

THE CANOE

SCHOOL DISTRICT No. 43 (COQUITLAM), DECEMBER 2016
VOL. II NO. 1.



JOURNEYS OF INDIGENEITY

wə tətálləx^{wəx^w} ʔiʔ x^{wə}m k^{wə}θ həliʔ, wə həliʔəx^w ʔiʔ x^{wə}m k^{wə}θ
tətálləx^w

LEARN TO LIVE, LIVE TO LEARN

BY TERRI GALLIGOS

TRANSLATED BY JILL CAMPBELL, COORDINATOR, MUSQUEAM
LANGUAGE AND CULTURE DEPARTMENT, IN THE hənqəmiñəm,
DOWN RIVER LANGUAGE

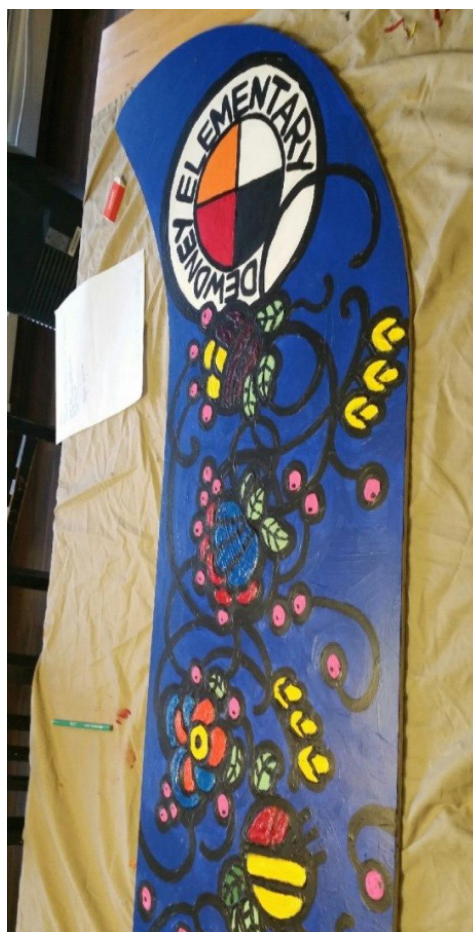


Kwikwetlem First Nation elected councillors Fred Hulbert (left) and Ed Hall (right)

This mural was envisioned by Principal of Ecole Mary Hill elementary, Ms. Michele Reid through a Request for Service. This Request for Service was submitted June 2015. This piece was collaboratively completed in partnership with the Aboriginal Education Department, the Kwikwetlem First Nation and Musqueam Indian Band. Embedded in this mural are:

1. The First Peoples Principles of Learning
2. Acknowledging traditional territory
3. Connecting to the land
4. Community Engagement
5. Language Revitalization

Thank you Elder / Artist in Residence Dawn Brown for bringing this beautiful piece of history to life with your artistic talents. Inter-generationally speaking, this mural experienced all grades from Kindergarten to grade 5, as well as parents energy of creation. You may view this mural showcased on the District website: www.sd43.bc.ca.



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A SHARED VOICE

MY ENCOUNTER WITH CANADA BY BAILEY SEPKE



ENCOUNTERS WITH CANADA is a unique opportunity for Canadian teens to meet other young people from across the country. Spend an adventure-filled week in your nation's capital! Check out future career options, discover your country, share your hopes and dreams. For 34 years, EWC has delivered a rich and varied, bilingual program. To date, more than 104,000 youth have lived the EWC experience ...

(from Encounters with Canada, <https://www.ewc-rdc.ca/pub/>, accessed 10.07.2016)

When I was asked to write this article, I didn't know what to do. Of course, this had been before I went on the trip to Canada's capital city, Ottawa.

I knew I was going to write the article, but on what? There were so many activities planned, and so many places to visit, I was confused on what I would write about. Would I even like the trip as much as I was thinking I would? Well, gladly, I did, and so much more.

The trip itself was amazing! Everything was so carefully planned out that you never had to worry about not having anything to do. In fact, there were some days we could hardly sit down for more than five minutes before being carted off to somewhere new; whether that be a museum, art gallery, Parliament Building or just one of the rooms in the Terry Fox Youth Centre to do group activities.

The dorms at the Terry Fox Youth Centre, although cold, were welcoming; especially when you walked in to find your bunkmates all hanging out on one bed. And the entire centre had places for you and your friends to hang out for what little free time we had, which wasn't an issue. We were always having fun.

The staff were super-friendly. No matter who your group leader was, you were in for a good time, even though the small groups hardly stuck together. Through the entire trip you had the chance to do activities with the people you met, or, if you were lucky enough to have them, with the people from your hometown.

The positivity that overflowed out of everyone was amazing. Every time we went to the cafeteria for a meal, there would be someone playing the piano, and we would all sing along. When you went to your dorm, you could talk to anyone without fear of judgment. I think I speak for everyone when I say we all felt connected within the first day we were all there. No matter who you sat beside or walked around with, there was always conversation to be found.

The energy that filled the week left you feeling constantly happy. And if someone was sad, 10 or more people would offer a hug or words of comfort. We all had each other's backs.

The day we left, all of us cried for at least a small period of time. I would say it was from happiness, but that would only be partially true. The mix of tiredness from staying up visiting all night and the realization we would be leaving seemed too much to bare. But we made it through, and we are all still keeping contact through Facebook, Snapchat, and other social media. I doubt we'll ever leave each other alone.



ONE MORE BRIDGE BUILT BY KIRK GUMMOW



The Tzu Chi Foundation and Suwa'lkh continued their partnership this fall with a renewed commitment to enhance the gardens at Suwa'lkh. Tzu Chi has been a positive force within the community at Suwa'lkh School almost since its conception and continues to provide love and support for the staff and students through the spirit of compassion in action, which just happens to be the organization's motto. An almost "killing-them-with-kindness" approach has forged its way through an entire spectrum of community charities within the Tri-Cities/Coast Salish Territories, sponsoring a variety of community initiatives.

When Tzu Chi first approached Suwa'lkh, it was with a simple, brilliant idea: Give them some food. Vice-CEO Mac Miao goes on to say: "That's it, very simple. No other special thinking. We don't try to find out why; we just try to figure out how we can provide food." The offering of food is but one of the many values shared by Tzu Chi and Suwa'lkh. Tzu Chi Commissioner Caroline Locher-Lo sees many connections. "We value respect for Elders, we value families, we value communities. Even though there may be small families within the larger community, we look after each other."

Perhaps bridge-building isn't the best analogy to describe the relations established by Tzu Chi and Suwa'lkh. To say that would ignore all the connections below the surface, in the grass and the roots, which is where Tzu Chi lives and breathes—in the community. Compassion In Action.



Left to right in the photo are Xin Yee, Olivia Liu, Phillippe Brulot, Mac Miao, Caroline Locher-Lo, Mary Chen, and Evelyn Lan, and Zong An.

THE WORLD OUTSIDE THE WALLS BY OUTWARD BOUND CANADA



Outward Bound Canada's mission:

To cultivate resilience, leadership, connections and compassion through inspiring and challenging journeys of self-discovery in the natural world.

(from <http://www.outwardbound.ca/our%20story/>, accessed 2016.10.23)

School District No. 43's collaboration with Outward Bound Canada (OBC) began in 2012, when Malcolm Key, SD No. 43's Aboriginal Community Coordinator, secured a three-year grant from the Vancouver Foundation. OBC matched the grant with funds generously donated by the Royal Bank of Canada, the Peter Cundill Foundation and the McConnell Foundation. Since 2013, Outward Bound has supported more than 11 expeditions, in addition to the myriad of "expedition skills days" with SD No. 43's Aboriginal Education Department, amounting to some 576 student program days per school year.

School District No. 43 joins the ranks of a unique set of innovative districts that are committed to meeting the Ministry of Education's 21st century curriculum mandate through engaged experience as a teacher, teaching through connected community efforts and ensuring that students are the primary focus of teachers and district resources. Other districts celebrated include, but are not restricted to, Nos. 39, 44 and 36.

OBC's schools-based program model reflects our traditional "expeditionary model," in which students participate in a (roughly) month-long wilderness expedition. Along the way, students develop the skills, character and relationships that enable them to take ownership of the expedition. They connect with themselves, their crew and the land; through this, they develop their capacity for leadership—both personal and in their community.

But here's the biggest difference: the students in our schools-based programs keep coming back! While a student on one of our traditional open-enrolment courses might experience a sustained month of Outward Bound (which is powerful stuff; don't get me wrong), many of our SD No. 43 students will be with us—and their crew—for years.

Over the past three years, Suwa'lkh has shown an increase in rates of attendance and graduation, and also a growth in positive culture and community. In our partnership with school districts, Outward Bound provides a support system of experiential education, risk management and logistics—enabling district staff to anchor their teachings in a different context and to strengthen relationships with their students in the world outside the walls.

The future is bright: with the launch of the province's "new curriculum" comes increased emphasis on outdoor and experiential education. Along with this, we will see a broader range of credits offered via outdoor programs; what was once a "field trip" is becoming part of the fabric of mainstream education. Some of our aspirations include developing an outdoor leadership cohort within the district; offering

leadership courses designed to foster outdoor leaders and educators; and providing an Outward Bound leadership diploma. At SD No. 43's Aboriginal Education graduation ceremony last spring, Freddy Hulbert from Suwa'lkh received the inaugural Outdoor Leadership Award, presented for demonstrating exceptional resilience, leadership and compassion in the field. We all hope that he will be the first of many.

Our staff team at Outward Bound has been honoured to support the tireless, tenacious compassion and commitment of the district's teachers, youth workers and administrators. We are inspired by the students who journey with us through rain, snow, headwinds and even the odd sunny day. That's why we keep coming back.

This exceptional and unique collaboration has been developed and brought to the Coquitlam district through the dedicated passion and efforts of Natasha Pellat, Teacher, and Malcolm Key, the district Aboriginal Community Coordinator.

If you are interested in bringing this collaborative model to your school or community, for more general information or if you would like to get involved, contact:

• Philippe Brulot, District Principal of Aboriginal Education:
pbrulot@sd43.bc.ca

• Lindsay Cornell, OBC BC Program Director:
lindsay_cornell@outwardbound.ca



The Outward Bound staff and Suwa'lkh students

STUDENT SPOTLIGHT

DEVIN PRYCE, GRADE 6, CHERRY HILL ELEMENTARY SCHOOL

TYPED BY SERENITY LEVITT AND JEWLZ ROBBINS,
ABORIGINAL STUDENTS FROM CHERRY HILL
ELEMENTARY SCHOOL



Q: Tell us about yourself and your Aboriginal ancestry.

A: My name is Devin Pryce, and I go to Cherry Hill Elementary School in Mission, BC. I am in grade six, a peer tutor and an honour student. My Aboriginal roots come from my Great-Grandpa (Papa), who was from the Key First Nation in Saskatchewan. Papa was Ojibway (Saulteaux), and my Great-Great-Grandma was a status Indian. She was also from Key First Nation. Her maiden name was Brass. When I was working on this project, I did not really know my Aboriginal ancestry. Through research, I found out I am directly related to the Aboriginal Liaison Worker, Susan O'Soup, who is from Key First Nation, as well.

I learned more about my Aboriginal identity and culture in grade 6. I was the project assistant making the Cherry Hill Button Blanket with our school logo.

Q: Do you play any sports, and can you tell us about them?

A: Track and field and volleyball are my favourites. With track and field, I do discus and high jump events, and have also done long jump and most of the running events. I love to play volleyball because it's so much fun and I am very competitive. I've played volleyball at my school since I was in grade 4. Next year at middle school, I hope to be on the volleyball team.

Q: Have you ever volunteered, and if you have, would you tell us a little about it?

A: I clean Hoy Creek in Coquitlam once every two weeks with my brother and dad. Our names are hung on a signpost at the beginning of the trail. I've also volunteered with the Christmas Kettle for three years, and participated in the Shoreline Cleanup for four years. I volunteered my time at Cherry Hill to help make the huge button blanket of two horses.

Q: What other activities do you enjoy?

A: I love dance! I do nine hours of dance a week, sometimes even more. I do solo, jazz, acro, jazz tech, lyrical, contemporary, musical theatre and three ballet classes! Most of my dance is competitive classes.

The question is, Who is the self? You're not just who you are now. You're aligned with people who have gone through it lots and lots of times.

Calvin Hoe, Hakipuu



CHELSEI GRAY

BY CHELSEI GRAY, GRADE 9, HATZIC MIDDLE SCHOOL

My experiences with canoeing are amazing and fun, but it takes a lot of hard work and determination. I thrive to finish, so I go and I train every day. Five days a week I run for about an hour or two. And then I train even longer on the water. Sometimes we go across the ocean, and most times it was fun.

On the weekends I travel with my two little brothers and my parents to races. There are races in so many different places in the Lower Mainland and beyond. We are actually planning and training to go to Hawaii next year to one of the biggest races. What I work on for training is stamina. I work on my breathing because some of the races cover long distances. Not all of the races are sunny with calm water. Sometimes there can really bad weather. This summer I started training on the ocean, and this is very different, as there are some pretty strong tides. However, this just helps me train harder.

What I love most about canoeing is the intensity at the races, yet I am still having fun! On the water it can get rough with all of the canoes crashing together and people paddle fighting. We are taught to treat the paddles with respect and to take care of them. Some people love their paddle so much that they call it their baby. Some people have been training their whole lives to race, but I've just started about four to five years ago.

I love pulling, so every summer I train and I race hard. This past month I have been training for the North American Indigenous Game tryouts. At this event they add your two best times to qualify. My brother

won second place, and I am still waiting to see if I won, because they are still mailing some medals. They had tryouts this month and in the spring to qualify for Team BC. If I don't get in, I will train even harder, and I will try out again in the springtime. Never give up!



GOODBYE BUFFALO BAY: TEACHING RESIDENTIAL SCHOOLS THROUGH STORYTELLING

BY MEGGAN CRAWFORD



In the past month at Suwa'lkh, middle school students have engaged with Truth and Reconciliation through the novel *Goodbye Buffalo Bay* by Larry Loyie. The novel tells the emotional story of Lawrence's journey through residential school and his determination to find a place where he belongs in the world. Loyie's words have allowed our students to enter into bigger conversations about the horror of residential schools, but also the hope that we have to move forward together in a positive direction.

Bayleigh Sumner, a grade eight student, explained that the novel made residential schools real and helped her to respect what people went through more. Lawrence's story showed Bayleigh that the experiences of residential schools matters to our modern world and that it is our task to find positive ways to bring all of our community members together in working towards a better world.

As Loyie shares his story through the novel, he opens all of our eyes and hearts to an honest and open discussion of residential schools and everything that has happened as a result of them, all the way up to our current and ongoing work on Truth and Reconciliation, and that is a conversation worth starting nationwide.



CIRCLE OF COURAGE AWARD

BY BRETT MCKENZIE, MÉTIS, GRADE 11, FRASERVIEW LEARNING CENTRE

In the spring of 2016, I was presented with the Circle of Courage Award from the Aboriginal Department in Mission School District. This was a big surprise to me. I did not know much about the award, but it made me feel really good.

I had put a lot into my school work this year, accomplishing a lot in Science 10 and P.E. When Mr. Martyn presented the award, he talked about: GENEROSITY and how I had been generous with my time at school and to others; MASTERY and how I had gained mastery in many subjects that I had worked on; INDEPENDENCE and how hard I had worked at becoming independent by looking to my future and finding growth and strength within myself; and BELONGING and how he felt I really belonged at Frasersview Learning Centre—and he was right! As part of this school, I feel that I have been supported and encouraged, and been allowed to grow.

I have now learned that these statements about generosity, mastery, independence and belonging are ideas that Dr. Brokenleg (Lakota, Professor of Native American Studies) speaks about.

I am glad that I am back on track, focusing on my school work to better my life. No one has ever recognized me for anything, so to have been awarded this was an honour.

The award was presented to me in front of the whole school, and that made me feel proud. I am humbled to be one of the many names on this award, to be part of the Circle of Courage. I would like to thank all those who have supported me. I have a bright future ahead.



A VERY SPECIAL SUWA'LBH STUDENT

BY P. BRULOT



Dear readers,

I am taking the time to write this article about a very special student, Theodore James Jackson (TJ), who comes from Fort Good Hope in the Northwest Territories. To give you a little idea where that is, Fort Good Hope is a lot closer to Inuvik than it is to Yellowknife. Let me tell you, it can be really cold in winter. It can be cold, yet the Sathu Dene are the warmest and most amazing people you could imagine. TJ is the perfect example of the kindness you can expect from them.

TJ recently became a student at Suwa'lbh, and immediately we could tell that he was going to be a fabulous addition to the school. He offers his assistance to staff and students alike, and also drums and sings at special events and ceremonies throughout the district. The most recent example was the performance he gave at Mary Hill Elementary School in front of hundreds of people for the Button Blanket Honouring Ceremony. TJ drummed and gifted us with the Dene Prayer song.

When asked what he misses the most, TJ talks fondly about his little sister Georgina and his mother Carol Jackson.

When asked how to describe the Northwest Territories, TJ talks about the land, the skies, the wind, the northern lights. His eyes wander off, and he says that it is "too beautiful to describe." I should also add that TJ is an aspiring poet and has written some beautiful pieces that we have had the honour to experience at Suwa'lbh.

TJ is pictured with a poster of the Dene Laws. These are sacred teachings that carry a lot of wisdom that extends far beyond the Dene Territory. One of their laws states that you must: Share the knowledge.

We thank you, TJ, for honouring your people, for honouring your laws and for honouring us with your presence. You are a strong and positive role model.



Theodore James Jackson (TJ) Suwa'lbh Student

PADDLE OF COURAGE

BY CHARLIE MURCHISON AND SHELBY BRANDY

(WITH RACHEL SCHOONER),

MISSION SENIOR SECONDARY SCHOOL



On April 27, 2016, grade 9 students Charlie Murchison and Shelby Brandy had the honour of accepting The Paddle of Courage at the Students' Recognition Dinner held at Mission Senior Secondary School. "The Paddle" represents moving forward, and is given to two grade 9 students that are undergoing the transition from middle school (grades 7 to 9) to high school (grades 10 to 12). This year, the award was given to these two bright young women for their achievements academically, and for their honourable help in their community.

Miss Brandy has volunteered in the school cafeteria for the past two years. Miss Murchison has spent the last few years volunteering with the Mission Niners Football League by coaching their cheer team three nights a week. Charlie also helps out one day a week at a thrift store called "Fronyas."

Both women have helped their community tremendously and earned this award. Today, both sat down together and asked each other some questions about the day they received that award.

Charlie Murchison: Shelby, what was your initial reaction when you were told that you would be accepting The Paddle of Courage?

Shelby Brandy: Well, I had actually only found out the day of the ceremony, so it had come as a bit of a surprise for me. But nonetheless, I felt incredibly touched and truly honoured.

Charlie Murchison: When you were going up to accept the award, were you nervous?

Shelby Brandy: Going up to accept the award was sort of nerve-racking; I've never really been one to go in front of big crowds, so it was a really interesting experience.

Charlie Murchison: Okay, last question, Shelby. I understand you are in grade 10 now. How has your experience being in the Aboriginal Program helped you to get you to where you are today?

Shelby Brandy: Being in the Aboriginal Program over the past couple of years has been such a great experience for me; it has taught me many things and has been really enlightening and has helped my education so much. It has helped me become closer with my Native roots and taught me a lot about myself.

Shelby Brandy: Charlie, what did it mean to you to have been chosen to accept The Paddle of Courage?

Charlie Murchison: Getting to accept The Paddle of Courage was a great privilege and gave me such an empowering feeling. I feel like accepting it has made me a better person today.

Shelby Brandy: What were some of the thoughts going through your head when you went in front of everybody to accept the award?

Charlie Murchison: Going up in front of everybody was such an exhilarating feeling, and it gave me a great feeling of importance. It was such a rush.

Shelby Brandy: Charlie, do you have any knowledge of your Native background?

Charlie Murchison: Our first Aboriginal grandmother had always lived in Canada. She was born in Annapolis Valley in Nova Scotia. She was born in 1594. Her name was Catherine Lejeune. She married François Savoie. He was a grandson of an Italian prince. Catherine is considered one of the original mothers in Acadian history books. Catherine was Mi'kmaq. One of Catherine's great-grandsons married an Aboriginal woman from North Dakota. She was of Cherokee descent. Her name was Mary Rogers, and she is thought to be a princess. Her father is supposed to be a chief. We also have a great-grandmother that was Mi'kmaq. She was from East Jeddore. Her daughter (my great-great-grandmother) was born on the Bear River Reserve in Nova Scotia. She was raised there with her Native people until she was eight. She was taught how to make medicine out of herbs. When she was older, she married a white man from PEI. Her name was Julia Hartling, and they moved to Abney, PEI. She was sought out for her medicinal salves and lotions from other Natives and local white people. She was also a midwife and had delivered hundreds of babies without a doctor present. Many of these babies are still alive today. She delivered my grandmother, Linda Marie Richards Murchison.

Shelby Brandy: What are you looking forward to in the future through participating in the Aboriginal Program?

Charlie Murchison: I'm really looking forward to the grade 12 ceremony at the Students' Recognition Dinner, as it will include my brother Levi Murchison this year.



MAKING A DIFFERENCE

RE-GREENING DEWDNEY ELEMENTARY SCHOOL, MISSION, BC BY HUNTER EDWARDS, GRADE 5, AND ABORIGINAL LIASION WORKER BRITTANY O'ROURKE



With the making of the Den and the corn maze, and with the start of the wetlands, Dewdney's incredible outdoor learning environment has been a wonderful experience for students, staff and parents! We have re-greened a portion of our schoolyard to include an outdoor classroom area and a naturescape with trees, a swale, a mud kitchen, a cedar log pathway and other natural learning amenities. We restored and expanded a natural wetlands area that has been overgrown with invasive blackberries and canary reeds. Students will be helping plant several traditional species such as thimbleberry, salmonberry, wapato, red elderberry, Indian plum, horsetail, willow and cedar. These additions will offer students and Dewdney's community a rich cultural learning opportunity.

It's a really beautiful place. The creatures have a place to come and live, and we get to explore them. Being Aboriginal, it makes learning more fun to be outside.

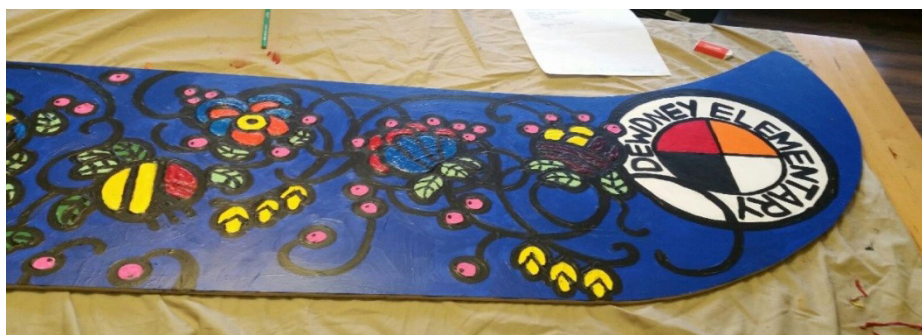
– *Amber Arcand-Brousseau, Grade 2*

It's a place to hang with your friends. Tadpoles and turtles live there; we help keep them safe. I liked learning about the plants and putting them in the ground.

– *Aurora Arcand-Brousseau, Grade 3*

Having the wetlands lets me look at my favourite animals: frogs, salamanders and bugs! Being Aboriginal, it makes me feel more connected to the nature around the school. It is really cool learning about nature and looking after it. Now that we are adding more plants, I would love to see more animals come down to our slough. We get to walk along the logs and rocks and run through the corn maze. I hope it doesn't ever go away.

– *Hunter Edwards, Grade 5*



OUTDOOR GARDEN PROJECT OF ALBERT MCMAHON ELEMENTARY, MISSION, BC STUDENTS' INTERVIEW AME'S GARDEN PROJECT COORDINATOR, TEACHER MRS. LISA REIST



Q (Isaiah Holling, Grade 6): What was your inspiration for the garden?

A (Mrs. Reist): Four years ago we planted a maple tree in memory of an Albert McMahon student, Cecelia Duffy, who had passed away from leukemia. We thought that the area around Cecelia's tree would make a beautiful spot for a school garden. Two years ago we planted the first garden bed, and last year we planted two more beds and installed an Aboriginal entrance-way in which Peter Gong carved and added four picnic tables. This year we have plans to make three additions to the garden: approximately six trees around the picnic tables to provide shade for students; stepping stones with Halq'eméylem words of what reconciliation means for students (similar to our heart garden that has wooden hearts in honour of residential school survivors); and a project of heart tile plaque.

Q (Danika Moar, Grade 5): What does it take to look after the garden?

A (Mrs. Reist): The garden is fairly easy to take care of. In the fall we have to prune the plants and prepare them for the winter. In the spring we need to fertilize with fresh compost. The summer is the most work. We have to water the beds every second to third day in the summer, unless it rains. Also, in the summer we have to deadhead the flowers and trim around the garden beds.

Q (Ayvah Holling, Grade 5): Why did you pick the plants that you used?

A (Mrs. Reist): Our first garden

was an herb garden. We picked hardy herbs that would do well in a sunny location. In addition, we had plants donated to us from the school community, so we planted whatever we received. For the second garden, we wanted a theme of "native to BC" plants. We did research on the types of plants that originally grew in our area and purchased them from a local, native-plant nursery. Most of the plants that we picked were historically used by Aboriginal peoples for medicinal or cultural purposes. The third garden had a theme of vegetables. We planted vegetables that would be hardy throughout the summer months. Many of the classes were involved in planting the vegetable plants and seeds. Around the maple tree we planted wildflower seeds. We wanted to provide additional flowers that the bees would benefit from.

Q (Nekos Lazzare, Grade 6): What do we need to do so the garden doesn't get wrecked?

A (Mrs. Reist): So far, the community has been very respectful of our garden. We have had very little vandalism. The students, staff and families keep an eye on the garden throughout the school holidays. We try not to put extra items in the garden that could be removed easily. The students are growing up with this garden, and we have noticed that the students encourage their peers from other schools to respect our garden.



YOUTH WORKING TOGETHER BY GREG HALIFAX

I would first like to welcome back our families and the community of School District No. 43 for the 2016/17 school year. My name is Greg Hallifax, and I am a Youth Worker with the Aboriginal Education Department. I am excited to move forward and walk the path with our children, as we continue along this spiritual journey together.

My spirit animal is the Wolf. The Wolf represents Humility because of its giving nature and devotion to protecting and working for the good of the Wolf family. The Wolf places the welfare of the pack above its own. Wolves mate for life and are generous and loving parents, setting an example of what our communities and family systems should be.

I am here to provide support for our students through social and emotional learning. My focus is on early childhood prevention in elementary schools that have our highest population of Aboriginal students. The five elementary schools I currently provide support and service for are as follows: Central, Birchland, Cedar Drive, James Park and Cape Horn.

Social and emotional learning is vital for the growth of our students. It can be provided through one-to-one support or in group settings. I am currently facilitating Aboriginal Boys' and Girls' Groups in each of the five schools I am assigned to. The focus for these groups is to share cultural teachings, social skills, healthy friendships and creativity/ideas, and to have fun.

In addition to providing support for the students, our role as a team is extending this support to their families. We support our families by assisting with any barriers that may impede progress towards a healthy education for our children. Acting as a bridge, we can approach the situation with compassion, while connecting families to the school and the community.

I wish everyone a safe journey. Stay on the path and connect with each other to share our stories.



TALKIN' ABOUT 'RECONCILIATION' BY LYN DANIELS

Talk about 'reconciliation'

A big idea

About how sorry Canada is, now

After all those years of silence,

Not to mention the abuse, neglect and nutrition

experiments.

And if we aren't to speak of truth,

What can we speak of?

Speaking of unmarked graves,

when might we expect justice from all this talk of

truth and reconciliation?

Move beyond the talk,

Appeal to 'promise-keeping'

In treaty making

And the Canadian constitution

And how we, Aboriginal peoples,

Have Aboriginal rights

To be who we are

But you won't find forgiveness

In the constitution

And isn't forgiveness the

foundation

of truth and reconciliation?



ORANGE SHIRT DAY IN COQUITLAM

BY DAWN MARKS



Elder Gertie Pierre from the Shíshálh Nation, Marjorie Jackson from Saskatchewan and the Aboriginal Education Department, School District No. 43 took part in an Orange Shirt Day event at Centennial Secondary School in Coquitlam, BC on September 30, 2016.

Orange Shirt Day is a legacy of the St. Joseph Mission (SJM) residential school commemoration event held in Williams Lake, BC, Canada, in the spring of 2013. It grew out of Phyllis' story of having her shiny new orange shirt taken away on her first day of school at the Mission, and it has become an opportunity to keep the discussion on all aspects of residential schools happening annually.
from <http://www.orangeshirtday.org/>, accessed 2016.10.23

Phyllis' story (in her own words):

I went to the Mission for one school year in 1973/1974. I had just turned 6 years old. I lived with my grandmother on the Dog Creek reserve. We never had very much money, and there was no welfare, but somehow my granny managed to buy me a new outfit to go to the Mission school. I remember going to Robinson's store and picking out a shiny orange shirt. It had string laced up in front, and was so bright and exciting – just like I felt to be going to school!

When I got to the Mission, they stripped me, and took away my clothes, including the orange shirt! I never saw it again. I didn't understand why they wouldn't give it back to me, it was mine! The color orange has always reminded me of that and how my feelings didn't matter, how no one cared and how I felt like I was worth nothing. All of us little children were crying and no one cared.

I am honored to be able to tell my story so that others may benefit and understand, and maybe other survivors will feel comfortable enough to share their stories.

from <http://www.orangeshirtday.org/phyllis-story.html>, accessed 2016.10.23



ABORIGINAL ARTISAN

KAYLEE SAMPSON GRADE 8, HERITAGE PARK
MIDDLE SCHOOL, MISSION, BC

INTERVIEWER: ANGEL BILLINGS, GRADE 8

PHOTOGRAPHER: DYLAN SCOVILLE, GRADE 9



Q: (Angel): Kaylee, can you tell us what your inspiration was and how you knew how to draw this picture?

A (Kaylee): My inspiration was all the drawings and books that my Grandfather Roy Hanuse had kept and that are in our house. Roy Hanuse was a very famous artist/carver in our community. He died a while ago. I love studying how he drew and carved things.

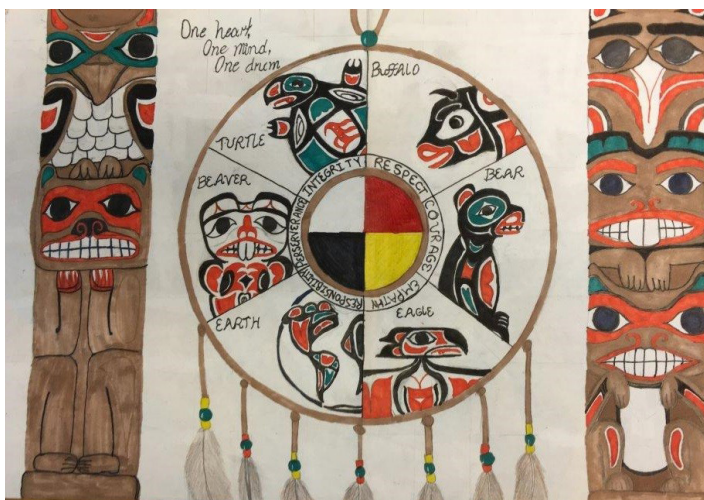
Q: Kaylee, what are the characters on the totem poles?

A: I drew a wolf, owl, bear, beaver and raven. I had a lot of fun drawing them.

Q: Why do you like drawing?

A: I just really enjoy drawing and having fun with it. I have been drawing like this for about three years. I love to draw whales and birds the most.

Kaylee has put in a lot of effort, and it shows in her art. She has studied her Grandfather's style and has learned how to include the traditional shapes. She is really good at correctly including ovoids. Do you know what an ovoid is? Can you draw one?



Art is a primary source of teaching since it integrates and documents an internal process of learning.

Dr. Gregory Cajete, Associate Professor University of New Mexico

In a collective society the structure of the society is based on love. We have great love for our children, for our grandparents. In this society there is no tolerance for selfishness, boastfulness, deceit or vanity, but there is a generous amount of forgiveness. Holistic healing thrives on the generosity of the mind, body, spirit and emotions. These four components must all work in harmony; each is dependent on the other. Love is in the center of this mentality. It feeds only positiveness to all four. It is ready to forgive all ills, it is ready to plant new life through forgiveness, and is ever so patient in acquiring and maintaining balance in a person. It may take time, but healing will come if the individual is ready to embrace it. The face of the Creator is painted on every leaf, it is carved in every rock and stone. It is our privilege to look for his face.

(Thoughts of Murdena Marshall, Mi'kmaq, Nova Scotia)

PETER GONG, COAST SALISH ARTIST BY SONNY JOE GRADE 9 AND MYKAYLA NORMAN GRADE 8 HATZIC MIDDLE SCHOOL, MISSION, BC



Peter Gong is a descendant from the Squamish Nation on his father's side, and from the Whonnock people, who lived on the Stave River, on his mother's side. Peter does not have an Aboriginal name, as he was not raised within the Aboriginal culture due to his mother attending residential school. However, he believes art comes full circle as it brings him back to his roots.

Peter is a Coast Salish artist who was born and raised in Mission. He had wanted to learn how to carve since he was a teenager. Peter was taught to carve by his uncle, and in the process of learning, he became an artist.

On his artistic journey, Peter has changed his view towards knowing and using Aboriginal languages. Initially, Peter didn't feel language was important. However, he has now come to recognize, as an artist, that language is culture. Language enables deep connections to be made with culture that provide insight into people's world views.

Peter feels that art is his life, as it is his way of making a living. His work incorporates two basic styles of West Coast art: Coast Salish and Northwest Coast formline art (primarily ovoids and U shapes). Being First Nations, Peter believes he needs to stay true to Northwest Coast art, as this deepens his understandings of its form.

When Peter is designing art, his inspiration comes from a few areas. He uses observation as a way to understand other artists and their art forms, research to stay true to the various artistic styles and experimentation as he explores his creativity.

Peter views his learning as a lifelong journey. Studying the art created by his ancestors has a huge impact on him personally and professionally. If a piece of artwork is commissioned, Peter will work in the specific style of art requested and researches the background of the form as he searches for inspiration. Peter has been working as a full-time artist since 2011, and he makes it clear he is continuing to learn the styles. Peter acknowledges three mentors who inspire and encourage him. These men are a constant source of guidance and assistance in the art forms Peter practises.

During our interview, we were very fortunate that Peter brought two art pieces he is working on. He explained the processes of carving, steaming and shaping the red cedar. It was fascinating to listen as he told the story of the traditional uses of the bentwood box. These included using the bentwood box as a canoe bailer, a seat in a canoe and a container for tools and personal effects. The boxes were designed to float in the event the canoe capsized so the people did not lose their treasures in the box. Peter worked for one year to master the skills in designing this art form. He sells the boxes to artisans to be carved or painted. Peter is a traditional artist who relies on traditional methods for his artwork. He

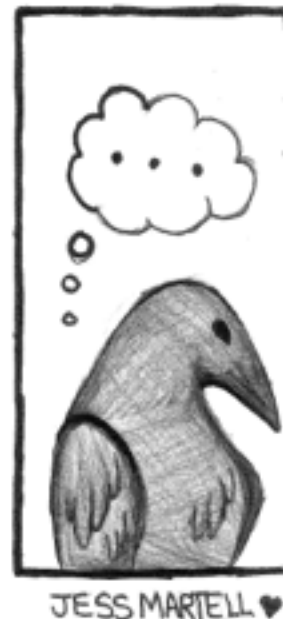
uses modern technology only to inform the public of his work.

Peter has worked on a number of projects at Hatzic Middle School in Mission. The artwork has involved collaboration with the students as he guides their art and template designs and assists with the creation of the final project. The projects have been "place-based" as students learned about the importance of the land in Aboriginal culture and incorporated this learning into art forms. During the past three years, Peter has highlighted Aboriginal culture in our school with his variety of art forms. His creations can be seen in our courtyard and throughout the hallways of the school.



PRAIRIE DOG REPORT BY KIRK GUMMOW

ILLUSTRATIONS BY JESS MARTELL SUWA'LVH STUDENT



When I was a kid I used to imagine what my dog (who incidentally lived on the prairies) thought about us. Us humans with our gadgets and the like. Was he impressed? Or did he find the whole thing a bit disconcerting? Reckless wizards gone crazy on ski-doo's and jet-skiis. Sometimes one has to remind oneself that we are indeed a part of nature and not apart from it. Embedded in Indigenous knowledge is the idea that we are the land and the land is us. Not only a reminder upon which one should carry oneself, but an orientation to the natural world that recognizes our innate connectedness. That we are indeed the raw material of every other natural expression on this planet given form by spirit.

HONOURING OUR ELDERS

ORANGE SHIRT DAY

BY BEN ATKINSON, MÉTIS



Orange Shirt Day is a day where many take part to honour those who had and have gone through the tragic residential school system. What does this day mean to me?

Orange Shirt Day means we acknowledge our ancestors and their difficult physical and emotional journey through the residential school system. It means we appreciate and honour the sacrifice they made to better our education and to unite people of all nations. Orange Shirt Day allows me to display my appreciation and utmost honour for my mothers, fathers, aunts, uncles and loved ones from all over who have motivated me to be a leader and share their journey.

I recently had the opportunity to visit West Heights Elementary School to help them with a unity craft for Orange Shirt Day. Upon walking in, I was overwhelmed by the number of students who were wearing the orange shirt and orange ribbon.

The fact that these students were participating in a day where we're learning about such a tragic time period, and asking questions about the day, left me astonished. They learned about what had happened in residential schools, and why their learning and support makes a positive impact to not only the community, but to our future as a society. This impressed me, knowing that the young kids who are learning about the meaning behind this day will carry this knowledge for the rest of their lives, using it as motivation to improve our small town.

The most important lesson all of us had learned was to make sure all of us from all nations need to be united. Support everyone, and we can make this world a better place for everyone from every background.



AN INTERVIEW WITH ELDER AND ARTIST IN RESIDENCE DAWN BROWN, COQUITLAM, BC

BY CHARLA OUN



Q: Could you explain to me what the mural is about? What is the mural's story?

A: The mural is a collection of student drawings from Maryhill Elementary. The mural represents the natural environment that surrounds Maryhill, its community and its relationship with everyone and everything that is Maryhill.

Q: Why did you choose this mural for Maryhill Elementary?

A: I did not choose this idea for the mural; it was a collective effort and love of all students from the school. They all did a drawing, and I had the easy part of taking all of the drawings and putting them together into a larger story. I tried very hard to capture the love in every child's drawing and share the culture that is Maryhill Elementary.

Q: You used some of the traditional shapes found in Aboriginal art. Where have these shapes come from? Out of all of the areas living in Coquitlam, why did you choose these animals for this mural?

A: The shapes and animals came from the students' imagination and experience going to school. I know that the eagle, the bear, the bugs, and the flowers have all visited the school grounds of Maryhill.

Q: Are those trees or mushrooms?

A: They are trees, but if you want to call them mushrooms you are welcome to.

Q: Your title is Artist in Residence. What other forms of art have you created for schools?

A: Being an artist in the school isn't about my art. I like to see myself as a gardener artist. I love to inspire the staff and students to be the artists. For example, I could have drawn the Maryhill mural; I could have painted it and put my name on it and called it mine. However, before being an artist in residence, I am first an Elder. It is not about me; it is about the students and school community. This is with everything I do.

One of the most memorable pieces of art that I have created is in the Coquitlam board office. Within the main boardroom is a glass-blown scene. There are also glass carvings that I have worked with students to produce, and these are within schools in the district. I also help schools create their own button blankets by helping them share their journey as a school and promote their school's culture.

Q: What is your favourite type of art to do?

A: I do not think I can say any one kind of art is my favourite. It really depends on my mood. It is a lot like my palate when it comes to eating; it really depends on how I feel. I just love creating and exploring in most mediums.

Q: Do you have any future murals/projects that you are working on right now?

A: I am currently working on three large button blankets. The schools I am working with on these are Suwa'lk, Maryhill Elementary, and Summit Middle. I am also hoping to be involved with a house post that is starting at Roy Stibbs Elementary.

Q: How much input does the school have when you are asked to create pieces of art-work for them?

A: The school has a huge input; it truly is up to the kids.

Q: What do you feel is the most important message that someone could take away from this mural?

A: This particular mural represents the community. It means to love, learn, share and trust the story of the land. We are all connected to the land; we are all on the same path of being on the land, air and water. We all share this wonderful community.



Left to right Kwikwetlem First Nation elected councillors Fred Hulbert, Ed Hall, District Aboriginal Resource teacher, Terri Galligos, Elder/Artist in Residence Dawn Brown; Principal, Michele Reid, Secretary, Pearl Kochen

What we create has the power to affect the lives of others. The song, dance, artifact, model, or anything we create from our vision changes not only our lives but those of others as well.

Dr. Gregory Cajete, Associate Professor University of New Mexico

My peoples memory reaches into the beginning of all things. If the very old will remember the very young will listen

Chief Dan George, Tsleil Waututh

COMMUNITY EVENTS

WELCOMING THE ELDERS

BY P. BRULOT



Community Coordinator Malcolm Key opened the lunch with a recognition of the Territory. He made a wonderful speech to students, making a link with the past and the present. He highlighted the fact that our students represent a long line of people going back hundreds if not thousands of years. He then blessed the food and left a special plate for the Ancestors.

This event was truly a huge success, and we look forward to welcoming the band Elders once a month.

Special thanks go to our district Elder Dawn Brown for putting this together.

WINDEBANK POW WOW DRUM GROUP

BY JEREMY BOURNE, GRADE 8, STO:LO, AND EMMA-LE MCASTOCKER, GRADE 8



On September 28, 2016, we went to Windebank Elementary School in Mission, BC to talk with a group of students who have a pow wow drumming class every Friday at lunch. This group is led by Holly Gallant, Aboriginal Liaison Worker. The students in this drumming group are: Thea Fergus (Grade 6), Ava Weston (Grade 5), Emma Laiden (Grade 5), Ben Wallman (Grade 6), Mackenzie Pearson (Grade 6), Abby Koreman (Grade 6), Serenity Mitchell (Grade 6), Danika Lusk (Grade 5) and Raven Samson (Grade 6).

Q: What inspired you to become a pow wow drummer?

A: The sound of the drum and how you need help with the drum.

Q: What type of drumming is pow wow drumming, and where does it come from?

A: Aboriginal people who lived on the Plains.

Q: What does pow wow drumming mean to you?

A: The culture, working together to get the sound right, the fun and being a part of something special.

Q: Have you ever drummed for a special occasion, and, if you have, where did you go?

A: Pow wow drumming at Windebank for National Aboriginal Day.

Q: Are you singing as well as drumming?

A: Yes. We are learning to sing as well as drum.

Q: Would you like to perform at a big pow wow?

A (Half of the class): Yes. (The other half): No.

Q: Do you use one big drum or a couple of little drums?

A: We use only one big drum while drumming.

Q: Who is Brice?

A: Brice is a sightless, hearing-impaired grade 4 student who uses the vibration of the drum to follow along.



A TRADITION OF LOVE AND SUPPORT

SURREY SCHOOL DISTRICT #36



On Thursday, October 6th, Frank Hurt welcomed over 150 guests, including about 70 Frank Hurt Family of Schools students and former grads, to our 5th Annual Aboriginal Open House!

Over 40 parent, student and staff volunteers helped with everything from decorations and greeting to cooking and clean-up. Days of preparation, including cedar seasonal centrepieces with relational words in First Languages (acknowledgement to FirstVoices), were realized in an evening full of highlights: A grade 11 student and her volunteer team preparing sweet and savory bannock. One of our Enhancement Workers sharing a song and inviting everyone to draw their families (the pictures were amazing). Students, parents and colleagues preparing our delicious salmon dinner. A 2016 graduate receiving the Devon Allaire-Bell Award presented by Devon's father. A grandmother drumming and singing an honesty song. A parent (and cook) saying prayer over our food and families. All the children calling out winning door prize tickets in the mic. A night of love, laughter and leftovers ;-).

Again this year we were so impressed with the contributions made by Frank Hurt staff and their families! Thirty-eight staff either attended or contributed food, door prizes, time, space or talent. Countless others checked in before or after, showing the love and support that we share as colleagues and for our community. Many of them have been involved since the beginning, and several joined us for the first time.

We are humbled by the love we have at our school and look forward to growing our tradition!



ENVIRONMENTAL MIND GRIND

BY ZAC PELLETIER, GRADE 12 MSS

On April 23, 2016, the Environmental Mind Grind competition brought together students in the Abbotsford and Mission area. This event was in honour of Earth Day, and the winning team would receive \$1,500 for an environmental initiative at their high school. Abbotsford Community Services described it as “an academic trivia based competition where student teams from different schools compete against each other answering questions focused on climate change, energy, forests, transportation and air quality, waste, water, and species and spaces.” The competition was a great opportunity for students in the community to learn about their local and global environment.

My school, Mission Senior Secondary, was being represented by the teams “Mission Leadership” and the “Mission Environment Club.” I was part of the leadership team, which consisted of two other people. If we won, we agreed to use the money for a water bottle refilling station to encourage the use of reusable bottles at MSS.

We were all provided with a study booklet, and we began preparations to compete. During the month leading up to the competition, we all studied vigorously, trying to absorb as much information as we could. We were each responsible for sections of the booklet, but we all made sure to go through the entire booklet. I learned many intriguing facts that I wasn’t aware of before. Did you know that China uses more wind power than any other country?

At last, the competition day! Our two teams fared very well. We each won our first and second rounds but lost the third. Luckily, we got a second chance, because we needed to lose twice in order to be out of the competition. In an interesting turn of events, we had to beat the other Mission team to get back in the running. After a very close round, my team pulled ahead and moved on to the finals. In order to win, we had to beat the Rick Hansen “Hurrigreens” twice, as they hadn’t lost a round. Unfortunately, we couldn’t pull it off, and had to settle for second place (winning \$500), and W.J. Mouat placed third (winning \$250). Needless to say, we had a lot of fun. As a consolation, everyone got environmental goodie “swag bags” and a T-shirt. It was a very enriching experience, and I’m happy with how much I learned!

The reason I helped the leadership team at the Environmental Mind Grind was because I am always looking for ways to learn about the environment. I want my future career to be dedicated towards the environment, as it is my greatest and most fulfilling passion. I have always been close to nature, sometimes being heartbroken when I see a tree being cut down or a meadow cleared for city expansion. I have been very active outside, as I find the quiet atmosphere calming. I feel better away from the loudness you find in so many places. I’ve been a part of Scouts for six years, volunteering many hours towards wildlife cleanups and outdoor activities. I hope that we, as Canadians, learn to respect the

environment. Its current state is nothing short of disappointing, and, potentially, heading towards a disastrous future.

When we look at traditional Native lifestyle, we will see common themes in many groups that occupy Canada. We lived with the land, being sustainable and caring towards the Earth in order to ensure our mutual future. Our survival depended on the seasons and location, but we could be sure that we didn’t take what we had for granted. We never took too much, and we used every part of animals caught to ensure that nothing was wasted. This ideology still holds strong in Native culture, and it is the very backbone of what it means to be Aboriginal; living harmoniously with Earth.



I believe it is time to think Indigenous and act authentic even at the price of rejection. To disagree with mainstream expectations is to wake up, to understand what is happening, to be of service to a larger whole. You may even begin to work on behalf of our lands, water and air.

Dr. Manu Aluli-Meyer, Professor of Education, University of Hawaii

PLEASANTSIDE CONNECTS: WELCOME POST PROJECT BY KIRK GUMMOW



Tasha Faye Evans, a parent and resident of the area surrounding Pleasant Elementary school in Port Moody, approached the Principal Heather Birnie and staff with a simple yet brilliant idea: “What can we try in response to the truth and reconciliation report?” She proposed a schoolwide project titled “PleasantSide Connects: Welcome Post Project”. This would be a multi-model learning project involving fostering a relationship with the natural environment surrounding the school, followed by student engagement in self-reflective activities tethered to concepts consistent with many Indigenous traditions (Love, Courage, Wisdom, Respect, Humility, Honesty, Truth) with support from the SD43 Aboriginal Education Department team. It is hoped that the learning will ultimately culminate to the creation of a school house-post. The design will feature a collaboration between the children and local carver and artist Xwalacktun, and will stand in the foyer as constant reminder of what is important to the school community at PleasantSide. Tasha Faye Evans who is of mixed Coast Salish heritage feels passionate about values that speak to Indigenous traditions be reflected in student learning, and goes on to say “I really just hope with this project we can share valuable teachings with our community about this land, about the First people who lived here, so that in turn our children can gain a deeper understanding of our shared responsibility to take care of each other, our land, and all of our relations.”

The first phase of the project involved students establishing a relationship with the natural environment surrounding the school. Perhaps “rapport” with the natural world might be a more suitable description as students confront principles of innate connectedness to all that is. Coming from both Coast Salish and Swiss heritage, local ethnobotanist Cease Wyss draws from ancestral wisdom found in both traditions as well as teachings of an elder from the Mohawk nation who was instrumental in developing how she relates to the natural world. This is a legacy that can be seen in her teachings today where you’re not just in the forest you are in your “Grandmother’s house”. This pivot in perspective was not lost on the children or a delighted Tasha Faye Evans who celebrated a remark shared by a grade 3 PleasantSide student:

“Hey, if the forest is my grandmother and the forest is also YOUR grandmother, then that means we’re RELATED!”

Relationship to land is a part of reconciliation processes. Learning about and from place helps educators re-frame understandings of settler colonial relationships to better understand Indigenous presence

Dr. Jan Hare Associate Dean, Indigenous Education, UBC
Excerpt from UBC’s Massive Open Online Course: Reconciliation Through Indigenous Education (MOOC)

INDIGENOUS LEADERS: WAB KINEW

BY PASCALE GOODRICH-BLACK AND KIRK GUMMOW



This fall, the Coast Salish Territories welcomed Anishinaabe politician, journalist and leader Wab Kinew to the Vancouver Playhouse, presented as part of the SFU President's Dream Colloquium on Returning to the Teachings: Justice, Identity and Belonging. For those of you not familiar with Wab Kinew, do a Google search, and you'll find snippets of a very articulate, honest and charismatic champion of Indigenous resistance.

The evening began with a traditional ceremony led by the Tsleil-Waututh Nation. Warm words were spoken, and protocol completed through dance and song, with the intention of enveloping Wab Kinew with wishes of love and safety in his important work as an activist for Indigenous people. These were formalized actions to invoke the entire theatre to bear witness and listen closely to the words of their invited guest. Having such a ceremony hosted by Tsleil-Waututh and Simon Fraser University honours traditional ways and ancestral wisdom while breathing new life into reconciliation.

When it wtime for Wab Kinew to speak, he was visibly moved and honoured by the profound meaning and cultural potency necessarily present when revitalizing ancestral traditions that have long been repressed. When he did address the crowd, it was in Anishinaabemowin, his traditional language, creating a powerful sense of the critical importance of language revitalization in the context of reconciliation and of affirming Indigenous culture.

Kinew spoke about the many ways that traditional Indigenous knowledge is a necessary response to the challenges that we face globally, not only ecologically but also socially and politically. Perhaps most poignantly, Kinew talked about the principle of kiizghewaatiwin, which embodies the concepts of love and respect for all living beings that is embedded at the core of traditional Anishinaabe culture. This way of being emphasizes the interconnectedness between all beings and the essential goodness that lies in us all.

LANGUAGE CORNER



Temqw'iles



Temkw'ókw'es

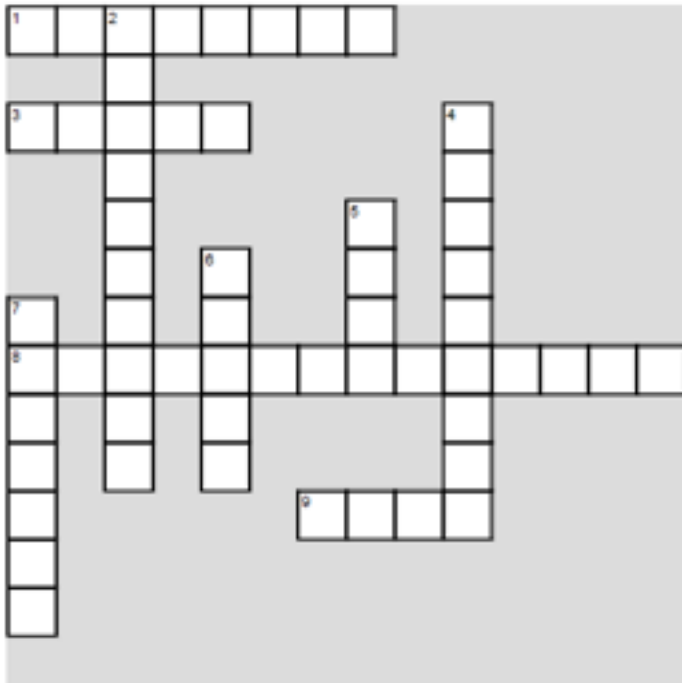


Temhiláxw



Temxeytl'

KNOW YOUR PLACE



Across

- 1 Kwantlen translates to _____ runner.
- 3 The Sto: Lo are traditionally known as the people of the _____?
- 8 Kwikwetlem refers to a _____ or unique sockeye salmon that once ran in large numbers in Coquitlam River and Coquitlam Lake.
- 9 The Katzie First Nation derives its name from the Halkomelem word for a type of _____?

Down

- 2 The Musqueam people are known as the people of the _____?
- 4 Nuu-chah-nulth, means "all along the _____ and sea".
- 5 Tsawwassen means _____ facing the sea"
- 6 The Tsleil-Waututh are the people of the _____?
- 7 In the SENĆOŦEN language, the word T'Sou-ke is the name of the Stickleback fish that live in the _____ of the river.



HALQ'EMEYLEM TRANSLATION BY PETER LINDLEY



"Xáws te skw'exó:s."

New Moon

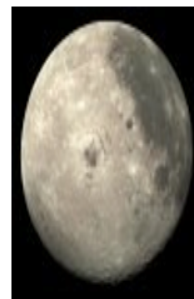
This is the first moon phase



"Yuwál lhséq' te skw'exó:s."

First Half Moon

The left side of the moon is dark.



"Selíts' te skw'exó:s."

Full Moon



"Lhséqs' te skw'exó:s."

Second Half Moon. The right side of the moon is dark.



KEEPING THE EMBERS BURNING: A STORYTELLING POEM PROJECT

BY CHRISTINE MORRISON ELEMENTARY SCHOOL



SELENA

Selena Schaffer was born in Alert Bay, BC in 1940. Selena's mother was Squamish from Yakima Nation, Washington, USA and her father was from the Puyallup tribe, also in Washington, USA. After the death of Selena's grandfather, her father was taken out of the residential school system and placed in a foster home. Selena currently spends her time as a volunteer reading to Grade Two students at her granddaughter's school. She also participates in beading and weaving and when possible, potlatches in Alert Bay.



I am Selena.
I wonder about life on the reserve.
I hear the cars rumbling on Main Street, Alert Bay.
I see my sisters skipping rope in the school yard.
I am of Yakima and Puyallup ancestry.
I pretend to feel the ocean breeze on my face.
I feel free when fishing for salmon.
I touch the soft wool used for weaving.
I worry that my dad will miss his father.
I taste the freshly caught salmon.
I am now 74 years old.
I understand that my children are adults now.
I say that my life now is different than my life in
Alert Bay.
I dream that I am beading some fine jewellery.
I try to help my family as much as I can.
I hope to make a difference in children's lives.
I am Squamish.

Written by Anna, Rosoel, Lenora & Noah

MESISL

Herman's traditional name is Mesisl. It was passed down from his father and means "swift water". Herman Dan was born on September 21, 1938 on Seabird Island, BC. He belongs to the Ska'tin First Nation Band. Herman speaks his traditional language, Státimcets. When Herman was 15 years old, he went logging. He also lived on a farm and spent his time working in the gardens and crops. Herman volunteers at the Mission Friendship Centre as a language teacher.



I am Herman.
I wonder why my father was named after water.
I hear my brother singing a new song.
I see the horse and wagon travelling across the land.
I am from Ska'tin.
I pretend that I am walking with the 113 year old
elder to get resources.
I feel the vibration of my drum.
I touch the hay for the horses.
I worry that the farm work will not get done.
I taste the produce from the garden.
I am now 76 years old.
I understand that I need to teach others our lan-
guage.
I say that storytelling helps hearts grow fonder.
I dream that I will make a difference at the Friend-
ship Centre.
I try to share my stories by drumming my songs.
I hope to keep my culture alive.
I am Mesisl.

KALŌLEL

Karinnane's Halq'eméylem name is Kalōlel.
Karinanne Buckner's ancestry is Haida. She belongs
to the Raven clan.
She was born in Alberta in 1941 and lived on a farm.
Karinanne is currently a volunteer at Mission Central School, at Siwal Si'wes and visits the elderly
routinely.



The Heart Beat

I see you drumming and singing,
trying to understand more about
the heart beat of the first people.
I hear you singing a song that helped
so many people for generations.
I can see it on your beautiful
face, the happiness of holding
the drum and really feeling the power
a drum has for us all. It really makes
me happy knowing that you have
some knowledge to teach our future children,
the traditions that are precious to our people.
You must keep learning and continue
to share the knowledge for generations to come.
So come to the sacred circle of the heart beats.

Written by Comaka from "Tea & Bannock" SFU 2007

I am Karinanne.
I wonder why my dad dislikes pack rats.
I hear the frogs croaking at night.
I see the dark horses galloping.
I am of the Haida culture.
I pretend that I am playing with rocks.
I feel content when I'm riding my horse.
I touch the moose and deer hides.
I worry that the frogs will jump in the sugar bowl...
again!
I taste the elk meat.
I am now 76 years old.
I understand that we need to respect nature.
I say that life was simpler back then.
I dream that I am collecting frogs.
I try to participate in naming ceremonies.
I hope to learn the Halq'eméylem language.
I am Kalōlel.

Written by Emma, Grace, Matteo & Keet



NATIONAL INDIGENOUS TIMES

DODSON TELLS GARMA; WE NEED TO VALUE OUR KIDS AND HELP THEM TO BLOSSOM

WENDY CACCETTA

Respect for diversity and difference has to start in Australia's schools, Labor Senator Pat Dodson has told the annual Garma Festival in the Northern Territory. Senator Dodson said young people needed to be valued and helped to blossom. "How do we create a respect for diversity and difference in our society?" he said. "If we can't inculcate it in a school environment, it's far more difficult to inculcate into a society that is distracted by many other challenges. "Unless those seedbeds, in a schooling context, enables those young people to understand diversity and difference and respect and they are able to live in a way that gives recognition to that, then we are not building the kind of citizens we require in a complicated modern democracy. "Because what we will see are the prejudices, the extreme right-wing attitudes towards things like same-sex marriage or many other factors, the intolerance in our society." Senator Dodson said establishing a good relationship with young people was at the core of education.

Senator Dodson said one of the horrifying aspects of the footage from the Don Dale detention centre which has sparked a royal commission was that the prison officers and the boys obviously didn't have any kind of relationship. He said it was important to make an effort to understand different people's experiences. "To really enter into the space they live if they don't get sleep at night, if there's arguments, if there's rows, if there's insufficient accommodation, all of those things we've got to be able to understand that and then use those factors also as part of the reform for the learning context," he said. "It's not just the school. It's not just the teacher. Those kids are coming out of some kind of learned environment. The systems the royal commission is going to inquire into, it's not going to look into that, unfortunately. "It's going to look at the system that prevails according to law when it comes to the running of institutions that incarcerate and hold kids and subject them to the sorts of discipline it believes are appropriate."

Senator Dodson said when he was a growing up in Katherine in the NT the most Indigenous children were expected to achieve was to get their driver's license and a job with the Works and Housing Department. "As I looked around growing up and saw Aboriginal people more senior than me and who I respected carrying water on a yoke after a full day of snipping weeds or grass around someone's house and walking back to the bush because there was no water reticulation and I wondered why was this the case," he said. "Why people had to live like that and why was it after a long hard day battling in the sun, these senior people still had the burden of carrying water back to the little humpy they had in the bush behind where I lived?" He said as a 12-year-old he was paid the same rate to move cattle from Katherine to Darwin as the senior men and had thought it unfair.

"So education for me has always been about looking at things, analysing them and asking yourself, 'Why is this the case? Can it be improved? And can I improve in the process of helping others to improve?'" he said.



Photo; Melanie Faith Dove / Yothu Yindi Foundation

RESEARCHER TRACES TRUE HISTORY OF BUFFALO SOLDIERS

WENDY CACCETTA

The role of Aboriginal women in the Northern Territory's buffalo-shooting industry will be explored in new research by the Australian National University, which aims to correct a white-washed history.

Charlotte Feakins, a PhD candidate with the ANU School of Culture, History and Language, said Aboriginal people were crucial to the industry which thrived from the late 19th century to mid-20th century, but they were largely ignored in the official and popular histories.

"Newspaper articles and popular histories described the romantic, nomadic life of the white buffalo hunters, popularising their bush-legend status. However, this has led to an overtly-biased account of the past," Ms Feakins said.

"Aboriginal people, but particularly women, were absolutely integral to the industry's success. Without them it just wouldn't have been possible. "The women's work was often longer and more labour intensive, as they not only cleaned and salted the heavy hides but also cooked and cared for the camp, as well as gave birth to, and raised, children. "However, their story has received little acknowledgment let alone celebration."

Buffalo were introduced to the NT in the early 1800s from Indonesia and thrived. The industry was influenced by the culture of buffalo shooting in the American West and buffalo hunting grew to be an important industry for the NT. "It was a good way to get people into those remote parts of the Top End at a time when people were very anxious that it was going to be invaded," she said. "The symbolism of buffalo is integral to the Northern Territory's identity, and I feel Australia's identity nationally. Banjo Paterson wrote poems and bush ballads that were influenced from staying with buffalo shooters."

Ms Feakins' research will involve looking at archaeology, folklore and oral histories to investigate how Aboriginal people were involved. She was awarded a grant of \$8000 by the Berndt Museum of Anthropology in WA to undertake her research. She hopes to have it completed by 2018. "This history needs to be rewritten," she said.



Photo; Sue Adlard; Flickr

COMMUNITY SERVICES

Did you know:

*Aboriginal Ancestry is determined on a voluntary basis through self-identification
* No "official" documentation is required and the ancestry can go back several generations.

Department Services & Support

- * Breakfast or lunch programs at selected schools
- * Field trips, activity camps such as Rights of Passage" (grade 5 & 8)
- * Cultural programs in some schools
- * Personal support or scheduled one-on-one discussions with students
- * Community dinners
- * Honouring & Awards Ceremony for secondary students
- * Post-secondary school visits and career counselling



Aboriginal Education Self-Identification

What does "self-identification" mean?

It means that if you have any kind of First Nation (status or non-status), Metis or Inuit Ancestry in your family tree, no matter how far back in generations, you can "self-identify" as having ancestry. Official documentation or paperwork is not required

Why self-identify yourself or your child?

Upon completing a self-identification form, you may access a wide variety of supports and programs during the school year such as social emotional supports and cultural activities.

Some families hesitate to self-identify due to negative past experiences or because of fears that a student may be "singled out" or made to feel uncomfortable. We are fully aware of these concerns and are sensitive to these views to support students the best way possible.

How do we self-identify?

- 1.Email abedinfo@sd43.bc.ca for a form
- 2.Download a form from our website at <http://www.sd43.bc.ca/AbEd>

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for parents, grandparents and
caregivers of children 0 to 5 years old.

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StrongStartBC

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3150 Cedar Drive
Port Coquitlam

Central Elementary
2260 Central Avenue
Port Coquitlam

Coquitlam River Elementary
4250 Shaughnessy Street
Port Coquitlam

Maillard Middle
1300 Rochestor Avenue
Coquitlam

Moody Elementary
2717 St. John's Street
Port Moody

Riverview Park Elementary
700 Clearwater Way
Coquitlam

Seaview Elementary
1215 Cecile Drive
Port Moody

Bramblewood Elementary
22875 Panorama Drive
Coquitlam

Afternoon Programs

Birchland Elementary
1331 Fraser Avenue
Port Coquitlam

Meadowbrook Elementary
900 Sharpe Street
Coquitlam

Mundy Road Elementary
2200 Austin Avenue
Coquitlam

Hazel Trembath Elementary
1278 Confederation Drive
Port Coquitlam

Roy Stibbs Elementary
600 Fairview Street
Coquitlam

To register online and for further
information, please visit our website at:

[http://www.sd43.bc.ca/Programs/Strongstart/
Pages/default.aspx](http://www.sd43.bc.ca/Programs/Strongstart/Pages/default.aspx)

You may also call 604-937-6381
with your questions.

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