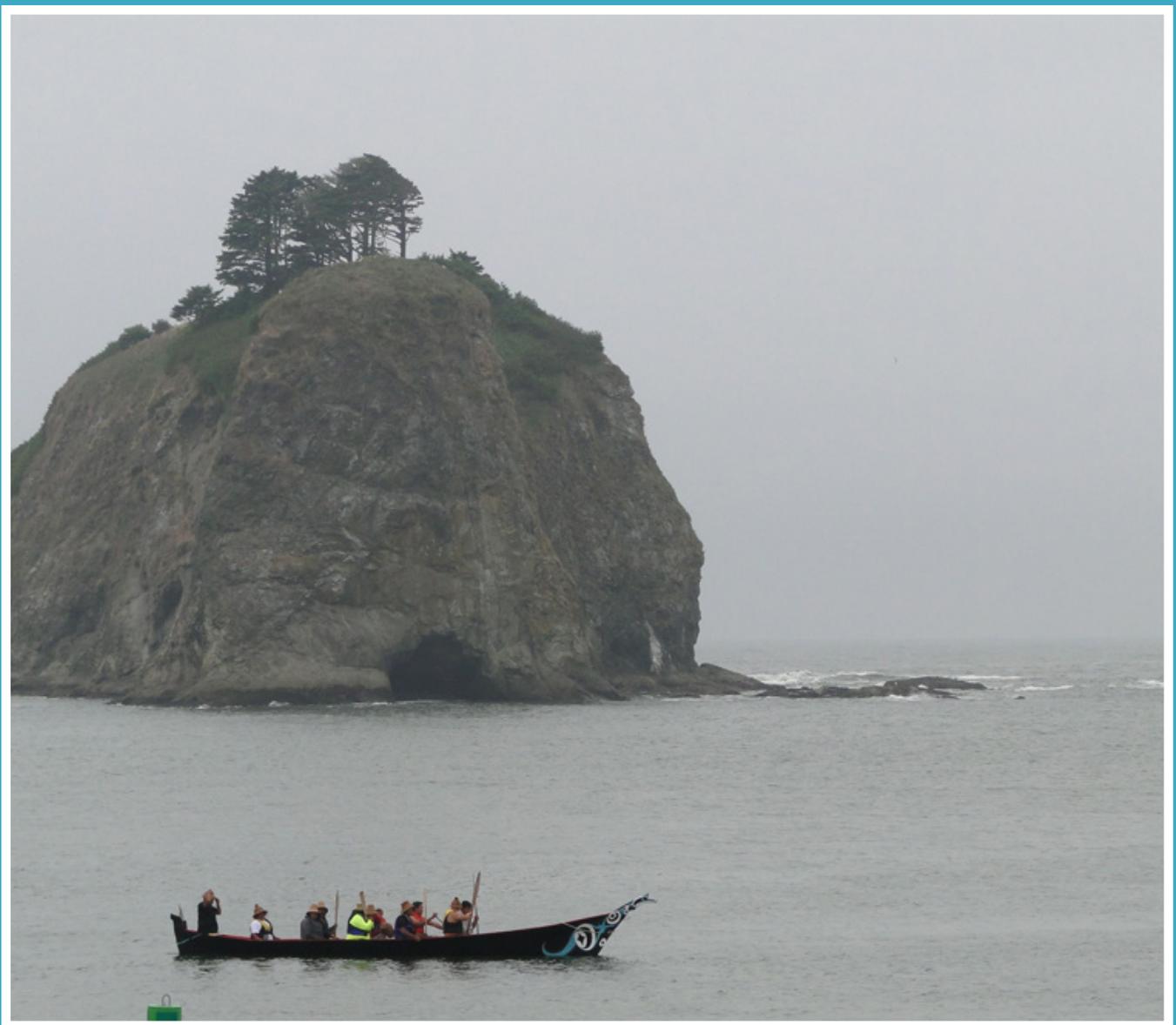


THE CANOE

SCHOOL DISTRICT No. 43 (COQUITLAM), No. 75 (MISSION), No 78 (FRASER-CASCADE)
April 2018 VOL. II NO. 6



JOURNEYS OF INDIGENEITY

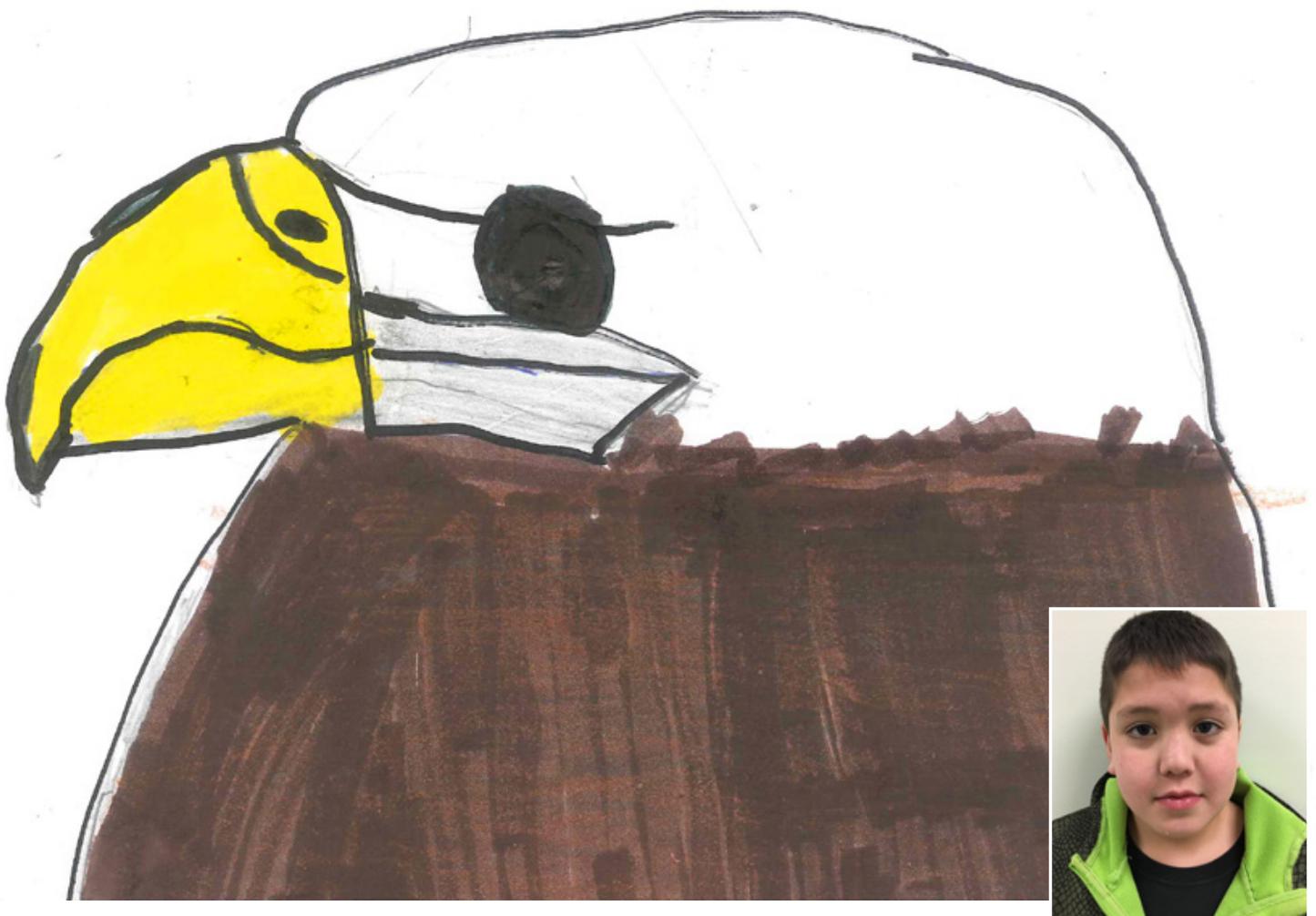
The Canoe is excited to present once again another installment of stories that serve to celebrate the many voices, Indigenous and non, within our education systems and beyond. The genesis of our magazine began with the idea of serving our young people and it continues to be our driving force today. When the adults of the world seem stifled and daunted by the prospect of what the future might hold, it is our young who will show us the way. One only has to look at the actions and convictions of the students from Parkland Florida to know that to be true.

When it appears that the uncanny seems to be all around us I turn to the work of acclaimed scholar bell hooks and what she refers to as a pedagogy of hope and our need to cultivate it every time we enter our classrooms, because change is really only a mind shift away.

The Eagle is a symbol for vision and as bell hooks states in her work: “without a vision for tomorrow hope is impossible.” She goes on to cite Brazilian educator Paulo Freire: “the struggle for hope means the denunciation in no uncertain terms of all abuses....As we denounce them we awaken others and ourselves the need, and also the taste, for hope.”

I would like to thank Seaview Student Turrick Point, member of the Squamish Nation, for sharing his art work (seen below) with the Canoe. The Eagle in Squamish teachings represents vision, spirituality and healing.

Kirk Gummow Managing Editor, The Canoe



Artwork by Turrick Point
Turrick is a member of the Squamish Nation

The stories in this Spring's edition of the Canoe will be organized around what is known to some as "the 4 R's": Respect/Responsibility/Reciprocity/Relevance: a response by Indigenous scholars Virna J. Kirkness and Ray Barnhardt to the idea that if education systems were to take seriously the inclusion of diverse knowledge systems (including that of First Nations) then it would need to respect who they are, be relevant to their worldview, offer reciprocity in relationship with others, and ultimately help them exercise responsibility through participation over their own lives (Kirkness, Barnhardt, 2001).

TABLE OF CONTENTS

RESPECT

Page 4: Have a Heart Day

Page 5: Drumming at Kent Elementary School

Page 6: Getting to know Inuit culture through Soapstone Carving

Page 7: Helping Our Northern Neighbours

Page 8: Culturally Aware at Hatzic Middle School with "Ghost Canoe"

RESPONSIBILITY

Page 9: Interview with Karly Adair

Page 10: Truth and Love: A Legacy through Father and Son

Page 12: Inter(sections)

RECIPROCITY

Page 14: STAND: Interview with Norm Hann

Page 16: Honouring our Elders: Tipaymishoohk, Meaning "Freedom" in Michif

Page 17: The Gladys Project (Gladys We Never Knew)

Page 18: Finding our Spirits, Finding Ourselves

RELEVANCE

Page 19: A Culture of Kindness, Respect, Compassion and Growth at BBESS

Page 22: The Voyage

Page 24: Harvey Robinson (School District 78) engages students, staff and community members in Drum Making

Page 26: Unheard Voices

RESPECT

Have a Heart Day

by Cheryl Carlson, Teacher Silver Creek Elementary School, and Alicia James, First Nations Support Worker, Silver Creek Elementary School

To start our day off, we had the entire school and staff, from kindergarten to grade 7, take part in the Blanket Exercise. This particular exercise was taken from the Gladys Module, as it was for younger learners. The children were very respectful during the ceremony and full of questions and comments afterwards. One grade 2 student said, “That was sad, and very disturbing!” His mother also mentioned that he went home and told her the entire story of how Canada was created. Students entered the gym, walking through cedar, removing their shoes, and were told to go to a blanket. After the ceremony was completed, they had to walk over cedar boughs to cleanse themselves.

The next part of Have a Heart Day consisted of all classes taking turns coming down to the grades 2 and 3 class and talking about “Shannen’s Dream”. Finally, the kindergarten class joined their buddies and read Shin-chi’s Canoe. Together the grades 2 and 3 and kindergarten classes made pictures and talked about children having to go to residential schools.



Drumming at Kent Elementary School

by Jessica McKerrow, Vice-Principal, Kent Elementary

At Kent Elementary, we have worked at weaving our local Stó:lō culture into daily routines. In the mornings, Cody Dool, our First Nations Support Worker and a well-known drummer, performs a welcome song with his student drummers while other students gather at the door before the first bell. Cody has been teaching this young group of students every Friday since the beginning of school, and they have now built up the courage to sing as well as drum in the mornings. The school staff have also been learning a new Halq'eméylem word every month. These words are displayed in classrooms and incorporated into daily lessons. A school-wide initiative has also begun to teach the “Eagle strengths” of “Love and Kindness”. Teachers have been teaching kindness in their classrooms and asking students to reflect on how they are kind to others, to themselves and to their community. In a few weeks we will be having an assembly that focuses on kindness. This assembly will be led by Cody’s drumming group. When asked about being a part of the drumming group, Leelind Douglas said, “I like drumming and singing. I never got to drum before at school, and I like it.”



Getting to know Inuit culture through Soapstone Carving

by Trina Munday, Teacher, Maillard Middle

In December I created a small unit on the Inuit, to teach my students about their history, culture, traditions, and spiritual beliefs. We followed it up by carving with soapstone, as the Inuit are well known for. I gave each student a block of soapstone and instructions on what to do. My students made Orcas, because within my school we're on team Orca, after exploring Indigenous stories about the Orca. My classroom was covered in soapstone dust for the better part of two and a half weeks, but I loved this project so much. In self-reflections, students wrote that they really appreciated how well their Orcas turned out, and that they were actually able to create something that looked like an Orca; they also reflected that they learned that they were capable of being patient—a complete shock to many of them. Many students that rush through every assignment—writing, math, art—discovered that you cannot rush rock, no matter how hard you try. Perseverance and patience were a big part of the lessons within this project.

This is a picture of Raiden Ermineskin, a grade 7 student in my class, who was a real natural. He was the first student to finish his Orca, and did a fabulous job. While other students finished their Orcas he started working on a carving of a bear. Next week he's planning to help another teacher do soapstone carving with her class.

My interview with Raiden:

Q: What did you like about soapstone carving?

A: It was fun. I liked using the rasps.

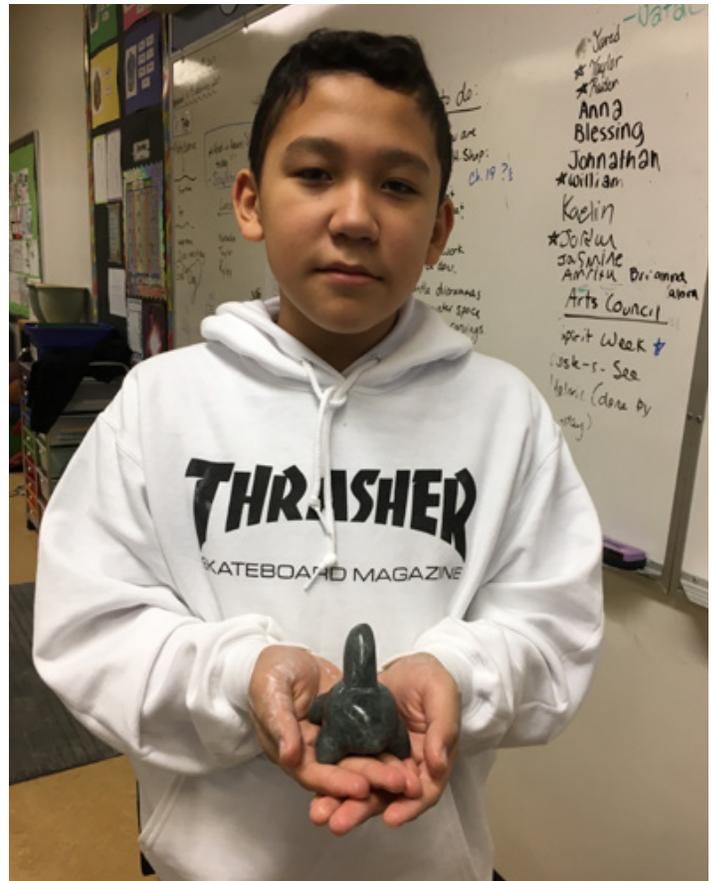
Q: Have you done this before?

A: I made a heart at Rochester out of Soapstone.

Q: What did you learn about yourself?

A: I learned that I'm an artist. I didn't know that I was going to be good at carving soapstone.

Q: How is your experience with helping other students learn to carve with soapstone? A: Sometimes it's difficult to get other kids to understand what I want them to do with the soapstone.



Helping Our Northern Neighbours

by Chris Schaufert, Teacher, Division 3, Grades 5 and 6, Cherry Hill Elementary School, Mission

Helping Our Northern Neighbours (HONN) is a Facebook group that was introduced to our class in first-term Social Studies. The founder of this group is Jennifer Gwilliam, who lives on Vancouver Island. HONN was organized in July of 2014 as an interim, “band-aid” solution in response to exorbitant food and goods prices in the North. Inspired by her humanitarian efforts nationally and globally, our class decided to follow her lead and join her campaign.

Following the sacred teaching of the Eagle, which represents “Love”, chosen by our Siwal Si’wes Elders for this school year, HONN provided the perfect opportunity to make a difference and help our northern neighbours. In grades 5 and 6 Social Studies, one of the curricular competencies is for students to develop a plan of action to address a selected problem or issue. So, last November, we volunteered to sign up for Project Christmas and sent Christmas packages to grades 5 and 6 students attending Sakku School in Coral Harbour, Nunavut. This allowed our students to participate in the action of tackling the issue of food and goods insecurity in the north.

Our class logged in to their “All About Me” e-portfolios to establish personal fundraising goals for second term in order to organize a way to help pay for the cost of shipping those Christmas gifts of love to Coral Harbour (complete with a heart ornament inside and a heart mandala, which decorated the envelopes). Donations were made by community members to help pay for the items purchased as gifts, and students took pictures of their decorated envelopes and gifts, to store in their e-portfolios, before they were mailed. We then tracked the shipment, as it travelled west to Richmond, east to Winnipeg, and up to Nunavut, in order to see if it arrived before Christmas break. As a result, the students learned that the

high prices of food and goods were also due to barriers like geography, transportation, and shipping costs. Studying the physical regions of Canada this term has helped to solidify this understanding.

For the week of Valentine’s Day, our class will be following through on earlier fundraising goals by having a Mini Craft Sale to raise monies for Canada Post shipping of those Christmas gifts. Canada Post has offered some shipping initiatives to help offset the cost to the North, like Free Shipping Tuesdays for small businesses in the month of October 2017, but overall, shipping prices still remain problematic for remote, fly-in, and limited-access northern communities that HONN sponsors.

After our Mini Craft Sale, our next goal is to sponsor two students at Quqshuun Ilihakvik Elementary School in Gjoa Haven, Nunavut, by participating in the Shoebox Campaign to provide hygiene supplies to one grade 5 girl and one grade 6 boy. Our ultimate goal is to establish a relationship with students of the same age up north and become pen pals in order to learn more about each other.

Our class would like to acknowledge and thank the generous and kind-hearted people who administer this online group: Cindy, Kristina, Bobbi and Jennifer. They are admirable role models for our students. Their countless hours of hard work and devotion, along with all the volunteer members who help out, are truly making a difference, one small package of love at a time.

Read more about HONN at <http://www.readersdigest.ca/features/heart/great-canadians-helping-our-northern-neighbours/>.



Culturally Aware at Hatzic Middle School with “Ghost Canoe”

by Cheryl Carlson, Teacher, Silver Creek Elementary School, and Alicia James, First Nations Support Worker, Silver Creek Elementary School

My grade 7 classes have been reading Ghost Canoe by Will Hobbs as their novel study, which has been reinforcing many aspects of Indigenous culture.

The students created group dioramas of various cultural elements discussed in the book and used acute detail to demonstrate their learning. Their presentations focused on celebrations in the longhouse, the stories told by totem poles, and the importance of cedar. They also built traditional tools to show how Indigenous peoples cooked salmon, whale, and candlefish they caught, as well as foods they gathered for the tribe.

The students were highly engaged in this inquiry learning. Comments included:

#river: transportation, food source, leisure, exploring
#cedar: canoes, baskets, clothing, building materials
#longhouses: potlatch, ceremonies, celebrations, give-aways
#games: Slahal, traditional dances, welcome song, drumming, stories
#high respect: appreciation of nature
#Makah: language—Chinook

To celebrate and recognize the Makah culture in the book, I invited Judy Cathers to visit our classroom. Judy is from the Hoh Tribe near Neah Bay. The Makah Tribe are her neighbours. Judy is also an Aboriginal Liaison Worker and a highly respected Cultural Presenter in Mission Public School District.

Students were captivated by Judy’s stories about her family as cedar weavers, about potlatches with the Makah Tribe, and of harvesting seafood at Tatoosh Island. Children were particularly fascinated as Judy told the story of her grandfather carving a dugout canoe the traditional way using traditional tools. Students and I were intrigued by Judy’s story of the journey of her mother’s canoe.

Additionally, Judy was able to provide detailed insight into the Makah culture, showing the Makah as people who are highly educated and as powerful singers and drummers. Students were totally engaged when Judy drummed and sang the Makah victory song for them.

While weaving small bulrush mats, students learned about the technique and time involved in creating Indigenous art. Our District Aboriginal Mentor teacher, Peggy Janicki, wove mats with the students and discussed Indigenous culture.

These collective experiences helped to enrich students’ learning and enabled a deeper understanding of Indigenous cultures.

Salish Weaving

By Mikayla Hogan & Mila Sperandeo, (Non-Indigenous) Gr. 2, Edwin S. Richards Elementary : Arts Integrated Curriculum (MPSD)



RESPONSIBILITY

Interview with Karly Adair

by Karly Adair and Kirk Gummow

A conversation with former SD43 Aboriginal Youth Leadership Council Member Karly Adair

Q: Would you mind telling us a little bit about who you are and where you come from and what you are currently studying at school?

A: My name is Karly Adair. I am a member of Métis Nation BC, and I grew up and live in the Port Coquitlam/Coquitlam area. I am currently completing my third year of the Bachelor of Science in Nursing Program at Douglas College.

Q: As a student in SD43, you have been a part of the AYLC [Aboriginal Youth Leadership Council]. Would you care to share a story or a memory about your experience with AYLC? Could you speak to how those experiences shaped your world?

A: One of my favourite experiences with the AYLC was being given the opportunity to volunteer to be a camp leader at Evans Lake Summer Camp for a weekend with students from Glen Elementary. Not only was it a fun experience, but it helped consolidate the importance of leadership—in particular working as a guide or support for young people. I still work with children and youth today as a program leader for the City of Coquitlam.

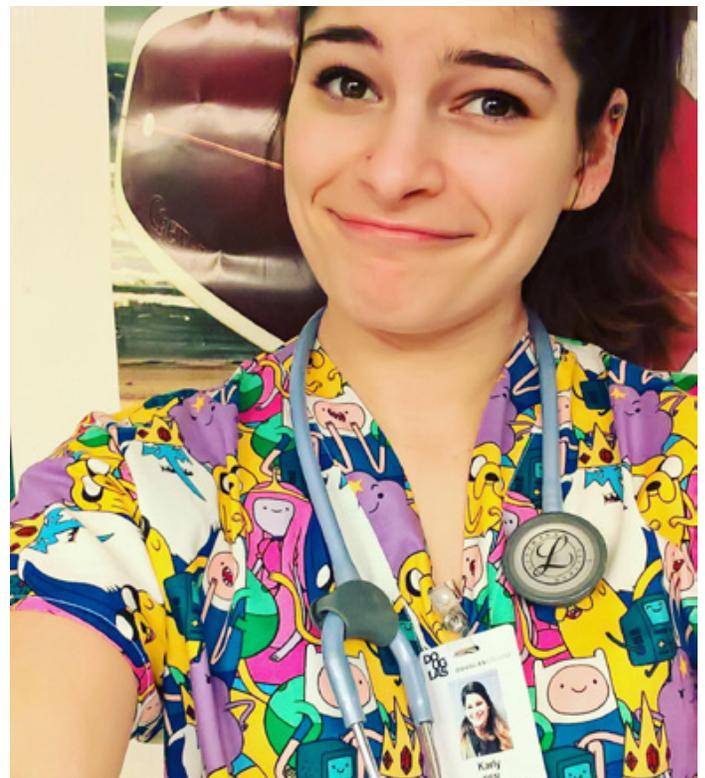
Q: Could you speak to some of the initiatives you are involved in and what excites you about those initiatives?

A: One of the largest-scope initiatives I have worked on is volunteering and working for Reconciliation Canada to promote the calls to action designated by the Truth and Reconciliation Commission. I am passionate about empowering myself and others to facilitate dialogue and

action to promote cultural safety and competency. Most recently I have started working as a student ambassador to help bring Indigenous issues related to nursing to the discussion table with students and faculty at my school.

Q: What does Truth and Reconciliation mean from your perspective?

A: To me, they are two separate concepts that are interrelated. Truth means understanding what has happened in the past and acknowledging the impact that it has on our present and our future. Reconciliation to me means bravery to face the truth and its impact and move forward.

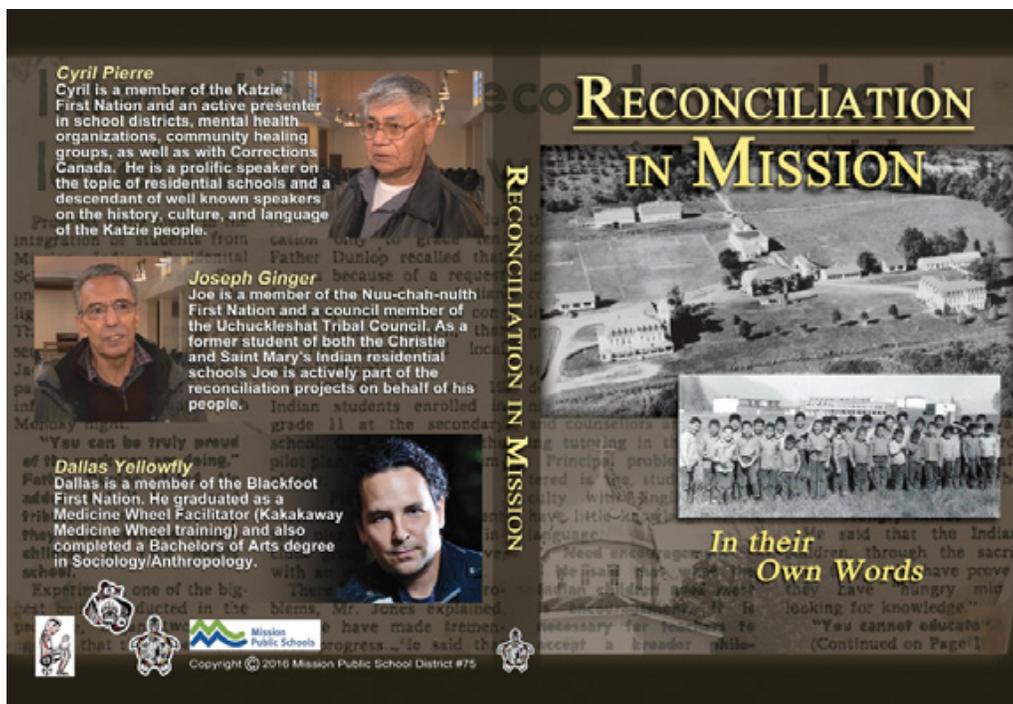


Truth and Love: A Legacy through Father and Son

by Joseph Heslip, District Principal of Aboriginal Education

For a number of years, the Mission Public School District has highlighted one of the Seven Sacred Teachings each year to focus on for the entire year. Last year, our Aboriginal Education Advisory Committee chose “Truth” as the school year’s Sacred Teaching to focus on, and two large projects were revealed under this important theme.

First, the district had been working with our local Elders and survivors of residential school to create a locally developed Residential School Curriculum website for grades kindergarten through to grade 12. Cyril Pierre from Katzie First Nation was instrumental in educating our district trustees, senior staff, teachers and support staff when he and Joe Ginger (Nuu-chah-nulth First Nation) provided tours of St. Mary’s Residential School. This work was featured in a documentary entitled *Reconciliation in Mission* (pictured below) and can be found on the district website at www.greatspirithand.com.



We are grateful to Cyril and our Elders/survivors for their generosity of spirit and courage in sharing their truth with us so that our students and staff may have a deeper understanding of Canada’s residential school legacy and some of the social problems that we encounter today.

Second, on National Aboriginal Day (June 21, 2017), we unveiled this resource at Xá:ytem in Mission with a ceremony. Once again, Cyril Pierre spoke to the students and staff. Trenton Pierre, Cyril’s son, also shared with us on that day his powerful truth as an intergenerational survivor (picture below).

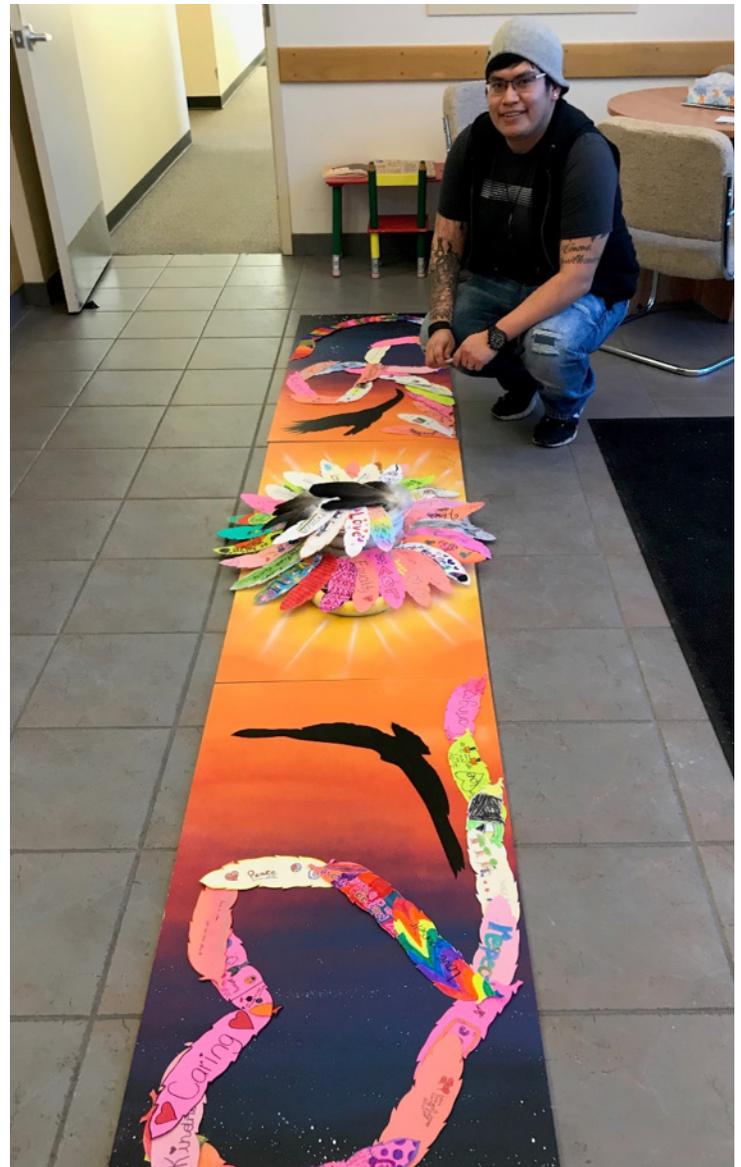
This year our Elders chose “Love” as the sacred teaching for the 2017-2018 school year, represented by the Eagle and infused into two projects. The first was our second district commemoration of Orange Shirt Day on September 30 at St. Mary’s Residential School. At this time, each of the 700+ students present offered a cut-out of an Eagle feather to the Elders and survivors who attended that day. Secondly, a beautiful piece of artwork was created by Trenton; he took the cut-out feathers and created a work of art that will be proudly placed at the entrance of our district school board office.



https://youtu.be/2TmErF6M_50



<https://youtu.be/L0kDnBPI4S4>



I would like to thank Cyril and Trenton Pierre for offering their gifts with the students and staff of Mission. I thank them for sharing their talents, courage, truth and love with School District No. 75. This legacy is powerful in our district and will continue to remind us all to uphold the 94 recommendations of the Truth and Reconciliation Commission, and to do so with Love and Truth at the center of our actions.

“If we cannot recognize the truth, then it cannot liberate us from untruth. To know the truth is to prepare for it; for it is not mainly reflection and theory. Truth is divine action entering our lives and creating the human action of liberation.”

James Cone

Finding Unity: How one New Teacher Explored Canada's History of Colonization in English Class

by Hannah Vaartnou

Education is a powerful tool to support the development of engaged citizens. It is my perspective that much of the conflict in the world originates from our inability to see one another's similarities. I would posit that literature is a good place to begin when teaching social justice to young people.

During my practicum at Pinetree Secondary School, I explored strategies for discussing social justice within the English II classroom. I infused my love for social justice, Canada and literature into a unit with the support of my school associate Tanya Dissegna and faculty associate Keith Hansen. The new curriculum lent itself to this hybrid theme-based course model. As a white, female educator, I found it daunting to think of teaching narratives from cultures that are not my own—particularly when it comes to teaching the history of colonization as a white colonizer. Despite the enormity of teaching social justice to 16-year-olds, it ended up being a transformative experience for both me and, I think, my students. We explored how narratives other than our own can help us improve our self-awareness and increase our capacity for empathy. It was the intention that by the end of the course, students would have an understanding of Canadian experiences other than their own, as well as an improved awareness of who they are and that they can positively contribute to our incredible Canadian community.

Canada is often touted as superior in being multicultural in comparison to other nations, particularly the USA. This was the perspective I was taught in humanities classes during school. Canada's injustices and oppression in regards to colonization have been, up until recently, largely ignored. As an educator, I think it is my duty to present my students with the resources and materials to see both sides of the issue, and to examine the complexities of Canada as a multicultural nation.

My love of Canadian literature was the backbone of my unit. I chose literature and media that stood strong on its own, as opposed to it purely being in service of

my theme. I centred my unit around one essential question: whether or not Canada is truly a mosaic. We defined Canada's multicultural policy, as well as reading two contrasting articles on whether or not Canada is a diverse, accepting and heterogenous nation. Of course, there is no right answer to this question; rather, the goal was for students to examine the grey areas of Canada's multiculturalism policy. Canada's history is rife with contradictions. There are many positive aspects that should be celebrated, but there are also many negative aspects, such as the residential schools and the Chinese head tax, that need to be acknowledged and brought to light. My intention was to give students the means to acknowledge and expose the darkness within Canada's history. This was not about indoctrinating, but rather providing them with critical articles, discussion time, short stories and media to give them the opportunity to form their own opinions.

One of the ways that we studied these texts was through analyzing Canadian culture and identity through the lens of intersectionality. Intersectionality refers to the "intersection between gender, race, and other categories of difference, individual lives, social practices, institutional arrangements, and cultural ideologies" (Kathy Davis). At the start of the semester, we defined and analyzed how intersectionality can be a lens from which to observe and understand the invisible power structures within society. We looked closely at the Canadian "mosaic" through articles and stories. We reflected on our own individual and familial identities to examine where we came from, who we are and how our own personal experiences shape how we interact within the world. Then, we shifted our attention to a rich assortment of Canadian writers and perspectives, poetry and prose, literature, plays and more, to further our awareness of stories of struggle, survival and resilience. We covered topics from feminism, gender theory, immigrant experience, Islamophobia and many more. I spent many hours at the library looking for stories written by authors from diverse backgrounds. I had a class full of students from all over the world, and as a result wanted to represent marginalized voices. For example, we looked at Thomas King, Indigenous author and scholar; Doretta

Lau, Korean-Canadian writer; Ivan Coyote, queer trans spoken word poet and author; Shauna Singh Baldwin, Indo-Canadian author; and many others. We also watched the film *Reel Injun* to explore Aboriginal representation in Hollywood. I intended to provide students with a wide variety of texts, to support them not to regurgitate my own opinions and perspectives on Canada as a multicultural nation, but rather to give them the space to come to their own conclusions. Many of my students disagreed and questioned the perspectives that I shared with them on intersectionality.

The summative assignments that students produced demonstrated the deep learning that had occurred. Despite that we were discussing heavy and complex topics, these young people demonstrated such maturity and compassion in their writing. They had the freedom to choose any topic related to our course content. There was such a variety of topics, but all of them were thoughtful, creative and well-crafted. The topics ranged from narrative essays on the immigrant experiences, expository

essays on the history of residential schools, argumentative essays on whether or not Canada is a multicultural nation, and even essays on gender politics and feminism. I was humbled by the wisdom and maturity of the writing and discussion that were produced as a result of our unit. I was stunned by the number of students who said that they had known nothing about Canada's history of racism, oppression and patriarchy prior to our unit. I am proud of the results of this unit, and hope my experience will encourage other teachers to show not only the positives of Canadian literature, but also the tough stuff. This was my experience teaching from the lens of social justice, using intersectionality to discuss race, gender and privilege with young people. This can be infused into Canadian or American curriculum. I would suggest that the global political climate demands that we begin to look critically at invisible power structures in order hopefully to bring more awareness, empathy and compassion to our global community.



Hannah Vaartnou (on left) and Pinetree Secondary Teacher Tanya Dissegna

RECIPROCITY

STAND: Interview with Norm Hann

by Kirk Gummow

A contingent of Indigenous students from Coquitlam School District was fortunate enough to be invited to participate in a Math and Science Workshop hosted by Simon Fraser University's Allison Kermode and Veselin Jungic.

Students and teachers alike were treated to provocative presentations from the likes of said host Veselin Jungic of the Mathematics Department, who offered that whenever you strategize to optimize whatever task is before you, you are using mathematics. Or Nick Hedley of the Geography Department, who introduced us to gaming technology as valuable for communities in cultural reclamation and understanding environmental change and coastal complexity. Or David Zandvliet from the Faculty of Education, who asked us to think about developing an ecological literacy that starts with direct experience of what he calls "actual reality" as a means to understanding the natural world, including our cities, as living organisms and understanding how they work. "Do you know where your water comes from? Do you know where it goes?" were just a couple of the simple questions, that I, for one, could not answer, which validates David's notion that our lack of care is really our lack of knowledge and that if we get to know these relationships, a "solution is just a mind change away."

The day culminated with a screening of the film *STAND*, which features the work of Norm Hann and his service bringing awareness to the need to protect BC's coastline, including a continuous paddle on a paddleboard over the course of eight days, stretching a span of 350 km off the coast of Haida Gwaii. We caught up with Norm, who was nice enough to share some time and his thoughts.

Q: What made you want to take a stand?

A: Well, I had been working as outdoor guide in the Great Bear Rainforest since 2000 and also had worked a lot with the Gitga'at First Nation as teacher, basketball coach and guide. The place and people had given me so much, and I felt grateful and indebted to the experiences on the land and waters and those received from the people.



I was teaching in Hartley Bay with a Gitga'at Elder when I learned about the Northern Gateway proposal, which would bring supertankers filled with oil through the narrow and treacherous waters of the Great Bear Rainforest en route to Asia. I knew what had happened further up the coast in Alaska with the Exxon Valdez spill and the incredible impact it had on the water, the land, the wildlife and the people, and it was at that point that I decided to take a stand. I said no. I decided to paddle the proposed tanker route from Kitimaat to Bella Bella. I wanted to see for myself what was going to be at risk in a place I loved so much. I wanted to bring awareness to the food harvesting areas of the First Nations and to the incredible wildlife and marine ecosystems.



To see the documentary from that expedition, search for “Standup4Greatbear” on YouTube. A couple of years later we continued with the message of conservation, awareness and protection when we did the documentary STAND.

Q: Your commitment to and connection to the land have earned you recognition from Gitga'at Nation. So much so that in 2006 you were given the honour of being adopted into the Raven Clan. Could you describe your name and what the experience has meant to you?

A: Yes, it was one of the greatest honours I have ever received. I was adopted into the Raven Clan by Eva Hill for the work I had done with the youth as a basketball coach and teacher. My name is T'aam Laan, and it means “Steersman of the Canoe”. Ironic, since I got this name two years before starting to standup paddleboard—yet I grew up paddling canoes in northern Ontario, and I played university basketball for Laurentian [University in Sudbury, Ontario], whose nickname was the Voyageurs—professional canoeists who transported furs by canoe during the fur-trade era in North America. Funny how things come full circle in life.

Being given a name in a First Nations community brings great responsibility, and four years after receiving that name, I paddled for the Gitga'at people to help protect our coastline from oil tankers.

Q: With so many initiatives worthy of our attention, it can sometimes feel overwhelming, causing some to recoil in frustration. Would you have any advice for young people who want to get active?

A: All I would say to young people who want to become active is to take a stand for whatever you believe in. Get out there and find out what you love, what you are passionate about and what motivates you to get you out of bed in the morning. You can never underestimate [the power of] a group of committed, passionate people to change the world. And don't think that one person cannot change the world; it happens all the time. Find out first what it is you love and what you're passionate about, and then use your special gifts to create positive change around that issue.



The Canoe would like to express our gratitude to Norm for sharing his time with us. For more information and to see how you can get involved, just Google “take a stand for youth conservation”.

Honouring our Elders: Tipaymishoohk, Meaning “Freedom” in Michif

by CK Hogan (Métis), Gr. 12, Mission Senior Secondary, Mission

I'm CK Hogan of Métis heritage and from a family of artists.

I first got interested in photography two years ago when I went to Mexico to help out at an orphanage. Since then, I realized I wanted to be a photographer as my life's work because it's a way of showing and expressing myself.

I was able to capture this photo by being in Year-book Class. I was asked to get photos for Orange Shirt Day near the start of the school year. I really like this photo not only for the details, but for the story behind it.

This photo was shot during late summer morning on Orange Shirt Day, 2017. The Elder in this photo is Lekeyten, who was kind enough to pose in front of the rising sun with the ever-so-spiritual, historic native lands in the background.

Although we only got to trade a few words, in the faint wind, Lekeyten's eyes sang a song of growing wisdom and understanding with open-hearted peace. In that moment, I released the shutter. To my eyes, stories from past claims took part in that graceful soul in that very select time frame. He and I stole a moment in time that people

will reflect on in future generations; for our future generation who will not forget our forgiving and loving response.

Taking 1/100 of a second of a certain day—seizing the emotion and the overall feeling with a powerful story in which meaning is created—is what I strive to achieve.

I decided to become a photographer through the love of art and storytelling. Photography allows me to get an emotional reaction from the viewer, who is able to see what I saw in that point of time. For the viewer to see a story, and to travel back in time to remember that particular occasion, is one of the greatest joys I have.

My love of photography has grown in the last year. I started with a camera in hand only two years ago with my trip to Mexico. I wanted to show the need for and lack of help in the lower part of North America. From that point on, I tried to capture the emotions and hearts of even the most disadvantaged people; to show their happiness and health, and that there is still love in the world. I may not be the best photographer; still, my joy is to get people thinking about the meaning of any of my photos, and in particular, the one of Elder Lekeyten.



The Gladys Project (Gladys We Never Knew)

by Cheryl Carlson, Teacher Silver Creek Elementary School, and Alicia James, First Nations Support Worker, Silver Creek Elementary School

The Gladys Project has touched many hearts of school-aged children and their parents. We could go on the tangent of the Gladys Module that the grades 3 and 4 students completed. Some students' families followed in our moccasins and retraced the students' steps with the students as their guides. While on the trip, students placed hearts with heartfelt messages at Gladys's grave. We continued our journey to the Alexandra Bridge, where students witnessed traditional fishing holes of Gladys's family. The last leg of the journey was to Tuckkwiowhum Heritage Interpretive Village, where Elders shared their culture, stories and medicines.



Finding our Spirits, Finding Ourselves

by Sean Della Vedova Principal Pinetree Way Elementary

Several years ago, I discovered a book called *Sharing our World – Animals of the Native Northwest Coast*. The images of animals in the book were vibrant and beautiful, but it was the description of each animal that really captured my attention. As I read about the special qualities of this wildlife, I began thinking about my relatives and my friends who matched these animalistic personas. This year, I have had the pleasure of getting to know students and staff in a new school. As a means of learning more about my community, I consulted Rob Cowie, Aboriginal Education Resource Teacher, to discuss the concept of having students adopt animals and make class story totems. Rob provided a reader's theatre version of the book, *I am Raven*, and templates for creating the animal images. What happened next was really exciting as I got to really know Pinetree Way Elementary School.

Working with a small group of students, we performed the reader's theatre in collaborative blocks. After being introduced to the unique qualities of each animal, students adopted their animal and coloured their graphic representation. Each class then created their own story pole and Pinetree Way now has a beautiful display of our students. Staff also went through the same process and we had a lot of fun thinking about our own identities and how our own stories align with Pacific Northwest wildlife.

Although the artwork is beautiful, I think it is the opportunity to think about and share student identity that is most important aspect of this activity. At one point, students filled out an interactive animal sheet with the names of students identifying as each animal. Sharing who you are as a person with others and hearing about their identity is an important and meaningful part of being a member of a positive and supportive culture. We know that people change and life has a way of shaping who we are, but I am grateful to have been able to explore and hopefully honour the unique qualities that make our students special.



RELEVANCE

A Culture of Kindness, Respect, Compassion and Growth at BBESS

by Ms. Jenelle McMillan, First Nations Support Worker, and Mrs. Lisa Oike, Principal, Boston Bar Elementary Secondary School

At Boston Bar Elementary Secondary School, as part of our guidelines, we have, with the students, implemented the Seven Natural Laws or Sacred Teachings, the Seven Animal Teachers and the Circle of Courage philosophies. The Circle of Courage is a model of positive youth development first described in the book *Reclaiming Youth at Risk*, co-authored by Larry Brendtro, Martin Brokenleg, and Steve Van Bockern.

Mrs. Oike brought in weekly Courage Card Awards to acknowledge students when they are observed performing acts of kindness or demonstrating one of the teachings. Each time a student is witnessed demonstrating acts of kindness based on the Sacred Teachings, they are presented with a Courage Card. Students then enter their card in the weekly draw barrel. Every entry is another opportunity to win the weekly draw, so students are encouraged to continue doing their best at all times.

The Seven Natural Laws or Sacred Teachings are based on intrinsic values and beliefs that form the basis of the First Nations Way of Life. Each of the Sacred Teachings has an animal associated with it that provides a visual guide to practical and positive traits our students and staff strive for and apply in their day-to-day lives. The Seven Animals and their corresponding “gifts” are: Love and Eagle, Humility and Wolf, Honesty and Sabe (Sasquatch), Wisdom and Beaver, Courage and Bear, Truth and Turtle, and Respect and Buffalo. Each of the Sacred Teachings is symbolized by a Sacred Animal form as a visual means to represent that teaching, which, when embraced, allows us to live a full and healthy life. The students engage in activities such as making medicine pouches, dream catchers, rattles, regalia, moccasins, drums, Grandmother and Grandfather stones, Inukshuks, legends, and Medicine and Warrior Shields to embrace the teachings through their hearts, minds, bodies and spirits.



A weekly Nl̓e kepmxc̓in language program has been implemented with our Elder Mrs. Charon Spinks and the First Nation Support Worker Jenelle McMillan, to support the students from StrongStart through grade 12 in learning the language of the Nlaka'pamux people. As well as learning the language, the students learn about respecting themselves and others through cultural teachings that are incorporated with the language lessons through stories and games. The students enjoy learning with Mrs. Spinks. Every year students are using more and more language in their day-to-day activities and around the school. Language revitalization is an important aspect of the Truth and Reconciliation recommendations.

To practice the Circle of Courage, we feel we have created a place where students have a sense of belonging and are able to take leadership roles in what they would like to learn and what they choose to do with these teachings. In one project we made dream catchers at the students' request. As a cultural practice, we give away the first one that we make to someone we respect and feel deserves our labour of love. The students wanted to honour the teachers during the school assembly and present them with dream catchers as part of the ceremony. Our students learned the Grandmother and Spider teachings and how the dream catcher traps "bad" dreams into the web when placed above the sleeping area of the dreamer, while good dreams are woven into the fabric of the web to store them for a time of need. When the sun rises and shines upon the dream catcher, the "bad" dreams are broken apart and dissipate into the universe. It is said



that these "bad" dreams will not to bother the dreamer again. The students felt a desire to protect their teachers and support staff.

When students feel a sense of belonging, it allows them to embrace teachings; they practise their new learning and begin to master their skills. Once an individual masters skills, they no longer need to have a teacher present in order to use them, so they become independent. Independence allows an individual to feel a sense of healthy pride and increases their sense of self-esteem. When an individual is filled with love, joy, respect and compassion, they want to give it away. This is a demonstration of gratitude through generosity, which completes the Circle of Courage model, readying the individual for their next learning journey.

We have started a Dance Group at the school, which is inclusive of students from kindergarten through grade 12. The older students have been participating in making regalia and other accessories such as drums, rattles, moccasins and more. The female students' regalia include a dress, moccasins and a shawl or Power Robe. The male students' regalia include a dance apron, a tunic, anklets and gauntlets. Each participant also has a rattle and a rattle bag. The Dance Group has drummers and dancers who sing and dance to life the songs of their ancestors, use masks to tell their stories, and use regalia to demonstrate the strengths of their families, their community, their school and their Nation. They learn about protocols and the sacredness of continuing the practice of ceremonies and sharing oral histories through songs and dance. The Dance Group practises twice a week as it prepares for its first-ever performance at the Centennial Day Celebration in March of this year!

The First Nation Program offers a lunchtime arts and crafts program for students to learn how to sew as they make regalia, drums, drumsticks, rattles, beaded fans, and so on, as part of learning the skills necessary to make each of these items, to care for them, and to use them in the dance group. This group provides a place of belonging, a place for students to come together to share their culture, a place to develop personal skills and a place to embrace and share their spirituality.

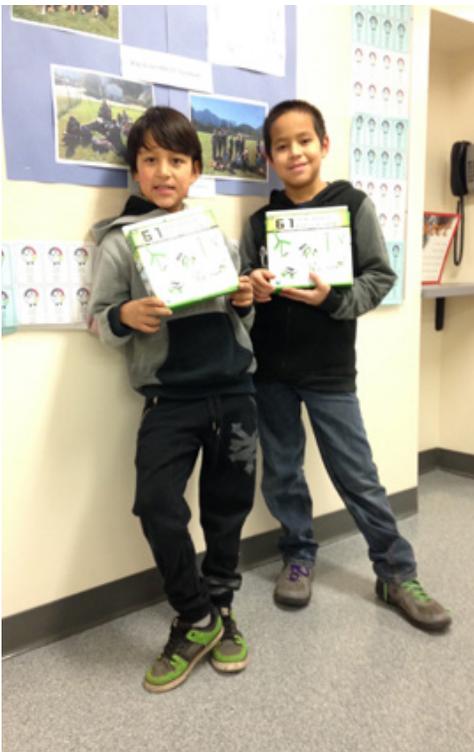
One example of how our school has chosen to integrate culture into the curriculum is the “Legends Project”. Students in grades 3 and 4 are introduced to legends written and/or told in the Nlaka’pamux territory. After learning about some of the characters like Raven, Coyote, Grandmother Moon, the Deer People and many more, they begin to brainstorm ideas of the legend they are going to write. The finished product, which will be completed by the end of a five-week term, will incorporate English skills for reading, writing and editing their legend, art and culture. They will learn to harvest birch bark for the purpose of creating a cover using birch bark biting techniques, science as they learn to make paper from pulp, and physical education as we go on an adventurous hike to collect the materials needed to complete the project. As an extra motivation, students will also be given the opportunity to enter into an Aboriginal Writers’ Contest!

As part of our dedication to the Truth and Reconciliation recommendations, we at BBESS have introduced First Nations Studies into the curriculum, and we seek opportunities for our students to take part in workshops and presentations from outside agencies to deepen their understanding of residential school, reserves, Canada’s genocide, and laws and governmental

roles and impositions on First Nation peoples across Canada, and roles students can take in leading the way for reconciliation.

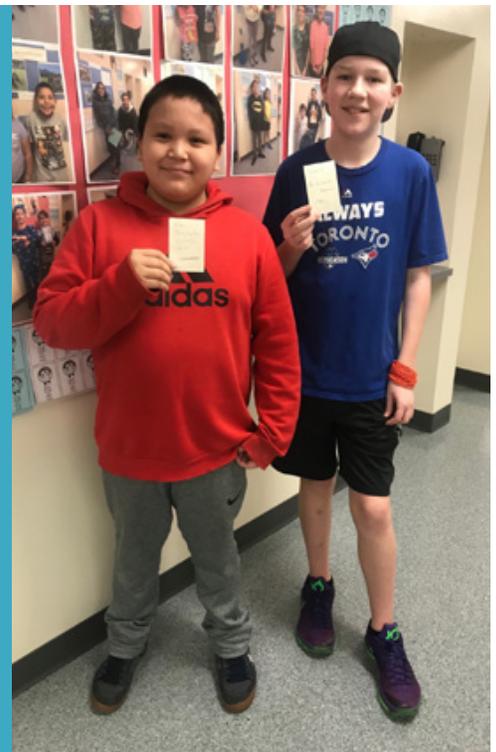
We invited the Federation of Aboriginal Children and Youth in Care Network to share with our students in grades 8 through 12 their presentation of the Truth and Reconciliation Tour across BC. During this presentation, students heard stories from an Elder and others who had personal experiences with residential school, the ‘60s Scoop and the current foster care system. They watched a video and had an open discussion to share learning they had acquired during the viewing. At the end of the workshop, students brainstormed what they can do to be part of moving forward and participating in reconciliation in their lives, at the school and in the community.

The youth at BBESS are thriving and growing each day due to the incredible opportunities provided for them at our school. Based on the Circle of Courage, our students demonstrate the Spirit of Belonging, the Spirit of Mastery, the Spirit of Independence, and the Spirit of Generosity each and every day. We have courageous learners and amazing educators that move the cultural learning forward all year long.



“We bear witness not just with our intellectual work but with ourselves, our lives. Surely the crisis of these times demands that we give our all. Remember the song which asked “Is your altar of sacrifice late?” To me, this “all” includes our habits of being, the way we live. It is both political practice and spiritual sacrament, a life of resistance. How can we speak of change, of hope, and love if we court death? All of the work we do, no matter how brilliant or revolutionary in thought or action, loses power and meaning if we lack integrity of being.”

bell hooks



The Voyage

by Frances Bolton

My family is from a small town, Kitamaat, in northern British Columbia. I am an urban Native; I did not know my family background until I was 15. Since that time, I have gone to Kitamaat village every summer, but only for a few weeks at a time. My visits were brief due to my having to work, which meant I never had time to bond with anyone. It hurt when I was asked who I was and who my parents were, because I believe in strong family ties. This summer was different. I had no job, and I was home for longer than two weeks.

In recognition of 1993's being the year of Indigenous people, First Nation people from throughout the Pacific Rim converged in Bella Bella. Twenty-two traditionally designed dugout cedar canoes travelled to celebrate traditional maritime culture. The Qatuwas (Gaatuwaas: Heiltsuk for "people gathering together in one place") Festival was the first-ever gathering of its kind.



The carving of a 55-foot red cedar tree began five months earlier for the Kitamaat people. This canoe project sparked life into many of the young people, including myself. The Elders noticed my time spent at the canoe shed and told me to be one of the paddlers. Since the canoe was not yet finished, we practised in a 25-foot metal punt.

The number of people who came to paddle and carve were astronomical, especially when a BCTV camera crew arrived. The experienced paddlers and carvers joked that we should always have a camera on! Many would-be paddlers believed you could jump in and be on your way (these people did not return), but we were 22 paddlers strong. None of us knew one another, nor did we really

know what to anticipate on our first-ever 150-mile canoe voyage.

The 42-foot vessel was completed and left "plain"—meaning "Haisla Nation" was written in white block letters on both sides. Although there were no clan designs (no world, eagle, or killer whale, nor a beaver), the right side had a natural embedded eagle on the canoe's bow. For our people, it meant the Great Spirit would travel with us.

The rain poured while family and friends urged us on with cheers as we embarked on our voyage. Surprisingly, 40 people were on a small seine boat, yet the support crew and the paddlers worked together. The crowded quarters allowed us to get acquainted. I found friends in the faces of people I never knew before.

Our paddling expedition was long and tedious, but we were fortunate to have had two crews. As well, we all believed the Great Spirit was with us: eagles would fly overhead and wait around every corner, as if to guide the paddlers. We pulled with our hearts, our minds and our souls. We paddled not for the sake of ourselves, but for the sake of the Henaksiala Nation. The elders and the skippers stressed keeping in time to prevent the canoe from tipping. Both crews counted to four over and over again to keep in time.

The other crew counted each and every stroke the entire voyage. After half a day, our crew stopped counting because we knew there was no need. To pass the time, our crew talked politics, we laughed, we listened to music and we even sang songs. Our spirits uplifted, we sent the other crew back, as our crew continued on with sore, tired,



aching muscles. We prevailed, two and a half hours later, yet the pain was worth it to reach our first destination.

We felt our ancestors' spirits resurface as the canoe reached Butedale, a ghost town the Haisla people once inhabited until 50 years ago. The crew spent time ashore to pay respect and to rekindle ancestral ties. Butedale provided a spiritual awakening for each crew member. The Haisla Nation canoe voyage to Bella Bella was half complete.

Not only myself, but the crew sensed the Creator was with us when we were welcomed outside of Klemtu by a pod of killer whales. The small, remote community of the Kitasoo Nation welcomed us with arms spread wide. Kitasoo's hereditary chiefs danced the welcome dance (dressed in traditional Native regalia). Others sang to the beat of drums as other Klemtu people shouted with joy. In our honour, the hospitable town held a feast that included traditional song and dance. The arrival of our canoe at our third destination was a proud day for both nations.

We rested for two days in Klemtu. The layover was of the most importance to me because I finally met John, a long-lost cousin. We found a special bond and enjoyed what precious time we had. The two of us found solace in knowing we had finally met and would see one another again at the Qatuwas Festival.

Our fourth and final destination was Bella Bella, the most dangerous passage through Milbanke Sound. The sound is open water that has big, rough, five-foot groundswells that could have easily tipped our canoe. The Great Spirit was with us again as we were granted calm waters.

The Haisla Nation canoe voyage finale was at hand. A myriad of emotions flooded the crew during this last part of our odyssey. We were victorious as we had reached the end of a new beginning. The Qatuwas marked a stroke towards world Indigenous unity in an alcohol- and drug-free environment.

This voyage gave me a new perspective on life, nature and the spiritual world. The gifts of self-awareness and self-respect were found on this voyage. I became more aware of the Creator and had more respect for the Creator. For 10 years, I had been struggling to know the people in my home village. After our return from Bella Bella, I was never asked who I was or who my parents were.

I transformed from an unknown person into a respected, hard-working paddler. I became a friend to not only the crew, but the people in Kitamaat Village. The Qatuwas Festival was a heroic journey of Native cultural, social, emotional and spiritual strength. The voyage was a rediscovery of our maritime heritage as shown through the eyes of a paddler.



Harvey Robinson (School District 78) engages students, staff and community members in Drum Making

By Dr. Karen Nelson

Harvey Robinson, Hereditary Chief, carver, artist, and First Nations Support Worker enjoys teaching drum making to staff, students and community members throughout the Fraser-Cascade School District. Twenty excited participants worked with Harvey on the January 19 Pro D day and twenty more are registered for the District Pro D day scheduled for February 23, 2018 at Agassiz Elementary Secondary School. Emelie Peacock, editor of the Hope Standard, attended the session on January 19, initially with the sole intent of writing a story. Responding to an invitation by Harvey to participate, Emelie reported later that she not only thoroughly enjoyed making a drum, but also appreciated the opportunity to learn more about First Nation culture, traditions and heritage. Over the last 20 years, Harvey has made over 1000 drums. Harvey indicated that you need to be focused, calm and patient when you are working on a drum. He likened the process to working on classroom projects. He continues to remind the students he works with that they need to have a sense of pride in their work, always keeping the final product in mind. As stated in the Hope Standard on February 1, 2018: "The carver, teacher and hereditary chief from Klemtu in the Great Bear Rainforest said he leads students, youth and fellow teachers to assemble a drum, but more importantly teaches focus on the here and now." The full story in the Hope Standard can be accessed through the following link: <https://www.hopestandard.com/community/klemtu-artist-teaches-traditional-drum-making-in-hope/>



We wish to thank Emelie Peacock, Editor of the Hope Standard, Black Press Media, for the photos and link to the Hope Standard.



Voices Unheard

by Tiara Sumner Gr. 12 Student Terry Fox Secondary

Hundreds of voices are blended together talking about one thing, one very important thing that is threatening our oceans, threatening the animals living in the ocean. Our voices go unheard, we are silenced for trying to protect the most important thing, the environment. We scream and yell, we do peaceful protests but you turn a blind eye to us, ignoring us, telling us it isn't important even though we know mother nature best. You took our voice, land and culture, you tried to slaughter us, for what? To gain power and control? What will be left to control when you destroy the oceans, the soil and the air? Why is all this power necessary if it is only temporary. Open your eyes and ears to other situations that can and will cause long term problems instead of short term prob-

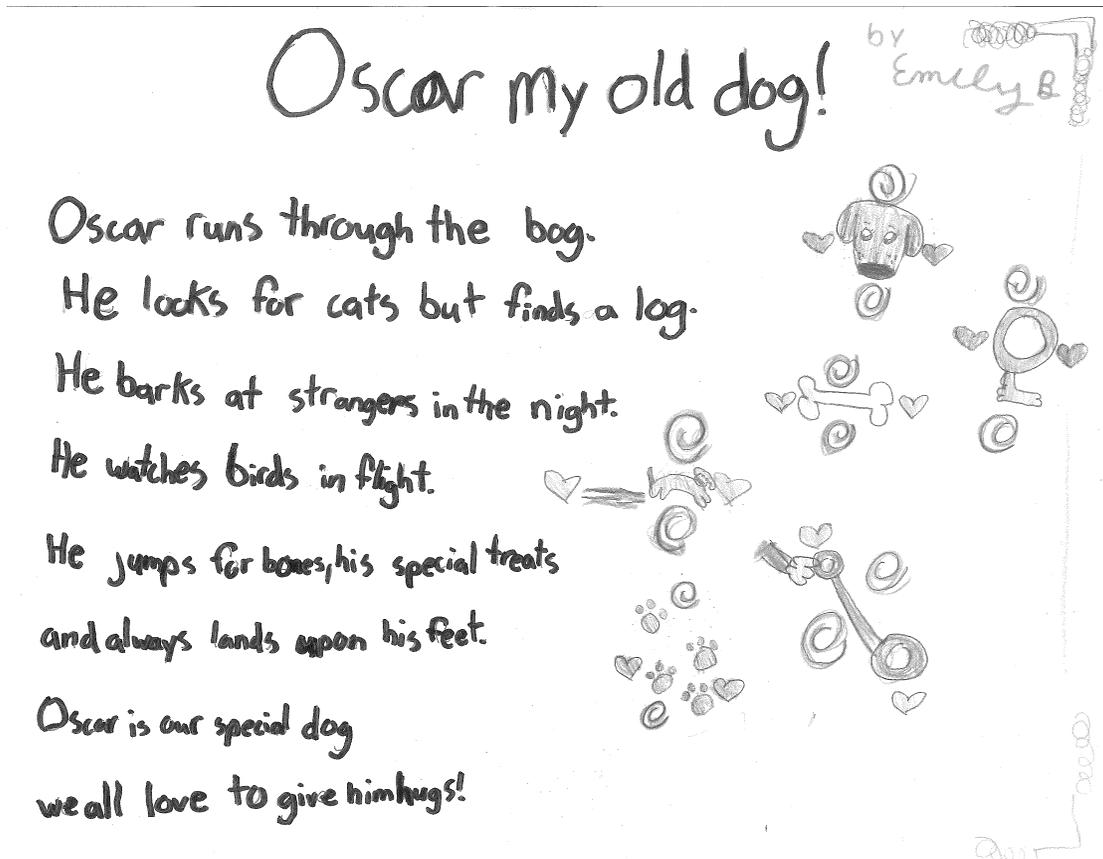
lems that can be fixed with power and money. Silenced and a whisper to everyone but ourselves. To us we are in pain, we suffer from trying to protect the oceans. Power for some reason is more important than saving the lives of our children, so help the voices get stronger, help us fight against the fish farms. Without wild salmon what can we fish for? What can we give our children who yearn for the taste of wild salmon? Taking away our staple food that makes us, us. It's either us, the people that have been here since the beginning, thousands and thousands of years before the settlers showed up, or a foreign company in Norway that is risking the extinction of all our resources. We do not have a land that we can return to.



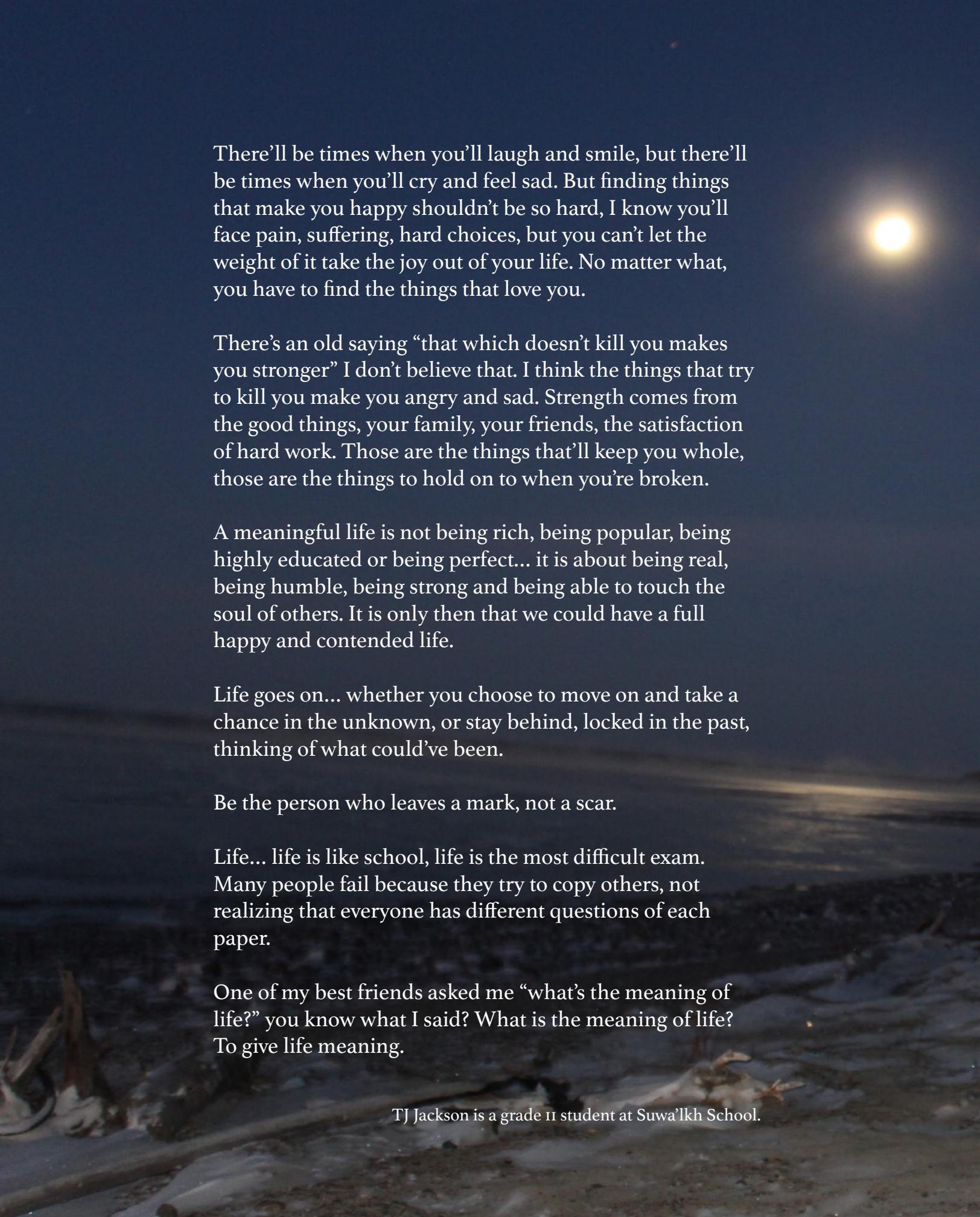
How the moon got craters

In the beginning when the world was young, many things were different than they were today. One of these was the man on the moon. The man on the moon was called Josephat. Josephat was a weird man who hated to live on Earth. He developed a system in his body so he could breathe on the moon! He dug a hole every year, lived in the new hole and left the old hole behind. Josephat lived on the moon for at least a few thousand years so there's about a million holes! Josephat would have never died but because of the moonquake he was killed and buried alive. Because of Josephat we now have craters on the moon.

Charles Wu is a Grade 4 student from Coquitlam River Elementary school



Emily is from the Blackfoot Nation and is in Grade 3 French Immersion at Porter Elementary.

A sunset over a beach with driftwood. The sun is a bright yellow circle in the upper right, casting a glow over the dark blue sky. The beach is dark, with some driftwood visible in the foreground.

There'll be times when you'll laugh and smile, but there'll be times when you'll cry and feel sad. But finding things that make you happy shouldn't be so hard, I know you'll face pain, suffering, hard choices, but you can't let the weight of it take the joy out of your life. No matter what, you have to find the things that love you.

There's an old saying "that which doesn't kill you makes you stronger" I don't believe that. I think the things that try to kill you make you angry and sad. Strength comes from the good things, your family, your friends, the satisfaction of hard work. Those are the things that'll keep you whole, those are the things to hold on to when you're broken.

A meaningful life is not being rich, being popular, being highly educated or being perfect... it is about being real, being humble, being strong and being able to touch the soul of others. It is only then that we could have a full happy and contented life.

Life goes on... whether you choose to move on and take a chance in the unknown, or stay behind, locked in the past, thinking of what could've been.

Be the person who leaves a mark, not a scar.

Life... life is like school, life is the most difficult exam. Many people fail because they try to copy others, not realizing that everyone has different questions of each paper.

One of my best friends asked me "what's the meaning of life?" you know what I said? What is the meaning of life? To give life meaning.

TJ Jackson is a grade 11 student at Suwa'lkh School.



A Message from the Author

My name is Theodore, my friends call me TJ. Growing up in a small community called Fort Good Hope, it was and still is a beautiful sight. I lived my culture by providing for my family and others, I grew up as a hunter. My band or whatever you want to call it, my band is called Dene. Growing up was hard, I've learned to work for what I wanted, my grandparents taught me that. My mother is the greatest mother I ever had, she taught me how to clean. The things she taught me was to clean my room, brush your teeth, do your chores, all those little things a true mother is supposed to do. Because of those teachings, I moved to the city of Vancouver, and I had to take those teachings and put them to the test. Coming from a small community to the big city was a big fear to me... But I've learned to overcome that. Every youth should know these things so they can survive as a young adult, and it may seem scary moving from a teenager to an adult, but within ourselves we must learn to overcome it, or we live our life behind fear, so because of things I've learned in life... It prepared me for the big world out there.

Wolf Eyes

by Trevon Desjarlais, Mission Public School District

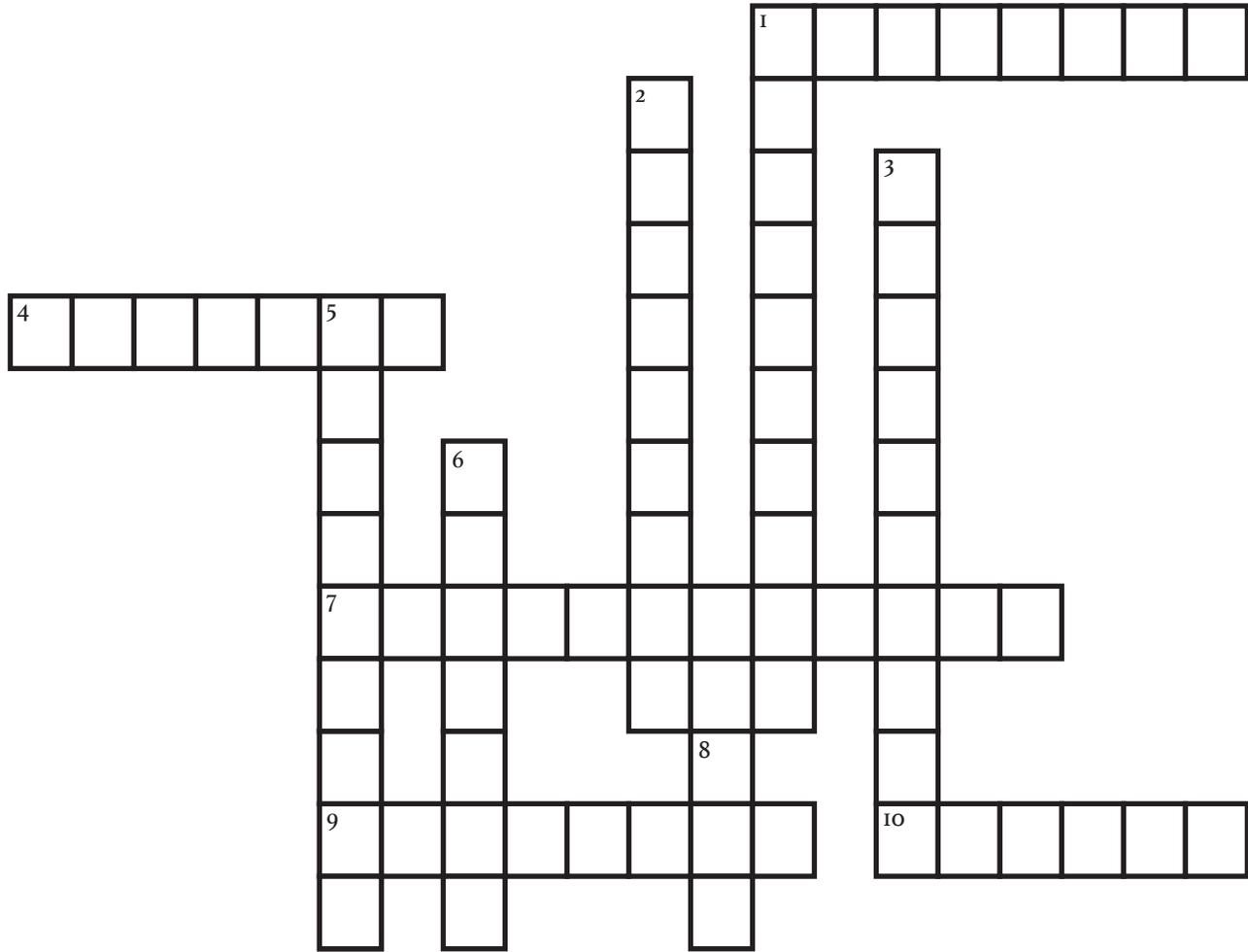
The wind screams through the branches
The snow falling like feathers
The sound of my footsteps sounding like the beat of my heart
Slow,
The cold covers my skin, blood covers my skin
Howls in the daylight
Death awaits me
Glossy reflection of the wolf eyes are seen in the
Snow covered pine trees

“Destroy the Indian”

by Tusula Boschman, Suwa'lkx student from the Squamish Nation

We will not be pushed away
My people will fight
We will not settle
Not for failure
Not for drunken parents
Not for no education
Not for no future
Not for your faulty Indian Act
We will not settle
Because, my people will be recognized
My people will strive
We will bring back what was taken
We will find “the Indian”
You failed to destroy

Canoe Crossword



Across

3. What is the Name of the _____River that goes through the Sto:lo Territory?
5. What are the people of the sturgeon called?
6. Can you tell what _____Language the Sto:lo Speak?
9. Which lake in Mission has an Indigenous hunting trail along it?
10. Ceremonies such as Naming, Memorials, and Traditional Dancing take place in the _____?
11. Weaver's used Wool or Hair from a _____, before Sheep and Buffalo Wool were used?
13. How Many _____Bands or Reserves are there from Kwantlen to Yale?
14. What word means "sacred lake" in the Halq'eméylem language?
15. What word in Halq'eméylem is used to describe how the people and animals came to be in creating the present landscape?

Down

1. Which Fraser Valley First Nation's band name means "The level place that people meet"?
2. What is the word Sq'ewlets use for belongings or things our ancestors made and used?
4. What was discovered in the Sq'ewlets archeological dig?
7. What is an important fish in our area, that helped feed a village survive during a time of food shortage?
8. Stó:ló Nation is the amalgamation of how many Sto:lo communities?
12. What plant was used for making sleeping mats?

THIS NEWSPAPER IS PUBLISHED BY THE ABORIGINAL EDUCATION DEPARTMENT IN
SCHOOL DISTRICT NO.43 (COQUITLAM)

IN PARTNERSHIP WITH THE ABORIGINAL EDUCATION DEPARTMENT IN
SCHOOL DISTRICT NO.75 (MISSION)
AND
SCHOOL DISTRICT NO.78 (Fraser-Cascade)

Personal Awareness and 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

Crossword Answers

Across

1. Sqwōwich
4. Xexá:ls (transformers)
7. Halq'emeylem
9. Sturgeon
10. Eleven

Down

1. Sxotsaquel
 2. Leg'a:mel
 3. Hatzic Lake
 5. Longhouse
 6. Bullrush
 8. Dog
-
-