a facilitated discussion setting and was summarized using a template that had been developed by Drew Leathem (Tswatseltn) and used in previous Aboriginal Youth Ambassador programs. This modified template creates a light-hearted approach to consequences that are minor in nature but also clearly delineates acceptable and unacceptable behaviour and the consequences for cases of misconduct. This process of reviewing and modifying the contract also assisted in highlighting the importance of each person owning the learning process as a self-directed activity and acknowledging how each person's action impacts the entire group and the functioning of the team.

4.7.1 Attendance Sign-in Sheet

The daily sign in sheet provided a method to track attendance. This information was compiled at the end of each day to track trends and ensure that appropriate follow up occurred in cases of absences. With multiple instructors, a

variety of learning sites, and participants residing in a number of different communities it was critical to keep track of attendance and clearly document and resolve issues related to absenteeism. This data provided a way to identify patterns and aided in ensuring high levels of retention. It was also useful as a success indicator for reporting purposes for program funders.

The inclusion of a signature column helped to formalize the process lending to an authoritative and professional tone to reinforce the importance of participation. From a learner's perspective it was a mechanism to demonstrate commitment to the program and was utilized to determine qualification for the training allowance and daily bonus performance incentive. The full value of each day's bonus would be included if the student was present, returned from breaks at scheduled times, and fully participated in the activities of the day. It was possible for a student to lose a portion of, or the complete amount of the daily bonus, if they did not meet all of required and agreed upon expectations.

4.7.2 Daily Feedback Form

The feedback form was one method to ensure participants were able to provide continuous input throughout the program to communicate both highlights and weaknesses. It also acted as a tool that encouraged reflection and active participation in the learning process. The comments were reviewed by the instructional team and in some cases influenced how future sessions were delivered to be more successful.

AYA/Cultural Interpreter Daily Feedback Form

Date: _____

What was the highlight of the activities of today?

Please rate the activities today (5 is the highest)   Comments

Wellness/Leadership: 1   2   3   4   5

Morning workshop: 1   2   3   4   5

Break

Mid-morning workshop: 1   2   3   4   5

Lunch

Afternoon workshop: 1   2   3   4   5

Additional Comments:

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

Figure 26 – *AYA Cultural Interpreter Daily Feedback Form*
Note: Aboriginal Youth Ambassador Curriculum Materials

4.8 Human Resources Activities

Part of this project also encompassed activities related to human resources

which included organizational planning. This comprised of the creation of job

descriptions, staffing plans, a human resources policy guide along with the

associated employee forms, participant recruitment materials, performance

management materials, and the coordination and exercise of participant selection.

The human resources policy guide was a combination of best practices from each of the Squamish and Lil'wat Nation's human resources guides as well as provincial standards. Similar to other activities in this project these human resources related tasks could fall within the realm of development or implementation. For example, the staffing plan could be seen as a development process outcome as it directly impacted the training design and content as the size of the group impacts the amount of time required to cover the content. Or, it could be considered an implementation outcome as it was developed to guide the implementation and operation of the Centre.

4.8.1 Participant Selection Process

The process of hiring followed previous recruiting patterns for the Aboriginal Youth Ambassador program. Close coordination and collaboration occurred with Squamish and Lil'wat Nations human resources, employment, recreation and training departments to ensure all community members had awareness of and access to the job posting. Methods of ensuring the flow of information included publicizing it in community newsletters that are distributed electronically and in paper-based formats. Paper postings were also placed strategically at gathering places in multiple communities (e.g. Stitsma Employment in North Vancouver, Totem Hall in Squamish, Ts'zil Learning Centre and gas station in Mt. Currie) and by word of mouth at community meetings.

The hiring committee was comprised of Squamish Lil'wat Cultural Centre management, Lil'wat Nation cultural and administrative staff, and Squamish Nation employment and cultural staff. The interviews were conducted using behavioural assessment techniques to identify candidates whose personality, skills, and interests would fit best with the variety of responsibilities associated with the position as indicated in the posting. Questions were developed to gain an understanding of existing cultural knowledge, ability to work with the general public, experience or education in tourism or service industries, work preference and problem solving ability.

4.8.2 Hiring Results

The hiring process resulted in twenty-nine participants being selected. This group was comprised of fourteen Lil'wat Nation participants, fourteen Squamish Nation participants, and one dual nation participant. Fourteen of the students had prior experience with aboriginal tourism and cultural interpretation through participation in the Capilano College First Nation's Management Co-operative Tourism Diploma Program, Aboriginal Youth Ambassador program, or the Aboriginal Tourism British Columbia Trailblazer Train the Trainer program.

Table 2
SLCC AYA Training Participants

Participant	Nation	Prior FNT/AYA/ATBC Experience
1	Lil'wat Nation	No
2	Lil'wat Nation	No
3	Squamish Nation	Yes
4	Squamish Nation	Yes
5	Lil'wat Nation	No
6	Squamish Nation	Yes
7	Squamish Nation	Yes
8	Lil'wat Nation	Yes
9	Lil'wat Nation	Yes
10	Squamish Nation	Yes
11	Lil'wat Nation	Yes
12	Squamish	Yes
13	Lil'wat Nation	No
14	Squamish Nation	No
15	Squamish Nation	No
16	Lil'wat Nation	No
17	Lil'wat Nation	No
18	Squamish Nation	Yes
19	Squamish Nation	Yes
20	Squamish Nation	No
21	Squamish Nation	Yes
22	Squamish Nation	No
23	Squamish Nation	Yes
24	Lil'wat Nation	Yes
25	Lil'wat Nation	No
26	Lil'wat Nation	No
27	Squamish Nation	No
28	Lil'wat Nation	No
29	Lil'wat Nation	No

Note. Table developed by S. Goodwin as part of the SLCC AYA Training Program planning materials (2008).

Participant names have been replaced with a numeric identifier to ensure anonymity. In the case of the dual nation participant, the nation indicator has also been modified to ensure that their identity remains masked as this table will be referred to again as part of the summative evaluation materials.

The Aboriginal Tourism Trailblazer Train the Trainer program graduates that were hired became the core team of instructors who were ready to assist with the development and delivery of key pieces of curriculum including health and wellness activities and exercises, FirstHost and SuperHost certification, and instruction of traditional cultural activities. In addition, these Aboriginal Youth Ambassador instructors were able to provide a crucial support system to assist new participants work through challenges and celebrate successes.

A planning meeting resulted in a number of instructional planning and development tasks to be distributed amongst the group of Capilano College instructors, external trainers, and the four Aboriginal Youth Ambassador instructors.

4.9 Material Preparation

The Aboriginal Youth Ambassador instructional team assisted in purchasing

and collating all of the materials. This cooperative effort is illustrated in a copy of

the email messages below. Although this is an example of a small act, it is

reflective of the close knit nature of development the team.

> Sarah Goodwin - Subject: SLCC Training - Items
> Hello,
> I'm taking a bit of a break from my exams and have put together the
> following list of items for the SLCC training. It would be great if someone
> could pick these up for next Wednesday. I will come in on Wednesday night
> and assemble a sample master binder for the Ambassadors to replicate on
> Thursday and Friday. If for some reason they are not able to do this I will
> come in on Saturday am and take care of it.
>
> 28 Binders - Blue or Black 3" or larger with pocket (about 1" on the inside
> front cover)
> 28 Sets of Dividers - with 15 sections...if this isn't available we can make do
> with 10 or 12 sections
> 1 box of pens
> 1 box of pencils
> 3 hole punch paper - a few packages of 200 sheets
> 2 sets of completion certificates...the ones that David picked up with the
> gold edging were great
> 2 rolls of masking tape
> 2 pads of flipchart paper
>
> Here's a draft TOC for the participant binder...I have a few questions
> highlighted in purple for you. We can follow up tomorrow afternoon if you
> are too busy before then.
>
> Thanks!
> Sarah
>
>> >>> "Drew Leathem" 5/13/2008 4:35 PM >>>
>> Hey guys. Please see here a list of items that Sarah requires for the
>> SLCC training. If you can purchase these items this week using my
>> credit card
>>
>> Sarah will be providing content materials to add to them. David - I will
>> text this too you as well just in case that makes it easier.
>>
>> *(Goodwin, personal communication, 2008).*

After the supplies were purchased members of the team assisted me in assembling all of the materials for the launch of the program.

4.10 Summary

The completion of the development stage resulted in a finalized schedule, development of instructional and participant materials, completion of the coordination and bookings of activities, preparation of the instructional team, and the creation of the participant materials binders. This step represented the culmination of years of planning and development on the part of the senior Aboriginal Youth Ambassador instructors who had developed the skills and knowledge to be able to instruct others, the formalization of curriculum that had been in development in a number of programs over multiple years, with the realization that the different pieces would soon be brought together in preparation for the opening of Squamish Lil'wat Cultural Centre.

> Everything is ready to go. Nice to have help and work with everyone on the materials today....great of David to pick up the supplies...nice to work with Allison and Roxy on the binders – saved me hours of work. We are ready for the first day!! *(Goodwin, personal communication, 2008).*

Reviewing my journal during this time I was appreciative of the experiences I had already shared with a number of the participants who had been selected and was looking forward to seeing how this build over the next few weeks.

> It really feels like the momentum is building and the team is excited. It is wonderful to be able to continue to be able to work with X and X – I love being able to share concepts and ideas. The stories shared during the

planning session at the Spit were amazing. I am very lucky to be entrusted with this information. There is so much history, beauty, and richness. The sense of values, connectedness, and support for one another is incredible - truly a community of learning.

I can see how this is impacting the way I approach my practice and how it is enriching my instructional style in Tourism Event Management program...the behavioral interviewing class was great! They were shocked, pushed, and challenged by my approach. The informal naming ceremony at the end was beautiful. It is an amazing feeling to be able to understand how to structure the environment and open it up so people can share the best of themselves. The feedback from Y was amazing – she described how she had never thought about life in this way – that it is helping her to see how the way she dealt with conflict didn't make sense – nice to know that it can make an impact *(Goodwin, personal communication, 2008).*

CHAPTER 5:   IMPLEMENTATION

5.0 Implementation Overview

This chapter outlines how the program was implemented by providing examples of some of the program materials, identifies successes and challenges related to resources and staffing, provides a sense of the schedule and timing, support services, and provides insight into the effectiveness of the program.

All of the pieces were in place with the Squamish Lil'wat Cultural Centre facility in the final stages of construction, the participants interviewed and selected, and the Aboriginal Youth Ambassador curriculum materials prepared. External contract instructors were hired, facility bookings were finalized, and the instructional team was ready for delivery. On May 20, 2009 the Aboriginal Youth Ambassador Cultural Interpreter program for the Squamish Lil'wat Cultural Centre program began.

The launch of the program was the beginning of another part of the journey. Contrasted to weaving this would be the stage where the materials are prepared and the weaver mentally prepares themselves to begin to weave, or in this case begin to teach. Although the activity is approached with a plan it is also requires the acknowledgement of the unknown. One of the beautiful aspects of teaching is the continually changing dynamics, the sharing, building, and sense of community within the learning environment; the combination of structure and

openness. As described by Palmer (1998):

> The courage to teach is the courage to keep one's heart open in those very
> moments when the heart is asked to hold more than it is able so that teacher
> and students and subject can be woven into the fabric of community that
> learning, and living, require (p. 11).

5.1 Program Launch

The primary objective of the first day was to make sure the program started
in a way that ensured all of the participants felt a combination of excitement,
pride, responsibility, and interest in the planned activities. Participants travelled
from multiple communities including North Vancouver, West Vancouver,
Squamish, Brackendale and Mt. Currie to attend. The group had a wide range of
skills, experience, expectations, and goals. Participant ages ranged from
nineteen to sixty-two years.

Crucial to the success of the orientation day was the presence, leadership
and guidance provided by the Squamish Lil'wat Cultural Centre board members.
Their attendance on the first day acknowledged the work done by many to reach
this day and reinforced the importance of the Centre and the honour and
opportunity associated with being selected as a representative of their respective
nation.

Even though there are great distances between the home communities of
many of the participants the majority of people selected already knew each other
with many being immediate family members. As a result, another one of the
priorities was to ensure the group was effective in coming together as a team

who could acknowledge their close connections but also frame the learning and ultimately the future employment at the Centre in a way that created a new beginning based on the shared sense of purpose. The first day provided a way to acknowledge the connections and also talk about skills and attitudes that would be useful in managing the complications of family dynamics and long standing relationships in the workplace.

Other important activities during the day included: an introduction of the instructional and management team, a guided tour and demonstration of the guest experience, the sharing of songs, and a brief overview of the Squamish Lil'wat Cultural Centre project. From an administrative perspective, the first day also provided the opportunity for participant approval of the human resources policies and procedures, the creation and acceptance of the group learning contract, a thorough review of the schedule, and the completion of a variety of orientation and employment forms. Questions regarding expectations, transportation, and program format were also fielded. To conclude the orientation portion of the day each person was asked to make notes in their learning journal about their expectations and hopes for the training that was about to unfold.

In the afternoon, Rick Davies delivered a range of team building exercises to make sure the group had a chance to have fun, bond, and feel comfortable in the learning environment together. Similar to the opening of the day, the end of the day closed with the sharing of songs from each nation. This pattern would continue each day throughout the program and extend into the daily operations of

the Centre. The following figure provides the plan for the day along with the

anticipated timing of each of the activities.

SLCC Cultural Interpreter Training - Tuesday, May 20th
Detailed Breakdown

10:00 – 10:15 > Group gathers outside, introductions, divide into colour groups and introduce participants to trainers.

10:15 – 10:45 > Tour

10:45 – 11:00 > Break – muffins, coffee – upstairs

11:00 > Welcome (theatre)

11:00 – 11:05

- Welcome song

11:05 – 11:25

- Introduction of guests – Drew to introduce?
- Lois/Janice provide short speech about importance, vision and opportunities (10 minutes each)

11:25 – 11:45

- SLCC Management & Training Instructional Team Introductions
- SLCC Management Welcome & Overview – Drew
    - History – AYA
    - Vision
    - Facility
    - Org. Chart
    - Exciting potential directions
    - Distribute collateral/pins – will these be available?

11:45 – 12:30

- Training Program Overview – Sarah and Rick to deliver
    - Presentation with detailed schedule – approx 10 minutes
    - Distribute binders - 5 minutes
    - Review daily format and two week snapshot – 2 minutes
    - Pay Friday mornings every second week May 30 – June 13
    - Review HR Policy/Expectations piece – have everyone sign and collect – 10 minutes
    - Complete employee information form – 15 minutes
    - Complete T-shirt sizing form – 2 minutes - TBD

12:30 – 1:30 Lunch

1:30 – 3:00 Rick's Teambuilding Activity

3:00 – 3:30 Closing - Song

Figure 27 – *SLCC AYA Training – Day 1 Plan*
Note: Goodwin. S. AYA Planning Materials

The first day was extremely successful as reflected in my journal entry:

I'm exhausted! After years of planning, working through the Aboriginal Tourism Operations Certificate process, the ATBC project, and other activities, it is hard to believe that the first day is finished. It went so well...everyone was so excited and nervous...like the first day of a new academic year – but more so. The building is getting closer to being done...I'm so glad we were able to use the Istken. I'm really happy with how the overview piece went – I felt like I was able to connect with everyone. Hearing the elders speak and the Ambassadors sing was extremely moving. I loved how in the theatre x felt inspired to share a song – the sound of her voice resonating in the space was incredible..it was if the theatre was built for her....the spontaneity of the dancing...amazing! (*Goodwin, personal communication, 2008).*

5.2 Schedule

The schedule underwent changes throughout the program based on the availability of classroom space, timing required for uniform customization, and changes to instructor availability. The following diagram provides a graphical representation of the timeline associated with the program development, delivery, and implementation dates.
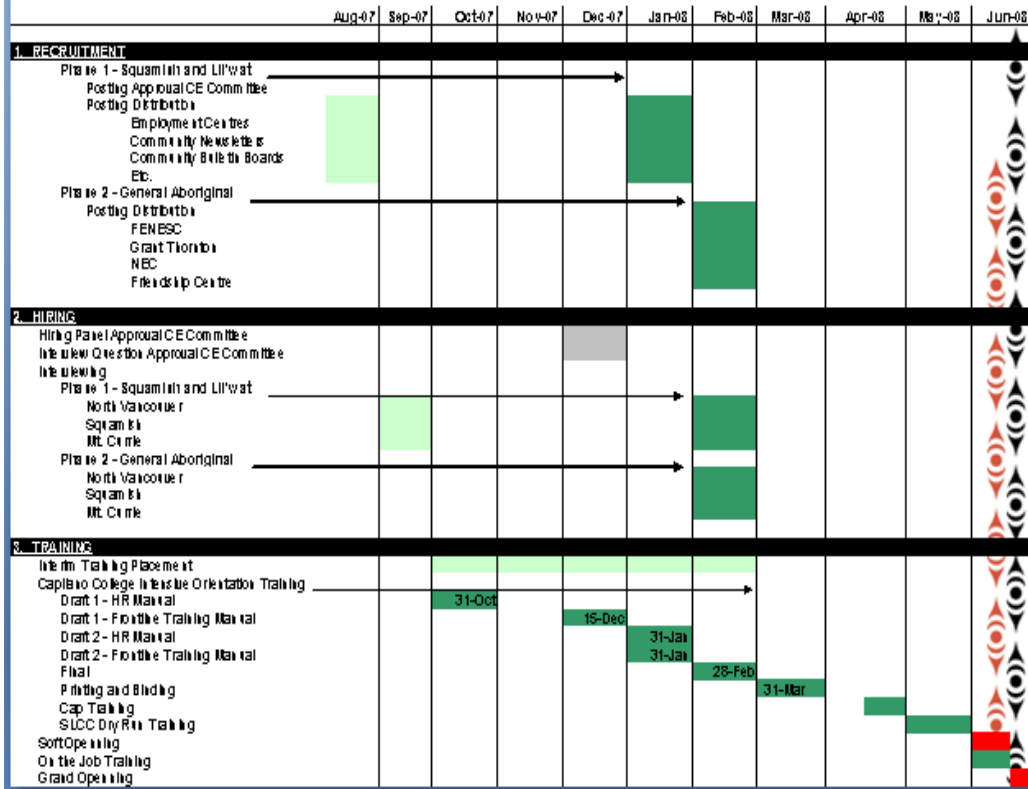
Figure 28 – *Frontline Staffing Timeline – D. Leathem*
Note: Goodwin. S. AYA Planning Materials

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Changes to the human resources policies and processes were also required. In some cases the need for changes became apparent as the program evolved. The following email snippet is an example of a request requiring content related to the need for clarification around the passenger policy on the Squamish Lil'wat Cultural Centre vehicles.

>>> 05/29/08 8:55 AM >>>

There has been an extra passenger riding in the Mt. Currie van in the mornings. Might be necessary to have a quick chat with the whole group about our no "extra passenger" policy...something to include in the final HR policy as well.

Drew Leathem, Director of Operations

5.3 Daily Plan

A daily plan outlined the flow of activities for the day and provided timing for each of the components. This supplemented the lesson plans and provided a tangible document for assigning the delivery of different instructional components. Elements such as singing and drumming, Squamish and Lil'wat language practice and physical activities such as running, yoga, and meditation provided a balance of traditional classroom-based learning. For some participants, the ability to start the day with songs from their nation, become familiar with their ancestral language in a supportive atmosphere, participate regularly in a form of physical activity, and strengthen their identification and sense of belonging with the group provided emotional and physical stimulus in a

way that encouraged patterns to develop assisting in the effectiveness of daily learning activities.

Feedback from students in previous programs has indicated that this deliberate pattern and structure has helped to provide a predictive environment and is crucial to maintaining the retention and interest of participants for the length of the program. In situations where some students are faced with unpredictability and chaos in their personal lives it has provided a way to stabilize and prepare for the day. One of the challenges identified by both TlatlaKwot (Christine Baker) and Drew Leathem (Tswatseltn) is providing ways for students to be able to focus on educational activities given the challenges in their personal lives. This format helped to disconnect students from the outside world and focus on the learning activities of the day.

One of the successful elements of previous programs that was incorporated into the development of the materials for the Aboriginal Youth Ambassador program for the Squamish Lil'wat Cultural Centre was the inclusion of a mix of psychomotor, cognitive, and affective elements delivered in a consistent way. For example, when content needed to be delivered in a lecture style format it would be reinforced by using the other methods such as cooperative learning techniques. This would be supplemented by other types of activities that allowed for creative and cultural expression. This approach to learning with varied media, techniques, and delivery ensured that different learning styles were considered.

SLCC Cultural Interpreter Training - Tuesday, May 20ᵗʰ
Detailed Breakdown

10:00 – 10:15 > Group gathers outside, introductions, divide into colour groups and introduce participants to trainers.

10:15 – 10:45 > Tour

10:45 – 11:00 > Break – muffins, coffee – upstairs

11:00 > Welcome (theatre)

11:00 – 11:05

- Welcome song

11:05 – 11:25

- Introduction of guests – Drew to introduce?
- Lois/Janice provide short speech about importance, vision and opportunities (10 minutes each)

11:25 – 11:45

- SLCC Management & Training Instructional Team Introductions
- SLCC Management Welcome & Overview – Drew
    - History – AYA
    - Vision
    - Facility
    - Org. Chart
    - Exciting potential directions
    - Distribute collateral/pins – will these be available?

11:45 – 12:30

- Training Program Overview – Sarah and Rick to deliver
    - Presentation with detailed schedule – approx 10 minutes
    - Distribute binders - 5 minutes
    - Review daily format and two week snapshot – 2 minutes
    - Pay Friday mornings every second week May 30 – June 13
    - Review HR Policy/Expectations piece – have everyone sign and collect – 10 minutes
    - Complete employee information form – 15 minutes
    - Complete T-shirt sizing form – 2 minutes - *TBD*

12:30 – 1:30 Lunch

1:30 – 3:00 Rick's Teambuilding Activity

3:00 – 3:30 Closing - Song

Figure 29 – *SLCC Cultural Interpreter Training Daily Plan*
Note: Goodwin. S. AYA Planning Materials

5.4 Certificate Components

Five industry certificates were imbedded within the program. The following table identifies the certificate, the originating delivery organization, and the aspect of industry practice that the training provides.

Table 3
SLCC AYA Training Industry Certification Table

Certificate	Standards/Originating Organization	Area of Industry Practice
FirstHost	Native Education Centre	Customer Service – Aboriginal Perspective on the Guest/Host Relationship
SuperHost	Tourism British Columbia	Customer Service – Tourism Industry Perspective
FirstAid Level 1	Workers Compensation Board	Health and Safety
FoodSafe	BC Centre for Disease Control	Food Safety/Cafe Operations
Serving it Right	Go2/BC Liquor Control Board	Cafe Operations/Special Events

Note. Table developed by S. Goodwin as part of the SLCC AYA Training Program planning materials (2008).

5.5 Scheduling Challenges

The two tourism certificates, FirstHost and SuperHost were delivered by the senior Aboriginal Youth Ambassadors that had recently been certified during the Aboriginal Tourism British Columbia Trailblazer Train the Trainer program. This program represented the first formal industry certification teaching opportunity for these newly designated trainers and as a result a source of excitement and anxiety. To reduce stress related to delivery each one day training program was divided into two classes and was assigned to a team of two instructors. This co-delivery model enabled the instructors to be able to review lesson plans,

structure learning activities, and jointly develop the flip charts and other learning aids. It also provided for two smaller groups of participants making for a more manageable classroom environment. As the instructors had worked together previously, and co-delivered health and wellness components in previous versions of the Aboriginal Youth Ambassador program the preparation and delivery ran smoothly.

One area that emerged as a source of friction was the difference in timing between the two groups. For one of the certificates, one group completed the certification over an hour earlier than the other group. During this time a respected leader, educator, and storyteller dropped by and offered to spend time with the group. Unfortunately this did not work out as only a portion of the participants were available creating additional friction between the groups of instructors. Using this as an opportunity to discuss instructional and learning styles we debriefed the session at the end of the day and discussed the feedback obtained from the evaluation forms. Although the instructors were frustrated by the difference in timing, the participants of each of the sessions were not and equally enjoyed the program. Arrangements were made with the cultural educator to spend time with the group at a later date.

As described in the previous chapter, other challenges related to the schedule included maintaining teaching activities while ensuring that each person was able to complete the uniform sizing activities and obtain their criminal record check. One day was identified sizing and a small groups of people would leave the classroom setting and go to a local store to try on clothing. This was followed

with a subsequent day where a tailor was onsite and obtained individual measurements for other portions of the custom pieces of the uniform. This meant the instructional components had to be modified and repeated to ensure everyone received the same content. Criminal record checks were required as a condition of employment and required individuals to have appropriate identification, go the local police detachment during business hours and pay cash for the processing of the application. This ended up impacting the schedule with the removal of a half of day of instruction. With participants living in multiple communities it was most effective to arrange for a group representative to drive each group to the local detachment and pay for the processing of applications in a lump sum, then meet after lunch to proceed with the scheduled learning.

5.6 Theatrical Rehearsal

Nirmal Bawa, an accomplished theatre arts instructor with the University of British Columbia worked with the group on multiple occasions throughout the program to assist with public speaking, theatrical exercises, physical awareness, and provided guidance and support both in terms of personalizing the content and the delivery of each person's story as part of the delivery of the script for the guest experience.

For many students this was their first exposure to performance arts and presented significant personal challenges. One student upon learning of the activity refused to participate, started crying, and contemplated quitting the program. By the end of the first session with Nirmal she had found a new sense of self-confidence and although not eager to deliver script pieces on her own, she

was successful in co-delivering portions with another participant. Although this

success was small in some ways, it was also significant as it enabled her to

develop and create a platform from which to build new experiences and skill sets.

This directly benefited her when she began the point of sale computer

applications training, another component that she had significant concerns about.

She was able to reflect on her ability to work through challenging learning

situations such as the performance arts component and use this example of

success to help her reach her goal.

5.7 Cultural Components

Ensuring each participant had the chance to connect with cultural experts

and community leaders was another key to the success of the program. It was

imperative that students were able to deliver authentic and meaningful guests

experiences and this interaction enabled knowledge transfer and a safe

environment to ask questions about family, culture, and protocol.

Cultural experts from each of the Nations spent time with the group to

provide firsthand accounts of their involvement in the creation of the weavings,

carvings, and regalia found in the Centre. Not only did they communicate the

historical meaning but they also talked about the deeper cultural and spiritual

processes associated with these artistic practices. Examples of some of the

people that were involved in the cultural education components included:

- Sek̲yú Siýáḿ(Chief Ian Campbell) – Squamish Nation – Protocol & Storytelling
- Chepx̲ímiya Siýáḿ(Chief Janice George) – Squamish Nation – Protocol & Weaving
- Sxwelhcháliya (Julie Baker) – Squamish Lil'wat Cultural Centre – Protocol

- Srap7ul (Ruth Dick) – Squamish Lil'wat Cultural Centre – Protocol
- Mamáya7 (Lois Joseph) – Lil'wat Nation – Regalia and Traditional Dance
- Lhalqw (Bruce Edmonds) – Lil'wat Nation – Carving
- Antúl'ya7 (Vera Edmonds) – Lil'wat Nation – Weaving

These sessions were the highlight of the program and brought together each of the Discover, Build, and Share components. Learning directly from community leaders' participants were able to enhance their knowledge about the subject area or craft. For example when learning about weaving, Chief Janice George provided a historical and spiritual overview, stories about families of weavers, information about the specific processes and pieces at the Centre, and guided individuals in the creation of their own weavings. Throughout the session participants were provided information about how to celebrate the art form and suggestions about how they could infuse their own stories and family experiences within conversations about the topic.

5.8 Tourism Familiarization Activities

Familiarization tours took place at the University of British Columbia Museum of Anthropology in Vancouver and at Ziptrek Ecotours in Whistler. These visits helped participants understand operational activities at tourism venues, acquire experience to be able to discuss activities with guests, evaluate the customer services, and compare and contrast offerings.

The visit to the Museum of Anthropology also provided a tangible way in which to understand the guest experience and reflect on how the participants wanted guests to experience their culture at the Squamish Lil'wat Cultural Centre. Although rich in exhibition materials many participants commented on

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how cold the experience at the Museum of Anthroplogy felt and how they wanted guests to the Squamish Lil'wat Cultural to be more involved and feel more connected to the Centre and the families whose cultures were represented.

The Ziptrek Ecotour provided a fun way to examine a guided tour, strengthen the bonding of the group, and become familiar with other tourism activities in the Whistler area. Reflections in my journal from this day describe the effect on one of the participants:

> X was completely beside herself at the thought of going Ziptreking. Y and I promised to stay close to her and reassured her that thousands of people safely participate in this activity. She wasn't convinced and at one point was on the verge of tears. The guide was fantastic, he was able to joke and distract her enough that before she realized it she was in her harness. Then when we went on the trial line and she completely let loose – she loved it! I have never seen anyone go between such extremes. On the last line she was the first person to go off the platform and even attempted the upside-down eagle. It was amazing to see her break through her fear. Her laughter, hugs, and feeling of pride afterwards made everyone feel like celebrating! (*Goodwin, personal communication, 2008*).

5.9 Formative Evaluation

Information gathered throughout the program provided identifiers to assist in the tracking of student progress throughout each of the different learning components. In situations when it was identified that progress was not occurring as a result of absence, tardiness, incomplete homework assignments, or lack of participation based on instructor observations, follow up would occur and an action plan would be developed to identify and remove barriers.

My instructional experience had informed my practice to recognize that in the majority of situations significant negative changes in academic performance are frequently due to situations outside the classroom impacting the ability to

learn. For example, a student who is normally highly communicative, positive, and jovial becomes quiet, reserved and tardy may be an indication of potential learning disengagement and reason for follow up. One aspect of creating a successful learning environment is taking the time to address issues that may not be directly related to the content of the curriculum.

An example of this occurred with a student who disappeared part way through a class and was found sleeping on campus. By working together, in this case going for a brief walk outside of the learning environment, it was revealed that the student had been unable to sleep at home due to the activities of other people who lived in the same residence. We were able to identify some solutions that might assist with ways of dealing with the situation and came up with a plan that resulted in the student choosing to nap during the lunch break. By expressing and reinforcing expectations, and combining this with a reminder of how their absence affected the performance of the entire group the student understood what was required and how any future issues would be dealt with.

With diligent tracking and following up students quickly understood that there were people who cared about their success, would assist in finding solutions to issues that may arise, and could help access support services if required. This adds to the learning environment because the program is understood to run in a way that creates a place of openness, understanding, and stability. This in turn further builds the sense of commitment from each person adding to the overall success of the program.

5.10 Celebration of Learning

On the last day of the program a completion ceremony took place. This event attended by Chiefs, elders, and families of participants gave the graduates of the Squamish Lil'wat Cultural Centre Aboriginal Youth Ambassador program the opportunity to showcase what they had learned and celebrate their accomplishments.

Throughout the program instructors were monitoring progress, working with participants to identify areas of specialization, and meeting to discuss initial work assignments. On the last day of the program functional area specializations were announced adding to the sense of accomplishment. Recognizing the transformational process that took place was critical to moving the mindset of the participants from that of student or participant to that of cultural interpreter and Aboriginal Youth Ambassador at the Squamish Lil'wat Cultural Centre. Reich (1983) describes this educational process the following way:

> The gap between what the teacher teaches and what the student learns. This is where the unpredictable transformation takes place, the transformation that means that we are human beings, creating and dividing our world, and not objects, passive and defined.[5]

5.10.1 Community Opening

The official community opening took place one week after the completion of the training program. This celebration was an incredible event that included over 600 members of the Squamish and Lil'wat Nations and provided Aboriginal Youth Ambassadors with the memory of a life time as they were able to share their

knowledge, learn from and celebrate their accomplishments with Chiefs, elders,

families, friends and community members. After the formal portion of the

ceremony guests participated in guided tours, created traditional crafts, and

sampled food from the cafe.

Figure 30 – *Squamish Lil'wat Cultural Centre Community Opening*
Note: SLCC Archival Materials, photo: Gary Feighen

Figure 31 – *Squamish Lil'wat Cultural Centre Community Opening Dancing*
Note: SLCC Archival Materials, photo: Gary Feighen

5.10.2 Public Grand Opening

On July 10th, 2008 the Squamish Lil'wat Cultural Centre hosted the public grand opening. The intention of this event, in the tradition of the Squamish and Lil'wat Nations was to ensure appropriate recognition and thank all corporate, provincial, and federal partners. Given the media exposure and magnitude of the event extensive planning occurred to ensure a smooth flow of both the traditional protocol portions and modern recognition activities. The Aboriginal Youth Ambassadors were responsible for launching the event by performing a traditional song and dance processional and closed the event with a participative song. As is custom with Squamish and Lil'wat Nations ceremonies, at the conclusion of the formal part of the event each person in attendance received a small commemorative gift personally bestowed by an Aboriginal Youth Ambassador.

The end of the ceremony provided for the opportunity for a commemorative photograph with Premier Gordon Campbell and the Squamish Lil'wat Cultural Centre Aboriginal Youth Ambassadors.

Figure 32 – *Squamish Lil'wat Cultural Centre Public Grand Opening*
Note: SLCC Archival Materials, photo: Gary Feighen

5.10.3 2010 Winter Olympic Games Preparation

Between the public opening date and the start of the 2010 Winter Olympic

Games a variety of exhibition development, program planning and training

services activities took place. From an exhibition development perspective,

sacred items such as the Chief Joe Capilano blanket and the Charlie Mack

Canoe were secured from the Canadian Museum of Civilization, and

contemporary works of art such as the See The Bigger Picture – National

Geographic exhibition were obtained. Successful grant applications provided for

participation in Cultural Olympiad activities enabling international, national, and

regional aboriginal performances and traditional arts demonstrations to be

planned for games time.

In terms of training services, Aboriginal Youth Ambassadors working at the Squamish Lil'wat Cultural Centre who received certification from the Aboriginal Tourism British Columbia Trailblazer program became instructors for a variety of pre-employment and customer service training programs using the Aboriginal Youth Ambassador model tailored specifically for Squamish and Lil'wat Nation training, education, and employment services departments. During 2009, over one-hundred and fifty Squamish Nation members participated in programs ranging from one day to six weeks in length. In the same year, over two hundred employees and members of Lil'wat Nation band working in every sector (administration, health, education, and retail services – gas station, grocery store) participated in rotating one week offerings.

Figures 33 and 34 – *Squamish Nation SLCC AYA Pre-Employment Training*
Note: SLCC Archival Materials, photos: Sarah Goodwin

In addition to the specific training service offerings to assist with meeting the economic development needs of Squamish and Lil'wat Nations the Squamish Lil'wat Cultural Centre also ran an Aboriginal Youth Ambassador program during the summer of 2009 with ten participants. This cyclical approach of providing opportunities for youth to develop capacity, increase skills, obtain experience, and then provide instruction and mentorship to others in the same community

over a number of years is key to developing commitment and trust between

aboriginal communities, post-secondary, and industry and funding partners.

Figure 35 – *SLCC AYA Group Photograph – Summer and Full-Time Staff*
Note: SLCC Archival Materials, photo: Gary Feighen

The 2010 Winter Olympic Games held in Vancouver and Whistler from

February 12 to 28, 2010 provided a global stage for Aboriginal Youth

Ambassadors to demonstrate their pride in and share their culture. This

opportunity was the realization of incredible leadership, vision, and determination

of many people. Many Aboriginal Youth Ambassadors who worked at the

Squamish Lil'wat Cultural Centre had key roles in the opening ceremonies in

Vancouver on February 12, 2010.

5.10.4 2010 Winter Olympics Games

Prior to the opening of the Olympics, and throughout the games period

Aboriginal Youth Ambassadors had the unprecedented opportunity to share their

stories with media from around the world and as a result were able to share their

story with millions of people. Due to the high volume, the exact numbers were

not tracked but some examples of some of the media organizations reporting at

the Squamish Lil'wat Cultural Centre included: Associated Press, Boston Globe Television, Canadian Broadcasting Corporation - Television and Radio, Canadian Broadcasting Corporation - Francophone Television, MuchMusic, NBC and the Canadian broadcasting branch CTV, Ski press. In addition there were various European and Asian agencies including: BBC and Verlags gruppe.news.

During the Olympic Games period admission by donation enabled large numbers of people to easily flow through the Squamish Lil'wat Cultural Centre during the day to participate in a range of traditional and modern performance arts and return during the evening after the sporting events concluded. Estimates place visitation at over 5,000 people between daytime, evening, and special event activities. In addition to a large general public presence, the Squamish Lil'wat Cultural Centre hosted a range of visits from royalty, dignitaries, and other officials. Highlight included the visits from Britain's Prince Edward, the Norwegian Royal Family, Princess Maxima of the Netherlands, and Pascal Couchepin former Swiss President of the Confederation and Grand Témoin for the Olympic Games. High level visits from Canadian officials included Governor General Michaëlle Jean and her family, British Columbian Lieutenant Governor Steven Point, the Minister of Heritage, and the Minister of Labour. Representatives from a range of federal and provincial departments and organizations also visited including the Royal Canadian Mounted Police and Service Canada. Visits from former Olympians such as Nancy Greene and Elvis Stojko, current Olympians, and a range of delegations from various countries ski and bobsled teams and sports federations contributed to a dynamic and

interesting environment. Corporate visits and special evening event rental during games time were secured by organizations such as Bell Canada, Panasonic, and McDonald's Restaurants. Given the large number of guests that could be accommodated in different areas of the building, each day provided for a wonderful mix of people and activities at the Centre. It was incredible to see how people from all over the world, representing thousands of cultural groups interacted and learned a little about the beauty of the Coastal and Interior Salish cultures of the Squamish and Lil'wat Nations.

In addition to the incredible activities occurring at the Centre, Aboriginal Youth Ambassadors had the opportunity to host a range of meaningful performances and ceremonies. One of the significant moments occurred on February 6, 2010 when the Olympic torch relay celebrated the arrival of the flame to Whistler and acknowledged the shared traditional territories of the Squamish and Lil'wat Nations with youth representatives passing the flame in front of the Squamish Lil'wat Cultural Centre. Over 700 people were in attendance, many members of each of the Nations, welcoming the relay representatives with the thunderous welcoming sound of drumming and singing. The moment the flame carriers met will be etched into the memory of many for a lifetime. A cultural ceremony also complimented this activity with witnesses being designated to carry the story of this day forward for future generations.

Figure 36 – *2010 Winter Olympics Games SLCC Torch Relay Ceremony*
Note: SLCC Archival Materials, photo: Dan Carr

CHAPTER 6: EVALUATION

6.0   Overview

The evaluation stage, the last of the ADDIE components identifies the effectiveness of the program by measuring both individual and programmatic success. Evaluation occurred throughout the program using a variety of methods. Methods included reviewing and synthesizing the data gathered in relation to test scores, deconstructing the instructional components looking for success and areas for further improvement based on student and instructor feedback, and evaluating how successful the program was at meeting the intended objectives. Evaluation of the program's overall success included looking at retention rates, student feedback, and performance in the workplace setting.

Using both formative and summative techniques that draw on qualitative and quantitative data is critical to measuring the effectiveness of holistic programs. Given that this program included curricula components that included psychomotor activities such as point of sale training, cognitive aspects such as conflict resolution, and emotional realms such as individual goal setting skills the evaluative techniques also needed to be varied.

The information gathered enabled the program team to identify patterns within the cohort to assess participation and retention; make adjustments for future offerings, provide data to report back to funders and project partners, and

enable us to celebrate success. This chapter shares some of the results

gathered and is enriched by a series of interview feedback segments from an

instructor within the program, Squamish Lil'wat Cultural Centre management,

Squamish Nation training and administrative staff, and observations from

Capilano University administrative staff.

This process parallels the way in which the weaver examines the

completed woven article, evaluates how the design meshes with the original

plan, the symmetry of the pattern, the tension and blending of the rows, and the

satisfaction of the recipient. This reflection of the physical and spiritual elements

is parallel to process at the conclusion of the Aboriginal Youth Ambassador

training program created for the Squamish Lil'wat Cultural Centre.

6.1 Quantitative Results

Quantitative data for measurable curricula components was collected for

the following areas: application of cultural knowledge, industry certification

completion (FirstHost, SuperHost, Serving it Right, Standard First Aid), and

program retention and completion.

6.1.1 Cultural Skills and Knowledge Development

One of the critical components of the cultural skills training and knowledge

development portion was to ensure that each participant understood their

Nation's protocol in relation to sharing elements of their knowledge system.

Being able to determine which cultural expressions are able to be shared

publically and which elements are to be maintained as private was a critical

element defined by the cultural experience committee. During the sessions

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discussing protocol and storytelling participants had the opportunity to obtain instruction and receive guidance and feedback. To supplement this, participants were encouraged to talk with elders, spiritual leaders and family members for further clarification as required. Each participant used the approved interpretative script and was encouraged to personalize this with their own stories, experiences, and connection to the artefacts and exhibitions.

As there are different sets of protocols for each nation, and within these different sets of rules and approaches within each of the communities it was vital to for each person to obtain appropriate permission. This can be a complicated process as some communities are made up of multiple villages based on ancient tribal groupings and can have unique characteristics within villages and further distinctions within familial groupings. Some of the rules are recognized at a nationwide level, while others are defined at a community, village, or family level. In addition to these hierarchies of protocol, there are also rules in relation to cultural practices and knowledge that are not described to members of the opposite sex. This is derived from belief systems common to both Interior and Coastal Salish Nations that view both sexes as having unique sets of powers that require men and women to keep some types of information private. Each sex must have reverence for the role and power of the other to maintain an appropriate balance of power and a healthy spiritual existence. All of these factors influence the type of information to be shared, the methods by which it is allowed to be shared, and shaped the way that participants developed their

personal narratives in relation to the cultural interpretation activities at the Squamish Lil`wat Cultural Centre.

To measure the intricacies related to this process exceeded the bounds of the evaluative activities of the program. What was measured was the ability of each participant to deliver a unique guided tour of the Centre that incorporated their personal narrative. This was validated at the community opening when Chiefs, elders, cultural leaders, and family members participated in the tour experience. During the tour, they provided support and approved and corrected content as required.

Prior to the opening, pilot sessions of the tour were delivered with each person receiving positive and constructive comments. For some, the act of delivering scripted components was a significant accomplishment given their introverted and shy nature and for others it was an opportunity to demonstrate giftedness for presentation. Although varying in abilities, depth of knowledge, and delivery aptitude; the overarching objective of having each person demonstrate the ability to deliver the material was met. Requirements for this included the ability to engage the audience, clearly communicate key concepts related to significant exhibit pieces, and work within the given timeframe.

6.1.2 Industry Certification Attainment

Each of the industry certificates associated with the training program contained varied evaluation criteria including written examinations and skills application demonstrations. The competencies evaluated were dictated by the certification guidelines associated with each training certificate as approved by

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the appropriate industry governing body. For example, the SuperHost program

requires the trainer to evaluate participants using specific criteria that looks at

participation, written examination results, and the completion of team exercises.

This criterion is determined by Tourism British Columbia, the organizational

entity that owns the SuperHost program and certifies the trainers.

The following table outlines the retention and completion results for each of

the industry and skills training components including First Aid, FoodSafe,

FirstHost, SuperHost, Serving it Right and point of sale systems training.

Table 4 *SLCC AYA Training Certification Results*

Participant ID	First Aid	FoodSafe	FirstHost	SuperHost	Point of Sale	Serving it Right
1	Y	Y	Y	Y	Y	Y
2	Y	Y	Y	Y	Y	Y
3	Y	Y	Y	Y	Y	Y
4	Y	Y	Y	Y	Y	Y
5	Y	Y	Y	Y	Y	Y
6	N	Y	Y	Y	Y	Y
7	Y	Y	Y	Y	Y	Y
8	Y	Y	Y	Y	Y	Y
9	Y	Y	Y	Y	Y	Y
10	Y	Y	Y	Y	Y	Y
11	N	Y	Y	Y	Y	Y
12	Y	Y	Y	Y	Y	Y
13	Y	Y	Y	Y	Y	Y
14	Y	Y	Y	Y	Y	Y
15	Y	Y	Y	Y	Y	Y
16	Y	Y	Y	Y	Y	Y
17	Y	Y	Y	Y	Y	Y
18	Y	Y	Y	Y	Y	Y
19	Y	Y	Y	Y	Y	Y
20	Y	Y	Y	Y	Y	Y
21	Y	Y	Y	Y	Y	Y
22	Y	Y	Y	Y	Y	Y
23	Y	Y	Y	Y	Y	Y
24	Y	Y	Y	Y	Y	Y
25	Y	Y	Y	Y	Y	Y
26	Y	Y	Y	Y	Y	Y
27	Y	Y	Y	Y	Y	Y
28	Y	Y	Y	Y	Y	Y
29	Y	Y	Y	Y	Y	Y
Total Successful	27	29	29	29	29	29

Note. Table developed by S. Goodwin as part of the SLCC AYA Training Program reporting activities (2008).

High levels of retention were due in part to the approach of the instructional

team who viewed the learning as a group process and adjusted the curriculum,

timing, and activities to respond to different learning styles. For example, when

teaching the Advanced Computing Edge – ACE point of sale hardware and

software system, I worked with small groups of people in a relaxed atmosphere

and structured the learning activities on transactions and processes likely to

happen in each of the functional areas. The beginning of the session started

with standard instruction and included demonstrations and explanations of the

tasks. The group worked on exercises individually and then worked in partners

to ensure that each person had the opportunity to absorb and apply the skills.

At the conclusion of the session, each person demonstrated their ability to meet

the minimum task competencies by processing a purchase, void, and return.

Participants showing additional computer aptitude were instructed on how to run

reports, add new customers, and explore advanced features.

6.2 Qualitative Results

Qualitative results were collected throughout the program using daily

feedback forms, data from check-in meetings, and the completion of curriculum

components such as personal goal setting exercises as part of the health and

wellness activities. A significant area for measurement focused on the tracking

of personal growth and well-being. Personal growth can be assessed in a

variety of ways including: self-assessment scales looking at changes in

behavioural qualities, external observations including pre and post-assessments

instruments and individual qualitative reflections.

Described in more detail in the conclusion chapter, one of the constraints associated with this study is the acknowledgement that any type of qualitative interview of the participants or sharing of the data collected during the program would be in direct conflict with my role as Training and Program Development Manager at the Squamish Lil'wat Cultural Centre. In my current role, I am considered senior management and am responsible for implementing policies and processes, overseeing the introduction of programs and activities, managing projects that are linked with scheduling and staffing. In addition to these activities, I also take care of human resources related tasks including: conducting performance management evaluations, succession planning, mediating conflict and implementing disciplinary action.

To address this constraint, I have obtained qualitative information from media interviews conducted with two participants who have been asked about their perspectives on education, training, and their experiences in relation to their participation in the Aboriginal Youth Ambassador program. Also included is interview data obtained from a range of funding, post-secondary, and Squamish Lil'wat Cultural Centre representatives.

6.2.1 Aboriginal Youth Ambassador Feedback

In the 2009 issue of Diverse Magazine, Roxy Lewis was interviewed extensively about her involvement with the Aboriginal Youth Ambassador program and her experience working at the Squamish Lil'wat Cultural Centre.

She describes the importance of her role in the following way:

My community is calling upon me to do a lot more work, especially the more I participate within this role in the Aboriginal Youth Ambassadors. They're calling upon me to participate in a lot of things, especially with the Olympics coming up. The job we have is a big role, as we're representing our Nation members and sharing culture, so we need to hold ourselves in a good way (p. 5).

In relation to the personal impact of the residential school system on her life and

the Aboriginal Youth Ambassador program: "My family doesn't really talk about

the past, so once they do I'm like a sponge and constantly ask questions," says

Lewis.

Our elders were our teachers and we were raised by our entire communities. We are all one family. Because of residential schools they really didn't approve. They didn't care if I went to school, because of that experience. I know definitely on my mother's side that my auntie went to residential school, but I don't know how it affected her. They managed to come and get my auntie, but they hid my mother. She was the baby of the family, so she was lucky enough not to experience that.
With the help of AYAP, Lewis's curious initiative is helping to fill this gap. "We're still here, we're still alive, we still have it. We did not live in igloos or teepees. We did not have totem poles, we had house posts and welcome figures," she says.
After participating in AYAP for five years, both as a Junior and Senior Ambassador, Lewis hopes to "share [what she has learned] with everyone else, because that's just the way of our culture, to share. We still have our culture. We shouldn't be afraid of it at all. Just embrace it" (p. 5).

She talks about the importance of maintaining cultural practices:

According to Lewis, AYAP's main goal is "to get our youth back out there on the land, because not as many of us – compared to in the past – know much about our land anymore. [Or about] our territory, our language, and our culture. From weaving, with either the inner-cedar bark, the wool, the cedar root; carving paddles, canoes, house posts" (p. 5).

Figure 37 – *SLCC Aboriginal Youth Ambassador – Roxy Lewis*
Note: Diverse Magazine (2009).

Allison Burns was interviewed in Say Magazine in 2009 and described her

experience the following way:

> *She says that the program was a lot of fun and she learned a lot about
> herself and her culture. In addition to learning how to interact with the
> public, and getting over her "scared-ness" of public speaking, Allison
> received certification in Superhost, First Host as well as Tourism B.C.'s
> Tourism Visitor Information Centre training.*
>
> *As a cultural interpreter, Allison 'floats around' in almost every
> department, which includes interacting with guests, leading them in
> crafts (drums, bracelets), singing songs, as well as getting them to dance
> cultural dances. Other duties include working in the gift shop or serving
> food in the café.*
>
> *She is looking forward to promoting the Squamish culture to the world
> during the Olympics and putting Whistler and the Squamish Lil'wat
> Cultural Centre on the map while cheering on our athletes during the
> Games.*

Figure 38 – *SLCC Aboriginal Youth Ambassador – Allison Burns*
Note: Say Magazine (2009).

6.2.2   Industry Feedback

During the first few weeks of operations the Squamish Lil'wat Cultural

Centre received a variety of positive comments both from industry and local

media. Examples of comments include the following from Tourism Whistler.

> *Hi Deanna,*
> *I came by the culture centre yesterday for the 2pm tour. It was fantastic!*
> *You and your team have done a fantastic job. I really have to commend the*
> *tour guides – they all showed a great amount of enthusiasm and a*
> *tremendous amount of pride.*
> *Thanks for the invite!*
>
> *Coordinator, Human Resources*
> *Tourism Whistler*

Media interest also started to grow with television, radio, and newspaper

coverage highlighting the opening of the Centre in preparation for the 2010

Winter Olympic Games. Common themes of the coverage included the power

of the personal stories shared by the Aboriginal Youth Ambassador and the

genuine passion for sharing the Culture. On July 5, 2008, Globe and Mail writer

Julie Ovenell-Carter relayed the following experience:

> *It's not the tiny baskets or tree-sized canoes that stay with you after a visit to the new Squamish Lil'Wat Cultural Centre in Whistler, B.C. What lingers are the stories behind the stuff - and the storytellers. This $30-million centre is staffed entirely by members of the neighbouring Squamish and Lil'Wat nations, all keen to share their unique perspective on aboriginal heritage. During a recent "story stop" in front of a glassed-in exhibit of ceremonial artifacts, for example, Squamish guide Deanna Lewis described her grandfather's prowess at nobbies, a little-known precursor to the game of lacrosse.*
> *A residential-school survivor, Norman Lewis believed that it was dangerous to speak of his roots. But his granddaughter went to great effort to learn his stories before he died in 2000, and when the centre officially opens next Friday, she'll help keep his memory - and an ancient oral tradition - alive by talking freely about the past. This time with an international audience.*

6.3 Program Reflections

Analyzing the evaluation data revealed the program was highly successful

in preparing the participants for work at the Squamish Lil'wat Cultural Centre.

High retention and completion rates, mastery of content in relation to identified

learning objectives, and individual growth and strong group dynamics were

measured as positive outcomes.

The primary funder of the program, the Ministry of Advanced Education

was pleased to receive the results of the program in the summary report entitled

'*Aboriginal Special Projects Fund - Working Together to Prepare for the Future*

Squamish Lil'wat Cultural Centre Final Report'. When interviewed, a

representative of the Ministry of Advanced Education described how the

Aboriginal Special Project Fund has assisted in providing the funding necessary

to be responsive to the training and education program needs a number of

aboriginal communities throughout the province. She stated:

> *This short-term base funding supports new and innovative program development and delivery, resulting in a host of initiatives that really spawn innovation within the post-secondary system. These types of funding envelopes support and spawn new programming that if successful can lead to augmented support by the institutions. The determinations for success occur at the local level and are attached to labour market demand addressing local community needs. (Goodwin, personal communication, 2009).*

When asked about the Aboriginal Youth Ambassador program, the

interviewee stated:

> *This is a marvellous program and is seen as leading practice. It provides an Aboriginal-based approach for educational program development that be customized to reflect the needs of the learners. (Goodwin, personal communication, 2009).*

From the perspective of Capilano University, as represented by Casey

Dorin, the Chair of the Tourism and Outdoor Recreation department and Howe

Sound Corridor stated:

> *The Aboriginal Youth Ambassador program is a highly successful preparatory program to assist aboriginal youth access post-secondary education. I have observed how graduates of this program that choose to move on have significantly higher retention rates than others who have not had this opportunity. I believe the strength lies in the combination of culture, education and training and this is made possible by our strong partnership with Squamish Nation. (Goodwin, personal communication, 2009).*

During an interview in 2009 with Drew Leathem (Tswatseltn), former

general manager of the Squamish Lil'wat Cultural Centre, he revealed that the

program was highly effective and provided participants with the skills necessary

to be able to operate the Centre. When asked about areas for improvement he

cited how a longer program may have been more effective in better connecting

participants with the communities and instilling a greater sense of responsibility related to fulfilling the dreams of the nations. Although some Aboriginal Youth Ambassadors approached the work environment with extremely high levels of dedication and ownership, it was not consistent during the operational start-up phase and resulted in unpredictable levels of customer service.

In terms of weaknesses, Drew Leathem (Tswatseltn) described how it would have been more cost effective for the Centre to run a smaller program and hire and train additional staff as required rather than prepare a large cohort of people for employment. One of the largest expenses in relation to the operation of the Cultural Centre is the cost of labour. From a business perspective, the expenditure on wages and benefits for a large pool of full-time employees represented an area of excessive expense given the large disconnection between projected visitation in the business plan and actual visitation. This was also compounded by a 30% reduction in visitation to the Whistler area in 2008, due in part to the global economic downturn that reduced the number of international visitors.

6.4 Community Impact

As of 2011 the Squamish Lil'wat Cultural has successfully hosted over 30,000 visits, contributed over $400,000 into the economies of local communities through direct employment, and has generated over $500,000 in benefit for community members through the purchase of goods, services, and commissioning of art work.

The Aboriginal Youth Ambassador program continues to adapt and evolve with over three hundred people successfully completing training between the years of 2008 and 2011. As a result of participation individuals have enhanced their current skill set, have been able to pursue full-time employment opportunities, and gain confidence and experience to feel ready to access post-secondary institutions.

CHAPTER 7: CONCLUSIONS

7.0 Overview

To be able to learn from Chiefs, elders, and cultural experts from a variety of communities and experience a range of cultural practices is a gift that I feel profoundly grateful for. The results shared within the evaluation chapter only represent a small portion of what I have experienced.

As an educator, these experiences have strengthened and enriched my design and instructional skill sets. The way that I move through the design processes, structure the learning experience, develop content, engage with subject matter experts and instructors has changed. It is less rigid, more inclusive, and open to spontaneous change. Part of this is recognizing how aboriginal learners supported by a community of Chiefs, elders, family, and friends achieve greater and deeper levels of success compared to individual based models and how as an educator there are ways to create opportunities for these interactions to occur.

My approach to administrative and teaching activities has also changed. I am more mindful of the collective or community both within and outside of the classroom, the lived realities of the students and how this both positively and negatively impacts learning, and the privilege of being able to create safe and engaging environments that enable the sharing and exchange of ideas in interesting and respectful ways.

Being involved with the Aboriginal Youth Ambassador program has provided the first hand opportunity to understand how funding is sourced, programs are developed, implemented, and partnerships are identified and maintained. All of these elements lend to a more comprehensive learning experience for students. This is contrasted to seeing programs that have been externally developed and implemented and result in low retention rates with little benefit for aboriginal community members. These unsuccessful programs are often the result of the inability to provide funding support outside the curriculum components, are schedule and delivered in a format based on institutional rather than learner priority, and are disconnected from economic conditions.

Transitioning between roles where I have been viewed as an educator, subject matter expert, peer, role-model, and manager has also helped me to identify weaknesses in my administrative, leadership, and management skills forcing me to constantly analyze and improve my practice. In parallel, the academic materials and cohort experience of the Simon Fraser University Post-Secondary Educational Leadership program have provided resources, examples, and experience from which to draw from. At times the insight and advice has flowed with an almost uncanny sense of timing providing different approaches, strategies and techniques to address challenges.

As an individual, it has made me a better, well-rounded, stronger, more inspired and engaged community member. It has impacted all aspects of my personality and has enriched my life and the way in which I understand myself making me a better parent.

The way in which this research has unfolded is very similar to the weaving process. It has been dependent on the skills of and support from a variety of people. The support and guidance from the board of directors of the Spo7ez Cultural Centre and Community Society (legal entity for the Squamish Lil'wat Cultural Centre) enabled me to pursue the topic. The encouragement and support by senior management and staff at the Squamish Lil'wat Cultural Centre for this work was reflected in many ways including their generosity in sharing knowledge and providing opportunities for growth and development. Faculty and administrative staff from Capilano University enabled me to explore ways to strengthen the link between aboriginal communities and post-secondary institutions.

I have drawn extensively on experiences and resources of those who have occupied the roles and responsibilities that I have been engaged in over the past eight years. The willingness to work together collaboratively has enabled me to work within and around a variety of aboriginal, government, and industry organizations as my roles have changed during this time period possible. This includes all of the people who so openly shared information during the interviews including: Seḵyú Siýáḿ (Chief Ian Campbell), Sxwelhcháliya (Julie Baker), TlatlaKwot (Christine Baker), Drew Leathem (Tswatseltn), Casey Dorin, Jonathan Rouse and a Ministry of Advanced Education representative.

To conclude the study, this chapter provides information describing the approach, constraints related to conducting the research and reporting the results, and a series of recommendations to inform future program offerings and

create additional space for indigenous knowledges within post-secondary learning environments.

7.1 Approach

As described in the opening chapter, this study is a qualitative case that employs the ADDIE model and honours the metaphor of weaving as lens from which to view the activities. After reading an extensive amount of material as a result of the Educational Leadership program at Simon Fraser University I also recognized from an early point that I wanted this study to be easily accessible and meaningful to a variety of people including those who live in the region, work within post-secondary institutions and funding agency representatives. My thinking was influenced by Shahjahan (2005) who describes the irony of scholarly work meant to contribute to a field which is meant to empower and expand learning opportunities but is often exclusionary and inaccessible. He contends that by "walking the talk" it is possible to transform the practice of educational research and be more readily accessible to a larger portion of society.

To accomplish this I have put a lot of thought into the structure of the story and have aimed to demonstrate both an understanding of the academic material and describe it in a way that can be easily understood by those who have in an interest in the topic but may not have intimate knowledge of theories and terms related to the study of educational practice.

The themes of weaving and storytelling emerged in multiple ways over a number of years and consistently began to appear in the last few years of study to the point where I began to draw connections between these ideas and almost every aspect of academic work and practice in the field. At times unsettling, I have been reassured by cultural educators that in Squamish culture it is viewed as a positive thing to be able to recognize and understand the world and the interconnections between the physical, emotional, and spiritual aspects of life.

This type of thinking is reflected in academic work, including that of Sheridan and Longboat (2004) who suggest it is a neo-American trend to create disconnection and this should be expanded to include the Haudenosaunee concept of spiritual ecology to more fully recognize the vastness and complexity of the interactions between multiple sources of energy that places humans within an integrated relationship with animals, plants, and the earth.

The following table identifies the flow of activities within the story of the Aboriginal Youth Ambassador training program for the Squamish Lil'wat Cultural Centre and utilizes the ADDIE model to identify each of the major phases and associated tasks and outputs. The table is based upon work by McGriff, S.J. (1990). Instructional System Design (ISD): Using the ADDIE model. [Online] included as part of an environment education course developed by McClaren, M. (2007).

Table 5

SLCC Aboriginal Youth Ambassador Cultural Interpreter Training ADDIE Summary Table

Phase	Key Activities	Output/Results
Analysis Defining what is to be learned; clarifying the nature of learners/audience.	• Understanding of the political and economic landscapes. • Awareness of Squamish and Lil'wat Nation community-based economic development activities. • Review of previous program offerings – materials, outcomes, funding sources. • Review of SLCC business plan and operational activities. • Understanding of skill set and job requirements for roles at the SLCC.	• Compilation of a range of supporting • Development of program outline. • Outline of learning objectives/require • Creation of tourism laddering framew • Creation of participant posting.
Design The process of outlining a concept of how learning/communication is to be accomplished.	• Understanding of learning objectives to meet operational and industry requirements. • Linkage of learning components with post-secondary tourism offerings. • Selection of learning settings. • Identification of the instructional development and delivery team.	• Recruitment and selection of instruc team. • Partnership development activities – and education departments, industry
Development The process of authoring or drafting a detailed program plan capable of being implemented.	• Creation of program plan. • Development of learning materials. • Contracting and coordination of training, transportation, and learning environments. • Selection of students/participants.	• Creation of learning materials. • Compilation and production of learni • Development of detailed schedule. • Creation of human resources policie performance management documer • Selection of participants.
Implementation The process of installing the program in the real world.	• Delivery of training. • Modification of schedule and learning components based on changing requirements and operational needs. • Monitoring of students and introduction of additional support services as required. • Assignment of responsibilities and pre-opening activities. • Celebration of learning.	• Completion of training. • Completion of pre-operational activit • Functional area appointments and e • Community opening and celebration
Evaluation The process of determining whether the design "works" /whether it attains the intended	• Compilation of learning results. • Review of training activities with instructional team. • Reporting to funding agencies.	• Reporting to industry certification ag certificates. • Funding report for the Ministry of Ad

7.2 Constraints

In terms of constraints, as outlined in the opening chapter of this thesis, I have been careful to only highlight and share information that is publically accessible in relation to cultural practices and the economic development activities of Squamish and Lil'wat Nations. By focussing on my experience within the program evolution process my intention is to demonstrate what has worked well, areas that can be improved for future offerings, and make recommendations that can enhance educational practice.

The scope of my original research plan, in relation to interview data, has become significantly reduced for a variety of reasons. The most significant reason for this is as a result of my management role with the Squamish Lil'wat Cultural Centre. My responsibilities include performance management activities, program development, and policy development and implementation. This has created a situation where my original plan to interview board members and Aboriginal Youth Ambassadors about weaknesses, strengths, and insight into the program is not possible as a result of Simon Fraser University guidelines stated in the *Ethical Conduct for Research Involving Humans*.

Another area of modification is the elimination of significant qualitative content from Lahlqw (Bruce Edmonds) in respect for cultural practices as a result of his death in February of 2010.

To address these limitations, I have provided summarized statistical information looking at the success of different components of the program;

referenced qualitative information obtained from third party sources and supplemented this with interview data from instructors, and post-secondary and funding representatives.

7.3 Creating Space Recommendations

The Aboriginal Youth Ambassador training program for the Squamish Lil'wat Cultural Centre was a weaving of both educational and tourism theory and practice demonstrating how internally driven community initiatives that directly link education and training within the context of community-based economic development activities are more relevant and result in greater levels of participation and success.

From an educational perspective, In Earth in Mind, David Orr describes education as "a homogenizing force that contributes to the minimizing of local knowledge, indigenous languages, and the self-confidence of placed people (p. 129)". A way in which to counteract this process is to make an effort from a place of political, economic, and cultural understanding to deliver programming that demonstrates values and respects indigenous ways of life within a modern context. Many scholars, including Baker (1995), who described in Dennison's book Challenge and opportunity: Canada's Community Colleges at the Crossroads, link this notion of unjust institutions with multiple barriers. In the article "Aboriginal Education in Community Colleges" these barriers are categorized as geographic, situational, dispositional, and institutional. He states: "without greater participation of marginalized societies within our institutions, it is impossible to fully realize the benefits of a democratic society" (p. 210).

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This parallels academic thought related to community-based cultural tourism. Scholars such as Irandu (2004) describe how in communities where tourism has emerged as the result of larger regional and national initiatives, with little input from local decision makers, and specifically in the case of tourism aggravates and leads to negative social and cultural conditions. He cites increased gaps between economic classes, health and social issues related to large numbers of visitors, resentment, and a decline in the standard of living. In contrast, communities that locally develop, market, and prosper from cultural tourism activities perceive tourism as a way to share the best elements of the culture with visitors creating opportunities for bi-cultural sharing while generating needed economic activity.

The following recommendations build upon these academic threads and provide insight about how barriers can be removed or addressed to create space for indigenous knowledges in post-secondary environments. The recommendations span four key areas: innovative program features; increasing aboriginal participation; improving post-secondary environments; and funding considerations. In many ways the recommendations are intertwined and weave together to create a holistic approach.

7.3.1   Innovative program features

A successful program, as outlined by the ADDIE framework, is one that can be defined as meeting the intended objectives in the design stage of the curriculum development process. The Aboriginal Youth Ambassador program for the Squamish Lil`wat Cultural Centre accomplished the intended objectives to

educate and train participants to operate the facility. Upon completion of the program each person was able to work in each of the functional areas and deliver a unique authentic guest experience. The success was due to the combination of talented and interested participants, a dedicated group of instructors, staff and community members, and an innovative educational program offering.

Some of the important program features can be easily transferred to other aboriginal cultural tourism education offerings that can enhance learning and lead to student success. Examples of these features include time during the orientation for a blessing and spiritual support from Chiefs and elders. Providing for transportation, a training wage, and a daily bonus based on performance to overcome some of the economic barriers. Also important was access to additional financial resources to address emergency housing and clothing needs for students on an as-needed basis. Additionally, time and resources to ensure physical well-being of students with the inclusion of nutritional snacks in the classroom and time set aside for regular physical activity. Opportunities to assist with professional development, goal setting, team building, and the stretching of personal boundaries through participation in tourism familiarization activities.

Classroom learning activities were supported with the provision of all required learning and resource materials and included an embedded mentorship model creating a shared sense of responsibility for learning. Delivery took place at multiple sites enabling experiential learning to occur and reinforcing the

importance of the connections between community, industry, and the post-secondary environment.

TlatlaKwot (Christine Baker) of Squamish Nation describes how many of these barriers are not understood by post-secondary institutions and states:

> *The system is built with assumptions and does not recognize the lived realities of many people. It does not take into consideration the challenges related to literacy, the lack of financial resources that translate into issues with transportation, difficulty with access to telephone and internet, lack of money for program supplies, or how the post-secondary environment differs from the close-knit community structures (Goodwin, personal communication, 2009).*

The Ministry of Advanced Education representative presented a similar perspective and described how support services are viewed as critical to program success and are included as part of new initiatives. She states:

> *In most cases student support services are included in program funding, for example counselling, academic advising, transportation, etc. Student support services can aid in retention, and transition. Targeted funding allows for innovation and builds evidence, leading practices and indicators of success that should be incorporated into funding criteria (Goodwin, personal communication, 2009).*

With respect to mentorship and developing a community of learning, Drew Leathem (Tswatseltn) talked about the importance of creating a shared sense of learning responsibility and community and how this is linked to laying an ethical and moral framework that requires buy in from all students in the cohort. He suggests that this can be best done by:

> *Taking students out of the institutional environment and connecting through experiences in nature. By developing a strong sense of community and responsibility towards one another it is possible to lay the philosophical and moral foundation for the actions or program (Goodwin, personal communication, 2009).*

This connects with scholarly contributions from academics like Breunig (2005) who is heavily influenced by the work of Giroux and Freire that meshes concepts related to the negative aspects of the systemic production of knowledge and offers experiential education as a means to enhance curriculum, stimulate critical thinking, and promote positive social change.

The experiential components of the Aboriginal Youth Ambassador program strengthens connections with communities and generates opportunities for personal and economic growth contributing further to the development of the community. Battiste (2000) supports this approach and states that:

> *"When Aboriginal youth perceive that education can have a positive impact on their own lives and those of their people, when there are Aboriginal role models who reflect the best values of their nations and who nurture culture and language development in their communities; and when good economic opportunities are created so that they can remain in their communities – all this can reflect on the existing body of Aboriginal knowledge"* (p. 206).

7.3.2 Increasing aboriginal participation

To increase the likelihood of reaching equity in post-secondary participation as outlined by the Province of British Columbia, and attempt to repair damage as a result of colonial practices, it is necessary for post-secondary environments to be reflective of aboriginal cultures, offer programs that are responsive to the community, and have the support and resources in place to assist students navigate and persist within institutions.

As outlined in previous chapters, the Ministry of Advanced Education in British Columbia has made significant investment over the last five years to shape the physical environments of post-secondary learning institutions to be

more inclusive and representative of the aboriginal communities where the institutions reside. This investment should continue and be expanded beyond the commissioning of physical expressions of culture to include spaces and funding for other types of cultural practices. This will further assist in shaping the identity of the institutional landscape through the participation, interaction, and sharing of knowledge with people both within the academic and larger community.

Continued funding for administrative systems, processes and programs to be able to better understand aboriginal learners, requirements, gaps, and programs that are responsive, rigorous, and contribute to the economic well-being of local economies is also necessary to reach the identified provincial aboriginal student participation targets and the federal mandate for greater levels of equity and inclusion. As indicated by a Ministry of Advanced Education representative:

> *Data indicates a significant gap in education and employment outcomes for Aboriginal learners in comparison to non-Aboriginal learners. However, Aboriginal learner data collection, analysis and reporting is still in formative stages of development. Strategies are being developed and implemented in conjunction with community, institutions and post-secondary partners and governments to make the post-secondary system more accessible, receptive and responsive to the needs of Aboriginal (Goodwin, personal communication, 2009).*

Many of these funding initiatives are ending in 2010 and a renewed commitment can provide for continued success both for the British Columbian post-secondary system and act as a leading practice federally.

The development and delivery of support services varies greatly from institution to institution and within campuses of the same institution. These

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services are critical in assisting students navigate, persist and complete programs. To increase institutional effectiveness in the delivery of support services, TlatlaKwot (Christine Baker) recommends that space be created in institutions for Nations support workers, counsellors, to meet with students. She states:

> *The current model with in-house institutional support workers is often ineffective in larger campus models given the disconnection between the post-secondary institutional support services and understanding of the Nation`s systems and services from whom the student is receiving funding, resources and support services from (Goodwin, personal communication, 2009).*

7.3.3 Improving Post-Secondary Environments

Benhabib, in <u>The Claims of Culture</u> posits the importance of creating impartial institutions in the public sphere and civil society where the struggle for the recognition of cultural differences and the contestation for cultural narratives can take place without domination.

To create post-secondary environments that are more open and democratic there are a number of changes that need to continue to occur including: greater aboriginal community involvement, demonstrated institutional and faculty readiness to serve the local community, increased institutional understanding of local aboriginal history and culture, greater emphasis on collaborative program planning and design, committed relationships between stakeholders, and adequate financial and human resources.

Aboriginal community involvement can encompass a range of activities including an increase in the number of ceremonies, celebrations, and open

houses. In terms of educational planning and instruction, it should include

providing incentives to post-secondary institutions increasing the number of

aboriginal educators both formally through hiring practices, and informally

through the inclusion of aboriginal educators and cultural experts (e.g. Chief,

elders, cultural experts) within other aspects of the educational experience.

As institutions are becoming increasingly focussed on attracting and

retaining international students as part of the cost-recovery model, incentives

should also be built into the system for institutions that value local students and

engage in meaningful partnerships and planning activities with the Nations on

whose land the institution resides on.

To help address racism and encourage cultural understanding, post-

secondary institutions should also mandate a requirement for staff, faculty, and

administration to participate in aboriginal cultural experiences each year as part

of professional development activities to better understanding local aboriginal

cultural history, knowledge, and practices. All education certificate and degree

programs offered within British Columbia for elementary, secondary, and post-

secondary educators should also include components on aboriginal educational

practices and approaches to learning that can enhance the educational

experience for all students. These ideas were echoed by the representative from

the Ministry of Advanced Education who commented on how the indigenization of

the entire post-secondary (governance processes through to curriculum) can

increase both aboriginal and non-aboriginal student engagement and value to the

entire system. This is also supported by comments from Drew Leathem

(Tswatseltn) who indicated the disparity between aboriginal and non-aboriginal student participation could be addressed by creating specific program that meet the needs of the local community. He stated: "with large aboriginal student cohorts within mainstream institutions, a critical mass of students provides opportunities for student connectedness through purposeful collaboration in and between classes" (Goodwin, personal communication, 2009).

Jonathan Rouse, Dean of Hospitality at Vancouver Community College and former Chair of Tourism and Outdoor Recreation at Capilano College concurred with these thoughts and used the examples of the Aboriginal Youth Ambassador program and Vancouver Community College culinary camps as examples of laddering programs that provide critical opportunities to respond to community needs and can provide exposure and bridge to other post-secondary programs (Goodwin, personal communication, 2009).

7.3.4 Funding Considerations

Casey Dorin, Dean for the Faculty of Tourism Outdoor Recreation and Howe Sound at Capilano College between 2005 and 2009 described the changes to the funding landscape in the following way:

> *Historically base funding was the primary source of revenue used for planning. Over time post secondary administrators (particularly in rural areas) have had to explore and incorporate no-base and cost-recovery activities in order to maintain and expand programming opportunities. Focusing solely on base funding can create significant challenges for rural campuses that require thirty-five students in a classroom just to cover the facility and instructional costs associated with an instructional section (Goodwin, personal communication, 2009).*

He strongly supports the Aboriginal Service Plan and commented how:

The pockets of money for aboriginal programs have resulted in amazing outcomes such as the creation of the Coastal Corridor Consortium. By working together, institutions and communities have been able to identify priorities, successes, and run pilots of programs to support innovation and increase responsiveness. It has also resulted in the creation of learning facilitators who have insight into the activities of multiple institutions and programs and contributes to the breaking down of silos (Goodwin, personal communication, 2009).

This correlates with the perspective of a representative of the Ministry of

Advanced Education who stated:

Governments have provided policy direction and financial support to increase access, retention and success of Aboriginal learners and funding has been directed mainly at supporting leading practices. Systemic changes in the PSE system, e.g., Aboriginal representation on institution governance bodies, gathering places, indigenization, etc. increase Aboriginal presence and voice in the system and allow communities and students to define and support education success (Goodwin, personal communication, 2009).

With regards to the need for additional professional development, Jonathan

Rouse cited the success of the Vancouver Community College School of

Hospitality's professional development activities that included a one week stay in

an aboriginal community. This opportunity provided faculty with the chance to

learn about the cultural practices related to food gathering, preparation, and

presentation. In addition, the group was able to experience first-hand through

interaction with community members the importance of family, the communal

approach to learning, and some of the challenges facing community members

who are considering post-secondary education.

These comments are also supported by The Association of Canadian

Community Colleges. In 2005, a report entitled *Meeting the Needs of Aboriginal*

Learners: An Overview of Current Programs and Services, Challenges,

Opportunities and Lessons Learned included recommendations for community

based programs, funding for professional development to address racism and develop meaningful partnerships with local aboriginal communities and calls for greater levels of support services for students, and improvements in the collection of and analysis of data (p. 77).

7.4 Reflections

As a researcher it is possible to logically analyze data, evaluate reports, and recognize when positive changes are occurring. Examining this information it is possible to understand how governments and industry councils are shifting positions and policies to create a more just and participative democratic nation built on the values of respect and reciprocity. Ensuring all of the citizens of Canada can identify with and see themselves and their cultures reflected in the fabric of society is vital to ensuring a strong and productive country.

As an educator working in rural campuses the positive changes seem at times to move at a painfully slow rate. Often when the changes are ready to be implemented they are hampered by bureaucratic processes and individuals who do not share a similar sense of urgency, either through lack of understanding, fear, or ignorance. Given the amount of time that is has taken for a change or shift to occur it is frustrating to have it stall when it is time to implement changes in the field or realm of practice. Many instructors, including myself have been faced with a myriad of situations where a student's ability to succeed or remain within a program is jeopardized by access to timely and relevant information related to the access of funding sources and registration processes, pre-requisite requirement details, career and personal counselling services, or simply access

to a quiet and safe place to read, think, write, and submerge one's self in coursework.

The ability for instructors to be resourceful and navigate through departments and support services is hampered by heavy workloads and the stressful working conditions of the few regularized faculty and the temporary and transient nature of non-regularized contract conditions. This employment reality is becoming a common operating model for rural campuses and learning centres. Compounding this is the pressure to turn education programs and courses into commodities and promote them to increase presence and share in the increasingly competitive environment of regional, national and international post-secondary education markets in order to try to hit full-time enrolment (FTE) targets similar to those of urban campuses. Economic changes and other factors that shift education patterns and students needs toward more flexible part-time education offerings are frequently at odds with institutional drives to meet provincial funding mandates and targets that correlate with full-time equivalency seats. These FTE targets are the direct budgetary links that determine the amount of funding available resulting in the number of available administrative and instructional sections.

Tempered with these challenges are occasions where incredibly positive and innovative things occur. For example in 2008, at the Squamish campus of Capilano University there was a situation where there was a young man in desperate need. This individual, a participant of the <u>Aboriginal Tourism British Columbia Trailblazer Train the Trainer</u> program had overcome significant

personal and financial barriers. He had hitch hiked across a large part of the

province to attend the program. This journey took him over twelve hours. He

was exhausted upon arrival and quickly found out from staff that his family was

trying to contact him urgently. It turned out that there had been another suicide

in his community. This was the fourth suicide of the month. This death was that

of a close family member, his brother. The amount of pain, grief, and anguish

this man had to deal with was indescribable. What occurred was

transformational.

This student had no means to return home and was torn between the

obligation and sense of duty related to performing cultural duties related to the

passing of his brother and the desire to provide an opportunity for his community

to break free from a cycle of high unemployment, addiction, abuse and despair

by completing the program. He wanted to be able to learn and share ideas

related to community-based economic development and cultural revival to assist

to provide hope and renewal for his children, his family, and his community.

Discussions ensued between students, staff, and faculty to figure out how

he could succeed on all fronts. It was incredible to see how quickly

preconceptions and stereotypes related to aboriginal students previously shared

by some staff and faculty, petty departmental and administrative divisions, and

economic barriers quickly melted away. The student was able to return home

with accommodations and arrangements made for missed course work and

attendance requirements.

With the support of the students in the cohort, and Squamish Nation, who not only provided the crucial link to emergency funding; but acted as the host nation in the truest sense of the form. The support workers and staff provided for each student's emotional well being as if they were a member of their own family, and in this case assisted in the coordination of an aboriginal cultural leader and educator to meet with the group.

Tawx'sin Yexwulla - Splash (Aaron Nelson-Moody) performed a healing and cleansing ceremony when the student returned from the period of mourning. Even though the ceremony was closed in terms of it taking place within the confines of a classroom and had aboriginal only student participation; the way in which it changed the sterile and narrow environment of the campus and created space for indigenous knowledges and practices affected each person on campus that day, and changed the perceptions of many for a lifetime. Within the constraints of the written word it is difficult to describe the metaphysical sensations related to the physical vibration of the windows from the sounds of the drums, the melodic and trance-like reassuring and caring qualities of the words of the songs (even though sung in a language foreign to the majority of people on campus that day), the glimpses of determined and graceful people dancing, and the overwhelming sense of strength, peace, love, and respect that flowed through the building. This ceremony was pivotal to the student being able to release some of the pain that he had experienced, feel re-connected and respected by the group, and regain his sense of confidence and sense of purpose.

This sense of connectedness and shared meaning impacts the learning environment by shaping the identities of the students, staff, faculty, administration, and in turn the institutional identity. When there is a strong sense of identity and belonging the satisfaction of students and faculty increases providing the opportunity for deeper and more comprehensive learning. With repetition, these actions shape and form the institutional identity and change those who live within it. Linking this with academic discourse, Fleming (2007) describes this form of knowledge creation and sharing as a hermeneutic form of knowing and an important element in the post-modern educational context. By creating and re-creating knowledge and learning practises the learning institution becomes a living identity reflecting the culture of those who participate in it. This complements the work by Taylor (1991) who calls for space for people to authentically connect, share, dispute, and define themselves, our institutions and the larger society as an act of democratic responsibility.

I have experienced multiple situations as an educator where this creating and re-creating not only impacts the individual, but also affects the community of learners, and the institution. Each situation has been unique, with each person's challenge and struggle different, but I have witnessed similar positive outcomes not only for the students directly involved in the aboriginal tourism programs but also for many in the surrounding educational environment. It is also my understanding as a result of working with and speaking with many educators, trainers, and professional staff from different aboriginal nations these types of events occur frequently. Students who face significant barriers and crises, often

as the result of systemic realities, are able to overcome the challenges when given the appropriate support and financial resources. This success not only positively impacts the individual, but also touches and deeply affects others in the classroom, program, department, and campus. It does not occur in isolation at the Squamish Capilano University campus, but in learning institutions around the province with the positive results being traced back to initiatives and policy by organizations such as the British Columbia Ministry of Advanced Education and Labour Market Development that are calling for greater levels of collaboration, targeted program funding, and shifts in the control and the development of new partnerships between aboriginal nations and post-secondary providers.

In order for this momentum to continue a coordinated cohesive approach is required. The qualitative data in this study lends to recommendations in four areas of importance designed to influence policy, governance, funding mechanisms, and professional development. Indigenous communities require greater levels of control of education and training funding to ensure post-secondary programs better serve members of the community and more closely support community-based economic activity. In conjunction, a provincial mandate and funding for the development of partnership models that enhance communication and collaboration between indigenous communities and post-secondary institutions will solidify the ad-hoc processes. In addition, continued funding for investment in capital projects is also required to ensure the physical environments of post-secondary institutions are more reflective of the indigenous communities that they inhabit. To begin to break down barriers and create space

for indigenous knowledges and associated practices significant policy, support and funding is also needed to enable administrators and educational professional to learn more about local indigenous history, culture, and better understand the challenges and accomplishments of indigenous learners. This type of holistic approach will provide opportunities to weave together the policy, governance, capital, and education activities resulting in stronger, healthier, and innovative academic communities.

Over the years, there have been a number of successes within the post-secondary system including the Squamish Nation Aboriginal Youth Ambassador program. These successes need to be celebrated and built upon to be able to achieve the type of goals that have been agreed to by First Nation's communities, the Province of British Columbia and the Government of Canada.

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FOOTNOTES

1. Lecture notes taken as part of the Aboriginal Tourism British Columbia Trailblazer Train the Trainer program. Sekyú Siýáḿ(Chief Ian Campbell) spoke at the Squamish campus of Capilano University on May 7, 2008.

2. Journal note reflecting on the cultural ceremony planning meeting for the return of the Chief Joe Capilano blanket on March 1, 2009.

3. Notes taken by Terry Adler at a Minerva series lecture sponsored by the Canadian Council on Learning, Friday, March 28, 2008, at the Vancouver Public Library. Shared by Terry Adler with Capilano College faculty with the permission of Dr. Lorna Williams.

4. The Sea to Sky corridor is a local term referring to a geographic region in the Province of British Columbia, Canada. This area stretches along Highway 99 North from Horseshoe Bay in the Greater Vancouver area and continues north through Lion's Bay, Squamish, Brackendale, Whistler, Pemberton, and Mt. Currie.

5. Alice Reich provided page number information through informal communication. She confirmed that she was never provided with a copy of the article that contained a page number and provided approval for the use of it in this dissertation.

6. Leed certification was developed by the Green Building Council and is provided to organizations whose structures adhere to specific standards that have been met with regards to green building design, construction, operations and maintenance.