

THE CANOE

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JOURNEYS OF INDIGENEITY



We at The Canoe are excited to present our latest edition. Again, we raise our hands to those who have shared their stories with us. Elias's piece (cover page) reminds us that there is a sensuousness to life and definitely more going on than meets the eye. That the unseen world is as much a part of reality to that which

is seen and not some other magical dimension is essential to human comradery.

Kirk Gummow
Managing Editor, The Canoe



Elias Weir is of Tsilhqot'in (Chilcotin) and Sepwepmec (Shushwap) descent. He created this piece as part of his Visual Arts 9 Class with Judy Gardner at Port Moody Secondary. The piece is currently on display as part of the Port Moody City of the Arts-Public Art Banner Program.

For him this piece is: "About a kid that feels more about the world and has vibrant colors to show about it".

HOPE MATTERS

Hope lives inside the artist: instrument, brush, voice, pen, sculpture, body. Hope breathes life inside those shadowy crevices where doubt waits to feast on our weakened and dimmed inner light. Hope gives us strength to trudge through the muck and the mire to find solid ground. Hope is the home of curiosity, imagination, intelligence and compassion. Artists are an empathic link between hope and the outside world. Hope frees, hope relieves; hope moves us. Artists move people from inspiration to action and direct hope toward a new reality that can be shared by everyone. In the end Hope matters.

From Hope Matters: Lee Maracle, Columpa Bobb, Tania Carter

The stories of The Canoe are organized around the 4Rs: Respect/Reciprocity/Responsibility/Relevance.

The 4Rs are guidelines proposed by Indigenous scholars Virna J. Kirkness and Ray Barnhardt to help us imagine new approaches to teaching and learning.

These are four principles that can be applied to relationships, are culturally relevant, offer reciprocity in relation to other and give space for others to exercise responsibility through participation in their own lives. (Kirkness, Barnhardt, 2001)





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RESPECT

Truth and Change

by Maia Kanagawa, Grade 5 Student at Pleasantside Elementary



Imagine you're playing with your friends in your backyard. When suddenly some creatures you have never seen before come from the sky. They take you and your friends away from your home and put you in their ship. Despite your fight they take you away from everything you know and love to a place

where all you know and love is bad your language, your culture, the color of your skin. This is an experience that 150,000 indigenous children had to suffer through from the opening of the first school in 1831 to the last in 1996.

Did you know that before the gold rush, before residential schools and before Canada was even a country there was an agreement between the indigenous people and the British crown? This agreement was called the treaty of Niagara. It said the indigenous people will practice their way of life and raise their children freely. 113 years later in 1876 the new Canadian government introduced the Indian act. The Indian act basically took all the indigenous people's rights away and completely destroyed the agreement made before. It made it mandatory for the children to go to residential schools and gave the Canadian government control over all indigenous people's recourses, education, status, rights and land. It's like taking a whale from the huge ocean and putting it into a cage telling it that it can't sing its songs and it can't swim. The Indian act sought to kill the whale inside the whale.

Because of residential and the loss of land and culture many generations of indigenous people have been forced to feel ashamed of who they are. As a result of the shame felt in residential schools these children didn't feel loved. So, when they grew and had their own children, they didn't know how to love them and that is a cycle that has gone on until now and must be broken. Every child deserves to be loved, be proud of who they are and feel free to celebrate their culture.

We are the next line of ancestors, so we have a responsibility to make the world a better place. In 2008 Canada's prime minister Stephen Harper gave an apology to survivors of residential schools. But there is much more to be done than an apology from one man. A year later in 2009 the Canadian government took the next step in making a change when they launched the Truth and Reconciliation commission. This was a project that for six years investigated the stories and lives of indigenous survivors of residential schools. Then when the investigation and report was done all the horrific happenings and the truth was revealed.

You and I did not make these mistakes. But it is up to us to make a change. The first step is educating yourself about the truth and understanding the injustices indigenous people continue to face. The second step is figuring out your own perspective on racism and where you stand on this path of making a change. Thirdly is using your voice and putting your thoughts to action. Everyone deserves love, everyone deserves to be themselves and everyone deserves equality. How can you participate on this path of making a change?

Thank you!



I-SPARC Award Recipient –Bradly Tober, Metis, Grade 11

by Bradly Tober and Robby Williams, Mission Senior Secondary

Indigenous Sport, Physical Education and Recreation Council (I-SPARC) chooses students each year to receive the Premier Awards, highlighting the incredible achievements of Indigenous youth athletes in the province and honouring their excellence in performance sport, leadership qualities, commitment to their education and role in their communities both on and off the field.

These award provide I-SPARC with the opportunity to celebrate the student’s athletic performances and share stories of how these young role models have given back to their communities and demonstrated true leadership.

This year we had the honour of having one of our Grade 11 students receive this prestigious award. Bradly Tober received this award based on his excellence in shot put and hammer throw. He is an excellent student who also goes out of his way to volunteer in one of our middle schools here in Mission.

In receiving this award, Brad would like to share the following words:

I would like to start by thanking my parents, my best friend Zuzia, my uncle and cousins, my Aboriginal liaison worker Robby Williams, and some close family friends who were all there to see me earn my achievement. It was a great honour to receive this award and meet the other amazing people that earned this prestigious award. This has encouraged me to keep pursuing my goal of winning BC Provincial Champion in Senior Boys Shot Put. I am grateful to I-SPARC for this award and the opportunities it will give me going forward.”



Robby Williams (left); Bradly Tober (right)





Patterns in Math: With Ms. Peggy Janicki

by Terri-Mae Galligosby; Alexandra Aalten, Metis; Chrissi Diaz, American Native; Kyla Patton, Sechelt Band; Sukhmanpreet Bain; Evelyn Ross; Ashtyn Richards, Metis; Grade 5/6 students of Cherry Hill Elementary

Peggy Janicki came to Mr. Spencer's grade 5/6 class in the fall of 2018. She taught us how to Salish weave using math patterns and made math fun. Peggy Janicki is an Aboriginal Dakelh woman who teaches in the Mission School District. Peggy's weaving teacher's name is Rena Point-Bolton; she calls her "Gramma Rena." Her Gramma Rena taught her how to weave nine years ago. Peggy has been weaving for almost 10 years now. Peggy is also a dip net fisherwoman, a canoe puller, a grandma and a BCTF (British Columbia Teacher's Federation) facilitator. Peggy loves to teach weaving to adults and children.

Peggy has taught at most schools in Mission: Mission Secondary, Hatzic Middle School, Christine Morrison Elementary, and Cherry Hill Elementary. Peggy also worked in the Abbotsford School District for 15 years. Salish weaving is all math; the patterns are math. Weaving is almost like knitting. Patterns are in the work; the work is the key to algebra patterns—for example: Red, Red, Red, White, Black. Peggy said there is a website to learn how to Salish weave.

Peggy was shown how to weave by her Elders. Peggy likes that weaving is an Indigenous art that introduces culture, technology and math and allows people to spend time with each other. I did not find it easy for math patterns, but it opened a new math passage in my brain. At first it was hard, but then after I tried a few weaves it got easier. It was a struggle for some people, but if you use your voice you will get help faster.

Peggy has a Master's degree in Education and might want to get her doctorate in it. Math is her favourite subject.

Mr. Spencer invited her to our class. He remembered a pattern from grade 3 and asked Peggy how to make it harder. Ms. Janicki located a piece of weaving from North Vancouver School District and worked on the weave to teach math to grade 5/6 classes. Peggy also taught patterns in Math to Mr. Lillbeck's class at Cherry Hill Elementary.





Cultural Days at École Mission Central Elementary

Cultural Days have been a tradition in our school district for more than a decade. They started at Dewdney Elementary School with the idea coming from Leq'á:mel councillor Justin Laslo's mother, Myrna. Students and staff participate in a day of cultural learning that sparks ideas to continue learning about Aboriginal peoples, culture and history throughout the school year. This year six elementary schools participated in Cultural Days.

"My favourite part of Cultural Days at École Mission Central in March was that I got to make a Warrior Shield with my spirit animal on it. The second favourite part was that I got to meet new Indigenous school leaders. I had a great time!"



Sean Pappas, Status, Grade 6, École Mission Central Elementary

Reclaiming Culture through Art: Susan Point

by Sawyer Harris, Grade 6, École Christine Morrison Elementary

Have you ever thought about how Susan Point's life events have influenced her carvings?

The Coast Salish art form was missing from the lives of many Coast Salish children because of one horrid program: Indian Residential Schools. Susan Point was a victim of this horrible process, but she survived and thought, "So many people don't know about our ancestors' art form." So, in the 1980s she began her research while on maternity leave: she took a jewelry course. She talked with her uncle and parents, who

were respected Elders, until she had a decent idea about it. The reason Susan Point wanted to know was because she felt when she went to residential school she learned nothing about her history. Now Susan Point works happily with her children and others making beautiful carvings.





Reclaiming Culture through Art: Bill Reid, Haida Hero

by Olivia Vesper, École Christine Morrison Elementary

Do you know who Bill Reid is? He is an important and well-known Haida artist. One of his best-known sculptures is called “Raven and the First People,” which is placed in the UBC Anthropology Museum in Vancouver. Raven and the First People is an important Haida story, traditionally told to Haida children to tell them where their people come from.

Bill Reid studied and researched Haida art to help revive it, and he did a great job doing so. Bill Reid would create identity crests. He would take some drawings drawn by his great-great-uncle Charles Edenshaw, who passed away in 1920. Bill Reid would make his own drawings of identity crests with some ideas from drawings he saw.

In 1973, Bill Reid was diagnosed with Parkinson’s disease but continued making art until his death on March 13th, 1998, at the age of 78. Bill Reid did amazing things for Haida culture and deserves to be famous and well-known for his work!



The Raven and the First Men - Sculpture by Bill Reid, commissioned by Walter and Marianne Koerner for the University of British Columbia's Museum of Anthropology, where it is currently on display.





Reflection on Stolen Words

by Shekoofeh Saebi

My name is Anne Nieradka, I teach a Literacy Foundations writing class for new Canadians (ESL/EAL adult students) through Coquitlam Continuing Education. For a writing assignment, I asked the students to respond to and reflect on the children's book *Stolen Words* after a lesson about residential schools in Canada.

The following composition exemplifies the shock and anguish many students felt after learning about this horrible part of Canadian history.

Stolen Words by Melanie Florence is written not only for children, but also for all humans, for all generations, for thinking, for tasting bitter truths, for empathizing, for wondering why, for becoming aware and for many other reasons. The words in this story light candles in our minds to discover some blind spots in Canadian history.

The story is about a little girl who asks her grandpa about his mother language, which was stolen. She longs to know her ancestors' culture, and holds a handcraft that is a symbol of her culture. Her grandpa misses his identity. These are some specific points that affected me in this story. This story has two main messages for me. One of them is the fact that a human is always linked to his or her own roots, so it is impossible to completely ruin and change someone's identity. The other one is about the colonists who have cruelly forced people to abandon their culture, language and background in their own home. In my opinion it is more painful when it happens in your own home, on your own land.

For me, tears were my first reaction after I listened to the story, and then my heart and brain floated in a roaring sea of questions—but there are no easy answers. Throughout history we have heard similar stories all over the world, so this is a familiar story. It does not only belong to the past. Unfortunately, this story has never stopped; it repeats in different ways

in the world by colonizing governments and some groups. They destroy cultures and kill people, just to seize power and get more money, but specifically they target humanity.

In brief, although this is a really sad story that can make us confused and upset, it can teach us. Maybe it can also cause people to share their similar stories and experiences to make the next generations aware of their history. The book ends on a hopeful note to give us hope to have a better world.



Shekoofeh Saebi

Button Blankets

by Megan Worsley, Grade 3, Glenayre Elementary

This year, my class made Aboriginal button blankets. It was my fourth time making one. The first time I made a button blanket I was four years old; my mom had volunteered to help my sister's class make button blankets, and I decided to come along too! This year Dawn Marks helped us to make our Button Blankets.

Aboriginal button blankets usually have a black background, a red border and a red animal in the middle like a wolf, an eagle, or a salmon and lots of others. Each animal represents the family's culture. This year I chose the eagle. Before Aboriginal people had sewing supplies, buttons and red and black fabric they had to use cedar trees, grasses and roots to make it.

In all of February, my class's button blankets were displayed on the school bulletin board. These blankets are not used for sleeping; they are spiritual and worn as capes in a potlatch. At a naming ceremony, you receive a special blanket decorated with a family crest. A modern potlatch can bring forward a hundred or more button blankets from people.

The blankets originally came from Hudson Bay Company traders during the mid-19th century. Before European contact, abalone, bones and seashells were sewn on to the blankets.





Chief James Hobart, of Spuzzum First Nation, teaches about Chief roles and responsibilities

by Ryan Peters

Justus McCulloch, Shane Walkey, Nick Riemersma and Phoenix Murray, of Agassiz Centre for Education, share what they've learned from Chief James Hobart:

A chief supports his tribe, band, culture, traditions, nation, family and friends. Some qualities of a good leader are perseverance, trust, supporting one another, and taking lead in hard times. A type of chief is a hereditary chief. You can find a chief in a major city

centre, like Vancouver, where they hold chiefs meetings. The age to run for council is 19 but they usually look for people who are more experienced.

The blankets originally came from Hudson Bay Company traders during the mid-19th century. Before European contact, abalone, bones and seashells were sewn on to the blankets.



Left to Right: Ryan Peters, Rod Peters, Justus McCulloch, Shane Walkey, Nick Riemersma, Sandy Balascak, Phoenix Murray, Chief James Hobart



RECIPROCITY

Xá:ytem Longhouse Field Trip

by Sadie Slaughter, Non-Status, Grade 7, Hatzic Middle School

First, I went to the games station with Mike James. We learned about Aboriginal games and the rules to them. The first game was originally only for women. Everyone had a curved stick, and there was a small rope with a ball on each end. The objective is to pass the ball to your teammates and get the ball onto the other team's pole. Mr. James told us that the Salish nation called this game Nobbies, and the Prairie nations called it Double Ball.

The next game we played was a little bit like basketball and was called Mayan Handball. You could only use one hand and had to bounce it in your hand unless passing or shooting. The object was to get the ball down the court and punch the ball into the other team's hoop.

After station one, we ate lunch and went to station two.

At station two, we got to talk about middle school and the changes from elementary to middle school. We also talked about and got to listen to stories from the Elders. They told us about the difficulties of their lives and how they overcame them. As the Elders were telling their stories, I thought about how strong they were, being able to overcome the obstacles they faced. I think these stories would be good for other students to hear because it teaches that you can overcome anything.

Overall, I had a great time at the Xá:ytem longhouse, and I am thankful that I got to go.

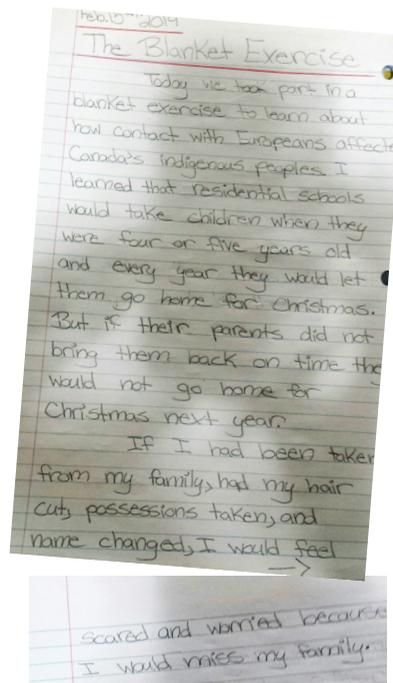


Indigenous Ways of Knowing at Harrison Hot Springs Elementary

by Rebekah Jack, Grade 4/5 teacher, Harrison Hot Springs Elementary School

In a keynote address at St. Francis Xavier University in 2016, Senator Murray Sinclair told students, “Education is how we will heal; teaching our children that we are all equal is how we will stop racism and bring about reconciliation.” To honour the spirit of truth and reconciliation, intermediate students at Harrison Hot Springs Elementary have been experiencing Indigenous ways of knowing and being, stretching their education beyond memorizing facts from history and learning to understand in an entirely new way. In September, students created medicine wheels to reflect the importance of balance in their lives and to express ways that they can care for themselves physically, mentally, emotionally and spiritually. Having studied the importance of balance in an ecosystem, students saw the bigger picture in the medicine wheel and began to grasp that balance is also needed in our relationships with one another and with the earth that sustains us.

In January, students began to participate in weekly whole-class community circles. We began with a hike into the forest near the local hot springs (an ancient healing ground for which our school and village are named) to choose stones to which we would attach our core values. Each student chose one value that they hold in their heart and could bring to the circle each time we met together. That value was written on their stone. When we meet together, a woven basket is placed in the centre of the circle, and each student adds their value as the talking piece is passed around. The basket of stones—our connection to our land, to our values, and to each other—sits in the centre of the circle so that the stones can absorb the teachings that we learn while we are in circle. Students will take these stones with them at the end of the year so that they will have a physical reminder of the teachings that they received in circle throughout the year.



As the talking piece is passed around the circle, students are learning, articulating and demonstrating what it means to listen with their hearts, share from the heart, honour confidentiality and respect the talking piece. As they became experts at communicating in a more open-hearted way, they were able to participate in smaller restorative circles when conflicts arose. Listening and sharing with open hearts, students were able to share their perspectives, honour each others' stories and find resolution with very little assistance from an adult.

The Blanket Exercise
 Today we had a blanket exercise ceremony in the gym. We learned about the Europeans and how they took over indigenous land and people.
 For example, the Residential Schools. They took indigenous children away from their families, and put them in Residential schools in Europe.
 Mrs. Jack spread "smudge" on the walls of the gym. The blankets were spread in the gym, and we did speeches, and I did the first one.
 I would feel lost and lonely and feel as if there is no justice in the world, and that the Reser

school was where I would live from now on, and I would only get to see my family once a two years. They probably would cut my hair because its already short.
 Intergenerational trauma is when kids today suffer because their parents or grandparents went to residential school.

On February 15th, we invited Cheryl Carlson to come from Silver Creek Elementary to do the Blanket Exercise with us. As students entered the gym, they seemed intuitively aware that what they were about to experience was a solemn reminder of Canada's dark history. A hush fell over the gym as they moved quietly to where they were told to go and silently stood on blankets representing traditional lands. Each student was given an identity to hold as an Indigenous person from the past. Some students had stories to share in the form of scripts that they read to the gathering, sharing the heartbreak, confusion, fear and loss of those whose identities they held. The blankets became smaller and smaller as traditional lands became ever-shrinking reserves onto which First Nations people were crowded, forced off of their own hunting and fishing grounds. Then, a few at a time, students were sent off of the blankets because those for whom they stood in had died of disease or the abuse and neglect that was so rampant in the residential school system. A few were forced off of their blankets, away from

their families and their homes, because they chose to be educated beyond high school graduation, and that choice required the revoking of their status as Indigenous people. Some had to leave their blankets because they were removed from their homes in the '60s Scoop and sent to live with white families.

Though students remained respectfully quiet throughout the exercise, I could see outrage forming on some of their faces. Afterward, as we discussed the experience in our classrooms, they had many questions about how Canada's leaders could have made decisions that were so unfair and cruel. Their journal entries demonstrated deep empathy with the stolen children who lived in fear for so long and never knew justice. Already, our future leaders are deciding in their hearts that they will do better. As I listen to them discuss what leadership ought to look like, how it should be marked with compassion and justice, there is in my heart a spark of hope for a better future. These young ones are going to grow up and build a better Canada.



First Nation Culture and Tradition Enhances Extracurricular and Curricular Programs

by Jenelle McMillan, Nlaka'pamux Educational Assistant, Boston Bar Elementary Secondary School

Our school offers a wonderful First Nations dance program where students train twice a week and perform at ceremonies and special events. The troupe is called The Sage Brush Keepers Dance Group.

The troupe's members took part in a Naming Ceremony with Nlaka'pamux Elder Charon Spinks, with support from Elders Buster Adams and Jean Florence. The children have one year to consider their names and the responsibilities that come with their names. If they accept their names and responsibilities, we will have a feast in a year's time.

A small yet dedicated dance group, we are working this year on two new songs that will use masks to bring legends to life. This is a very exciting time for our dancers. Not only are they learning the language through songs; they are learning about the culture through stories. In turn, they share their knowledge with other students, and the community, through performances.

During our applied skills class, we offered mask making to support the work of the dance group. The masks the students made were



twofold: they made a personal mask to represent themselves, and a second mask that will be danced to life as part of one of our new songs. The first new song is the legend of how the animals in the Nlaka'pamux territory chose their food. The second song is called "The Wind Song." The dancers have taken great pleasure in making their masks during our last camp week. The older dancers assisted the youngest dancers to create their masks. The next steps for the dancers will be to learn the protocols and responsibilities of caring for a mask and their regalia.

The dancers are energetic, as well as eager, about learning and sharing their skills and knowledge. Some dancers are proving to be great leaders. Others are demonstrating their gifts of artistry through drumming, singing and dancing, along with knowledge keeping. This is an extraordinary group of performers who continue to build on their skill sets each year!



Relatives With Fins

by Vanessa Le Mercier

All through winter they remain in the gravel
As eggs ready to hatch and soon to travel
Arise from the ground they go to the stream
Shadows from the sunlight makes the water gleam
In BC they're vital to our community
They bring the Indigenous into unity
From art to legend and spirituality
They are a part of our social reality
They sustain our nation yearly
They are good to us and feed us dearly
Elder Ralph Philip calls them “the gift of life”
They are said to be past relatives from the afterlife
We must do our best to protect and respect
They are more than a food source we must not forget
Communities were built on locations by the stream
Oh, but the salmon are more then they seem



Painting by Olivia Oh



RESPONSIBILITY

The Seven Sacred Teachings

by Les Cain, Métis, Grade 11/12, Fraserview Learning Centre

While attending school at Fraserview Learning Centre, I have been lucky enough to have been surrounded with wise, caring teachers and my peers. I have learned many important things, most especially the Seven Sacred Teachings. I have also been learning the Medicine Wheel in my class with my teacher, Mr. Paul. He states that Physical, Spiritual, Mental and Emotional teachings are important for personal development, academic success and lifelong learning. What follows is some of what I learned.

Courage is being brave and taking that mental fear and disposing of it with an everlasting confidence, believing in yourself and others. Courage is having the strength to take the opportunity that awaits you and better yourself because of it. Bears are a gleaming example of courage; they have strength and phenomenal senses when it comes to overcoming difficult obstacles.

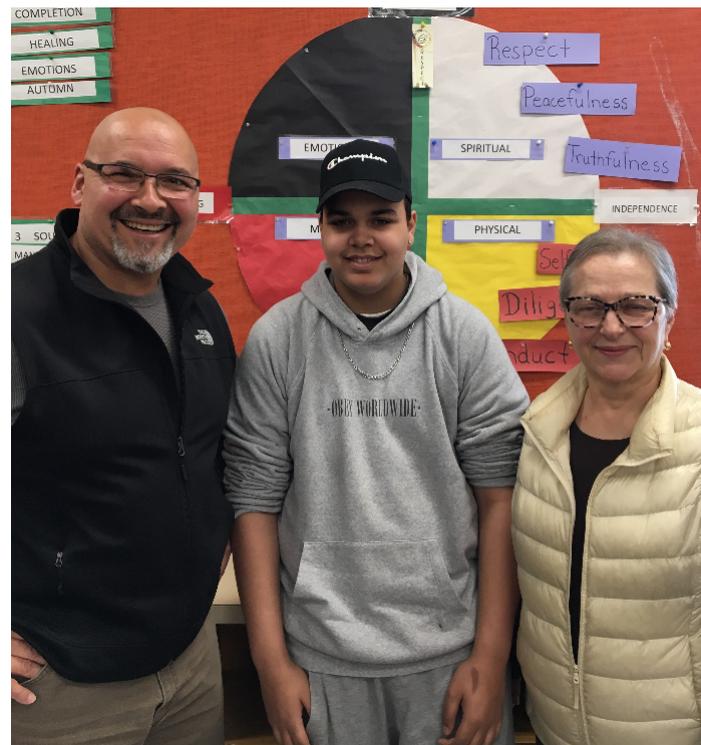
Truth is being faithful to your words and the Seven Sacred Teachings. Truth is the commitment to one's promises and remaining diligent towards them. We like to think of the Turtle as the animal of truth because they are one of the oldest animals alive today and they know the many truths of the world.

Love is not something we can choose or even comprehend; it is a feeling. It is unconditional and eternal. Love is the butterflies you get in your gut when you've met the one, or when you arrive home for a family dinner, or even when you go to hang with your closest friends. The Eagle represents love because it carries the love and the souls of everyone to the Creator/God,

placing them into heaven. It is important to love yourself and others, even with their shortcomings.

Respect is a feeling of deep admiration for someone or something elicited by their abilities, qualities or achievements. Respect is taking care of others and one's self. The Bison is the animal for respect. We respect it and savour it for its food and the nutrients it gives us. Respect your learning, others and your environment.

These four sacred teachings are woven into the First Peoples' Principles of Learning. Learning requires exploration of one's identity.





Humility is shaking the hand of a competitor after a hard-fought game, being humble in victory or defeat and having the graciousness to give praise when it is deserved. The Wolf best represents humility in their pack. Their giving nature and devotion are unrivalled.

Honesty is speaking and acting truthfully to another and, most importantly, one's self. Honesty is being faithful and honest in your actions and words. The Sabe (spirit, Sasquatch) represents honesty because it is closer to Creator than humans. The Sabe used to walk with humans to remind us to stay true to our original selves.

Wisdom is when you take from previous experiences and apply that knowledge to a problematic situation. Wisdom is knowing your limits and not letting other people sway your judgment. The Beaver is the icon for wisdom. It was given the wisdom and sharp teeth to build its homes. I still have lots to learn when it comes to becoming wise. One day, though, I will get there.

These are the Seven Teachings that I have learned and am still learning. It makes me reflect on my past and makes me look forward to how I can live my life walking and learning with the Seven Sacred Teachings.

Witnessing as Classroom Pedagogy

by Greg Sutherland

Witnessing is not a new pedagogy—in fact, it has been an honoured pedagogy since time immemorial among the Coast Salish people. It was, however, new to me back in 2016, when I was first invited to be a witness. At the time, I was a graduate student attending a lecture series on reconciliation and restorative justice, so I was rightfully trepidatious to speak my truth in front of faculty members from SFU, fellow doctoral students, and Elders from the x^wməθkwəyəm (Musqueam), Skwxwú7mesh (Squamish), Səlílwətał (Tsleil-Waututh) and qíćáy (Katzie) First Nations. However, I took some solace in the fact that the role of the witness is, as the name implies, to simply witness—which is hard to do wrong. Of course, this is a gross oversimplification of a powerful pedagogy. I will try to do justice to witnessing as a classroom pedagogy by articulating my understanding of its use in Coast Salish Ceremony, some of its critical and axiological efficacies and how I have come to use it in the classroom.

Disclaimer: I should strongly preface the following explanation of this protocol by saying that this is not a protocol of my people (I am Métis of Cree ancestry), so I can only speak to my understanding of it and hope that I don't get it wrong. I feel as though I have a little wiggle room here because expressing one's own understanding of something is a foundational part

of witnessing itself. I should also add that I have had many students who are Indigenous to this area of the world who appreciated my use of this protocol.

My Understanding of the Protocol: In many Coast Salish First Nations, at the start of a significant gathering or ceremony, a number of witnesses are called, who are invited to attend to what they see, hear, feel and think about what is said and done throughout the course of the gathering. These witnesses are called publicly by the hosts, gifted and honoured for their important role at the outset of the gathering. These witnesses are then called upon at the end of the gathering to speak to their experience and then take those teachings out into the world.

Other-directed: Witnessing reminds us of an important truth: that our own experience of a moment is neither the only one, nor the definitive one. Western philosophy and science will confirm this to be true; however, we need to be reminded of this sometimes. We cannot help but feel as though we “got it right,” so others who experienced something differently must have somehow “got it wrong.” Inviting others to share their truth with us alerts us to our own biases and privilege and reminds us that we all have our own truths.





Call to Action: Being called as witness is also a call to action. It is not merely enough to observe what is happening—to sit and take it all in. Instead, what is expected of a witness is to take what they have learned in this role out beyond the confines of the gathering and to try to employ these teachings in the betterment of the earth. A witness should not gather knowledge, but hold it so that it can be shared with others so that the teachings live on beyond the gathering. Witnessing, like many Indigenous protocols, is as concerned with axiological matters as epistemological or ontological ones.

Use in the Classroom: I started using this protocol in my classroom when I was teaching in the Indigenous Perspectives Teacher Education Module at Simon Fraser University. I began calling three students to be witnesses at the start of each day and then asking them to share any of their experiences of the day when we were wrapping up at the day's end. This proved to be somewhat successful, but I was never entirely happy with my use of the protocol. Returning to the classroom this September, I wanted to do a better job, so I structured it a little differently.

Classroom Structure: Here is what I do now: 1) following land acknowledgement on Mondays, I invite two students to be our witnesses. 2) I give each witness the gift of a quarter, thanking them for the important work ahead. 3) I offer the whole class a “teaching” to think about for the week—sometimes it is a picture book; sometimes it is a reading from literature; sometimes it is an oral story. 4) On Fridays, we call upon the witnesses to share their experience of the week. 5) The class thanks the witnesses for their words (usually by lifting their hands to them). So far, I have employed this protocol with my grade 12 students and my grade 9 students, and on the whole, I have been very impressed with student responses. In fact, I would suggest that this protocol would be effective for any grade or any subject.

Impact: Some witnesses shared connections between the weekly teaching and the unit that we are working on, while others have made connections between the teaching and things they have experienced in other

classes, and some simply talk about what they learned during the week. I'm writing this article on a Friday afternoon, shortly after a couple of students in my Language Arts 9 class witnessed for us. One witness spoke about the connections that he had made between a vignette by Richard Wagamese (from his book *One Story, One Song*) that I shared with the class on Monday and a Ted Talk by Sherry Turkle that we had watched and two short stories that we had read. He mainly talked about how this all reminded him of times that he spent camping with his father. The other witness talked about how they had made new friends this semester and how they were proud of how they were doing in math class. It was quite beautiful. This protocol is deeply pedagogical and potentially cross-curricular, and I would encourage you to try it on. Please let me know it has worked for you and your students.

Epilogue: Weeks after I wrote this article, I was attending a conference on Indigenous scholarship, and I spoke with Elder and Knowledge-keeper Shane Pointe from the x^wməθkwəyəm Nation about this protocol. He responded very positively about this kind of use of this protocol, but cautioned that it should not be reduced to a review strategy. Instead, it should always be relational, open-ended and an opportunity for students to talk about what they are feeling in their hearts.

“That term, protocol, refers to any one of a number of culturally ordained actions and statements, established by ancient tradition that an individual completes to establish a relationship with another person.”

Walter Lightning as quoted by Jo-ann Archibald: Indigenous Storywork



Transformation and Humility

by Alicia Desjarlais, Sunchild Reserve (Cree), Grade 9, Hatzic Elementary

My name is Alicia Desjarlais. I am 15 years old. I'm from Sunchild Reserve in Rocky Mountain House, Alberta. I've lived in Mission all of my life. I haven't always enjoyed coming to school; school has been a struggle for me in the past.

I spend time drawing and painting in the Aboriginal room. I am also a peer tutor in a grade 7 art class. Mr. Heslip asked me to design a drum that he had received as a gift. He said I would receive an honorarium for my work. I was almost done when I realized that it meant I would be getting paid. I was surprised to be asked to design his drum and honoured that he trusted me that much.

I researched animal totems and their meanings on the internet. When I read about the wolf, I felt that these character traits best matched Mr. Heslip.

When I am doing an art piece I'm in my own world, and I feel at peace. Art is very healing for me and something I've always enjoyed doing.

When I gave Mr. Heslip the drum I could tell by his facial expressions that he really liked it. I was very proud of the work I did on the drum. This has inspired me to carry on with my art work. Knowing that people

believe in me has made a difference in my life.

Young people are watching. Believe in us and love us. It matters and makes a difference.

“There are moments in our lives when we are transformed and humbled by the kind words and deeds of another human being. The picture above captured one of those moments for me. Through her love of art and generosity of spirit, Alicia has left me inspired, hopeful and grateful.

“My transformed drum sits atop my desk at the school board office as a reminder of the importance of the work that we do. I truly thank Alicia for sharing her gifts with Hatzic Middle School and our school district. I am excited to see what her bright future holds for her! I also want to thank her for being a leader in our community.”

— Joseph Heslip, Cree, District Principal Aboriginal Education, Mission, Sto:lo Territory, British Columbia, Canada, Turtle Island



Wolf - Known for loyalty, success, perseverance, powerful, heals people that are sick, pathfinder and survivalist.
-Alicia Desjarlais ♥



Cinch in My School

by Anthony Scoville, Métis, Grade 4, West Heights Community School

I think Cinch in my school is great. He is a five-year-old border collie. He is calm and calms people down when they are with him. He makes us feel better and happy; he smiles at us. He is cute and likes treats. He makes me feel safe, and I feel good when Cinch is around. I get to throw the ball for him when I am frustrated; we have fun together. Cinch makes me feel good, so I can go back to class happy. Cinch is my buddy.

Why is Cinch important to me at school?



Cinch makes me feel secure when I feel insecure about anything at almost anytime for any thing. I also like about cinch is that his almost aboriginal like me! Cinch is usually all energy and always all at outburst. We are very lucky to have cinch here.

Name: Audrey McGrath



Caption Audrey McGrath, m Metis, Grade 4 West Heights

Why is Cinch important to me at school?



I like the way cinch looks.
 I like when cinch comes to my class.
 Cinch is calm he make me feel safe.

Name: David G

David Giesbrecht, St'at'imc, Grade 4, West Heights Community School



RELEVANCE

Emerging Artist – April Kornitsky

by *Emily Taylor*

Of the maximum three entries allowed for Emerging Talent, Riverside’s Metis student, April Kornitsky had all three of her works accepted and displayed at for an annual visual arts show at the Evergreen Cultural Centre in Coquitlam. 3 of Kornitsky’s acrylic paintings titled *An Homage*, *Reaching Abyss* and *Detrimental Growth*. “I realized that I, too, can make a career out of this.” Completed in 2017 and ’18, *An Homage* and *Reaching Abyss* are based on Egon Schiele’s self-portraits of his contorted body while *Detrimental Growth* was finished two weeks ago. The latter, done with acrylics and alcohol markers, depicts a set of lungs with smoke blooming out like flowers.

Kornitsky plans to become a youth worker after obtaining a degree from SFU’s School for the Contemporary Arts program.



April Kornitsky





Learning-On-The-Land

By Brooke Wilson, Heritage Woods Secondary

In the age of technology, connection with nature is minimal. The Environmental and Outdoors club at Heritage Woods Secondary in Port Moody is trying to inform students about the importance of the environment and getting outside.

The 25-member club interacts with nature during their clean-up/hikes. Apart from cleaning the environment, the club has organized a bake sale to raise funds for the club, made beeswax wrap to replace cellophane in our homes and made recycling boxes to divert unusable writing utensils from our schools and also away from landfills.

“I think it was a fun trip and a great opportunity for people to go outside and enjoy nature. It was surprising to see the variety of garbage that was found on the trail, like gum, water bottles, plastic spoons, etc. This trip has also encouraged me to go outdoors more.”

“It was a new experience of walking for doing something good to the environment. I feel like even though there wasn’t much garbage that we could collect, it was refreshing to know we made a difference.”

“I was pleasantly surprised with the small amount of garbage we found during the cleanup. We saw many families getting outside in the wilderness and playing in the forest.”

“It was a fun activity to have and a great opportunity to do something for the community. There wasn’t much garbage, but we picked up the pieces little by little, and it makes a difference. I enjoyed it, and we had fun while doing something meaningful.”

“The first peace comes with your mother,
Mother Earth”

Chief Oren Lyons





Bringing the Passion and Creativity Back into the Social Studies Classroom

by Amanda Weber, Grade 3/4 Teacher, Boston Bar Elementary Secondary

Social Studies is a multifaceted subject that teaches children to care about our shared history and the stories that make our world unique. In the grade three and four classroom at Boston Bar Elementary Secondary, students are immersed in Indigenous cultures from Canada and around the world.

Students are learning to care and be passionate about the particular features of cultures like the Haida and the Inuit. During our unit on the Haida, students created totem poles that represented their own personal and exclusive characteristics and features. They also produced a paragraph about how their specific animals fit their attributes. The passion displayed in the project demonstrated that students were able to think both creatively and critically, skills from the BC curricular competencies. During our Inuit unit, students created a cardboard igloo and an Inuit games day. The zeal shown in the Inuit games day represented high levels of engagement by the children. Favourite games from that day included the musk-ox fight, the arm pull and the two-foot-high kick.

When educators are dedicated, warm and enthusiastic, these traits are passed onto students who become excited to learn content. When educators care, students care.





My Great-Grandmother, Mary John Senior: Elder to the Saik'uz First Nation (Carrier Natives) of Stoney Creek, BC

by Hayden Berg, Saik'uz First Nation, Grade 9, Fraserview Learning Centre

My great-grandma Mary John Sr. was born in 1915 and passed away in 2004. Mary John is also known as the Stoney Creek Elder as she lived on the Stoney Creek Reserve, which is near the town of Vanderhoof, BC.

Mary was a huge inspiration and role model to her people of the Stoney Creek (Saik'uz) Reserve, where she was raised traditionally to be a Carrier Native at a young age. She was married at the age of 16 to Lazare John. Mary's parents chose her husband, which was one of the traditions of the Carrier people. Many years went by, and Mary had 12 children. One of them was John John, my grandpa, who is still alive to this day and living in Vanderhoof, BC.

Mary was determined to end the racism and poverty that First Nations women and men were experiencing. To do this, she had to battle through racism and poverty her whole life. Mary earned many honours, and one was from the town of Vanderhoof as the citizen of the year in 1978. She also was the first Native person to receive the Order of Canada in 1997, and she received the Queen's Jubilee Medal in 2002.

Mary John Sr. was the strongest woman of her time, fighting for all rights and respect as a First Nations woman. At that time no Native person could find work in the town of Vanderhoof, and they were not allowed to enter any restaurant or café as a child or adult.

Mary would help anyone in mental distress, as she was



a very kind person, and she was always truthful to everybody.

Mary taught the sacred teachings of Truth, Humility, Honesty, Respect, Courage, Wisdom and Love in her Native teachings to the Indigenous youth in her First Nation community.

Mary and her best friend, Bridget Moran, have written a few books together, and she kept them in her collection for everyone to read, including the book *Stoney Creek Woman*. *Stoney Creek Woman* is available through the Siwal Si'wes Library in our school district.

Sharing the story of my great-grandma Mary as a child growing up on the Stoney Creek (Saik'uz) reserve in Vanderhoof helped me to learn that she

was a homemaker, educator, language teacher, social reformer and an advocate for the Saik'uz First Nation.

I learnt that she went through marriage and gave birth to all my grandparents. Six of my grandparents passed away at a young age from poor health and social conditions. As an adult she was full of integrity, strength, wisdom and gentleness as a proud Native woman who loved her culture and community to the end of her journey in life.

I have been blessed to learn more about great-grandma from her novel and also her teachings, and this knowledge has been passed down through my great-grandmother to me as a proud First Nation person.





Caramel Coating on a Rotten Apple

by Otakota Serenity Mitchell, Navajo, Grade 8, École Heritage Park Middle School

A grey autumn morning, a wisp of mist surrounded a school, the air fresh, crisp and bitter. A boy sulked down the halls, head down and posture defeated. The sea of chattering children parted, and the casual talk turned to murmuring and rumouring, snickering and glances tossed.

The boy never raised his head or spoke. The bell rang as frost from the night before clung stubbornly to the brick layer of the protective outer wall of the school, the sun making the ice crystals glitter like newly cut diamonds, as beautiful as caramel coating on a rotting apple.

The kids scattered left and right, into and out of classrooms when they entered the wrong one, running into or jostling the lone boy, shoving or glaring at him. But the lone boy never raised his head to protest, shove back or defend himself. He just hefted his backpack and walked as close to the wall as he could, nearly flattening his own self against it.

He slipped into a classroom near the front, in clear vision of the teacher if anything were to happen, accidental or intentional, and waited silently for the class to begin. The day went by in a haze of insults, tests, work, laughing faces and school halls, accompanied by a few new bruises and scratches, both inside and out.

At lunch he was seated on a shockingly cold metal bench, staring at the cracks and scars on the pavement beneath his feet, marked after years of endless pairs of feet running over its surface. Schoolchildren played games of basketball, tag and hopscotch. The schoolyard was a churning sea of grey-uniformed students, churning and wild, unpredictable and loud. There was the memorized sound of the mandatory shoes all the students wear, clicking on the pavement, much closer than the other clicks and scrapes of soles on pavement now heading towards the boy.

The boy froze, bit the inside of his cheek, not raising his head, bracing for the inevitable. The bench creaked beside him, and as images of being pushed off the bench filled his head, he considered if the pavement would be more comfortable. He fought himself and his inner voice, struggling not to flinch, scream or run wailing into the writhing crowd like a madman.

The small boy trembled slightly as an object cupped his shoulder, his uniform growing warm as the hand barely rested there, seeming cautious, tentative and unfamiliar. And a voice, young and yet slightly deeper than his, murmured the words the small boy had lost hope of hearing for the past year. "I'm sorry," echoed in his ears, his head, his heart, his soul. For a moment, time stood still, patient and waiting as it never aged despite the people who curse it for doing so to others. The kids on the playground, playing an endless game of tag with their rumours and whispers instead of their hands and feet, faded into nothingness, long forgotten.

The churning and writhing tide of students, once loud and bustling, vanished into the calm waters of silence, not a ripple of noise disturbing its settled surface, despite his heartbeat sounding like an ancient war drum awakening from its slumber.

And despite the extra weight, however small, caused by the hand on his shoulder, a small part of the boy relaxed as boulders weighing tons were removed from his shoulders. And for the first time since he joined this school after four years of torment, he raised his head, the posture of a person healing.

"A good story can reach into your mind and soul and really make you think hard about yourself in relationship to the world"

(Indigenous Storywork, Archibald 2008)





I am from

Poem By Taylor Henderson

I am from

The strums of guitars

from

the feeling of love and community

I am from

the colorful paintings and drawings

and

the lakes of nanaimo

I am from

the beautiful cedar trees

whose

branches sway in the wind

I am from

The Cree Nation

from

the colourful beaded earrings

and from

beats of a drum in the wind

from

the smell of sage in the air

from

the pain and suffering of my ancestors

to

the strength and wisdom of my elders

**I am from the moments
that make me who i am**



Acknowledgement(s)

by Kirk Gummow and Ryan McMahon

Ongoing reconciliation processes along with revised curriculum and its inclusion of Indigenous perspectives has forced many in the school system to re-frame the places we live, the places we work and also the places that grew us up. Like so much of the work confronting educators these days it really does require a look inward and critically (without choosing sides) reflecting on how we have benefited directly or indirectly from colonial policies and practices

For SD43 educator, Ryan McMahon this journey in critical self-reflection took him to the notion of land acknowledgements. The following is an excerpt of his work as he takes seriously what land acknowledgements mean to him at this point in time:

I have been very fortunate as our school library has been hosting a Squamish carver, Chiauxsten (Wes Nahanee), and members of our Aboriginal Education Department as they presented and worked on a welcome post for an elementary school in our district. Conversations were had as to the intent and meaning behind land acknowledgments and there was an understanding of the value of land acknowledgements as a first step in recognizing the relationships to be had between all the users of the land, but also that as representatives of Indigenous communities, they are often asked to lead the acknowledgment and are in a position to see how one is received. They expressed the same awareness written about by âpihtaw-ikosisân in their post “Beyond Territorial Acknowledgments” (2016) of how there is the danger of it becoming a box to be ticked before a gathering can start, thus losing the entirety of the intent of having an acknowledgment in the first place. I was also directed to an article, “Toward Braiding: For Organizations Starting this Journey,” whose authors highlight “red flag” or disingenuous reasons for engagement, developing and using a land acknowledgment, including “seeking redemption, forgiveness” and having an “alibi to draw upon when your organization comes under critique for colonial actions” (Jimmy, de Oliveira Andreotti, & Stein, 2019). Instead of imitating what was already created, I was told to create an acknowledgment from the heart. Chiauxsten and our Ab. Ed. Department received my acknowledgment graciously and appreciated the genuine nature of it. The sole change that was suggested was that I change “occupied” to something that better reflect the transi-

tory nature of the nations that moved through transitory, as traditionally Indigenous culture moved through each other’s spaces to find and use what the land could provide.

I think that the thing that is lacking from the acknowledgments is the thing that always lacks between words and feelings. By saying the words, acknowledgments are only as meaningful as how the people listening are receiving them. If the audience, or any single person, does not seek to understand and connect with the words being said and why they are said, then the intent of the acknowledgment is lost. Representative of participating in one’s own learning and understanding would be to take steps to unpack and consider why the acknowledgment is being delivered in the first place and to strive to connect to its importance. If a listener, a learner, is willing to seek the importance out for themselves then I believe that their learning journey has begun in earnest.

The Acknowledgement that Ryan came up with pertaining to his home in Maple Ridge:

I am fortunate that the land I am learning, laughing and living on is the same land that is the Traditional Territories of the Katzie, Kwantlen, Stó:lō, and Stz’uminus Nations. Sharing this land means being conscious of its history and the history of those that walked it before me. Respect is to be given to the gracious peoples that I am the guest of and the land itself for hosting me. I will share this space with the respect and thanks befitting a gracious guest, striving to continue the tradition First Nations set before me as a caretaker and contributor of this shared land.

“We must empower one another with a good heart, mind and spirit through reciprocity. Sometimes we may not know what we don’t know until we take the journey together.”

Terri-Mae Galligos

Taan's Moons

by Susan Hill, Meadowbrook Elementary

Div. 3 learned about the moon cycle and its effect on living and non-living systems. We also explored self, family, community and land through Aboriginal picture books. Taan's Moons is a book that is based on the Haida moon cycle – 13 moons in a calendar year. Each moon represents a seasonal change with each being named after the events that occur during that time. The 13 moons provide information about tidal conditions, game abundance, and types of vegetation important for harvesting, hunting and gathering during the seasons. The children made their own interpretations and stories of the 13 moons through felt and poetry.





Reconciliation

by Alexis Starr, Grade 6, Kent Elementary

What is reconciliation? The dictionary defines “reconciliation” as “the restoration of friendly relations.” This definition does not fit what the government is using it for. Children being taken away from their home, to force their culture out of them, is not a friendly relationship. Being discriminated against for your race and beliefs is not a friendly relationship. This is cultural genocide. So what is a better word? A better word to me is “conciliation”; it implies that there never was a friendly relationship, but you’re trying to resolve the argument. So what does a “conciled” Canada look like? To me, a “conciled” Canada is one where individuals would be free from judgment or discrimination based on their cultural beliefs, to live in harmony and equality; this would lead to a more open-minded community and country. This is my opinion on reconciliation.

Reconciliation

by Danica Facio, Kent Elementary

Reconciliation means a relationship or trust that has been broken, and to reconcile is a try to work together to fix a relationship. This reminds me of a puzzle: in the beginning it is broken, and you have to find the right pieces to put it together. Last week we were introduced to Thelma, a residential school survivor. She explained her life in residential school.

Children faced many trials and tribulations. Their culture was ripped from them. They were punished if they spoke their native language. Children tried to escape the trauma by running away, and tragically other children chose to take their own lives.

The history of residential school is a reminder that people should not be discriminated against for their race or religion. No one deserved to be treated the way children were in residential school.





Thoughts on Reconciliation

by Adrianah Byers, Kent Elementary

I think the residential schools ruined lots of children's thoughts of their heritage and caused trauma for them that is indelible. In 1831, the first residential school opened in Canada and was located in Ontario. It must have been a pretty horrifying time for lots of First Nations families. Being taken away from the people you love and put in a school, only to have people try to brainwash you into thinking that your nationality is wrong. Sixty-five years later, in 1896, 45 residential schools existed across Canada. Because there were more schools, that meant more kids had to be put in the schools, which must have been scary for more First Nations families.

In 1996, the last residential school closed. Families must have felt relieved, but also sad to remember all the things that happened in the schools. Following that, in 1998, one of the churches that participated in running a residential school apologized for causing some of the physical, emotional and mental abuse. It's pretty devastating to know that lots of kids during this time were living a normal life and didn't even know this was happening in the background.

The meaning of "reconciliation" is "the restoration of friendly relations." The First Nations and Europeans trying to fix things between them is technically not reconciliation, since they were not very friendly towards each other in the first place. Many people disagree with the term reconciliation, and I can see why. However, I'm just glad in general that the Europeans are even trying to make up for what they did to the First Nations. And I think that we are all working towards a better relationship with one another.





Why Not

by Daryn Steeves, Grade 6, Kent Elementary

“Why not reconciliation?” you may ask. Why not this word that we use so often? Here’s why this extraordinary word does not work in this situation. “Reconciliation” means to try and repair a relationship that had already existed. But the government and Indigenous people had never really established a relationship (well, not a fair one, at least). Therefore, we can’t use this word. It makes no sense in this situation. I think that the most appropriate term would be “harmonization.” Harmonization means to make peace. I feel that our nation would benefit by creating peace amongst both peoples. That is why we should use harmonization as the new word to replace reconciliation. The way we can achieve this harmony is by treating everyone equally and fairly. Just like you would treat your own kin.

Change

by Constance Ngo-Gaetz, Grade 6, Kent Elementary

“Reconciliation” is not quite the right word for the occurrence of residential schools, since Caucasian and Indigenous peoples have never had good or bad relations. To them, the other race was just “there.”

When I think of reconciliation, the word “change” emerges in my mind. Change is the part in reconciliation where something wrong occurs and then it gradually breaks apart to become what it was before the conflict. Even though people never forget the past, there is a way to change the future.

A very strange example of reconciliation is re-potting plants: the plants have a relationship with the soil that heals them and benefits their ability to grow strong and healthy. When they are detached from their home it is a traumatic experience because they need water and minerals in the ground to live. When they are removed from their environment they will wither and die. So when they are potted again they are more comfortable than they were without soil. They may take an extensive amount of time to feel contented in their new home; they will need to re-establish new roots and find new ways to do important things, to grow into healthier beings.





The Lost Raven

by Lani Jones, Grade 3, Alderson Elementary

Near a quiet ocean, there was a young Raven called Little Raven, who lived in a tree near the ocean dock. One day a bad storm came in and broke the nest. The poor Raven tried to fly, but he fell into the cold ocean water.

Then an Orca saw Little Raven. The Orca looked behind his back and found that a turtle was there. They went over to Little Raven. They picked him up and went to the dock. Then they dropped him on the dock and got leaves and sticks to build a new nest in a good tree. Little Raven was happy!

“Story is important to processes of reconciliation. Story as a way of knowing is how knowledge, history, and memory are shared across the generations. As seen in reconciliation processes, personal and collective stories have the power to educate and heal. In doing so, they become social and political tools that can disrupt long-held ideologies, regenerate our spirits, and recreate relationships. Reconciliation allows us to create a new story about our histories and realities together in the places where we live, work and learn”

(UBC - Reconciliation Through Education - MOOC Series)





Little Raven

by Nyomi Rotnem, Grade 4, Alderson Elementary

It all started in a small nest in an Aboriginal country, high up in a cedar tree. Little Raven was only a newborn, and so she did not know how to fly yet. Her mom got sick and died. Little Raven was so upset that she hid in her nest for two years crying herself to sleep.

After that, Little Raven's nest blew away, so she had to live with her great-grandfather Adam. Adam had a ginormous nest. Little Raven lived in her great-grandfather's nest made of sticks for three years and four months, and now that's her forever home!

Little Raven

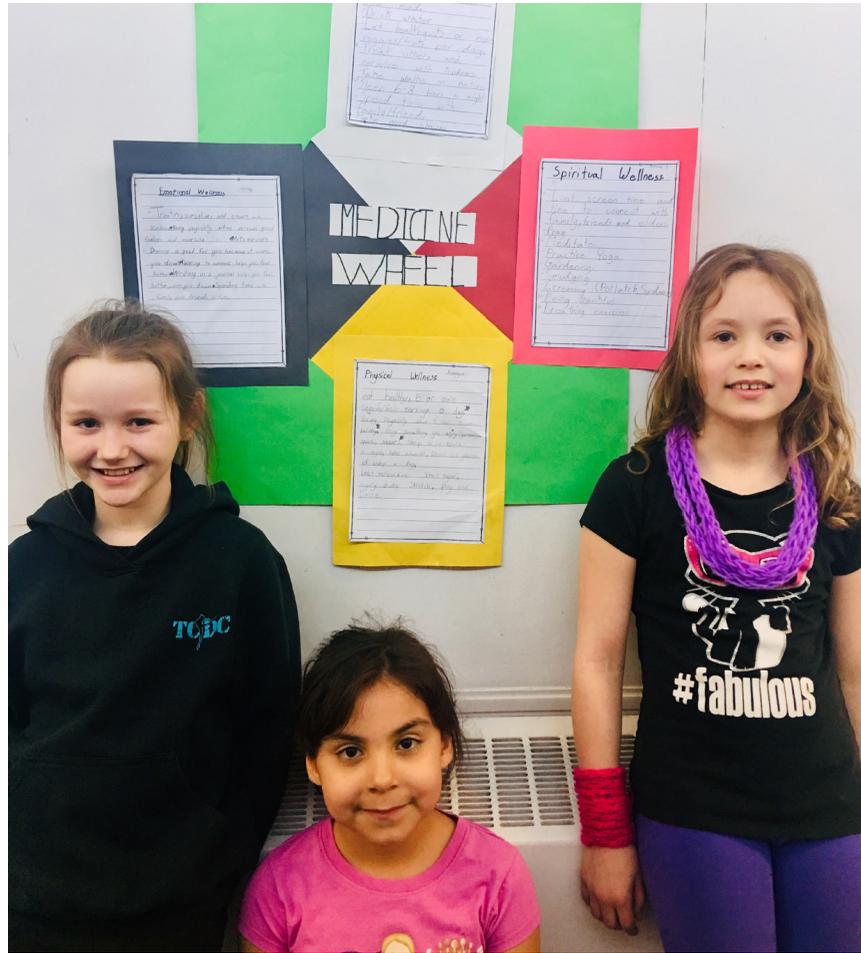
by Airi Kogure, Grade 4, Alderson Elementary

Once upon a time, Little Raven was up on a tree close to a calm river. He went hunting for food, but he couldn't find anything. Little Raven was so tired, he decided to go home. When he was going home, he saw Brown Bear eating honey, and he asked if he could share with him because he couldn't find food. Brown Bear said, "Sure!" So, they shared. After he finished eating, Little Raven went home. He was tired.

The next morning, Little Raven went to the forest. He saw his friends looking at the river with a sad face. The salmon had disappeared! Eagle was eating all the salmon. Little Raven's friends couldn't eat even one fish!

Eagle noticed that he had eaten all of the fish, and he apologized to them. They were then best friends forever, and they played together too!





Medicine Wheel

Mikayla, Jasmyn and Antonia presented and displayed the Medicine Wheel at the Mary Hill Elementary Wellness Fair on Feb 20th.

The Medicine Wheel has four quadrants of Mental, Spiritual, Emotional and Physical Wellness, displayed are ways to balance our medicine wheels to maintain health and wellness. Some aspects of the wheel were as follows: Mental involved eating healthy, 5 or more servings of fruit and veggies a day. Physical discussed being active for an hour minimum while limiting screen time. The Emotional suggests writing in a journal, spending time with family, while the Spiritual balance included yoga, praying, ceremony, smudging, or gardening.





The Wolf

I feel the wolf represents Summit best. As a spirit animal the wolf stands for humility, intelligence, leadership, strong sense of family, loyalty and perseverance. At Summit I feel there is a very strong sense of family. I have met many smart people there who seem to never give up.

To create my wolf I researched indigenous art and read about spirit animals on the internet. After carefully choosing the wolf I drew it in pencil. Then I traced it over in sharpie, added shapes, images and colours. Finally I created a night background with watercolour paints and glued everything together.

The Wolf

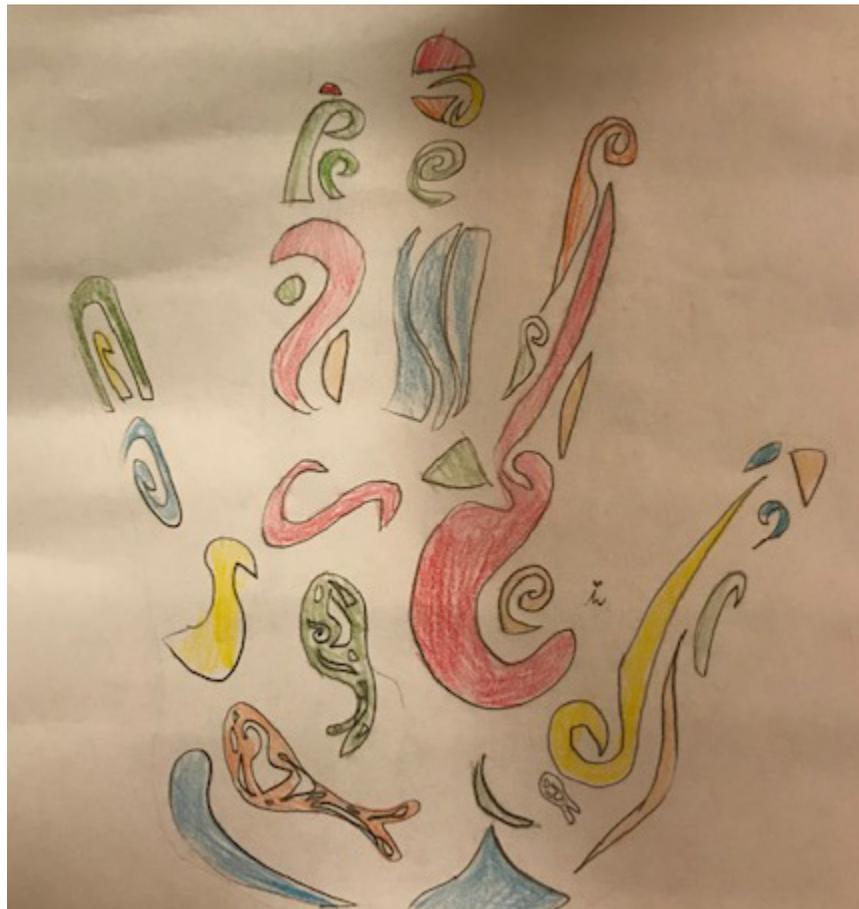
by Tearyn Heaven, Grade 5, Summit Learning Centre

The students of Summit Learning Centre held a contest to choose a school spirit animal. The wolf came out victorious!



This piece shows that every human on earth is special no matter what race, religion, color, or even sexuality they are. There is still one problem though, as time still goes on our people are forgetting that we are all equal and no matter what we can all be special in our own way.

By: Bella Watson



Bella is a Grade 5 aboriginal student from James park— she writes that every human on earth is special no matter what race, religion, colour or even sexuality they are. There is still one problem though, as time still goes on our people are forgetting they we are all equal, and no matter what, we can all be special in our own way.



Stripped

By: ChelSEA Lynn Paulsen

16 Janvier 2019

A lighthouse shines its light on the vast blue in routine.

The light never gets to experience the blue first hand.

What if the light started its life immersed in the deep blue?

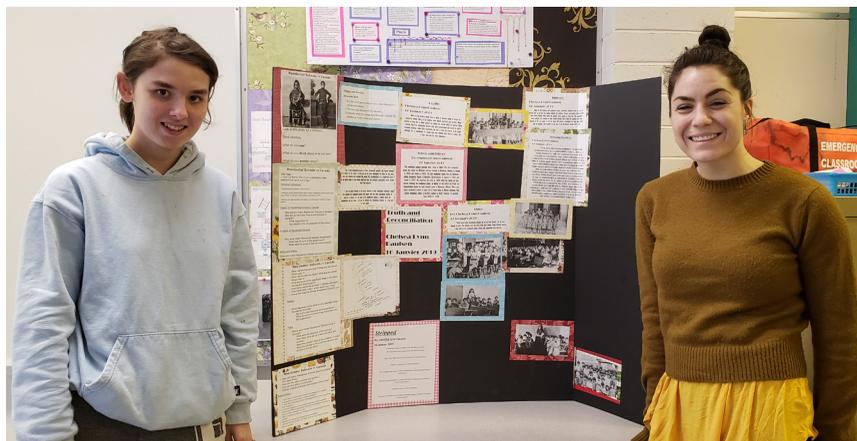
Now it's nothing but a passing memory.

The language and culture of the sea has been cruelly stripped from the lighthouse.

Now it's forever trapped to endure the curse of observation, when all it wants to do is dive in.

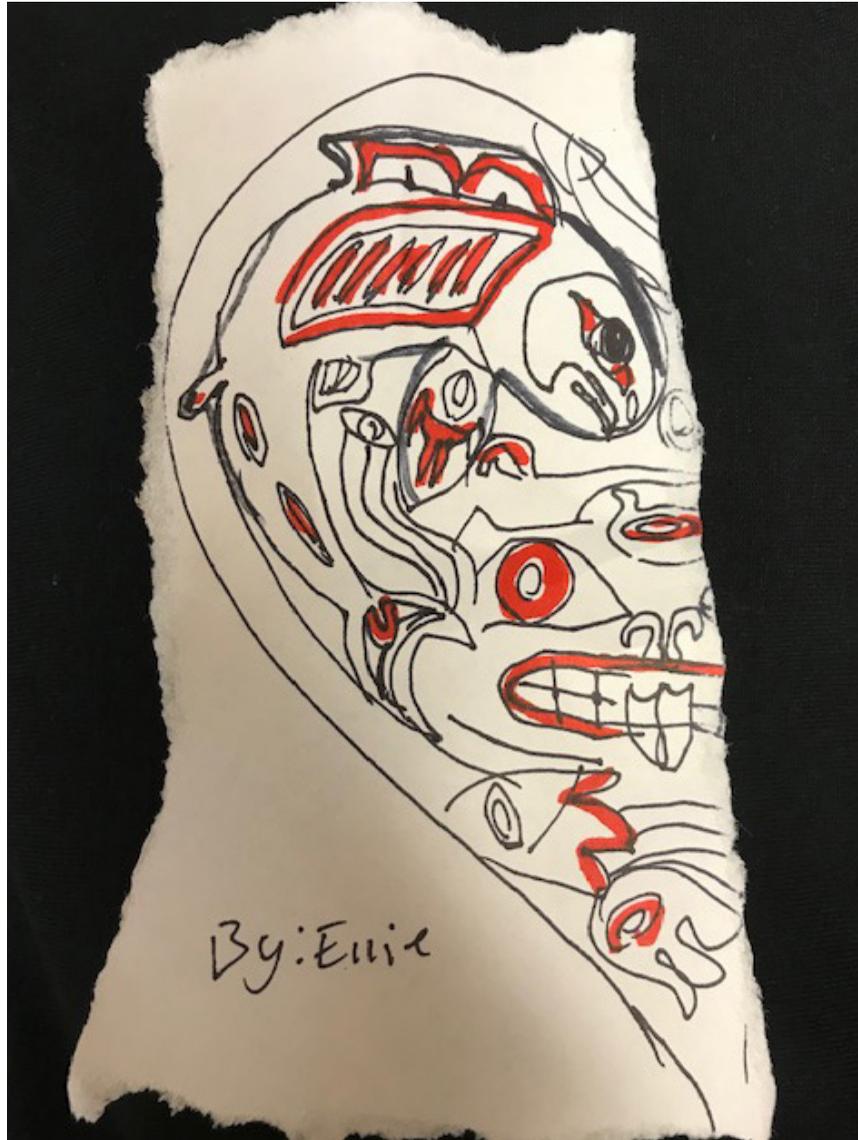
It will fear the worse for an eternity.

If it were to dive back in its children and their children's children would be cruelly stripped.



Chelsea Paulson (left) is Haida Tsimshian in grade 10. As part of her Social Studies class she made a presentation on a poster board on the Indian Residential School system and her thoughts.





This piece represents
how children of first nation
background are getting torn away
from it

Ellie is a Grade 5 student from James Park— she wrote: “This piece represents how children of First Nation background are getting torn away from it”

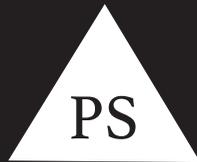


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PERSONAL AWARENESS & RESPONSIBILITY



- I can show a sense of accomplishment and joy
- I can imagine and work toward change in myself and the world
- I can advocate for myself and my ideas
- I can participate in activities that support my well-being, and tell/show how they help me

New curriculum connections found inside

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