

# THE CANOE

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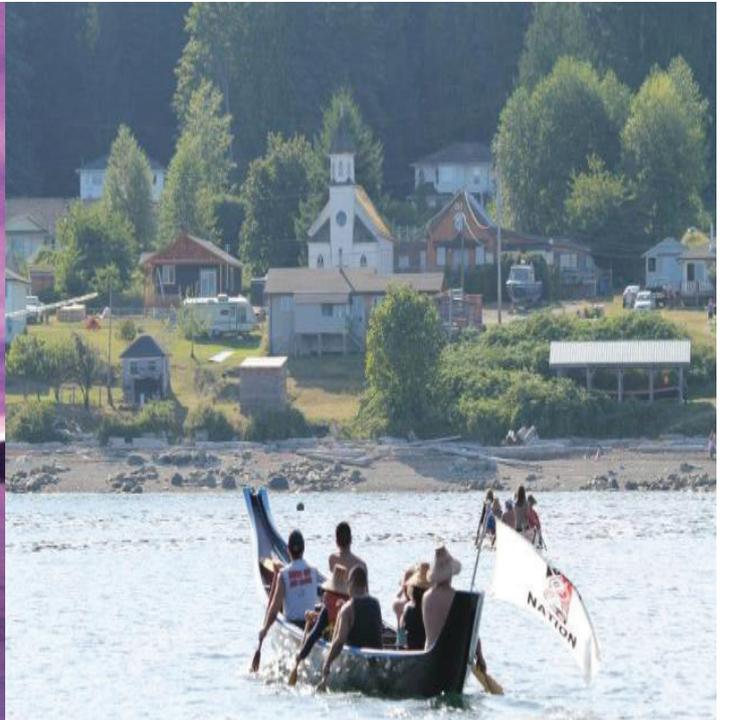
JOURNEYS OF INDIGENEITY

# EVERY PICTURE TELLS A STORY

## AUTHOR: TERRI GALLIGOS



Featured in the front page photo is my grand baby Mekwan Mabel Blaney. She is the daughter of my niece Sosan Blaney. Sosan is the daughter to Gail and Darin Blaney. Gail is eldest sister to me and my twin brother Darryl. We are Tla'amin citizens. On Friday, October 24, 2008, Professional Development day, our mother, Mabel Marie Galligos passed on into the spirit world. Gail, Sosan and I are educators. In the spirit of the Ancestors, my sister's children wanted to uphold our late Mom's name as a surviving Residential School Survivor. Mekwan is 2½ years old upholding the Checchlem Chi Chia canoe, 2016. In the Tla'amin language Checchlem Chi Chia translates to "Dancing Granny". My nieces and nephews have been raised with both language and culture. A part of this journey has been pulling through the waters on various canoe journeys with many other canoe families from the coast to the United States. These journeys come with teachings of protocols, revitalization and shared histories. Mekwan knows that she carries her great grand mother's name with purpose.



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# A SHARED VOICE



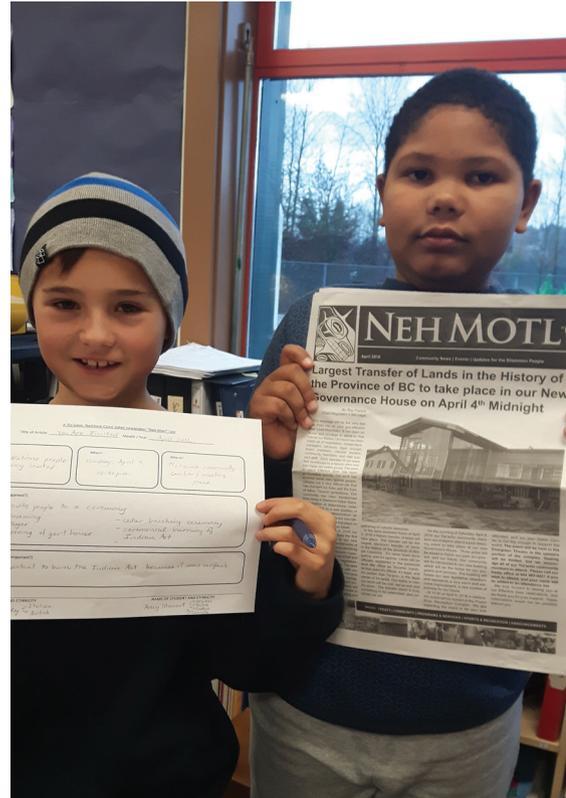
## DAY IN THE LIFE OF THE “NEW REVISED CURRICULUM” AT EAGLE RIDGE ELEMENTARY AUTHOR: TERRI-MAE GALLIGOS

Mrs. Rose Gutenberg’s Grade 4/5 classroom engaging in, commenting on and reporting their interpretations of what goes on in a local First Nations community.

Information source: the Tla’amin newspaper called the Neh’Mod which means “Us” in the language.

Fun Fact: Ms. Galligos is from the Tla’amin Nation, also known as Sliammon located on the BC First Nations map.

Suggested activity: Choose a First Nations community on the map to research. Most Nations have their own website.



### Big Idea:

Interactions between First Peoples and Europeans lead to conflict and cooperation, which continues to shape Canada’s identity.

### Curricular Competencies:

Students are expected to be able to do the following: Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions.

### Content:

Students are expected to know the following: The impact of colonization on First Peoples societies in British Columbia and Canada.

### First Peoples Principles of Learning:

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

### Truth and Reconciliation:

“... reconciliation is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country”.

# RESIDENTIAL SCHOOL SURVIVOR AT CHARLES BEST SECONDARY AUTHOR: DAWN MARKS



Mme Bruneau at Charles Best Secondary had a visit by Residential school survivors Gertie Pierre from the Sechelt Nation and Joe Ginger from Uchucklesat. The students listened to the story, of what childhood was like before they went to residential school. Gertie and Joe shared about their family memories growing up till the first day going to school. When they were told it was time to go to school they said their lives changed forever. Students learnt what a day at residential school looked like for them. Gertie and Joe had shared painful memories, the struggles they faced, loneliness and sadness. "The girls slept in one dorm and the boys slept in another totally separate" Gertie says. Joe shares his memory of getting the "strap". The students at Charles Best were able to ask questions to the survivors and understand how school is much different than today.



# SMOKEY OUR PADS DOG MAKES A DIFFERENCE AT SUWA'LKH SCHOOL AUTHOR: THE SUWA'LKH STUDENTS



What Smokey means to Suwa'lkh students?

Paige: "Smokey makes me feel safe and calms me down when I feel anxiety."

Marty (Jess): "A gentle soul always on the hunt for food, Smokey is our comfort, our safe place, our furry friend forever."

Jayden: "Smokey is a very calm being."

Sidney: "I enjoy his time around more than he likes food."

Breanna: "He's cute and makes me feel better."

Kole: "He's so cute and always so nice to me and others."

Jason: "Smokey is a great addition to the school."

Nick: "Smokey is a dog who can bring the happiness out of everyone."

Joey: "Smokey is a chill dog."

Britney: "I can't imagine Suwa'lkh without him he's made a great impact on all the students"

Mogan: "Smokey doesn't always come to me but he makes the day a lot easier to manage when he's at school."

Bayleigh: "Smokey is so sweet."

Brenden: "Smokey is cute."

Danielle: Smokey is so sweet."



# BEING HAPPY

## AUTHOR: LEAH PELLIS



Being happy what is that? We hear so many things about happiness and how to achieve it. The brain is an incredible organ and much has been learned over the years about how it controls how we feel. Knowing how the brain works can help us to understand what to do to increase our happiness.

There are 4 major chemicals that affect our happiness: dopamine, oxytocin, serotonin and endorphins. These are the feel good neurotransmitters.

Dopamine is what you feel when you know something pleasurable is coming; it's the anticipation of happiness. That excited and good feeling before what ever it is you are looking forward to doing. Think of children around Christmas.

Oxytocin is released when we are close to another person, or even through social bonding. For example, when we receive a genuine smile from someone, our brain releases oxytocin. So smile away, as when you smile and someone smiles back, you are both rewarded with oxytocin. Think of someone who gives you a huge smile, how that feels.

Serotonin is what makes us feel we are in a good mood. All of these chemicals are somehow connected to each other. Various ways to increase serotonin may be: more sunlight, practicing mindfulness and eating a healthy diet rich in B vitamins. Serotonin actually exists in our stomach, so what we eat does effect how we feel.

Finally endorphins, which help to mask pain or discomfort. This neurotransmitter is associated with the flight, fight or freeze response. Think of how you feel when you are in a good mood.

Now that we have the basics around brain chemicals and happiness, what can we do to help our brains let us feel happier?

Positive psychology, which is the psychology of intentionally using thought to change emotion (M.E. Seligman, 2002), explains that our brains have 2 major divisions:

- the lower or reptilian brain, this is where the limbic system is, and has been thought of as the area that is connected to processing emotions.
- the mammalian brain, which is the part of the brain, also called the Neo cortex. The Neo cortex has 4 lobes: frontal, which is the area for higher thinking, the parietal lobes, which is the area responsible for movement, the temporal which is hearing and speech and the occipital which is the area for sight.

New research is showing that the connection between the limbic system and the frontal lobes is what affects how we feel. This connection also helps us to understand why thinking affects how we feel and feeling affects how we think. Possibly helping us understand why CBT (cognitive behavior therapy) can be helpful for affect disorders, such as depression. It's as though we need to teach our neo cortex to feel good, and to think good thoughts by doing that. A deliberate re-training of how we think about how we feel and how our behaviors affect how we think and feel is the premise of CBT.

Yes, it gets complicated, but thinking good thoughts and catching your negative thoughts will strengthen the left frontal lobe, which is the side responsible for happiness.

How can we strengthen the left frontal lobe and increase the 4 feel good chemicals? We can think of happy things, to increase dopamine, we can smile at people, and hug those who we are comfortable hugging to increase oxytocin, we can eat good food and pay attention to vitamin B as well as getting outside for natural light to enhance serotonin, and finally we can exercise to increase the release of endorphins. This is a great start. Of course someone suffering with major depressive disorder will need more than this, but for most of us this is a good starting place.

To enhance activity in the left frontal lobe we need to spend more time thinking good thoughts, and paying attention to thoughts that are negative. We can actually strengthen the left lobe by practicing mindfulness and in that practice focus on the good things in that moment. When we think good thoughts, they can be as simple and easy as, "this is a great cup of coffee I am enjoying."

We are our own keepers. No one can "make" you feel anything but you, in fact your brain. It is up to each of us to add in the things in our lives we need to enhance the good chemicals to strengthen the left lobe of the neo cortex. Remember when we think good thoughts, and increase our happiness we strengthen that in our brains, making good thoughts easier in the future.

Be kind to others along the way and being helpful actually helps our brain to release the 4 feel good chemicals. When you feel low, help someone, get some exercise, go outside and feel the light of the sun, and eat a good diet to enhance serotonin.

I realize it is not always this simple, but hey, it's a great place to start.

You are the owner of your happiness, what do you need to do to make it the more dominate emotion in your life?

I have been blessed (I feel) with a brain rich in serotonin, as I am pretty much always happy. However I run everyday, releasing endorphins and when I think of running I get a flush of dopamine, as I love to run. I eat a very healthy diet, which contributes, to my high level of serotonin and I love to help others, which is actually helping myself and releasing oxytocin. I am a hugger too, which again releases oxytocin.

I also choose to be happy, and when I start to feel low I practice gratitude, I try to do 5 things in a day to help someone else. I have found this helps as it not only takes my mind off my own worries and sadness, but also helps my brain to release the good neurotransmitters.

Finally I do not participate in negative conversations. When people saying unkind things, I say something positive and I walk away. My brain needs more time in the left lobe, not the right.

Be active in your happiness, its up to you.

“Don't worry, be happy.” It's so true.

Seligman, M.E., (2002). Authentic Happiness: Using the New Positive Psychology to Realize Your Potential for lasting Fulfillment. Toronto, ATRIA paperback.



# OIL COMPANIES, FIRST NATIONS AND EQUALITY : THE CASE OF STANDING ROCK AUTHOR: ELSTON TROTTIER



When can the violent actions of a company be justified? Company workers started building the Dakota Access Pipeline on the sacred lands of the Standing Rock Tribe in North Dakota. There have been protesters defending the land from the Militant like police forces which used attack dogs and rubber bullets, and went as far as shooting water cannons at the protesters in below freezing temperatures. One thing to consider is that none of the protesters have used violence against any of the police officers. Not once did any one of the protesters attack the police forces that opposed them. This injustice may seem unusual in modern times, especially with everyone talking highly of a time of reconciliation and of a more equal relationship with First Nations people. The Dakota Access Pipeline is a part of a long history of resource extraction that has harmed First Nations people.

The Standing Rock Sioux Tribe was part of the Great Sioux Nation, but the people were highly decentralized and pushed onto small pieces of land the government called "reservations". This isn't news to a lot of people, at least it shouldn't be. The reason for the development of all of these reservations was so the Federal Government could reduce the lands that the First Nations people had and put them on to these tiny pieces of land. So with the First Nations people forced onto these reservations, the Federal Government took their chance and took the bigger portion of what the First Nations people had in land size. This is important because the land played a big part in the survival of First Nations people; the land supported the wildlife, a lot of which the First Nations depended on for survival. So in a sense, without a decent size of land, survival was made immensely difficult for First Nations people.

Whereas land was the most essential resource that everyone strived to be financially successful on, today oil is one of the biggest resources that the economy is based on. Oil has become the most people-dependent resource on the planet: from fueling vehicles to using petroleum to make candles or even crayons.

Oil is important. But how important is oil? Is oil important enough for companies to ravage the land just to extract the resource? In recent months, oil extraction has been the problem for the Standing Rock Reservation. Oil seems to be the wealthiest commodity, and there are a lot of oil companies that will stop at almost nothing to obtain this resource. Whether drilling through the ground or building huge pipelines that stretch across the land, either way, oil extraction has a devastating effect on the land and its environment.

Since the protests at Standing Rock started to get more and more attention from different media sources, there have been many people stating their opinions; some of them being in support of the protests and others showing their distaste for it. One thing to take into consideration is that obviously it will affect the people of Standing Rock, especially the drinking water. The people of Standing Rock have already gotten their land taken away, and building oil pipelines means they will finally lose their most important resource - clean water.

Water is the most important resource the planet has. Without clean water the reserve will have struggles feeding their children and maintaining potential livestock such as horses or cows. Clean water is essential to the lives of every person on earth. Water is also a basic human right declared by the United Nations. So the Dakota Access Pipeline is basically taking away a basic human right from the First Nations people of Standing Rock.

We all know that colonialism has had big impact on First Nations people across North America; from conflicts to the assimilation of our people towards being more in tune with modern day society. Our current goal in North America is to move beyond colonialism, however this will never happen without protecting the rights of First Nations people. We should be the ones to support the rights of First Nations people regarding land and water, and regarding self-determination of First Nations people. We, as a people, should move past the idea of colonialism. Some might say that colonialism, the very idea, is still present in our society and that's a problem within itself. Those people are still thinking of the past and cannot accept it, while we should be thinking of the future; our future, our children's future.

The future I want for my people and for everyone else is to see each other as equals. Sure some of us belong to a certain tribe or race; some of us could be Cree, Sioux, Navajo, Chinese, White, or Muslim. But the one thing we all have in common is that we're all human. We, as humans, are not going anywhere for a long time and the least we can do is respect and treat each other as equals, despite race, culture, sexuality, and wealth. And that is what the future in my mind looks like; a more equal relationship with one another.



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Brands, H.W. (2002). *The Reckless Decade: America in the 1890s*. University of Chicago Press. p. 18.

"Environmental Profile"

<http://standingrock.org/environmental-profile/>



# NEW WELCOMING POLE AT ROY STIBBS ELEMENTARY

AUTHOR: ROB COWIE

On January 30th, 2017, Roy Stibbs Elementary, in Coquitlam, held a traditional ceremony to celebrate the unveiling of their new Welcoming Pole carved by Zachary George. Zachary George SKOKAYLEM, a Tsleil-waututh artist and Grandson of the late Chief Dan George, created this Salish Welcome Pole with the hope that it will forever radiate love, respect, and positive energy in spirit, in nature, and in humankind. Principal Trisha Tipper, began the journey of creating a Welcoming Pole for Roy Stibbs back in September. Ms. Tipper's first step was to find a local carver who could capture the spirit of the schools' community. She made contact with Zachary George and after meeting with Ms. Tipper and discussing the school's vision, Mr. George planned and carved the Welcoming Pole at his studio on the north shore.

On a beautiful Monday morning, student drummers greeted dignitaries, parents, staff, and students as they entered the gym for the unveiling. Among the guests in attendance at the unveiling included SD43 Trustees Carol Cahoon (Vice-Chair), Barb Hobson and Diane Sowden, along with Assistant Superintendents Gerald Shong and Rob Zambrano. Roy Stibbs students sang a welcoming song and drummers from the Tsleil-Waututh nation shared an honouring song highlighting the ceremony. Speeches were made by Rob Zambrano on behalf of School District 43; Ed Hall on behalf of the Kwikwetlem Nation; Gabriel

George brother of carver Zac George; and Trisha Tipper. Once speech makers and witnesses were paid and honoured, the Welcoming Pole was unveiled to much of the delight of the patient and anxious students. The Welcoming Pole is a traditional Salish House Post with the depiction of a human holding a salmon and an owl below at their feet. According to the carver "this art piece serves to welcome the people to Roy Stibbs Elementary School. The welcome figure is a spiritual ancestor of this land who represents an expression of warm greetings and acceptance for those who come in peace and friendship. The Owl depicts the wisdom, guidance and leadership that is reflected by all those who teach our future generations. A school of Salmon swims below as a symbol of collaboration, learning, and determination. These figures native to this land, complement one another in a nurturing environment of companionship and diversity."

Ms. Tipper says, "We could not have completed this endeavor without the commitment of Zachary George, School District 43 and the Coquitlam Aboriginal Education Department." The Welcoming Pole will be greeting parents, students, staff and the public in its permanent location just outside the school's library.



# ALLIES IN INDIGENOUS EDUCATION



INTERVIEW WITH SCHOOL TRUSTEE RANDY CAIRNS

AUTHOR: GRADE 9 STUDENT HARRISON TRUSTHAM

PHOTOGRAPHER: GRADE 9 STUDENT ALEXANDER BLACK

Q: What kind of things can we expect to see in the new curriculum?

A: "I am hoping that we're going to see a lot of aboriginal content embedded in it. I know that when we had a Pro-D Day and Wab Kinew came out, there were many teachers in the audience and he showed a great many ways of incorporating aboriginal content in Math and Science. I am also very hopeful the historic content being taught will change a big deal. First Nations people had a great deal of influence on the so called "discovery" of this country, and also helped this country remain Canada and not be part of the United States. In some way first Nations people supported the British, hoping they would have a better deal under the British than they would under the American culture.

Q: Is there a committee working on the new curriculum?

A: Currently, our Siwal Si'wes Aboriginal Department in conjunction with local Elders are working on a course about Indian Residential Schools. As you know, St. Mary's is the site of an IRS school. This group is working diligently to bring a proper history to that. I think because we are in a community that actually had an IRS school, there's a real opportunity to show visually what happened, but also to share the stories of the people who attended. Many of the survivors living in this community can show the impacts St. Mary's had on local First Nations culture. They can show that IRS was a government and church sanctioned denial of First Nations culture, and that this rich culture was not given the value it should have been given.

Q: Are you taking into consideration that this subject may be traumatic for some people to talk about?

A: Very much so. There's nothing been done in the development of this course without asking Survivors who are comfortable and willing to tell their stories. In some instances, the curriculum developers had people there to be supportive of Survivors as they told their stories. There is great understanding of the huge personal impact IRS has had on their lives, and even on the lives of their children and their grandchildren. We are all very cognizant of the fact that telling their stories could bring up very strong emotions that would be very difficult to deal with. We only asked them to speak about stories they are comfortable telling. I will say though, these courageous people are stepping up and telling their stories because they want the children in the next generations to have an understanding of this history and to be inclusive.

Q: What inspired you to change our curriculum?

A: There are a number of things. I came here to Mission in 1975. One of the opportunities I had to meet First Nations people was through my love of playing soccer. A person by the name of Keith Gladstone started a team called the "Skatin Braves" up at St. Mary's

Residential School which was still in operation then. The team was made up of young men attending the school, and that was where I met Mel Jack who was a cultural advisor and an employee of Mission Public School District. I was the only, shall I say, non-aboriginal on that team. That gave me a bit of an education I never had before. I asked someone where they were from, and they said Powell River. I did not understand why they were going to school here in Mission. I actually believe through sports, you're all equal on the field. It breaks stereotypes; fine young athletes with great personalities. I've made a lot of friendships through playing soccer, playing against and with First Nations people. I have a great deal of respect for their abilities; it's been a real positive learning experience. When I got elected as a trustee, I met Mel again. I have to say that, within MPSD through the Advisory Council and Elders, I have had learning opportunities I would never have had anywhere else. Through Mel, I got to learn a lot about First Nations culture. I learned meanings of the ceremonies and attended Charlie Longhouse. I would like to say that in my time as a school trustee over the last 11 or 12 years, I've seen a positive change in the attitudes and manners of people; parents wanting their kids to learn Halq'emelem. I tell the aboriginal student grads to never forget their heritage; that they have something to teach mainstream society about the way they view the land as an interconnection of all things. Mainstream society and the capitalist system is having a huge impact on Mother Earth and future generations. We need to look at making our decisions more holistically.



Q: Will you be teaching the effects of residential schools in only the past or will you be teaching about the effects in the present day as well?

A: There are 4 pillars: pre-contact and that First Nations had a government system, that they had trading networks, that they had a way of living on the land that was self-sustaining, and that they had their own spiritual beliefs that were just as valid as anyone else's in the world. The curriculum is going to show the impacts of contact, and later on the impact of the policies of residential schools which, as I had said before, were government/church sanctioned schools. Later on, some other countries in the world emulated some of those government policies and created injustices in other parts of the world as well. I can think of South Africa as being one. Teachers are going to talk about those impacts and about the future as well. There's going to be a number of dynamics. It's not just going to be about residential school, because there was a community and a life long before contact. In pre-contact times, life was rich and diverse; and it's sort of hard to believe that there were hundreds of thousands of people living up and down this coast. I just believe this curriculum will give you a different historical context and a different time span in looking at our country as well.

Q: Do you have aboriginal people working on and creating this new curriculum?

A: Yes we do. Yes very definitely, Our Advisory Council is very involved in it. We have 2, I'm searching for the right words ..... some people call them survivors, some people call them other terminologies that have been very helpful .... two people who have been directly helpful, but there's been others. Most of our Elders have experienced residential school and some of our Aboriginal Liaisons as well. They are all having a direct impact on the development of this course, and what they are hoping to result from the course is young people having a true understanding of our history.

Q: Approximately when will we see this new curriculum put into action?

A: Well, curriculum is happening within the school district on many subjects. I think the IRS Curriculum Committee and the Advisory Council are hoping to make a presentation of this locally developed course to FNEESC in the Spring. That's my hope, and I will leave it to the people that actually developing the curriculum for that decision. I might say, one of our own people in the high school, Jody Shaw, has been pretty integral in pulling together the nuts and bolts of the curriculum; but I would hope to see this curriculum happening within the year.



# LEARNING ABOUT OUR COMMUNITY

AUTHOR: CHARLA OUN



When I was asked to come in to talk about community to a grade k/1 class at Ecole Panorama Heights Elementary in Coquitlam I decided that I wouldn't just talk about the people in our community but rather the trees and animals that surround our community. During the first visit we read the book *We Live Here; From the Mountains to the Sea* by Brenda Boreham and Terri Mack and I brought in samples of a cedar tree and items that are made from the cedar tree, for example baskets, tools, and hats. We also talked a lot about animals that live in their community and animals that they see around their school and homes. This discussion led us into our activity of creating their Story Totem.

During my second visit we looked at a slide show of different totems and the stories behind them. We read the book *P'eska and the First Salmon Ceremony* by Scot Ritchie. This book emphasizes that all communities must work together and each member has a role that is equally important. The class then did a wonderful job completing their story totem and each one of them was very proud of what they had accomplished and the knowledge that they had learned.



# MAKING A DIFFERENCE

## HAVE A HEART FOR FIRST NATIONS CHILDREN!

AUTHOR: ROB COWIE



Coquitlam School District Aboriginal Youth Leadership Council (AYLC) did their part to support 'Have a Heart Day!' Have a Heart Day is a child and youth-led reconciliation event on February 14th at Parliament Hill that brings together caring Canadians to help ensure First Nations children have the services they need to grow up safely at home, get a good education, be healthy, and be proud of who they are. Have a Heart Day events occurred all across Canada this year.

There are different ways to celebrate Have a Heart Day, some ideas are:

- Send a Valentine's Day card or letter supporting Have a Heart Day to the Prime Minister and your Member of Parliament.
- Host a Valentine's Day party to raise awareness in your school or community. Choose a day leading up to Valentine's Day that makes sense for your class or community.
- Bring reconciliation into the classroom to get your students ready. Do Project of Heart, organize a Blanket Exercise workshop, or screen a film. For other great ideas, visit the Shannen's Dream School Resources page.
- Spread the word through social media like YouTube, Twitter, and Facebook. Use the hashtag #HaveaHeartDay and/or #JourneeAyezUn Coeur.

In February 2016, more than 600 children and young people from across the National Capital Region and beyond gathered on Parliament to celebrate love and fairness for First Nations children. The students read letters, and shared songs and poems calling on the Prime Minister and all Canadians to have a heart for First Nations kids and give them the childhood they deserve. This year Coquitlam AYLC students made cedar hearts and valentines to show their support for 'Have a Heart Day.'

For more information on 'Have a Heart Day' please visit: [fncaringociety.com](http://fncaringociety.com)



Top left: Sierra Burton, Terrence Paiement, Beau Laslo, Kylee Brown, Mollie Mikita, Audrey Heath, Brandy Newman  
Shayla Turner, Nicole Bell, Tahlaela Marks, Shireen Foroghi, Caleb Simpson, Alexis Burton, Elliot Heath, Dawn Marks

# INTERVIEW WITH MR. JOSEPH HESLIP THE ABORIGINAL DISTRICT PRINCIPAL AUTHOR: SERENITY LEVITT (GR. 5) AND JEWELZ ROBBINS (GR. 6) ABORIGINAL STUDENTS FROM CHERRY HILL ELEMENTARY SCHOOL



Q: Tell us what it was like growing up for you?

A: When I was growing up and about 10 or 11 years old, I was not too thrilled that I could not have fun at school. I was not a straight A student. I was someone who got all types of marks. I got into trouble at times, but I really enjoyed music class. Being outdoors was something I enjoyed, also.

Q: Did any of your family attend Indian Residential School?

A: That is a hard question. I have Cree ancestry in me, so I am pretty sure that my grandparents went to Indian Residential School. My family does not talk about their aboriginal roots even though I have inquired about our native background.

Q: Did you want to become a Principal when you were younger?

A: I never knew that I would become an Aboriginal District Principal when I was younger. It was not the thing I wanted to do when I was growing up.

Q: What do you like about being the Aboriginal District Principal?

A: The main thing I like about my job is I get to meet fantastic people like you. I would like to learn more about my ancestry and languages like Halq'emeyem.

Q: What do you think you would be doing if you didn't come into the educational system?

A: I would probably be in the music industry singing or producing music.

Q: What are your passions?

A: My passions are my family, teaching students, aboriginal culture and music.

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## MAKING A DIFFERENCE IN OIUR COMMUNITY SERVING OTHERS IN NEED AUTHOR: HARRISON ERSKINE, GRADE 6 SUMMIT LEARNING CENTRE MISSION B.C.



The school I attend in Mission is called Summit Learning Centre. It is an online school.

As part of our "Me to We" initiative through the Aboriginal Program, we decided to help the local people. I participated in the Winter Heat Luncheon hosted at Mission's Friendship Centre and sponsored by Siwal Si'wes Aboriginal Department which is part of the Mission Public School District. I have taken part in this activity for the last 4 years. I enjoy helping at this event as I am able to support people in need in my community by providing them with a hot lunch. Being able to help, hands on, makes me feel good inside. It is rewarding to the people and to me. In preparation for this event, I was given the task of using the money collected at school to purchase food at Superstore for making food hampers. I thought carefully about the food choices. I wanted the food choices I picked to be quick and easy to prepare, but also filling. In total, we were able to fill 13 Save On Foods grocery bags.

Over the two hours I was at the Friendship Centre, I handed out cake, helped people to their seats and visited with people. I met some really nice people there, but as in every year, my main job is to draw the raffle tickets and call out the last 3 numbers. The winners got to come and pick a prize. This year I decided that every 5th ticket selected I would give out one of the food hampers. Everyone liked winning all their prizes. I look forward to this event every year. (See you next year!)

After spending time at such a great event at the Friendship Centre, my mom and I went to Tim Horton's at the Junction Shopping Centre. When pulling up, I saw a homeless man with two dogs. I saw that he was holding a sign. In my heart I knew I had to help them somehow. When we were in Tim Horton's I begged my mom to get the man outside a gift card so he could get something to eat, and also to get some dog food from London Drugs so the dogs could eat, too. I told her I would do extra chores if she would do this. When I returned to give the homeless man the treats for the dogs and the gift card for him, he was positively overwhelmed. This simple act of giving made me happy and made this man very happy! I'm pretty sure the dogs were happy too!



# HOSTING OF A POTLATCH

## AUTHOR: MISSON SCHOOL DISTRICT



Last December at Hatzic Elementary School, Mrs. MacCauley's Grade 3 class hosted a potlatch for the other two primary classrooms. The students had to learn about, plan, prepare and host the potlatch. The students learned about the different parts of the potlatch, such as the welcoming of the guests, give-aways, feasting, singing, and dancing. In October and November, Mrs. MacCauley and her students made over 100 give-aways - key chains, medicine pouches and bead bracelets. They also made drums from cardboard boxes with turtle emblems on them, headdresses and dancing capes. The class danced for their guests, gave away the different items they had made and ate food.



The children shared what they liked about hosting their potlatch.

Ardan: I really liked to dance.

Mattia: It was exciting to make the headdresses.

Lyra: Fun to make the turtles, and to color and glue feathers on the headdresses.

Corbin: Practicing the speech and getting the food ready.

Shaye: Fun doing the drumming and the dancing.

Kye: Showing the other classes what we had learned about the potlatch.

Josh: My favorite part is when we were making the headdresses.

Josh: My favorite part is making the drums, capes, and headdresses.

Clayton: I liked the dancing. I am a really good dancer.



# MOUNTAIN VIEW ELEMENTARY LEARNS ABOUT NORTHWEST COAST ART AND TOTEM POLES

## AUTHOR: DAWN MARKS



Mrs. Nishihama and the students of Mountain View Elementary had the opportunity to learn about Northwest Coast Art and Totem Poles. Aboriginal Support Worker, Dawn Marks, visited their classroom. The students learnt about ovoids, U-shapes, split U, circles and s-shapes and how they are used to design and create Northwest Coast art. The students chose an animal and create their own art designs and place them on the totem pole. They created two totem poles that have been placed in the hallway that tells a story of their classmates and welcomes everyone to their classroom.



# A LUSH ENVIRONMENT

## AUTHORS: MORGAN CONROY & PAIGE WHYMARK



We were lucky enough to visit the North American headquarters of Lush, an environmentally focused cosmetic company, and speak with Deena, from their Charitable Giving and Ethical Campaigns Team. Sitting around a café style table, we talked about their ethically sourced handmade products, the ways they give back to the community, and what it's like to work there.

The overwhelmingly positive and welcoming vibe of the office and factory left us feeling excited, energized, and optimistic. Deena shared how Lush makes products in Toronto and Vancouver by hand using ingredients like seaweed, cocoa butter, honey, and avocado's to make sure that their products are healthy for skin and hair. When they buy ingredients they look for the freshest option and buy from regenerative farmers and companies that don't test on animals. Buying local is a goal they always have in mind.



With the goal of being a zero waste company, Lush tries to make sure that none of the items nearing expiration go to waste and instead they donate them to organizations who are doing great work in their communities, and may not be able to afford the products on their own.

Another way they give back is through their Charity Pot grant program. Small grassroots organization addressing the root cause of issues in North America and Internationally supporting humans, animals, and the environment can apply online for funding. To find out more check out [www.lush.ca/charitypot](http://www.lush.ca/charitypot)

Lush is making a huge effort to protect Mother Earth. Their zero waste goals also include a massive recycling program that encourages people to return empty black Lush pots and rewards them for doing so with a free fresh face mask. In their factory we saw recycling areas set up for equipment, electronics etc. to be donated or recycled, along with compost bins.

While touring the factory, music was playing in every room and people were smiling and laughing everywhere. We were able to meet a few employees along the way and were inspired by Deena's positivity and enthusiasm. Chatting with Daniel, who was filling bottles at the time, we learned how Lush is a very inclusive employer and they never ask someone to compromise their morals or values.

The opportunity to speak with Deena and Daniel and to tour the Lush facilities left us dizzy with awe and wondering how else we can join in their efforts to help keep ourselves, our homes, and our Mother Earth happy and healthy.



# WINTER HEAT: INTERVIEW WITH JANICE HAWK AND MARCEL TELLIER

## AUTHOR: MANDY HARPER AND TRISTYN CRAWFORD GRADE 9

### ABORIGINAL LEADERSHIP AT HATZIC MIDDLE SCHOOL

Q: Mandy: winter Heat began in the 2009-2010 school year. First of all, let's start with what are your hopes for the next Winter Heat and all the other Wnter Heats to follow?

A: Janice: I am very happy to know that it is still going strong and is successful! The entire premise was for people to come together, enjoy some great food and hopefully nourish a sense of belonging. Everyone's welcome at this all-inclusive event. If that continues then that brings me joy.

A: Marcel: It is nice to share hot food with those less fortunate during the winter season.

Q: Mandy: What inspired you to start the Winter Heat BBQ, which is now known as the Winter Heat Feast?

A: Marcel: I was an Aboriginal Leadership student and Peer Tutor, and food is something that was always on our minds. So, having an event that was based on food was a good idea! We also wanted something for the community that was during a time of year where people fall on hard times and Winter seems to be where lots of people are lonely and in need. It can actually be a very depressing time of year for people. We also wanted it to be all inclusive, something for everyone which was not based on religion.

A: Janice: I supported Marcel's desire to create an opportunity for student involvement within the community that supported the community.

Q: Mandy: What made you want to collaborate with the Mission Friendship Centre?

Marcel: Again, we wanted a place that was open to all people and all religions. The first Winter Heat was at the Friendship Centre. We set up the BBQ in front of the Friendship Centre.

Janice: As the Aboriginal Liaison, I was able to assist the students in connecting with local resources, such as the Mission Friendship Centre. I felt the Centre was a great resource for the community and hoped to build upon and foster positive relationships within the community.

Q: Mandy: What was your vision for the Winter Heat when you first started?

Marcel: To help feed the homeless and those in need. To help them feel good about themselves and their community during the holiday season.

A: Janice: To give to those in need during a time of year that struggles are often amplified. To generate positive 'feel good' moments

and welcome people to warm up, enjoy a hot meal and establish a sense of inclusion with fellow community members.

Q: Mandy: Are there any special moments during the Winter Heats you helped to host that you feel is special to share with us?

A: Janice: There were many. One in particular stands out to me. When I approached an elderly man to offer him one of the miniature bird house tree ornaments students had painted and which we had received as a donation, he declined indicating he didn't have a tree to put it on and he wasn't celebrating Christmas. I had asked him "Well just maybe you might know someone who would like a wee gift and you could give it away". He smiled and accepted. The following year at the Winter Heat BBQ, this same man approached me and students to let us know that his heart was touched by the generosity, laughter and tiny birdhouse shared last year, and that simple kind gesture inspired him to give back to his community. He became a volunteer at the MCC in Mission. He shared that his sense of purpose had been renewed. What a beautiful thing.



A: Marcel: Special moments for me would be having all the leadership students getting involved; that it was not just the Aboriginal students and it was all Leadership students. We had meetings to discuss how and what and when and why we were doing this. One fun thing we decided was to have Karaoke. Many people, even the ones you would have least expected, got up and sang. It was a great time! It was a pure and simple pleasure to be involved; no one cared what they sounded like.

Q: Mandy: When did the youth start to volunteer for The Heat?

A: Marcel: It was a group of us students sitting all together, wanting to get involved in something that would let us share a bit of the goodness we received from our community. We wanted to share in that goodness and you can never go wrong with food.

A: Janice: The vision was from the Youth and we started mid-October. I was blessed to be one of the supporters assisting with ideas and direction.

Q: Mandy: Why did you call it the Winter Heat BBQ?

A: Marcel: Well, it's pretty simple. This event is held during the winter, we were hosting an event to warm people up, and the flames from the BBQ was the source of heat. So there you have it: Winter Heat BBQ!!

Q: Janice: The name has changed a bit. It is now called the Winter Heat Feast and is held inside the Friendship Center and the feast is now Indigenous Tacos, fruit salad, cake, coffee, tea. The students still make ornaments for the give-away's, collect food for hampers, and have a fundraiser to raise money for the food and supplies.

A: Marcel: That is great! I am so happy to know that it is being carried on! And do the leadership students wear the t-shirts? The ones we wore said "Youth Volunteer" and it had two young native animals on it and the Siwal Si'wes logo and the school's logo on it. We wanted the community attending the Winter Heat to know who to ask for help.

Q: Mandy: Does Herman Dan still open with song and drumming? Do the students who Pow Wow dance still preform? Those elements really made it feel special for both the guests and the dancers who shared their gift and medicine with the people.

A: Mandy: No. They haven't and we don't have shirts, but those are good ideas. We can look into these things. Thank you for sharing that with me.

Q: Mandy: Do you have any ideas that you think might help the Winter Heat Feast grow? Or something you might have thought of, but haven't been able to share it with us?

A: Janice: The opening song, the dancers, the karaoke and do the schools still collect clothes for babies, children and adults? We had them organized in those categories and placed on the back table for people to have.

Q: Mandy: We did have some donations made by the school. Also, one of the students has a parent who volunteer's at MCC and they donated a couple of bags of blankets that the Friendship Center's Outreach Workers will hand out tonight and the following nights to help the homeless stay warm. There were also socks, hats, and gloves donated as well.

A: Marcel: Maybe expanding to include local businesses and services and to see more schools involved. It would be nice to see all the schools get involved in any way. That would be fantastic!



"The compassionate mind combines physical, spiritual, emotional and intellectual learning with humility, truth and love."  
(Archibald, 2008)



# STUDENT SPOTLIGHT



## CHANGING THE FUTURE

**AUTHOR: LESLEY CAIN GRADE 9, FRASERVIEW LEARNING CENTER, MISSION B.C (PHOTOGRAPHED BY LUCA PANICCIA)**

The question that has been provided for me is, “What if a place that defines you were to be taken and or destroyed, would you fight it or would you move on?” Before I can answer this gut wrenching question, I have to answer this: what if you can’t fight it? What if you didn’t even see it coming? I believe home is where the heart is, and in my heart are my family, friends, and my city. So what if you personally experienced being taken away from your family, friends, and your city and just relocated? I’ve experienced my home, family, and my friends removed from my life over the last seven years and know first hand what it feels like.

The place that has been destroyed and been taken away from me is my home and also my heart. Unlike the Rock Sioux Band, I’m not fighting for my land and history. I’m fighting for my home; that is, my family. If you don’t already know, I’m talking about being in foster care. I love my foster family and I’m lucky enough to be fostered with two of my brothers. I see my real family two to three times a year, except my two sisters who I see two times each month. I don’t see my father because he passed away seven years ago. I didn’t really get to know him that well, and near the end he was always in pain because he had Carcinoma Cancer from smoking.

I’ve come up with my answer. You can’t fight foster care because there’s no other option for children. For someone like me, foster care can be a spectacular benefit to the parents and the child. Instead of fighting, you can encourage your friend, your foster brother and / or sister to feel welcomed to a new family, school, and community. Everyone is different and can react to foster care in a different way. Some will be scared. Some will be troubled. Some will be too little to even comprehend the situation at hand.

Personally, I know teenagers like myself who took to being “the class clown” to gain friends, popularity, and to fit in. Let me tell you this is not what you should do. I used to be bad and take the blame for people and it only hurt my education. While you’re in the office getting in trouble or at home from a suspension, they’re learning and making something out of their life. But I’ve seen foul kids like me turn into phenomenal and pleasing people to hang around teenagers in a matter of months. It just take time and practice.

The reason I care so much is because I’ve felt the agony of what others are facing, and I want to help. I’m not perfect by all means. I’m fine with the way I feel and look in my body because I am who I want to be. I don’t regret what I’ve been through, and I’m not unhappy about being at school. I’ve learned a lot. I don’t only enjoy going to school to learn. I have really fantastic friends who have bold personalities that welcome me to school every day. My teachers enjoy having my friends and me as students in their classes, and we even laugh now and then.

I now have goals. My first goal is to become a comedian like Kevin Hart, but with my own style. I have another realistic goal: to own a Youth Center in my city of Mission. There are way too many people eighteen to twenty five that are homeless dealing with mental health issues, drug/abuse problems, family/social depressions. I would like to help out and make a difference. I believe I can accomplish my goals after graduating from college. I’ll help the homeless in my city, and if that’s not worth fighting for, than I don’t know what is. Doing this paper helped me reflect on my personal journey, think about my future and mature. I’m grateful I have matured and can motivate people going through the same situation as me. Hopefully this will bring some assurance to other teenagers like me.



Yet within the Aboriginal community a paradox seemingly exists. In no other place did the individual have more integrity or receive more honour than in the Aboriginal community. The individual’s ability as a unique entity in the group to become what she or he is ultimately meant to be, was explicitly recognized. There was explicit recognition of the individual’s right in the collective to experience his or her own life. No one could dictate the path that must be followed.

(Ermine, 1995)

# STUDENT SPOTLIGHT: SADIE

## AUTHOR: MONIQUE DUTOUR



Meet Sadie, she is one of my students from Mallard Middle School. Sadie and I have come together through our passion for music. Music transcends all cultures. Aboriginal people entwine music as part of their everyday life. It is both social and ceremonial in nature. The human voice is the primary instrument for all First Nations; singing is the heart.

Music is the bridge that has helped Sadie and I connect and foster a bond. Sadie is an aboriginal student that I support one on one. She is new to the district, having recently moved here from Alberta. She is a remarkable young girl who has a gifted voice and talent for music.

A youth worker's goal is to connect with students, building a rapport, and trust. This connection, at times, can be through a creative means. Sadie and I made a connection through a common interest for music. Sadie sings like an angel, plays piano and guitar. I too sing, play piano and guitar.

While getting to know one another, Sadie recently shared with me her interest for music, and that she was gifted a ukulele for Christmas. Coincidentally, I too received a ukulele as a gift for Christmas. Our common interest immediately enriched our relationship and connection. Our time together has included playing our new instruments and singing with one another. It is understood that all Aboriginals, regardless of differences in sounds and importance, consider music to be a unifying force. For Sadie and I, it is very rewarding to embrace the social aspects of music as it has also strengthened our emotional bond.

I see a bright future for Sadie. Her talent for music is a gift and

one that is a support for this young girl. It provides her with emotional grounding as it has always done for me. Sadie has been gracious to allow me to share a few of her responses to questions posed to her.

Q: Monique ; What does music mean to you?

A: Sadie: Music means a lot to me; it has helped me grow a lot.

Q: Monique What does our time together mean to you?

A: Sadie: Being with you has made me feel more helped and happy. Thursdays have been my favourite days as I can talk about things in my life and how I feel. She also helps me with relationships and goals.

Sadie is more than just a student that I connect with, she is a darling and true pleasure to share time with....

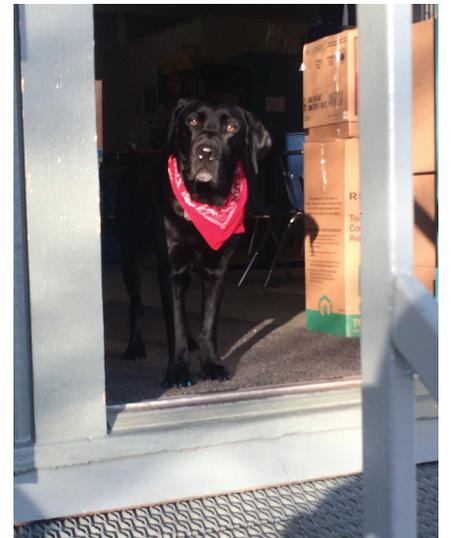


# STUDENT SPOTLIGHT: SMOKEY

## AUTHOR: KASSANDRA VEKENS



Smokey is our pads dog at Suwa'lkh school he came to us in need of a friend who shows us endless love and care. I always say, 'When I needed a hand I found your paw' and he did exactly that to all of us. He connects with all the students differently but always shows that he loves and cares for them. He supports everyone and makes the students feel better when they have their bad days. Smokey has a special nickname called 'Muffin Doo'. We named him that when we were making muffins in the kitchen. We all hope to keep him at our school forever because we wouldn't know what to do if he ever left us.



# MEET HANNAH FROM BEAVER CREEK ELEMENTARY, SURREY SCHOOL DISTRICT AUTHOR: TRANSCRIBED BY NADINE MCSPADDEN



Hannah is a grade 4 student from Beaver Creek Elementary. She and her family attended Bannock and Books. Hannah is very proud of being First Nation. This is a brief interview with Hannah.

Q: Can you tell me about this artwork you drew?

A: In my class, I like doing artwork. My parents say I am a good drawer so I started drawing native because I like my culture.

Q: Where are you from?

A: I know I am from Thompson (her mom told me she is Secwepemc).

Q: Can you tell me about this photo.

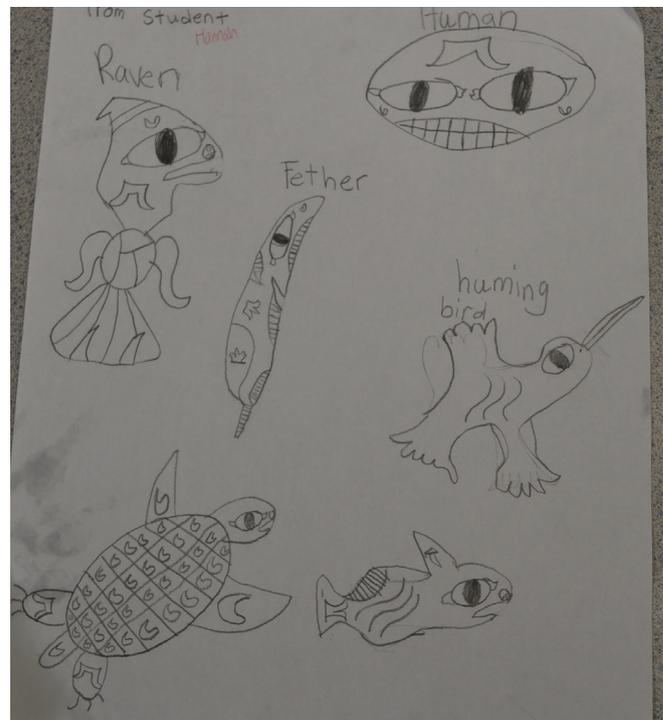
A: We took the picture at Kamloopa. (Kamloopa is an annual pow wow that takes place in Kamloops, BC). We took the picture so I have memories when I grow up. It is Fancy Shawl. I am a fancy shawl dancer. My shawl, it is a story. There were two people climbing the mountain and they saw a butterfly and it was the same colour butterfly when they came back.

Q: Where did you get your shawl?

Michelle makes regalia. She makes it for people. I picked it up on my way to Kamloopa.

Q: What do you like about pow wow dancing?

I just started pow wow dancing last year. I like dancing and I like it because you win cool prizes. I learn it on Thursdays in my complex. I really like it.



# TRANSITION PROGRAM

## AUTHOR: KIRK GUMMOW



Castellano (2000) puts forward the idea that "the value of knowledge, so construed, the ultimate test of its validity, "is whether it enhances the capacity of the people to live well".

With this in mind, I present to you the support team of the Transition Program at Suwa'lkh. This story begins with the individual pictured on the left Jackie Toombs who, in response to the overwhelming need to attend to middle school aged students in her district, challenged the powers that be to do something about it. What followed was a series of events that ultimately led to the conception of the Transition Program and Jackie the custodian of its vision. A vision that supports students in the sometimes daunting transition between elementary/middle school levels through the use various approaches including:

- Talking Circles
- Group work and team building
- How to read body language and recognize face and body cues
- Cultural teachings
- Free play outside and inside class to help promote active and healthy practices
- Self-regulation skills
- One to one support/peer support/family support
- Connection with service providers within the community
- Outdoor education opportunities that may include day hikes in various locations where they learn survival skills and respect for the environment
- Field trips (possibly in the Spring)
- In house cooked lunches to develop healthy eating/diet skills

In the center is Ryan William providing a positive male role model through his calm demeanor and timely use of humor. Finally on the far right is Carrie Clarke who both Jackie and Ryan agree is very much the glue and creative genius masterfully bridging the gap between cultural teachings.

In the letter to parents and guardians the team alludes to the idea that the name "Transition Program" is not necessarily set in stone, that a different name may be used to capture the essence of the work being done at Suwa'lkh. Whatever the name that may, or may not be used, it's curators may want to consider capturing the notion that for many in the program "it enhances the capacity of the people to live well" (Castellano, 2000).



# HONOURING OUR ELDERS



ELIZABETH PHILLIPS

AUTHOR: NADINE MCSPADDEN

Siyamiyateiyot (Elizabeth Phillips) was honoured at the Siyá:ye Yoyes Youth Leadership Conference on November 17, 2016. Siyamiyateiyot is the last fluent speaker of the Upriver dialect Halq'eméylem (Halkomelem), the language of the Sto:lo people. Leadership students learned about her lifetime work with the language. They learned about her work with linguists Susan Russell and Strang Burton who have helped her record the language in many forms. Her knowledge of word meanings, syntax and pronunciation has made her contributions invaluable. Students also learned how Siyamiyateiyot worked with students training to become language teachers. One of those students included her daughter Vivian Williams. She gave language teachers an opportunity to have every day conversations in the language with a fluent speaker.



Siyamiyateiyot continues to work with community. Currently she is working with Susan Balafour from Sts'ailes Band School and researchers from UBC who are taking ultrasound images of tongue movements as she speaks the language.

As part of the Honouring Ceremony, a blanket was placed around both her shoulders and Hand drummers sang her in. Individual Witnesses were called upon to leave some good words for Elizabeth.



To learn more about Siyamiyateiyot, read the article that was featured in the Vancouver Sun on August 16, 2016, Siyamiyateiyot was featured in the Vancouver Sun (<http://vancouversun.com/news/local-news/last-fluent-stolo-speakers-language-lives-within-her>).



“There is a story connected to every place, every object in the landscape”  
(Silko, 1996)

# THE TRUTH OF TRUTH IN THE TALKING CIRCLE

## AUTHOR: DAWN BROWN



For my son in 1995 I wrote “ A child’s tear is to be understood not just wiped away.”

Some call it the Upper World or the Dream World because you sometimes seem to fly in the journey. The journey to the Upper World we find the inspiration in most things we seek. We see and find understandings of the meanings and patterns that we cant always see when our eyes and mind are open and busy with the day’s journey. I find sometimes we may feel we are missing something, we find our selves searching for the meaning and direction of that we don’t always understand. I ask, is it wisdom we all search and strive for? Or respect and trust? It’s in this last question I look to balance of my understanding of the teachings of respect and trust.

We have learned and understand the need to respect our Elders in all nations, all over the Earth Mother. For all the Elder’s love and warmth the humanity and devotion they have for all they are Spiritual Leaders in the community. Many hope for a better understanding of the ceremonial and traditional ways of our pasts so that the healing can take place, some look for this in the Truth and Reconciliation. We learn that participation in ceremonial ways help all overcome the anxiety of feeling like a casualty.

The Talking Circle is one of those ceremonial ways of teaching and sharing the values of truth, trust ,respect and courage, and a place to find a voice. I remind everyone the talking circle is a safe place, a place of compassion and healing. It’s like the drum beat; you don’t just listen to the beat you let it carry you. A place where we are all equal, a place we all have a voice spoken or unspoken. I remember when an unsure voice asked in circle “what is respect any ways? “ As we travelled around the circle we discovered that respect has as many understanding as we are people, we all saw and witnessed what trust brings, just like the beat of the drum we let the circle carry us and share our energies.

I share my Grandmothers’ teachings: She used to say wisdom is to be discovered as we journey through life .....If we listen and watch we learn. I see Wisdom as a Gift that is given at birth, it is up to us to use it wisely .To seek the understanding of our own nature and to trust in ourselves, and not to fear the unknown, the bully or lack of respect. If we find trust in the way of all things while we are in the circle there won’t be a need for the selfish voice of the ego and we can learn to trust our spirit voice inside. In this in circle we all are really very much alike.



# CREATING FROM OUR ENVIRONMENT: FISHING INVENTION

## AUTHOR: HATZIC MIDDLE SCHOOL, MISSION, GRADE 7



Left to Right: Quinton Cliburn, Corissa Flyman, Katence Tremblay, Saki Nishio

Photo by: Drew Spink

Absent: Alica Desjarlais and Ethan Gailey

Imagine a time before Europeans were in North America. You have access to two objects: an item resembling a hatchet (made of stone, wood and fastened with a rope like material) and a woven, rope like material of any length and thickness you desire. Along with these two tools you can use any items you can gather in the forest of the Sto:lo Territory along the Fraser River near Xa:ytem. Use these objects to create a tool and fishing technique that will help you catch a sturgeon.

What is a sturgeon? A sturgeon or skwo: wech is a large fish known to have lived over 10,000 years ago and still lives in the Fraser River today. The sturgeon can grow up to 6 metres in length and weigh more than 635 kilograms. They feed off of many things including live salmon, leeches, and decomposing salmon carcasses along with various plants that grow in the river. Knowing the facts above, Grade 7's at Hatzic Middle School worked in pairs to invent a tool and describe a fishing technique. The lesson was inspired from materials provided by the HSBC Fraser River Sturgeon Education Program.

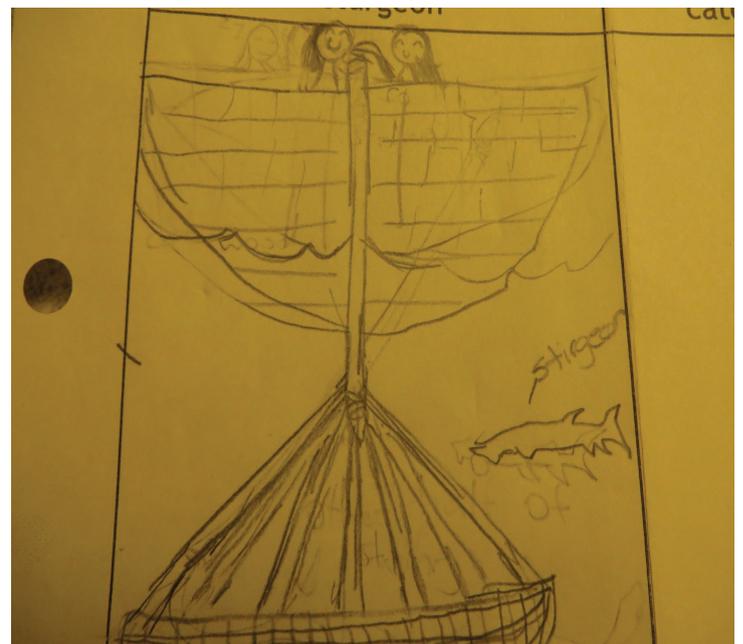
### Katence & Corissa

To make our tool, first we would chop down and harvest the wood. We would turn the wood into a long spear like stick. Next, we would have a long piece of string and separate it into many pieces. Then we would weave the pieces together to make a net. Next, we would have 2 pieces of string left and use one to tie a rock to the end of a long stick to make a spear. The other piece of string would be tied to the opposite end of the stick to pull up the spear. Finally, we would make a boat out of the left over wood.

To use our tool, first you would lower the net down near the bottom and wait for the sturgeon to swim over it. Once the sturgeon is over the net, you would spear it and use the net to pull the sturgeon up.

Our fishing tool would be created during the winter when we would make the supplies. Our fishing would be done by two people in the summer at dawn and at sunset on Sumas Lake or the Fraser River.

Once the sturgeon is caught we would use it for food and materials.



## Ethan & Quinton : The Pulley Spear

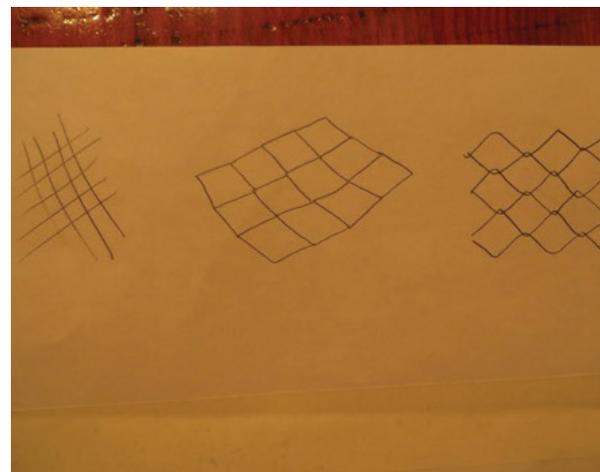
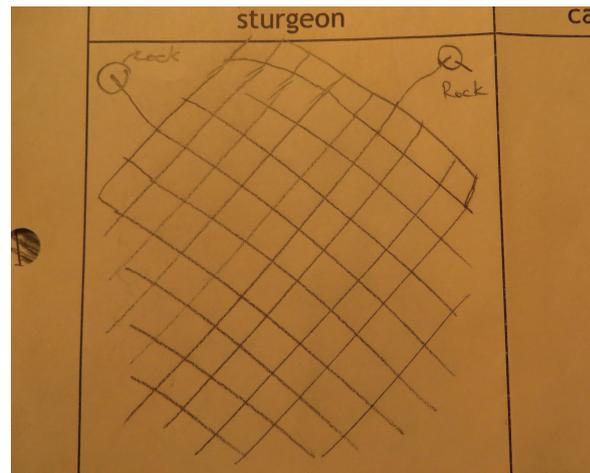
First, find or cut sticks of various lengths and thickness using your hatchet. Weave the sticks together so you can tie a sharp rock at one end to create a spear. Next, gather some rope like material and tie this to the opposite end of your spear. This will be used to pull in the sturgeon.

To use the pulley spear, find a spot on the bank of the Fraser River or go on the river in a canoe, throw the spear at the sturgeon's head so it dies quickly and pull it in with the rope. You will need 2 or 3 people to use the pulley spear because you need help pulling in the sturgeon. Fishing time is during the fall and between 6-7pm. We will give the sturgeon to the village and we will ask if they will prepare a feast for the whole village.



If you had the opportunity to develop a tool to fish for a sturgeon, what type of tool would you create and could you describe your technique?

Here are some of our ideas:



# ABORIGINAL ARTISAN



## THIS YEAR IS OUR 15TH ANNUAL GRADUATION SCARF WORKSHOP

AUTHOR: CARRIE CLARK



Every year our department cordially invites all Indigenous graduates to join us in the making of original grad scarves. These scarves are a masterful piece of wearable art to be worn with cap and gown at Commencement and at our annual Honouring ceremony held at the Hard Rock Café casino. Carrie Clark, Youth Worker, who has her Diploma in Fashion Arts, and Dannielle Batisse, Youth Worker have been assisting the grads in the design and creation of their scarves. The workshops are held one day a week after school at Gleneagle Senior Secondary on Tuesdays from 3:15-4:30 pm and Terry Fox Senior Secondary, Thursdays from 2:15-4:15 pm. These days are to accommodate all high schools. Startup has started the first week of February, continuing until completion, usually by mid April. All grads should have received their invitation by mail. Last year's participants wore their scarves with pride and were showered with compliments by their family, and peers and school Administration.



“the ecologies in which we live are more to us than settings or places; they...do not surround Indigenous peoples; we are an integral part of them and we inherently belong to them”  
(Battiste and Henderson 2000)

POETS' CORNER  
AUTHOR: SUWA'LKH STUDENTS



I AM A KING

I am a king,  
I rule my kingdom with pride.  
With the body of a queen,  
But I will not be a bride  
I am a King,  
Inside but not out.  
And to the world, I will sing,  
With you, or without.  
I am a King  
Sitting on my throne.  
With no diamond earrings,  
But a castle made of stone.  
I am a king,  
I will scream and I will shout.  
No matter what the world will bring,  
There is nothing to worry about.  
Because, I have my queen,  
With me at my side.  
I am a king,  
And I will not be cast aside.

The poem I created is about having the pride to be Trans, claiming to be a King with the body of a queen.

-Jason Mroczkowski

NICOTINE ACCOMPANIED  
BY  
CANNABIS

Her mind in a fog  
Unspoken words  
From lungs full of smog.  
Weary unable to think  
Her blue grey eyes  
Overwhelmed unable to blink.  
The way to cease this  
dependent routine,  
No more hopelessness  
She is clean

-Jess Martell



AFLOAT

I'm so very tired  
Eyes as heavy as an anchor  
Mooring my mind to the sea bottom  
If only I could sail away from this  
stormy despair...  
It hurts so severely  
I built myself a boat  
Why do I still feel like I'm drowning  
This sinking feeling  
I'm so sorry  
I should have stayed afloat...

-Jess Martell



# OUT IN THE FIELD

## AUTHOR: TERRI GALLIGOS



WHO: Cree –Dene music teacher Sherryl Sewepgaham  
WHAT: Pro D organized by BC Orff: “First Nations Songs for the Classroom”  
WHEN: Saturday, January 21, 2017  
WHERE: Queen Elizabeth elementary school, New Westminster

Link to lesson plans on the Traveling Stick Song and Stick Pattern for Traveling Stick Game Song: <http://www.bcorff.ca/resource/traveling-stick-song>

Link to lesson plan for “Music Alive!”: <http://www.bcorff.ca/news/first-nations-songs-classroom>

More information on Sherryl Sewepgaham: <http://www.sewepgaham.com>



Ms. Davy & Mr. Cusanelli’s Kindergarten classes demonstrating co-operative learning during math time at Eagle Ridge Elementary.

Theme: examining and conversing about the basic North American art shapes in ordinal order:

Firstly, we looked at the shapes: Ovoid, U-Shape, S-Shape and Circle;

Secondly, we sorted the shapes;

Thirdly, we worked in pairs to create images using the shapes;

And then we had storytelling time of what we created;

Finally, we practiced symmetry by designing our own butterfly images!



# PRAIRIE DOG REPORT

AUTHOR: KIRK GUMMOW

ILLUSTRATIONS BY JESS MARTELL SUWA'LKH STUDENT



# TEACHING TRUTH AND RECONCILIATION

## AUTHOR: KIRK GUMMOW



On February 24th 2017, The Coquitlam Teachers' Association was treated to an inspiring and humble address by Indigenous scholar and novelist, Tracy Lindberg. Humble in the way Tracy presented herself simply as “translator” and voice among many. And inspiring, in that it delivered encouragement to the districts teachers to face the challenges (or perceived challenges) of reconciliation with a sense of empowerment: Yes it is incredibly complex, and yes there will be many moments of dissonance and mistakes as we attend to some semblance of reconciliation. This journey can begin by making what she refers to as kind mistakes. To go, she says, head first and heart first into the reality of the situation— a band office, a powwow, a friendship center. Deciding to go outside your comfort zone and go to those places and spaces where you may feel uncomfortable and say: “I’m just going to go ask and I’m going to do it because I think it’s important”. But Tracy cautions that that idea of “relationship building is predicated on the notion of reciprocity. And the reciprocal mutual part of it is that you are going to ensure that if you ask for something, that you’re going to give something”. Now, making kind mistakes doesn’t mean you don’t have to do your homework or be responsible for what is said and done in your classroom. What it does mean, is that you inform yourself to the best of your ability and know that every word and behavior has weight. To begin asking yourself questions like: What does it mean to be on traditional territory? What are the protocols of this territory? How have I colonized? Whose territory am I from? What does it mean to have relatives with four legs or relatives with gills? How might a sweatlodge or long house be a place of education?

I once had a teacher who said something like: “You can’t get kids to change the world. What you can do is change how they see the world.” With this idea of positioning, I leave you with an excerpt from Tracy Lindberg’s address that describes the kind space she envisions that

may be conducive to achieving this goal:

“I think that allowing yourself that childlike wonder that says yeah it’s crappy, yeah it’s been brutal but it stops here. It’s never coming into my classroom, if it does I’m going to address it and I’m taking responsibility for a violence-free classroom, for an Indigenous-positive classroom, for a space where I don’t operate in binaries of good and bad, indigenous/non-indigenous. That I allow for a continuum of possibility of identity, sexuality, culture, language. Creating that space where people actually feel like they can question the normative discussion that has been normalized allows us to create, accept and expand upon a new normative.”

Tracy Lindberg (personal communication, Feb 24, 2017)

*Dr. Lindberg is a citizen of As’i’w’achi’Ni’yaw Nation Rocky Mountain Cree and hails from the Kelly Lake Cree Nation community in BC. She is an award-winning academic writer and novelist who teaches Indigenous studies and Indigenous law at the University of Ottawa and Athabasca University*



Keynote speaker Dr. Tracy Lindberg (right) and CTA Member-at-large Holly Stibbs

### Prairie Dog Commentary

The inspiration for Prairie dog’s latest encounter was derived from a story by Richard Twiss— One Church Many Tribes— presented by educator Randy Risto on the educational website called “Walking Together: First Nations, Metis and Inuit Perspectives in Curriculum.” In it, Risto challenges us to consider that we all come from different perspectives and those perspectives make up the lenses upon which we see things. I would like to thank Randy Risto for sharing his story.

Prairie Dog is obviously thrown off when his mechanism for governing time has broken down. He suddenly doesn’t know what time it is, and has forgotten his rhythmic understanding of it. The comic also puts into question the notion of time itself and the often different perspectives held by Eurocentric and Indigenous worldviews. The former adhering to a progression forward and the latter adhering to a more circular one where events appear and reappear within the circles of the season (Marker, 2012). This type of orientation can be seen in the Blackfoot language where there are two kinds of time. There is the “the immediate present”, a five day window including the two days preceding and preceding the present one “and there’s everything else”. This collapsing effect essentially erases time and brings a closer proximity to one’s ancestral surroundings.

# COMMUNITY EVENTS



## HONOURING CEREMONY AND DINNER

School District 43 Coquitlam's Aboriginal Education Honouring Ceremony & Dinner takes place this year on Tuesday, June 13th at the Hard Rock Casino Theatre, Coquitlam from 5-8pm.

This event is open to graduating grade 12 students and two guests, grade 9-12 award winners and two guests as well as invited honoured guests. The names of graduating and award winning students are submitted to the Aboriginal Education department by the student's home school Counsellors.

As done last year, tickets will be ordered and distributed through Ticketmaster at no charge. As with all Ticketmaster events, every person entering the theatre must have a ticket in hand or entrance will be denied. Please ensure to check your email as presale will open for grade 12 students. All other tickets will be released to award winners following the grade 12's. Please stay tuned for ticketing emails.

We look forward to recognizing the achievements of all Coquitlam School District Aboriginal students. If you have any questions, please contact the Aboriginal department at 604-945-7386 or email [abedinfo@sd43.bc.ca](mailto:abedinfo@sd43.bc.ca).



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## ALL NATIONS FESTIVAL TO INCLUDE NATIONAL ABORIGINAL DAY AUTHOR: CARRIE CLARK

Aboriginal Education, School District #43 is hosting a week long, All Nations Festival promoting Indigenous culture in the Tri-Cities, June 16-21, 2017. Community organizations and Indigenous artists from the core territory, Kwikwetlem and shared territories in the week long celebration will include traditional and contemporary Indigenous arts, languages and cultures enhancing learning outcomes and healthy cultural development for our students, their families and neighbours. The final day of the festival, June the 21st is National Aboriginal Day and our department is proud to host an all day event for a limited number of students in the district with exciting workshops. PLUS, a community dinner to include an international artists public launch, Native plants sale, and entertainment on an outdoor mainstage.



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