



Date: _____

Cedar Weaving

ACKNOWLEDGEMENT

Please read this Acknowledgement before the start of this lesson to respect the knowledge that is being shared and the Land of the People where the knowledge originates.:

(If you live in the Stó:lō territory): I would like to acknowledge the traditional, ancestral, unceded territory of the Stó:lō people on which we are learning, working and playing. I give thanks to our elders and knowledge keepers for passing down their knowledge and sharing it with our future generations. Ch'í:thóletsel - I thank you (all).

(If you live outside the Stó:lō territory): I would like to acknowledge the traditional, ancestral, unceded territory of the Stó:lō people with whom we are learning, working and playing today. I give thanks to the Stó:lō elders and knowledge keepers for passing down their knowledge and sharing it with future generations. Ch'í:thóletsel - I thank you (all).

LEARNING OUTCOMES

Upon successful completion of this lesson plan, students will be able to:

1. Explore identity, place, culture and belonging through the arts.
2. Explore relationships among cultures, societies and the arts.
3. Make ethical judgments about events, decisions or actions that consider the conditions of a particular time and place.

LIST OF ACTIVITIES

1. Weaving a Cedar Ornament

MATERIALS

- Supplies: cedar and sinew, containers for soaking cedar, water bottle(s)
- Cedar Weaving Reflection Worksheet
- Video: Cedar Basket Weaving with Brenda Crabtree
- Handout: Weaving Instructions with Diagrams
- Cedar Weaving Terms
- Cedar Weaving Reflection Worksheet



Art

Origin

Sq'éwqel, Seabird Island, located on the traditional territory of the Stó:lō peoples. Comprised of seven strong nations, Seabird Island respects and honours those living and working in S'olh Temexw (Our Land; Our World).
Agassiz
British Columbia

Learning Level / Grade

4

Also: 2, 3, 5, 6



60 mins

Related Subjects

Indigenous Ways of Knowing & Being, Social Studies, Indigenous Language

DESCRIPTION

This lesson plan introduces the students to the Coast Salish cedar weaving.

HOLISM AND ALL OUR RELATIONS

This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been developed with a focus on:

- Language and Culture
- Participatory and experiential learning activities
- Intergenerational learning with Elders/Knowledge Holders
- Connections are made with everyday life
- Nurturing healthy relationships in school and community
- Ethics in the classroom: care, truthfulness and trust, respect, integrity
- Healthy relationship with self and identity
- Relationship with the land
- Personal reflection time (connecting with thoughts and feelings)
- Relationship with family, ancestors

TEACHERS' GUIDE

Background/Foundational Information

- Cedar is a huge element of Stó:lō culture. Cedar weaving is only a small part of the culture but it is very integral to the teachings and practices of the Stó:lō people. It is used for baskets, rope, ceremony, travel, clothing and much more.

ACTIVITIES

1 - Weaving a Cedar Ornament

Purpose

The purpose of this activity is to engage students in the traditional weaving process of the Stó:lō people. Cedar weaving is an important skill for the Stó:lō people. It is used to make baskets, clothing, rope and much more. It is an activity that will provide students, especially those with Stó:lō ancestry, with a connection to the past and weave it into their future. Through experiential learning, the students will consider the Stó:lō ways of living prior to European contact and how that changed after European settlement.

Time: 60 mins

Activity InstructionsIntroduction

- The students will have a moment to look at the cedar strips and then place them in the bins of water provided
- The educator will introduce the students to cedar weaving using physical samples of baskets, hats, etc. and using the Halq'eméylem vocabulary to label the items
- The educator will discuss with the students: What purpose could the Stó:lō have for these items? (storage, clothing, rope, ceremony and trade)
- Play the beginning of the video: https://www.youtube.com/watch?v=_6XA00xfGHM
 - Stop the video at 5:42

Weaving

- Take the strips out of the water. Explain that the students will be using a plain weaving technique which requires the weft to be woven over and under each warp. Explain the video shows the weft being twill woven over two and under two strands of the warp but they are going to be weaving over one, under one.
- If the strips are not pre-cut, the students require 12 strips of cedar approximately 6" long for the warp.
- As in the video, the students will lay out six strips of the warp side by side on the table. Next, weave one of the remaining strips over and under each strips that are already on the table. Do this will all six remaining strips.
- As the student adds more strips to the weaving, they should notice a rectangle being formed where the strips are woven together. It should look similar to the diagram. There should be a square or slight rectangle of woven cedar when all the strips are woven together.
- Sinew can be used to secure the weaving together. Take a strip of sinew or a longer piece of cedar that is approximately ¼" thick. Fold the sinew in half and wrap it around one of the strips at a corner of the ornament. Twist the sinew pieces once then wrap it around the next cedar strip like in the image. This is called twining. Do this all the way around the ornament two to three times to secure it. Use the excess sinew or cedar to make a loop to hang the ornament. This may require teacher assistance or the assistance of a peer to keep the weaving together as the sinew is twined around the warp and weft.
- Trim the edges of the ornament to the same length and then snip each strip at an angle. This step is optional as it is more for decorative purposes.
- Simplification: If students find it challenging to weave twelve 3/8" strips, try weaving eight 1" thick strips.
- Extension: Students can draw and paint a Coast Salish design on the ornament to further explore Coast Salish arts. The teacher would need to have very simple patterns for the students to use such as ovoids, u-shapes and trigons.

Reflection

- Students will be asked to think about the cedar weaving process and how it felt to make something the Stó:lō people made in the past and today. This is a skill that can be transferred to more complex items such as baskets and hats. The students should consider whether they want to extend their learning and try to make other items. This can be written on the worksheet.

Additional Background Information for this Activity

Cedar is a huge element of Stó:lō culture. Cedar weaving is only a small part of the culture but it is very integral to the teachings and practices of the Stó:lō people. It was used for baskets, rope, ceremony, travel, clothing and much more. The teacher should have somewhat of an

understanding of the history of the Stó:lō people and the traditional uses of cedar as well as the uses of cedar today. As this information is presented to the students, it can provoke a conversation about the changes the Stó:lō people have experienced in the last 150 years. I recommend researching books in the University of the Fraser Valley, University of British Columbia or University of Victoria libraries. It is very difficult finding text on cedar and its importance to the Stó:lō people. Another option would be to seek out an Elder or Knowledge Holder for further insight. The Stó:lō Atlas may also be a good resource.

This activity is designed to connect with learners with these learning styles...

- Spiritual (e.g., Relational) Learners
- Physical (e.g., Tactile, Experiential, Visual) Learners
- Intellectual (e.g., Rational, Logical) Learners
- Emotional (e.g., Feeling, Intuitive) Learners

... in the following ways:

Spiritual

Cedar bark harvesting is a *Stó:lō* tradition that is inherently sacred. There are a number of protocols that go with collecting cedar bark, including how and when to do this without harming trees and the ecosystem. The intergenerational transmission of this knowledge will benefit students who thrive off of relational learning.

Emotional

Both harvesting cedar and the weaving process allow students to become increasingly self-aware and better understand the concept of reciprocity when working with cedar. It also requires a great deal of self-control and patience throughout.

Physical

In this case, students will have a very concrete experience, and can observe and reflect upon this experience, as opposed to hearing or reading about one's experience. This type of learning will ensure a high level of retention.

Intellectual

For students who are very methodical or logical/linear in their mode of thinking, weaving does have a component that requires memorization and repetition. Being able to recall steps and their sequencing is integral to this work.

Materials

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Supplies: cedar and sinew, containers for soaking cedar, water bottle(s)	Supplies 📄
<p>The teacher will need to source cedar and sinew for this activity. <i>(Special Note: There are protocols that go with collecting cedar bark. Some things to consider about cedar collection is that the people who collect cedar are from the local nation, have been taught from an elder, know how and when to do this without harming the tree in that specific area. Cedar is considered sacred for many. Source (to learn more, visit):</i> https://indigenouseducation.comoxvalleyschools.ca/apps/pages/index.jsp?uREC_ID=1064876&type=d&pREC_ID=1357965):</p> <ol style="list-style-type: none"> 1. Enough for each student in the class: either a) 12 strips of cedar 3/8" wide and 6" long or b) 8 strips of cedar 1" wide and 6" long (or for older students, they can cut the strips themselves, in which case you will need cutting supplies) 2. Enough for each student in the class: one long strip of sinew or cedar each about 1/4" wide (for twining) 3. basins or large plastic containers to soak the cedar and twining materials 4. water bottle(s) to re-wet the cedar strips and twining materials, as needed 	

Resource Title	Type
Cedar Weaving Reflection Worksheet	File (Cedar Weaving Reflection Worksheet.docx) 📄
This worksheet is designed for students to think about the process of cedar weaving through their own experience in comparison to what the Stó:lō might have experienced in the past.	
Video: Cedar Basket Weaving with Brenda Crabtree	Link 🔗
This video walks one through the many steps of cedar basket weaving. Watch the first 5:42 minutes for an introduction on how to weave with cedar. The whole video is 21:59 minutes long.	
Handout: Weaving Instructions with Diagrams	File (Weaving Instructions with Diagrams.pdf) 📄
This handout includes the weaving instructions plus three (3) diagrams to illustrate different steps in the process.	
Cedar Weaving Terms	File (Cedar Weaving Terms.docx) 📄
Halq'eméylem terms connected to cedar weaving that the teacher can use during the lesson.	

TEACHING NOTES

ASSESSMENT

This section contains information for assessing progress in students' learning. While Indigenous approaches to assessment may be highlighted, conventional assessment methods may also be discussed.

The teacher can consider student progress through observation of the task. Did the student complete the task? How did the student manage the challenges he or she may have faced while weaving? The teacher can also consider how the student felt about the completion of the task on the reflection worksheet.

Resource Title	Type
Cedar Weaving Reflection Worksheet	File (Cedar Weaving Reflection Worksheet.docx) 
This worksheet for students to complete is part of the lesson; it can also be used in the teacher's assessment of students' learning.	

ADDITIONAL RESOURCES

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
Cedar Basket Weaving with Brenda Crabtree	Link 
This video provides a basic introduction to cedar harvesting as well as how the activity is going to start.	
School District 71 Comox Valley - Cedar Weaving Resources	Link 
This website has many videos with teachings about cedar, cedar harvesting, cedar weaving, and more.	

HOLISM AND ALL OUR RELATIONS

This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been developed with a focus on:

Relationship with the land
This particular activity discusses the relationship the Stó:lō people had with the land. The video will introduce the students to how the Stó:lō people harvest cedar and the teacher can engage the students in a discussion about the importance of cedar to the the Stó:lō people.
Participatory and experiential learning activities
Language and Culture
For this lesson, it is optional to include some Halq'eméylem terms as the students are being presented with handmade cedar items. The process of weaving and the discussion about the process and history is a foundational piece of Stó:lō culture.
Relationship with family, ancestors
Students will bring their project home to give to someone they care about. If students have not made this item before, it is important to teach them that the first time we ever make something, it needs to be given away.
Connections are made with everyday life

The students must consider the process of making the ornament. What is the difference between rushing and taking your time when you are making something? Why is it important to have a good mind and a good heart in everything that you do? In what ways can we, as humans, take care of and respect the land? Why do we need to do this? How has this changed in the last 150 years?

Intergenerational learning with Elders/Knowledge Holders

Were Elders or Knowledge Holders involved in the development of this Lesson Plan? Yes
Can Elders or Knowledge Holders be invited to help teach part of this lesson plan? Yes

Intergenerational learning with Elders/Knowledge Holders

Ethics in the classroom: care, truthfulness and trust, respect, integrity

Weaving cedar is a process that requires patience and care. The weaver must make their project with a good mind and a good heart as with all things a person does. If the students are having trouble and getting frustrated, it is important to remind them to take their time, if they need to, take a break and come back to it later. Our feelings transfer into what we do and what we make so it is important we take care of ourselves as we work. Harvesting cedar is a process of care and respect of the land. We only take what we need and we need to remember to take care of the tree because if we take too much, the tree will die.

Healthy relationship with self and identity

Students can consider the tools the Stó:lō people may have used as opposed to the tools we have today. There were no metal tools in the past or plastic bins to hold the water. How much has changed for the Stó:lō people in the last 150 years and why?

Personal reflection time (connecting with thoughts and feelings)

Students will be asked to think about the cedar weaving process and how it felt to make something the Stó:lō people made in the past and today. This is a skill that can be transferred to more complex items such as baskets and hats. The students should consider whether they want to extend their learning and try to make other items. This can be written on the worksheet.

OTHER DETAILS

This Lesson Plan aims to meet curriculum expectations or outcomes for: British Columbia Yes

CONTRIBUTORS

Name	Role/Job Title	Place
Jason Bruce	Research Lead	Chilliwack
Karla Kay	Community Member/Lesson Plan Creator	Seabird Island

QUESTIONS/MORE DETAILS

For Questions contact: Jason Bruce (jasonbruce@trentu.ca) for more information.