

THE CANOE

SCHOOL DISTRICT No. 43 (COQUITLAM), No. 75 (MISSION), No 78 (FRASER-CASCADE)
DECEMBER 2017



JOURNEYS OF INDIGENEITY

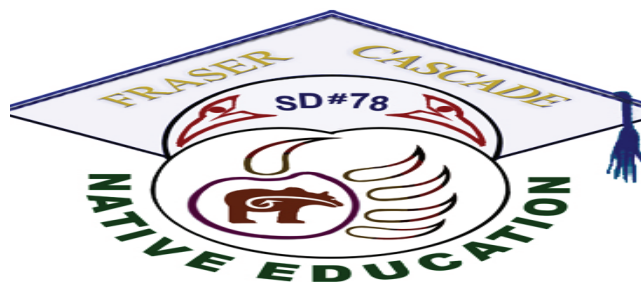
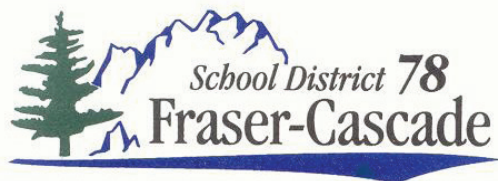
This year's editions of *The Canoe* are dedicated to Truth and Reconciliation. The Canoe is committed to amplifying Indigenous voice(s) and stories in their various forms on the traditional territories to which the boundaries of School District #43 (Coquitlam) and #75 (Mission) reside and is excited to welcome School District #78 (Fraser-Cascade) to the project. Three districts remain still, as Surrey School District is committed elsewhere for this round of editions. We thank them for the stories they shared.

Fraser-Cascade is, of course, home to Hope B.C. and for anyone who immigrated from the Prairies can attest: it wasn't quite until you hit Hope where you're like: "Wow, I'm really not in Alberta anymore" or Saskatchewan or what have you. Exotic lush forests and waterfalls, it was like suddenly being transported to the backseat of a jeep in Jurassic Park. We appreciate the efforts of Superintendent Karen Nelson and Aboriginal Education Coordinator Rod Peters and Stan Watchorn, Principal Kent Elementary, for making this partnership possible and *The Canoe* looks forward to the stories that inhabit their territory.

The Canoe appreciates all the support received from its contributors and it will be with the collective effort for our own truth that will no doubt provide the path for reconciliation.

Pulling Together!

Kirk Gummow, Managing Editor, *The Canoe*.



The Fraser-Cascade School District currently operates nine schools in six communities, from Harrison Hot Springs and Agassiz in the west to Boston Bar in the east. Situated in the scenic Fraser Valley, the school district office is located in the District of Hope municipality and is close to the school district's geographic centre.

The Fraser-Cascade learning community values diversity, academic achievement, applied studies, alternate learning opportunities and community. District schools serve students from small urban and rural communities.

The school system currently serves 1,687 students. The average family income is \$67,586, compared to the provincial average of \$91,967; 16.8% of students live in single-parent families, compared to 15.3% provincially; and 54.7% of parents hold post-secondary credentials, compared to the provincial average of 64.8%. The school district is working in partnership with the Ministry of Children and Family Development to support the particular learning needs of at-risk students; 14% of these students have special educational needs.

An Aboriginal student population comprises approximately 36% of the total school population across the district. The district serves 12 Aboriginal bands and currently has 12 Local Education Agreements (LEAs) and Aboriginal Education Enhancement Agreements in place. A well-organized, experienced Aboriginal Education Council, supported by an Aboriginal Education Coordinator, Assistant Superintendent and school-based principal, works in partnership with the Board of Education to serve Aboriginal students' programming and learning needs.

As stated in the Aboriginal Education Council Terms of Reference, January 13, 2010:

The Aboriginal Education Council (AEC) of School District # 78 (Fraser-Cascade) accept the challenge inherent in the British Columbia school system's goals of education. They recognize the importance of having all their students achieve success in the concept of intellectual, human, social and career development. First Nations language, culture, knowledge and history form an integral part of the education system.

The Aboriginal Education Council was established to give Aboriginal peoples greater participation, influence and control in determining relevant educational programs and services for students of Aboriginal ancestry.

Dr. Karen Nelson, Superintendent, Fraser-Cascade

CONTENTS

December 2017

SHARED VOICE

- 4: HOPE YOUTH SUMMIT
- 5: LEARNING FROM THE LAND: SUWA'LKH'S ADVENTURES WITH THE GALIANO CONSERVANCY ASSOCIATION
- 6-11: THE LOST STORIES PROJECT

MAKING A DIFFERENCE

- 12-13: WITNESS BLANKET UNIVERSITY OF THE FRASER VALLEY, ABBOTSFORD
- 14: MAKING MEDICINE
- 14: ORANGE SHIRT DAY: 2ND ANNUAL MARCH OF RECONCILIATION IN MISSION, BC

STUDENT SPOTLIGHT

- 16: MY ORANGE SHIRT
- 16-17: ÉCHANGE QUÉBÉCOIS 2016/2017
- 18: NORTH AMERICAN INDIGENOUS GAMES
- 19: LAHAL ,SLAHAL OR BONE GAME : A Talk with Emily Lewis
- 20: A DAY IN THE LIFE OF A HIGH SCHOOL STUDENT AT RIVERSIDE SECONDARY
- 20: RACISM IN CANADA: JAPANESE INTERNMENT CAMPS

COMMUNITY EVENTS

- 22: ORANGE SHIRT DAY AND WHAT IT MEANS TODAY
- 23: STO:LO NEW YEAR
- 23: WE DAY 2017

ALLIES IN EDUCATION

- 24: ORANGE SHIRT DAY CENTENNIAL
- 24-25: LINC
- 26-27: INTERGENERATIONAL CONNECTIONS
- 28: QUESTION PERIOD. QUESTIONS FOR AN INDIGENOUS LAW STUDENT
- 29: TIMES OF TRANSITION
- 30: THORN OF THE CHILD
- 31: PRAIRIE DOG



SHARED VOICE

Hope Youth Summit:

Móytel/KĒn chĒEn (To Help Each Other)

by Kevin Bird, Assistant Superintendent, Fraser-Cascade

On September 19, grade 9 students from across the Fraser-Cascade School District gathered at Hope Secondary School for the first annual youth summit. School District 78 and the Hope and Area Transition Society (HATS) partnered with the RCMP's Strategic Prevention Services and Boston Bar First Nations to bring the students together for a day of learning and interaction.

The 120 students gathered in the Hope Secondary School gymnasium for the opening ceremonies by the Chawathil Drummers. Keynote speaker Jesse Miller provided information on the responsibilities, safety and online citizenship of using social media.

The students were organized into four colour groups: red, yellow, black and white (representing the colours of the Medicine Wheel) and rotated through four breakout sessions throughout the day. The four interactive sessions included: Youth Rights, Mindfulness, Gang Awareness and a Power Zone. The topics were chosen by a variety of youth as part of the planning process so that the topics were relevant to what they were interested in learning about.

The Power Zone was a place where students could interact with various local and provincial resources to inform them of opportunities for support and information. Included in the

Power Zone was a graffiti wall and tech corner where students had the opportunity to express themselves and provide feedback on the event.

Lunches were provided by the school Foods class who prepared the meals for the students, presenters, guests and Power Zone attendees. Grade 11-12 Leadership students also participated by overseeing their colour group and leading to each breakout session throughout the day and helping with set-up and take-down of the event.

At the conclusion of the event, organizers were asked repeatedly by students if similar events could take place in the future, so there is little doubt that the topics, speakers and information were right on target for these students.



Learning from the Land: Suwa'lkh's Adventures with the Galiano Conservancy Association

by Lisa Trulson



Beautiful British Columbia. Our Northwest Coast mountains and that Pacific breeze that fills the air; do we not live in the most beautiful place in the world? This is the land we live and learn on; this is the place we call home. Here at Suwa'lkh, we are dedicated to learning from this beautiful land. We believe that education is an experiential opportunity that supports self-growth, fosters connection and builds community.

Over the past several years, Suwa'lkh has been reaching out to the local community and partnering up with organizations to provide these experiential opportunities for our students. Outward Bound has been an amazing partner with our school in providing our students with outdoor education experience. Suwa'lkh students learn survival skills and Indigenous ways of learning from the land on camping and day trips throughout BC. Last year we also partnered up with an organization called Fresh Roots to provide our students with educational experiences in our Medicine Wheel Garden, Green House and recently designed Forest Trail/Outdoor classroom. It is with these opportunities that we are able to continually make connections to BC's revised curriculum and offer our students wholesome educational opportunities that support our learners.

In September our students at Suwa'lkh got a glimpse of just how beautiful British Columbia is as we headed to Galiano Island to study environmental conservation, stewardship and restoration with the support of Fresh Roots and the Galiano Conservancy Association (GCA). We kicked off our school year with an overnight field trip visiting GCA's Food Forest, learning the skills and knowledge needed to support the growth in our own ecological work at Suwa'lkh. But it wasn't just the Food Forest that inspired

us. We spent our two days exploring BC's vast ecological diversity, from Galiano's rocky shores to old-growth forests. Our group had the amazing opportunity to learn about Indigenous medicines; we got to harvest plants to make tea; we poked our fingers into thriving beehives to taste fresh honey; and we even got to pull down a tree in efforts to restore a forest's ecosystem. We had two full days of awesome adventures that expanded our minds' capacities to think outside the box and outside the four walls of a classroom. The programs offered by GCA and their passionate staff provided us with the opportunity to fully appreciate just how beautiful Beautiful British Columbia is and what an awesome teacher She can be.

For more information about Galiano Conservancy Association and the educational programs they offer, check out their website at: <http://galianoconservancy.ca/>.

Check out our Fresh Roots partners at: <http://freshroots.ca/>.

Thanks to all who made this educational adventure the success that it was!



The Lost Stories Project

Abstract:

Kidnapped Children:

The 1859 Abduction of Stó:lō Boys by American Miners

Canadians are increasingly aware of the tragic story of Indian residential schools, and the contemporary tragedy of missing and murdered Indigenous women makes clear the ongoing vulnerability of Indigenous youth. But the story of the Indigenous “boys who were stolen away by... vicious white men” during the 1858-60 Fraser River gold rush has been lost. For reasons that are not at all clear, during the waning months of the gold rush some American miners abducted “a great many” Stó:lō boys and smuggled them to California. The vast majority of these kidnapped boys “were never heard from” again, although at least two miraculously found their way home forty years later. One ten-year-old kidnapped boy lies buried in an unmarked grave in Sacramento’s pioneer cemetery. The loss of their sons was too much for many parents. One father “searched the woods for days, almost frantic, and after a few days died of grief.”



The Lost Stories Project

The Lost Stories Project -- based at Concordia University -- collects little-known stories about the Canadian past, transforms them into pieces of public art on appropriate sites, and documents the process through a series of short films. Led by Concordia historian Ronald Rudin, “Lost Stories” consists of four discrete episodes. Rudin himself oversees episode #1 “The Lepers of Sheldrake Island, New Brunswick” and episode #3 “Yee Clun and Regina’s ‘White Women’s Labour Law.’” John Walsh and James Opp from Carleton University are shepherding episode #2 “From the North to Ottawa’s Southway Inn,” and Keith Carlson from the University of Saskatchewan is guiding episode #4 “The Kidnapping of Stó:lō Boys During the Fraser River Gold Rush.” They are supported by a team of colleagues from other universities consisting of Ruth Sandwell, Anthony Tremblay, and Michelle Hamilton, as well as the artist Lalie Douglas and the filmmaker, Bernar Hébert. Central to Lost Stories are the voices of local community members and the work of local artists who will be working in various media. The project is supported by the Canadian government’s Canada 150 fund.

Episode 4

The Kidnapping of Stó:lō Boys During the Fraser River Gold Rush

The contemporary tragedy of missing and murdered Indigenous women makes clear the ongoing vulnerability of Indigenous youth. But the story of the kidnapping of Indigenous boys by miners during the 1858 Fraser River gold rush has been lost. One contemporary observer recorded, “a great many [Stó:lō] boys were stolen away” to California, most of whom “were never heard from” again, although at least two returned decades later. Families were devastated. One Stó:lō father “searched the woods for days... [and then] died of grief.” Through the generosity of the Chawathil First Nation, memorial artwork will be installed on the bank of the Fraser River near Hope BC. This Lost Story episode emerged as a result of original research and analysis by Prof. Keith Thor Carlson (University of Saskatchewan), and is guided by a steering committee of Stó:lō educators, mothers, and cultural experts.



The Kidnapping of Stó:lō Boys During the Fraser River Gold Rush

Research by
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Prof. of History
University of Saskatchewan

Stó:lō Advisory and Coordinating Committee

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Dr. Gwendolyn Point
Dr. Sonny McHalsie
Rod Peters
Brenda Point
Chief Rhoda Peters
Violet George
Samantha Langton
Dr. Bill Mussell
Lara Mussell

Filmmaker and Videographer
Sandra Bonner-Pederson

Youth Social Media Coordinator
Taylor Ritchie

Artist
TBD

Support Provided by
Chawathil First Nation
Chilliwack Tribe
Seabird Island First Nation
Chilliwack School District
Fraser Cascade School District
University of Saskatchewan

Funding
Canada's 150 Fund (Heritage Canada)

Chronology of Events Relating to Kidnapping of Stó:lō Boys by Miners in 1850s

1858 – Roughly 33,000 miners are attracted to the Fraser River gold fields between the months of May and August. Most of the miners are Americans from California. Prior to this there were under 100 Xwelitem (non-Indigenous people) living in Stó:lō territory, and these people were primarily associated with the Hudson's Bay Company posts.

1858 August – A violent conflict occurs between the American miners and the Indigenous people living along the Fraser River between Ft. Langley and the junction of the Fraser and Thompson Rivers. Several Stó:lō and Nlakapamux villages are razed and several dozen people (Indigenous and newcomers) are killed). Chief Liquitim of Yale and Chief Spintlim of Lytton negotiate peace treaties with some of the more reasonable miners (who are led by a miner named Snyder).

1859 – Some miners decide to give up and head back to California. For reasons that are not clear, a number of them (uncertain how many) abduct young boys from Indigenous settlements along the Fraser River. Some of these boys are later abandoned at other villages farther downstream. Most of these kidnapped boys are taken away and never heard from again. Stó:lō families are frantic. At least one father is reported to have died of grief soon after his son was kidnapped.

-- While we have no detailed contemporaneous accounts describing the vast majority of these abductions, we do have detailed records about one of them. George Crum, an American miner who had been residing near Ft. Hope, decides to leave British Columbia and return to California. He takes with him the ten year old son of Sokolowicz. Sokolowicz asserts that his son was kidnapped and that Crum physically abused Sokolowicz before departing. Crum later claims that he did not originally want to take the boy but that Sokolowicz convinced him to take the child.

-- Another Stó:lō father whose son was kidnapped is reported to have searched frantically for his child. When he could not find him the father died of grief.

1859-1863 – Sokolowicz and his relatives repeatedly approach both Hudson Bay Company (HBC) officials and government representatives to learn the whereabouts of their son and to try to secure his rescue from Crum.

1862 December – Sokolowicz is informed by British Columbia government officials that his son has died and is buried in the Sacramento cemetery.

1863 – A distraught Sokolowicz asks British officials to arrange to have his son's remains returned to the Fraser Valley. He asks the Post Officer (John Shelford) at the junction of the Harrison and Fraser Rivers to ask Col. Moody of the Royal Engineers to assist in this process by contacting Crum.

1863 February – Post Officer John Shelford writes a letter to Crum enquiring about the boy's remains.

1863 January -- Crum responds to Shelford's letter by writing that he never kidnapped the boy. Rather he claims he reluctantly agreed to the father's wishes to take the boy with him to Sacramento. He claims the boy's father brought the boy to Crum's house in the settlement of Ft. Hope BC three or four times before he, Crum, agreed to take him. Crum states that he came to love the boy as his own son and would not want to part with him. He also states that the boy died on April 29, 1862, and was buried in the Crum family cemetery plot under his adopted name, Charles Crum. George Crum states that he is insulted by Shelford's accusations and states that Judge Smith of Ft. Hope will substantiate his story about how he came to acquire the boy he re-named Charley.

1863 March – Shelford writes to the manager of the Sacramento Cemetery asking for a certificate confirming the boy's death. He mentions that Sokolowicz has told him that his son is the second Indigenous boy to have died "in the service of Mr. Crum."

1890s – a writer for the Chilliwack Progress discusses how "A great many boys were stolen away by these vicious white men" during the gold rush, and explains that a few eventually made their way back to the Fraser Valley.

2006 – Keith Carlson visits the Sacramento pioneer cemetery and finds that "Charles Crum, Indian Boy, Washington Territory" is listed as buried in the Crum family plot. His grave is unmarked but within the boundary of the family plot. Records in the cemetery list the boy as having been born in 1853 and having died in 1862.

Archival documents pertaining to the Abduction of Stó:lō boys by miners:

1) *Royal Engineers, Letterbooks*. BC Archives, C/AB/30.6j, 1-7)

p.336 Col. R.C. Moody to W. Lane Booker Esq. of San Francisco, June 10, 1863

My Dear Sir,

A poor Indian of the Lower Fraser District, named Sokolowictz , living at an Indian place called Sqnaie opposite Skowalietz Junction of the Harrison River and Fraser River had a son 10 years of age carried off by a Boston man named Crum, to San Francisco about 4 years ago. – The old man and other relatives have tried in vain to get the man to restore the boy – the man saying he has adopted the lad – No doubt there are two sides to the story.

At length the Indian Father is informed that the boys is dead and buried in Sacramento Cemetery under the name of Charles Crum. The father of the Chief have been with me urging me to inquire into the facts of the case – they evidently disbelieve the story of the death. Enclosed are copies of the papers they have put into my hands [these documents are not available, but see below] – You would confer a great act of kindness on the poor people if you would cause enquiry to be made + write any particulars to me if the boy be not dead. Mr. Crum should of course restore him as early as possible.

2) *Lands and Works Correspondence Outward* (BC Archives, C/AB/30.7j1)

p.91 H.R. Laurd to Mr. John Shelford (Post Office, Mouth of Harrison River)

The British Council in San Francisco confirms the death of the Indian boy who was taken to California. Mr. J.W. Reves was the undertaker. The boy had been taken by George W. Crum and was buried in Sacramento

3) *Lands and Works Correspondence Outward*, August 1861-May 1865 (BC Archives, C/AB/ 30.7j4)

p.54 (1862, 12,22)

An “Indian boy” taken to California is reported to have died. His burial papers are to be sent back and they report they are trying to find his father.

4) *Colonial Correspondence*. Crum, George W. MF Roll B1323 GR-1372 B01323. File 412c. (BC Archives):

Shelford Post Office, Fraser River, Near Harrison R. [undated]

To Col. Moody Esq.,

Sir, the bearer of this is an Indian of the Pallalt tribe you will find by looking at lines written to his Excellency the Governor [James Douglas] that I was About writing to him About the Indian boy the Bearer is his father and takes it very much to heart he has been almost out of his mind about the loss of the Boy the Object of coming to you is to obtain the Remains if possible



so that he can bury him with the tribe that are dead[.] [T]his man he saw took the boy forcible from him and he tried to get him from Mr. Crum and said Crum kicked him and Beat him About he Sais [says] he will be satisfied if he could only get the remains he wishes you to write to said Crum Imploring him to send the Remains of the Boy and if he will not do this at his own expense for him to send to You how much it will cost.
Yours etc

John Shelford, Shelford Post Office Fraser R.
At Harrison River BC

[Written on back of above letter]:

March 4, 1863

Mouth of Harrison River, Fraser River BC

To his Excellency the Governor,

Sir

An Indian of the Pallalt tribe near the above place had a little boy about of about 10 years of age as Near as I can learn from his father that was taken away by A man of the name of George W. Crum four years Ago he wished me to write to the Above named man which I did and two days ago received an answer to the effect the Said Boy died about the 25 day of April last and was buried in the Sacramento Cemetery in his own family lot under the name Charles Crum.

[no signature]

Sac[ramento] city Jan the 31st 1863

Mr Shelford,

Dear Sir I received a few lines addressed to George W Crum, dated January the 9th 1863 that I suppose [sic] was intended for my self. I therefore [sic] answer you.

The Indian Boy that you speak of I Brought from fort Hope I did not kidnap him I took him with me the full consent of his parents I insisted on his father to take Boy home up to the minute of my leaving fort hope and I have for [four] witnesses to certify to the fact of my statement.

The father of the Boy Brought the Boy to my house some three or for times for me to take him before I would consent to take him home he was Lousy and partially naked I cleaned him of lice and clothed him _____ Better Clothes than I ware my _____ During his life and if he _____ Living I would lose my _____ Sooner than part with him. _____ the Boy I was _____

Attached to almost as much as

if he was my son he had he same treatment and he was a fine smart Boy much beloved By all and every one That knew him. But Sir I must inform you that Charly Died about the 29th of last april and was Buried decently in the Sacramento city cemetery on my own family lot in said cemetery and his name is recorded on the Register of that cemetery as Charles Crum I consider him my son By adoption and so treated him and so buried him and paid his Bills.

You speak of My being written to this can not be so for this is the first line I have received.

You do not seem to be positive [?] as well as Jentleman [sic] ought to be Before using threts [sic] in posting you I will refer you to Judge Smith _____ was at fort hope at the time _____ bought Charly away he now makes _____ ome at fort Yale he still held a _____ mission he he [sic] perhaps can give _____ further information I am inclined _____ r is Bitter or e qua__t _____ ith

the Indian family that Charly died _____ To them you are as to means to _____ The Boy to British soil or any other Soil I have plenty if he was living Should you have doubts in the matter I refer you to Dr. Morgan a practicing Facisien [physician] in this city So I close hoping you may Receive this Communication in hast [?] as you required

George W. Crum
Residence, Twelve miles south of Sac city Cal.

March 4 1863,

Fraser River, mouth of Harrison, BC
To the Manager of the Sacramento Cemetery
Sir

I have written through the disconsolable [sic] parents of a Boy an Indian Boy of the Pallalt tribe in British Columbia to a man that took the Boy from the Above place four years Ago Calling himself By Name George W. Crum his mother and father wished me to write to Said man which I did and Received an answer from him that the Said Boy died on or about the 25 day of April 1862 and was Burried in his Own family lot in the

Sacramento City Cemetery under the name Charles Crum as he Sais in his letter to me that he considered him his son By Adoption If you will be so kind as to sign the certificate of his _ [bur?]iel [corner of page with part of word torn off] or if any fees are Required. If you will be kind enough to le me know I will forward you the Amount by Express you Sir will be kind enough to forward Be the desired information as soon as you receive this the Father of the Boy Sais [sic] that this is the Second Indian Boy that has died in the Service of Mr Crum.

Yours truly, John Shelford

Mouth Harrison, Fraser River, BC

[in another pen] For Col. Moody Esq. New Westminster, BC

5) Chilliwack Progress, March 16, 1904

“A great many boys were stolen away by these vicious white men. Two are known to have been taken to California, where they grew to be men, when they returned. One has since died, the other still lives at the Chilliwack landing. Others are known to have been abandoned further along the river, where they were picked up by other portions of the tribe, grew up with them, and one or two of these are known to be alive still. But the bulk of them were never heard of. The Indians tell of one many having lost his son, a very fine boy. The father searched the woods for days, almost frantic, and after a few days died of grief.”

Article 18

Pinetree Secondary School

English 11 with Ms. Dissegna & Miss Vaartnou

“We have a responsibility—to ourselves and to the world—to show that inclusive diversity is a strength, and a force that can vanquish intolerance, radicalism and hate. Canada’s success as a diverse and inclusive nation didn’t happen by accident, and won’t continue without effort. The future is never certain. It depends on the choices we make today. Compassion, acceptance, and trust; diversity and inclusion—these are the things that have made Canada strong and free. Not just in principle, but in practice.”

- The Right Honourable, Justin Trudeau, Prime Minister of Canada

Course Introduction and Objectives:

Canada is unique in that it is one of the only countries in the world comprised of people from so many different cultural backgrounds. Canada’s diversity is what makes Canada great. The Grade 11 year in English marks the beginning of senior level coursework. At Pinetree Secondary School, all Grade 11 English classes will focus on the Canadian experience, a uniqueness that our school is very proud of.

Over the course of the semester, we will analyze 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 will define and analyze how intersectionality can be a lens from which to observe and understand the invisible power structures within society. We will look closely at the Canadian ‘mosaic’ through articles and stories. We will reflect on our own individual and familial identities to examine where we come from, who we are, and how our own personal experiences shape how we interact within the world. Then, we will shift 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 will explore how narratives, other than our own, can help us improve our self-awareness, and increase our capacity for empathy. We will look at texts from many different Canadian cultural communities. By the end of the course, it is the intention that you will have a greater understanding of Canadian experiences other than your own, as well as improved awareness of who you are and how you can positively contribute to our incredible Canadian community.

The Technicalities:

The goal of this course is to explore how text and story can deepen our understanding of diverse, complex ideas about identity, others, and the world, as well how people understand text differently depending on their own worldviews and perspectives. In accordance with the new curriculum, this course will focus on the importance of questioning what we hear, read, and view as contributing to our ability to be educated and engaged Canadian citizens.

It is the intent that this course will help to engender a love of literature and the English language, and to develop students’ critical skills in thinking, reading, writing, and speaking. In addition, students must have a deepened understanding of a wide variety of literary forms, acquire appropriate vocabulary for written commentary about literature, have opportunities to improve their oral language skills, demonstrate appropriate awareness of the responsible use of media, as well as recognize the diversity within and across First Peoples and Canadian texts. To this end, teaching units will incorporate: Novel Studies (whole class, small group and/or individual), Non-Fiction articles and texts, media and film studies, Short Fiction, Poetry (various forms and poets), a Drama (Othello), essay and creative writing endeavours, and oral language components.

Footnotes:

1. This name does not appear in the Stó:lō Nation genealogical database, but pronunciations of Indigenous names were difficult for non-Natives to both speak and spell in the mid-nineteenth century. The closest name I could identify is that of a man who lived at Cheam in 1862 and whose name was rendered in missionary records as Skawoilets (this man had a

wife named Stanislas and a one year old baptized son).

2. The handwriting of this placename is difficult to decipher. It appears to be either Sqaie or Synaie. Because the letters “n” and “l” are transposed in upriver and downriver versions of the Halq’emeylem language (and as this placename is near the centre of the Valley where both dialects were spoke) the name could be either Sylaiie or Sqlaie if the speaker used the upriver dialect. There are no recorded placenames that correspond with any of these renditions. However, the name is similar to Squáli, a site located near the downriver mouth of the Hope slough. Sonny McHalsie posits that the settlement in question could be the former Indigenous house and garden site located at the head of Young Rd. on Fairfield Island (personal communication, February 4, 2009).

3. Scowlitz. The name of a Stó:lō tribe occupying the lower reaches of the Harrison river near its junction with the Fraser.

4. Citizens of the United States were commonly referred to by West Coast Aboriginal people in the nineteenth century as “Boston men” – a legacy of the importance of Boston-based maritime fur traders who visited the region during the sea otter trade of the late eighteenth and early nineteenth centuries. British subjects were conversely referred to as “King George Men”.

5. Moody was the Chief Commissioner of Lands and Works as well as the Lt. Governor of the Colony of British Columbia. He was unsympathetic to Stó:lō land rights and worked to undermine Gov. Douglas’ efforts to enable Stó:lō people to determine the size of their own Indian reserves. He also acquired private land up and down the Fraser River for the purpose of speculation. Some of these plots were within areas Stó:lō people wanted set aside as Indian reserves.

6. The Pilalt or Peló:lhxw tribes principal villages were located on both sides of the Fraser River between a site roughly 5 km west of the Harrison River junction to a point just upriver of the current Agassiz Bridge and included all of Agassiz and the lands connected by the Hope Slough in the area now known as Chilliwack and Rosedale.

7. This early BC post office was located near the present day site of the Kilby Historical Park.

8. Governor James Douglas

9. Note: this letter from Crum has deteriorated. The bottom corner of the paper had literally crumbled away. For that reason you will see blank spaces in the above transcription that represent the parts of the text that no longer exist. Eg. _____

Making A Difference

Inspiration for the Witness Blanket, Artist: Carey Newman

by Jessica McKerrow, Vice-Principal, Kent Elementary

On October 13 my class had the privilege of going to see the Witness Blanket at UFV. The Blanket is a beautiful, artistic display of artifacts from and about residential school.

Prior to the field trip we had organized to have the Witness Blanket app on each of the iPads for the students. Students were able to look at an artifact, find it in the app and learn more about where the artifact came from.

Nicola Campbell, our host and the author of Shi-shi-etko, as well as Rod Peters, the Aboriginal Education Coordinator from our district, and Thelma Florence, of Chawathil First Nations and Survivor of the residential school system, were with us to answer all of the wonderful questions our students had. The students were engaged and reflective about the Blanket, and many of them wrote or drew about their thoughts on what they saw.

The artifact that stood out to me was the drum, from the Kwikwetlem First Nation, surrounded by the whalebones from Shingle Point (St. John’s) Residential School in the shape of a square. Nicola explained how this artifact could be a metaphor for how First Nations children felt they were round pegs (the drum) being shoved into a square hole. As a teacher today I feel I have to find the balance between celebrating students for the shape they are, while at the same time gently encouraging them to strive for their next step, so they can be successful in our culture, which can sometimes feel like a square hole. With this metaphor, I spent time reflecting on how important it is to hold on to humility as a teacher as I strive for this balance, despite my place of power in the classroom.

I'd like to thank our host Nicola for the wonderful job she did of interacting with our students. I'd also like to thank Rod and Thelma for the time they took to support our student during this field trip.

This is one of the prayers off of the Witness Blanket: "I am small and weak and need your strength and wisdom." I can relate because when we were young we had parents to give us strength and wisdom, but residential school kids didn't have that. I think they should've never had residential schools.

– Jackson

I'm writing about the sage at the Witness Blanket. Me and my dad use sage to smudge. This is how you do it. You get a non-flammable tray; then you light the sage on fire. Next you use the smoke by putting it over your head, throat, then down toward your lungs. That is how you smudge yourself.

– Caylee

I'm going to be writing about residential schools and why they were made. Residential schools are very wrong because people were taken away from their families so they didn't get parenting skills. Those in charge of the schools were racist. They wanted to change the way the children looked, the way they talked and the way their hair was.

– Hanna

Witness Blanket

Today our class went to UFV Abbotsford to see the Witness Blanket. I really liked the school patch from Ermineskin Residential School. They had two dogs and whale bones on it. Our school use to have a patch which today we call a mascot. It was a lion with a crown. My Grandma went to a residential school. I like seeing all the old things that were in the residential schools. Some were very weird!

Harry Watson



This heart + it stood
out to me because
it represents love + it's
beautiful it's pretty

Why is love important to you?

Residential Schools

What I learned about residential schools makes me feel sad and mad. I know the children were taken away from their families. They were put in a residential school to become better people. They were forced to learn to speak English and forget their language. Their hair was cut off and they were made to dress like European children. They were not fed very well. They were cold and abused. They did not have a lot of fun. I feel very sad because the children did not know any better. I think it was very wrong and sad because the children missed their families. The children did not learn any skills about parenting or how to work. Their culture was not taught and it was lost. If it was me I would be very sad. I would try to run away!

Today I am happy we learned about Residential Schools so it won't happen again!

Kieran Doucet

Making Medicine

by Zac Chambers, Metis student at Hatzic Middle School, Mission

During our renaissance class, Miss Kay, our Halq'eméylem teacher here at Hatzic Middle School, taught us how to make a medicinal salve. I did not know what a salve was before this class. Now I know that a salve is an ointment used to promote healing or as protection. First we went outside and gathered plants from outside our school. Miss Kay told us what each plant did. These are the notes we took during class:

Yarrow heals wounds and stops bleeding. It is also used as an antiseptic and dulls pain.

Plantain is antibacterial, stops bleeding and promotes healing of wounds. Plantain is an anti-inflammatory that is used for eczema, psoriasis, burns and insect bites.

Clover is an anti-inflammatory that is used for eczema and psoriasis.

Stinging nettle is an anti-inflammatory, is antibacterial and is an antihistamine. Stinging nettle is used for healing wounds, reducing bleeding and also for psoriasis and insect bites.

Coconut oil and bee's wax were used to extract the medicinal properties of the plants and to make it into an ointment.

We had to wait two days to process the plants before we could make the medicine.

To make the medicine, we first melted coconut oil in a crock pot, and then added some grated bee's wax. We then cut up all the plants we gathered and put them into a cloth and tied it closed. We put the tied cloths into the crock pot. It took another two days for the medicine to cook.

After it was cooked, we removed the tied cloths, scooped out the liquid from the crock pot, and put it into small containers. Our class donated all of the medicine we made to the Aboriginal Department to be given away as gifts.

It was very interesting to learn what these plants can do. It was a lot of fun making the medicine.



Orange Shirt Day: 2nd Annual March of Reconciliation in Mission, BC

by Hatzic Middle School Students



“We wear orange shirts on September 30th to remember the pain and suffering of the children in these schools in the hope to achieve reconciliation” - quote from students

On September 29th, Hatzic Middle School participated in the annual Orange Shirt Day to recognize the impact of Indian Residential Schools (IRS) on the students, their families and the generations that follow.

This year at Hatzic Middle School there was a huge increase in participation of staff and students acknowledging Phyllis Webstad's story and wearing orange on this day of reconciliation. Our school was a vision of shades of orange and, most importantly, staff and students showed greater awareness of the importance and meaning of Orange Shirt Day.

Two classes of multicultural students attended the second annual March of Reconciliation at Fraser River Heritage Park in Mission. This was once the site of St. Mary's Indian Residential School. Students from a number of Mission schools assembled on the field. Under the guidance and leadership of Johnny Williams, students marched across the field carrying reconciliation



Students march in Mission's Fraser River Heritage Park to mark Orange Shirt Day. (CBC News)

banners to the area where Elders of the community were seated. As the Elders spoke about their experiences at the residential school, the assembly of students listened compassionately and respectfully. The stories of the elders enabled students to make personal connections and gain a deeper understanding of the impact of IRS and the implications this part of Canadian history has had, and continues to have, on Aboriginal peoples today.

When students returned to HMS, they gathered for a group debriefing session. Here, they assembled in small groups to co-create and co-problem-solve on how to share the story of IRS with family and friends. Examples of student learning and powerful thinking about Orange Shirt Day include:

- “to remember the culture that Aboriginal people fought so hard to protect”
- “equality for everyone”
- “some children didn’t survive and the survivors are still being affected today”
- “IRS affected Aboriginal people because they were taken away from their families, they were abused and their culture was not respected”
- “the elders are so thankful that school has changed today”
- “to respect all the children who lost their lives at IRS because they were just children”
- “every child matters/is loved/is needed”
- “to show that we care and that we remember”
- “they lost their language because it was different”
- “they tried to destroy the culture, but didn’t because Aboriginal people are strong and resilient”
- #everychildmatters, #youmatter, #youareimportant



Student Spotlight

My Orange Shirt

by Quentin Paull
Grade 6 student at Kwayhquitlum Middle School

What it means when I wear my orange shirt: To start with, it represent those who survived the residential schools, and those who did not. Thousands of children were taken from their homes and sent to schools far away from their families. Second, it lets me show others that it has happened to my family. My grandmother is a residential school survivor. Also, I wear it to remind people it went on for over 150 years, and has only just stopped in the last 20 years.

I hope that nothing like that ever happens again. In the 150 years of residential schools, there were over 150,000 children taken! In short, when I wear my orange shirt, it represents those who survived and those who did not. It lets me show other people what has finally stopped, not that long ago.

Échange Québécois 2016/2017

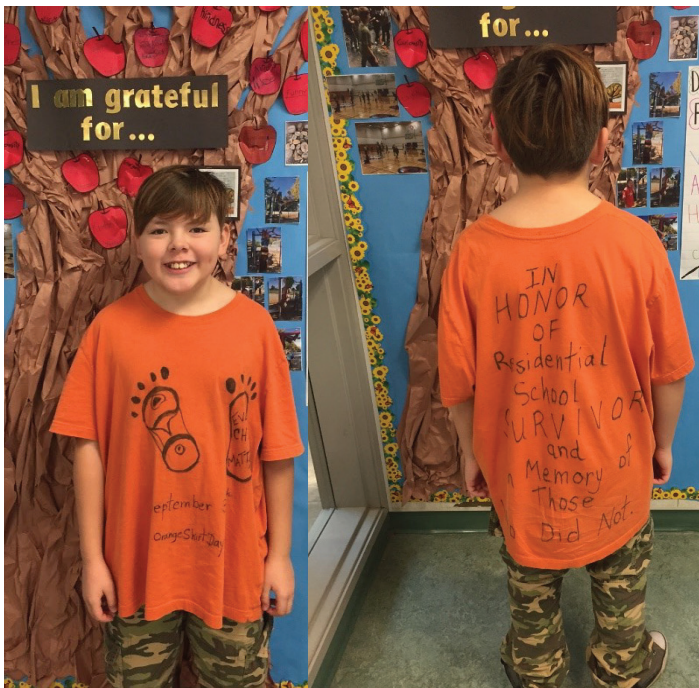
by Faith Collier, Métis, Mission
Senior Secondary School



Il fait déjà presque un an que j'ai commencé mon aventure avec mon échange, et je peux te dire très facilement que c'est quelque chose que je vais JAMAIS oublier!

From the first day I met Blanche to the day I left Quebec, I immediately felt at home with her.

When I arrived in Quebec in the later evening of Jan 28, 2017, I knew that my adventure had only just begun. Tired, excited, and slightly nervous, I was hauled out of the plane and greeted by Blanche and her father. We loaded up their car with my bags and drove off to their house.



As soon as I exited the airport, I knew there was something different about here ... there was snow! And tons of it! Humongous piles of snow everywhere. I couldn't believe it! It was my childhood dream come true!

But snow wasn't the only thing I loved about Quebec and my



trip there. I met so many amazing people and got to experience so many amazing things that I wouldn't get here in BC. For starters, the maple syrup there tastes 1000X better than the stuff I have at home! Just the culture in general was lovely to experience.

My first realization of a difference in customs was the first night I arrived at Blanche's house. I was immediately greeted by her giant family. Instead of just shaking my hand or giving me a hug or kind hello, I was stunned to receive multiple kisses on the cheek by her female family members. Let me tell you, I was the textbook definition of "a deer in headlights," taken aback by their actions. We never did anything like that at home. They all got a chuckle out of the "shy English girl." I made a point to



attempt to kiss their cheeks as well later on (though I was still a little awkward about it).

The Quebec people are so kind and homey. They love family and good food (which I had A LOT of there).

I got to take part in Carnival and watch the parade with Blanche, a friend Sophia, and her exchange student Julieta from Spain.

J'étais vraiment chanceuse d'avoir eu les Bilodeau comme ma famille d'échange. Ils étaient fantastique, et aussi, ils habitent très proche du Vieux Québec; donc, j'étais capable d'aller là pour magasiner plusieurs fois, haha! Aussi, je ne peux pas oublier le français que j'ai appris!

As a French immersion student, I really appreciated being surrounded by the language I have learned to love. Even though the process could be a little messy sometimes, and require many grammar questions on my behalf, I believe that traveling to Quebec and living there for three months really improved my French, and made me grow as a person in general.

J'ai eu la chance d'avoir une nouvelle vie là-bas, et je ne pourrai jamais être capable de remercier tout le monde au Québec pour leur hospitalité et gentillesse envers moi. Québec, tu me manqueras!

"Youth hold the key to everything moving forward."

Justice Murray Sinclair - Truth and Reconciliation
Commission of Canada

North American Indigenous Games

Interview with Indigenous athlete Noah Gray, Grade 8 Student at Heritage Park Middle School
by Matthew White and Kyle Green, Grade 9 Students

Q (Kyle): What did you do over the summer, Noah?

A: I went to Toronto for the North American Indigenous Games.

Q (Kyle): Were you invited to the event?

A: We had to try out. Out of 400 people, only 36 people made it on the team.

Q (Matthew): What events did you compete in?

A: Canoe pulling and pow-wow dancing.

Q (Kyle): What did you do to prepare for these events?

A: I trained five hours every day, all summer.

Q (Matthew): What was the competition like?

A: It was very competitive, and there were lots of people.

Q (Matthew): How did you place? And how many medals did you win personally?

A: Team BC got the most medals: 176. I won two medals: a bronze medal for the 500m Kayak and a gold in the 1000m Clippers.

Q (Matthew): Was there anyone else with you in the kayak?

A: No. It was just me.

Q (Kyle): What is "Clippers"?

A: it's like a really big, white canoe, and we had two of us in it.

Q (Matthew): How did it feel after the events?

A: I felt pretty tired, but I also felt confident and determined.

Q (Kyle): If you were to compete again, what would you do differently?

A: I would try to prepare better.

Q (Matthew): Would you want to compete again, and why?

A: Yes, because it was fun traveling and seeing different places.



Lahal, Slahal or Bone Game : A Talk with Emily Lewis

by Emilie-Ann Pinnell, Grade 9 Student, Heritage Park Middle School, Mission



Interviewer Emily Lewis is a grade 9 student at Heritage Park Middle School who is an avid player of the game “Slahal” (also known as “Lahal”).

Q: Emily, can you explain to us what this game is?

A: Slahal is a game that originated in the Pacific Northwest a long time ago and was played by Aboriginal peoples.

Q: Where did you learn it?

A: I learned it at “Natural Changes Summer Camp” in the Fraser Valley.

Q: What was the game used for? Did it have a purpose?

A: It was used as a way to solve problems or issues, sometimes about ownership of things or even land.

Q: How do you play the game? What is the point of the game?

A: You have two teams, and you try and trick the other side and win their sticks. It’s a guessing game, and it uses a lot of hand signals.

Q: How can you trick the other side and get their sticks?

A: You can use music, singing or drumming to try and confuse or distract the other team. There is a lot of laughter and fun when you play this game. This game was forbidden, as potlatches and our languages were, for a long time. It is still very much alive and a great community event. It is a way of bringing us all together for family fun. Games can last for a few days, so there can be sharing of food, fun and culture.

Q: Is there anything else you would like to share?

A: I love the game and am happy to teach others how to play. I am teaching the game at lunchtime at my school, and I am happy to teach others. Oh! I am very competitive, so come and challenge me!

A Day in the Life of a High School Student at Riverside Secondary

Subject: Woodworking 10

Student: Shane Gero, Sliammon/Squamish Nations

Shane is making a long board. He is measuring and gluing down grip tape.

The dumb bell was used to hold the grip tape together!



Racism In Canada: Japanese Internment Camps

by Maya Uno

My grandfather Yoshi was born and raised in Woodfibre, BC. He was 11 years old when he was told to stop attending school in December 1941 after the attack on Pearl Harbour. The family's possessions were taken away, including their house, car and personal items and were later sold by the government. His father was taken to a work camp building, the Hope-Princeton Highway. Yoshi moved with his mother and siblings to horse stalls at the PNE in February 1942; they were held there for 3 months and later relocated by train to Kaslo. In Kaslo, the family was reunited with their father. They lived in the local hotel, which was turned into housing and were malnourished and cold much of the time. His father's duty was to split firewood. Yoshi worked at a dairy farm. After the war, he was one of the first Japanese people allowed to come back to Vancouver to attend school in 1948. My grandfather needed a special permit to live near the Coast. He restarted his life with nothing. Yoshi attended Vancouver Technical High School, he built a career as a welder, married, purchased a house and started a family. He has had a long and

happy life, and retains a positive attitude even after everything that happened to him as a child.



Yoshi Uno, centre, bottom

The Early Years: The Issei

The Japanese immigrants came from farms and fishing villages in Japan in the early 20th century.

They settled in Vancouver, Victoria, and other nearby towns. The Issei also settled in fishing villages, mining, sawmill, and pulp mill towns. Some also settled on farms in Fraser Valley. Due to their limited English ability and prejudice, many lived in ghettos and developed their own institutions (ex. Schools, hospitals, religious places). They had a lower status and most had working class jobs.

They were considered a lower status and racism was common. In 1907 a white mob rampaged through the Asian sections of Vancouver to protest the Asian workers who threatened their livelihood. They lobbied the federal government to stop Asian immigrants. Asians weren't permitted to vote. They also weren't allowed to work in most professions and paid much less than Caucasian people.

The Early Years: Prejudice and the Nisei

The Nisei were born in Canada and attuned to life in the Canadian community. They were fluent in English and well-educated. However, they faced the same prejudice as their parents. In 1936, they demanded for the franchise as Canadian-born people but were denied. It took 13 more years before they could vote.

The War Years: Legislation

Japan's entry into the war and the attack on Pearl Harbor were the events that ultimately interned Japanese Canadians. It was a culmination of the efforts for decades to remove the Asian population from the West Coast.

The government said that it was "a military necessity", despite senior members of the military and the RCMP disagreeing, saying that Japanese Canadians posed no threat to security. The Act they used to force Japanese Canadians to leave was "The War Measures Act", enacted by prime minister King in 1942. The order caused 21,000 Japanese Canadians to be moved 100 miles inland from the West Coast. The "Custodian of Enemy Alien Property" seized and sold the property of these Japanese Canadians. They had to pay for their own internment.

They were sent to hastily-built camps in the BC Interior. Men were separated from their families, they were sent to road camps in Ontario and the border of BC and Alberta. Smaller towns in the BC Interior were turned into internment camps, mostly for women, children, and the elderly. Those who resisted were incarcerated in a prison-of-war camp in Angler, Ontario.

Many Japanese Canadians were held in the livestock barns at the PNE before being transferred to camps in the BC Interior. At first, many men were separated from their families and sent to camps in Ontario and the border of BC and Alberta. The Geneva Convention did not protect Japanese Canadians, so they were forced to pay for their own internment. Their movements

were restricted and their mail censored. Some families chose to work on sugar beet farms in Alberta and Manitoba.

1950s to Now

The Elderly had lost everything and were too old to start again. The Nisei had their education disrupted and could no longer afford college or university. Many had to work to support their families. The psychological damage of being imprisoned as enemy aliens made people lose their self-esteem and pride in the heritage. The psychological damage meant that the sansei grew up speaking English but little or no Japanese. Most sansei know little of their cultural heritage and don't have much contact with other Japanese outside their family. The rate of intermarriage is almost 90%. The immigrants after WW2 (shin issei) came from Japan's urban middle class, unlike the issei who came from rural Japan. Many of these cultural traditions and growing interest in the Japanese culture helped to revitalize the Japanese Canadian community.

In 1984, the National Association of Japanese Canadians officially resolved to acknowledge for the injustices during WW2, financial compensation, and a review of the War Measures Act to ensure that no Canadian face the same injustice. It became a Canadian movement of justice and received support from many politicians. In September of 1988, Prime Minister Mulroney and the NAJC president signed the Canadian Redress Agreement.

Reconciliation

While this horrible event started 75 years ago, it is still critical that we remember the past. It is the job of the current generation to honour our past and make sure it never repeats. Japanese Canadians showed little threat but due to the prejudice and racism of the people and government, thousands of lives were changed forever. I believe now more than ever it is important to remember the lesson, "those who do not remember the past are condemned to repeat it" (George Santayana). This was a case where racism won, and while we can't change the past, we can help shape the future.



In 2016, president Trump created the Muslim ban. It stopped immigrants from majority Muslim states from coming to the USA. The bill was overturned but this was another case of systematic racism. Canada has taken a leadership role in welcoming Muslim refugees into our country. However, there is still racism present in Canada in our every day life, even if it isn't as obvious as in the United States. We are at a turning point in our history. What side of history will you be on?

Community Events

Orange Shirt Day and What It Means Today



by Les Cain, Métis, Grade 10 Student, Fraserview Learning Centre, Mission

When I was growing up and in my early years of attending school, I didn't know anything about Orange Shirt Day or Indian Residential Schools (IRS). Since I've been in my teen years and attending school, I have been gaining knowledge about my culture and the historical wrongdoings to First Nations people across Canada.

These real-life stories, as told by survivors of Indian Residential Schools, have a long, dark history that can never be taken away; their pain and suffering can never be taken away. I didn't realize the abuse, the mental and physical suffering, IRS students had to go through.

Across Canada, 150,000 children younger than me were taken from their homes. There were 18 different Indian Residential Schools in British Columbia alone. Churches that ran these residential schools ranged from Anglican to Baptist to Roman Catholic, and they were all funded by the federal government.

Duncan Campbell Scott was the Superintendent of Indian Affairs when Indian Residential Schools came into being. He was a believer in the government's policy of "civilizing" Aboriginal children and wanted to "kill the Indian in the child." They did this by removing young children from their homes and territories, and moving them into the residential schools, where they were to learn English and were not allowed to speak the languages of their cultures. They were also subjected to different types of abuse, physical and mental.

These policies acted as forms of "cultural genocide." The term "genocide" means "acts or intent to destroy, such as killing a race, ethnic, or religious group." So when you sit down to watch or play the video game where Naruto and the Uchiha Clan get destroyed by Itachi, that is genocide. Hitler and his Third Reich and the Ku Klux Klan (KKK) are other examples of groups who have performed acts of genocide.

As a First Nations student attending school today, I could not imagine what my ancestors had to go through. Their place of learning shunned and disrespected them and their contributions. My ancestors helped the British settlers and newcomers, only to have them take over our rich lands.

Now I know and understand more what Orange Shirt Day means across Canada. I'm proud to know that we stood up and overcame these differences and wrongdoings. My people, First Nations people, have shown resilience in many forms: land, treaties, economy, healthcare, culture and language. My ancestors survived countless battles just to feel safe on our land. Finally, their fight paid off with an apology from the federal government. But let us not forget the pain and sacrifices that led us to this victory.

This is why on September 30 we all wear orange shirts, representing the clothes Indian Residential School students were not allowed to wear. Orange Shirt Day, to me means freedom.

Sto:lo New Year

by Dante Hart-Wilson (Tl'azt'en Nation, Grade 6 Student) and Catherine Williams (Skatin Nations, Grade 5 Student)



Gary Davis, Gr. 5/Metis, Caleb Meise, Gr. 4/Aboriginal, Sheanne Burger, Gr. 6/Metis-Cree, Dante Hart-Wilson, Gr. 6/Tl'azt'eatation, Catherine William, Gr. 5/Skatin Nation

Sto:lo New Year is October 22, 2017. This signifies the end of work and the beginning of winter. Before winter, the Sto:lo went out to gather food. They collected blackberries, blueberries, huckleberries, salmonberries, thimbleberries, saskatoon berries, strawberries and gooseberries. They also harvested other plants and salmon.

The harvest moon is when the moon is red and orange. This is when it is time to go out and harvest. This is the season when all the harvesting is done—temhilalxw.

When all the work is done, the Sto:lo live in pit houses. That is where the women do their work, such as making cedar baskets.

To celebrate Sto:lo New Year, our school will be enjoying bannock and having an Elder visit our school. It makes me feel proud to be able to celebrate Sto:lo New Year.

We Day 2017

by Cheyenne Breziña, Leq'a:mel, Gr. 10 Student, Fraserview Learning Centre

On Wednesday, October 18, I went to “We Day” with Fraserview Learning Centre. I woke up at 5:30 a.m., and we left Mission on a school bus by 6:30 a.m. When we got to Vancouver, I saw thousands of other students. Although it was really loud, I learned a lot from “We Day.”

I learned about the different charities that help people in Canada and around the world. Some of the charities were about recycling batteries for the zinc, getting clean water for a year, and building schools. The zinc from the batteries makes vitamins, which are given to children who are low in zinc. Each battery provides enough zinc for six children.

I also really liked the speeches that were done by the many presenters. I thought that the speeches were inspiring. One speech that really inspired me was about never giving up on your dreams. We had one adventure at the end of the day. The teachers could not find the bus, as there were a lot of them in the parking lot. It was pouring rain, and we all got soaking wet.

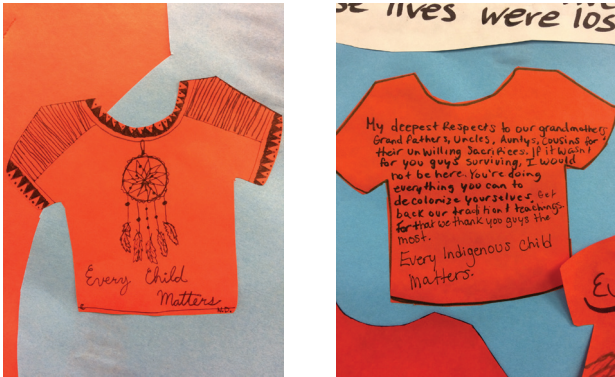
I really appreciated being able to go to “We Day.”

Leq'a:mel First Nation



Allies In Education

Orange Shirt Day Centennial



Centennial Secondary School students in art classes contributed to a display in honour of reconciliation for Orange Shirt Day. Students wrote messages of support on mini-shirts, and then these were put up outside the Art room. Sherida Charles, Art teacher.

LINC

by Lee Maple, Instructor, Continuing Education
Coquitlam Sd43

As a part of my attempt to teach about Truth and Reconciliation to my adult education students in LINC (Language Instruction for Newcomers to Canada*), I chose to show them the animated movie *Secret Path*, and the graphic novel of the same name, by Gord and Mike Downie and Jeff Lemire.

My students are quite low in their English level, at LINC 3/4, so it was quite a challenge just for the language itself, never mind the topic that bursts their happy bubble about their perceptions of Canada.

It has been quite a journey, using *Secret Path* as a tool for teaching about an ugly chapter of Canada's history during the 150th anniversary to adult learners who are new to Canada.

Some of my students are vulnerable people, refugees who carry their own heartaches and a past with points of suffering similar to Chanie Wenjack and those who went through residential schools.

As proud Canadians, who wants to expose the dark parts? But we must, if we love this country and its people. It was awful for me to see those bright, hopeful faces of my students who believe that they have made the best choice to invest their lives here in Canada become saddened and disappointed to learn about residential schools, yet this is a part of our historical fabric we must accept and not repeat in the future.

And after their hearts are moved and touched to recognize the wrong and ensure that mutual respect for all cultures, and the protection of human worth, become priorities in our lives and in our childrens' lives, then the hope of progress is restored. This hopeful state is where we ended up at the conclusion of our study.

Below are some movie reviews written by my students. I have asked for their permission to share these, in their own words, grammar mistakes and all.

*LINC (Language Instruction for Newcomers to Canada) is a program funded by the federal government to help new immigrants and refugees to learn survival English and the cultural, geographical, historical, and economic aspects of our country to help them build a new future here in Canada.



LINC 3/4 Students' Movie Reviews of "The Secret Path"—
June 2017

When I saw this story, I felt a heavy heart at the time. The children is only 12 years old and I felt his fear. He longed to be with his family and was confused about going back to school or not before he dies ... I saw the ugly side [of Canada] in the movie. It reminded me to be more kind to everyone. I give this movie five stars out of 5, because the story is true and I was moved by [the] music. The images are terrific and each part has its own subtitles for brief descriptions.

– Sue (LINC 4)

I felt very sad when I saw this story. I think that residential schools [could be] good, but the government should take care of children and provide enough food and clothes. When they were sick, they should be treated so that children can study well. Children should not be forbidden to speak their language and practice their culture. We should respect each national culture. I give this movie 8 stars [out of 5, if I can]. Because this movie tell us that we can't forget history, so that it will not repeat again.

– Boping (LINC 3)

When I watched the movie "Secret Path" I felt very surprised and sad! I think the government making school for children is good ... but the way was very bad! In the residential school, children were not happy. They were forced from their home and many children died and many children were physically and sexually abused. Until now, the trauma still affects them. I will give the movie "Secret Path" five stars because it is really what happened and the music fit the story[telling]. I thought Canada is all good, but this movie show me not all things are good. I admire the courage to expose this dark history [for] reconciliation.

– Sunny (LINC 4)

I saw the movie. I felt very sad, but I learned some Canadian history [from] this movie. For example: Why were there residential schools? How many people attended residential schools? How many students died? So I will tell my children about the movie, know and remember this history. Because they will inherit from us the responsibility that this never happens again.

– Anna (LINC 3)

This is a truly touching story and it is also a very sad story, because the little boy is treated very bad in the school. The little boy misses his family very much. I know the feeling of the little boy because when I was little ... I got lost ... and couldn't find my parents. Luckily, my parents found me ... But the little boy doesn't find his parents and died in the snow alone. I can't bear [the thought of] this [for] the child, Chanie.

– Joyce (LINC 3)



I think all Canadians need to stop and take a look and not look away. Yeah, it's embarrassing, yeah, it's an ugly part of our history. We don't want to know about it. What I want to see from the Commission is to rewrite the history books so that other generations will understand and not go through the same thing that we're going through now, like it never happened.³⁶

Daniel Elliot Truth and Reconciliation Report

Intergenerational Connections

by Pierce Cunningham, Ronnie Dean Harris, Kirk Gummow



Meet Pierce Cunningham (left) and Ronnie Dean Harris (right), relations from Kwik-wet-lem (Kwayquitlam) with a shared excitement and felt sense for that place where the red fish go up the river, or to use Ronnie's words "red fish up river", the meaning behind the name Coquitlam and Port Coquitlam. And now that I'm thinking about it: What is the difference? What stories lie behind those two distinctions?

To help shed light on those very types of questions is where Ronnie Dean Harris (right) comes into the picture. A local artist whose learning spirit along with guidance from the ancestors has sent him on a journey to rediscover and reframe the stories that inhabit the land and its people. To research the place in which his grandfather five times removed, bore the name of that place where the red fish run up the river, Chief William Kwayquitlam, is of great importance for Ronnie in order to extend the wisdom of this place to the next generation "Culture doesn't die it sleeps and it's up to us to awaken it we got a bit of work to do, but it going to be good work".

The Canoe was fortunate enough catch up with Ronnie Dean Harris and we thank him for the time he shared with us.

Q: (Pearce): What did the world look like for Chief Kwikwetlem?

A: (Ronnie): Well, that is a loaded question. His life covers over a hundred years in between approx. 1843-65 - 1953. The landscape of Coquitlam and Port Coquitlam were a lot different. There were elk and bear in the area and the creeks and rivers abundant with salmon. There were longhouses and villages spanning from the mouth of the Coquitlam River where it meets the Fraser River all the way back to Coquitlam Lake.

Chief Kwikwetlem or Xem-te-mus would've been alive more than 50 years when the City of Coquitlam was incorporated in 1891 and 60 years when Port Coquitlam incorporated in 1913. Born during the Gold Rush era, Kwikwetlem William would've

seen much change in his lifetime. From the first paddleboats traveling up the river, horse + buggy to cars and much development all around him. Known as the “Great White Hunter” for his skill in hunting bear in places like Westwood Plateau and Mount Burke and Burke Mountain back to Pitt Lake.

North of the village at the Coquitlam River now where the bridge is at Pitt River Road stood a dance house or longhouse near the hospital. I’ve yet to locate the exact spot.

Down near the mouth of the Coquitlam where it meets the Fraser was another village and there another dance house. Along the confluence of the Fraser and Coquitlam rivers rest many stories include some connected to Xe:xals known as “The Transformers” and heroes like Swaneset. These stories carry in them not only moral lessons but recorded records of ecosystems, interactions with changes, genealogy, ritual practice and connection to lands beyond just the written histories of the area. Chief Kwikwetlem was well versed in the henqimenem language as well as the cosmological understandings of Kwikwetlem culture. As we gather more about this world we will get to share more about it.

By the time Chief Kwikwetlem passed on the world had been from horse and carriage through two World Wars and people trying to go to space. As a descendant of him, I often wish I could ask him questions and understand more about what he knew. But through research, we can gain a better sense in what he saw and knew about the land, water and stars he saw in his lifetime.

Q: (Pearce): If you were to choose 2 or 3 findings that all people living in Coquitlam should know what would they be?

A: (Ponnie): Kwikwetlem = “Red fish up the river” is an oral marker of a fish that was vital to the lifestyle of the people on the Coquitlam River since time immemorial and now no longer exists on this river since the dam was built. These fish apparently still reside in Pitt Lake and there are many efforts to revive the run and build ladders for them to get to the lakes. The revitalization of culture in Kwikwetlem is connected to revitalization of the salmon population and preservation of salmon habitats in the Kwikwetlem territory.

1. Chief Kwikwetlem was attacked just outside the hospital near the reserve by a person wielding a pitchfork in which he sustained head injuries. Here’s a link to a further article. I’ve been looking for the source articles. <http://www.theglobeandmail.com/news/british-columbia/life-in-the-shadow-of-a-psychiatric-hospital-can-breed-fear-that-spans-generations/article5885138/?page=all>
2. There are many place names and traditional sites around the region that are being explored and understood as we speak. In the language and land are stories still to be understood and retold by the new generations out there with a new responsibility to understand the lands and relationships to water and food systems in the ways of our ancestors so we can maintain a healthy environment for generations to come. The research is scattered through many sources and platforms, but with some concerted efforts we can create some materials to pass forward to the future learners and leaders of Kwikwetlem communities.

The acknowledgement of territory speaks to the deep personal and communal relationship of Indigenous people to land and place. Acknowledges thier longstanding presence on this land and relational connection to place and how land is an intimate part of identity

(Jan Hare, Associate Dean of Indigenous Ed. UBC MOOC Series)

Question Period. Questions for an Indigenous Law Student

by Jess Martel and Montana Cardinal

Q: (Jess): Would you mind telling us who you are and where you come from?

A: (Montana): My name is Montana Cardinal and I am originally from Wabasca, Alberta. I am from Bigstone Cree Nation, located in Treaty 8 Territory, which spans four provinces in North/Central Canada.



Q: (Jess): Where are you currently studying?

A:(Montana): I am currently studying at the University of California, Los Angeles in Los Angeles, California, USA. I am currently pursuing my LL.M. (Master of Laws) Degree.

Q: (Jess): What is Indigenous Law?

A: (Montana): First I want to state that there are many different understandings of what Indigenous Law is per se, depending on who you are, what nation you are from, and what practices and knowledge you have or may have learned. For myself, I understand Indigenous Law to be Laws, practices, and understandings of, created and held by Indigenous peoples and nations. These may also not be easily described or encapsulated as the term "law" or "laws", because it does not necessarily cover all of the aspects and factors of Indigenous "Laws". There are laws and legal systems being utilized and enacted in and by nations throughout the country and continent, however they may not be widely known due to lack of recognition and respect for Indigenous Laws, Legal Systems, and Indigenous ways of knowing.

Q: (Jess): What made you interested in Indigenous Law?

A: (Montana): I think I have always been interested in Indigenous Law because I am an Indigenous person and due to the

historic colonization and genocide that Indigenous peoples have survived, I feel a responsibility to continue to learn as much as I can about Indigenous, specifically, Nehiyaw understandings, and Nehiyaw ways of knowing and being. Aside from this, I began learning more about Indigenous Law, or Indigenous ways of knowing and being, as I was learning how to speak and understand my own language, Nehiyawewin (Cree), during my Undergraduate Degree at the University of Alberta. The more I learned the language, the more I learned about Nehiyaw understanding and ways of being, including legal understandings and laws. I do not know much, but I do know that the language is key, it is different from English in the sense that, one word in Cree can be equivalent to a sentence's worth of information in English.

Q: (Jess): What do you think are one or two important things that people should know about Indigenous Law?

A: (Montana): It is important to know that wherever you are on this continent, there are Indigenous peoples and Nations working to revitalize and strengthen their ways of knowing and being. I encourage everyone to seek out whose territory they may now be living in/on and connect with peoples of that Nation. One thing to keep in mind and a point that I want to make clear is that there is a distinction and difference between Indigenous Law and Aboriginal Law. Indigenous Law is laws, legal systems, and legal understandings and knowledge created, enacted, and practiced by Indigenous Peoples. On the other hand, Aboriginal Law is law that is not created by Indigenous peoples, but created about Indigenous peoples by Nation states such as Canada, that relate to, and whose focus is Indigenous peoples, Indigenous lands, Indigenous Rights, etc. Another important note about Indigenous Law is that they have existed since time immemorial and the recognition and respect of Indigenous peoples, Nations, and their laws will only help create a better future for all.



South Wabasca Lake

Times of Transition

by Jennifer Sherif

If you are anything like me, the onset of the rainy season that is synonymous with autumn on the West Coast usually results in a lot of grumbling and muttering.

The 'come down' from summer is a shock to my system. Having been born, raised and ushered into adulthood in Syilx territory, the only real reprieve from the scorching summers were spending as long as the days allowed swimming in Okanagan Lake. I have lived with-in Coast Salish territory now for over thirteen years, and while it can get quite hot, I find the summers here much more conducive to being outside, and being more active, over suffering through the brutally hot summer months of my hometown (as well as being far more pleasant for my family and friends to be around!).

I get very 'homesick' for Okanagan Lake, but I have found some great spots here on the Lower Mainland that bring my family and I great enjoyment. The Coquitlam River has become my favourite swimming spot here, and I spend a lot of time on the Fraser River when I need to relax and gather my thoughts. From one particular spot on the Fraser – a tiny bit of sandy beach surrounded by birch trees - I get lost in the swirling of the river's currents, Eagle flying overhead, and the lush green of Douglas Island to the south.

Water has been a constant in my life. I was born on a Good Friday, in the lake by Father's Day of the same year, fishing (successfully!) the summer after I turned two, numbed by the icy-heat of various waterfalls as a preteen, clamming with my grandfather on Cortes Island in Sliammon territory, where he lived when I was in my teens, smoking salmon on the shore of Pure Lake in Haida Gwaii, entering the Salmon River after my first sweat...

Yet, despite all of this (as well as the fact that I should be used to it by now) I have struggled at times with the West Coast prevailing rains of this season, particularly when it comes to my energy levels and mood. One day, a few years into being a Lower Mainland resident, I was complaining bitterly about the rain, when a Coast Salish friend put things in what was for me, a new perspective: she asked me if rather than thinking of the rain as a negative, as something that keeps me from doing things, keeps me from being grateful, and being a source of inspiration and energy, if I could try to think of rain as just another powerful reminder of what the Creator has provided us with. She reminded me that like our oceans, rivers, streams, waterfalls, lakes, etc., rain is a source of living water; it contains Spirit and brings us renewal and healing.

She reminded me, too, of the teachings of the seasons, why each one is necessary for all life cycles, ushering in the promise and renewal of the season that follows. As the autumn rains come, remembering these teachings brings me pause, and I am able to gather more gratitude, comfort, energy and strength moving through the season than I normally would have before. Each autumn, as the school year starts and then gathers momentum through the season, I always make a connection to these teachings, and the experiences of our students.

The phases and stages that our students going through in their educational, social-emotional, physical and cultural growth are much like the seasons; they move through each for very specific reasons, the struggles and the triumphs, the pains and the gains. It is easy for all to lose patience when a student is not working to the potential that we know they have, and it is just as easy to overlook or take for granted the needs

of other students who continually excel academically, and so, seemingly, do not need support in other areas.

It is our job as educators to be mindful that these whole-beings move through their years in the educational system in constant transition of one kind or another. Each stage and phase needs to be experienced in order to be prepared for those that follow, and it is up to us to make sure that they weather (no pun intended) these educational 'seasons' being reminded of the strengths they have that will carry them through their ups and downs. Students at any age or grade level can experience drops in confidence, grades and the like. These challenges do not only present teachable moments for them, but for us, as well. The Seven Sacred Teachings of honesty, love, humility, respect, courage, truth and wisdom if taken to heart by us, will help equip students and ourselves to make the most of these times of transitions.

With PLOs, report cards and everyday marking ever-present, it is important to take the time to praise our kids, to find ways to reach them, uplift them. Making a call home to a parent to let them know of something great that their child achieved that day in their work, a kindness they showed another student that you observed, a small token of support they showed you, as their teacher, takes mere minutes. Be there to hold the umbrella on their rainy days, and to celebrate with them with their rainbows appear at the end of a storm.

We all have place based cultures. Wherever we are we are located as Indigenous people we are connected to that territory to that ecosystem to those landforms, those temperatures the weather all those things become the basis for Indigenous ways of knowledge

Dr. Marie Battiste, Mi'kmaw Scholar

Thorn of the Child

A long time ago, there was a boy that belonged to no one and did as he pleased. He was alone but it was fine, he didn't need anyone to take care of him anyways. That's what he told himself before he would head home to his brother, one older, the other younger all three left to grow the best they could without the roots of a family to ground them. As the boy returned home he sighed and opened the door to see his older brother laying on the floor crumpled, not entirely there, pondering what were either memories or dreams, he couldn't tell anymore, so he lays there, trying to untangle his memory and all the false strings holding it together. The youngest of the brothers usually messed around, not paying attention to the current situation he did not know he was in.

It was what occurred in their small house normally but it was fine, good enough for the brothers anyways. Only the eldest of the brothers knew what happened to their family but he couldn't speak anymore without feeling a choking feeling rise in his throat, so he didn't bother anymore, though even the youngest of the brothers had a bit of an understanding not to bother his brother.

One day, the middle brother returned home to find no one, the sound of silence resonating within the empty house, no longer a home, and he realized he was truly alone. It wasn't the same as when he used to say he was alone, now he really had no one and he cried until nothing came out, until he could feel the hollowness in his body and slept. He awoke the next day and so many scenarios ran through his mind, intertwining into horrors of what could've happened to his brothers. So many dangerous things could happen in a day, he couldn't help but hope they were safe.

He went on looking for a new place to rest, unable to go and bring himself to the empty house. After a while, he stumbled upon an old shack carpeted with a dark soft moss seeping down the sides, reminiscent of the cold murky waters in the winter. He entered cautiously and set his few belongings down, the gentle thump of his bag made the dirt on the floor go airborne, the scent of must became stronger as he breathed it in and he sighed as he lay down his weary soul to rest. As his eyes grew heavier he heard murmurs and hushed voices with gentle padded footsteps that moved around him ever so quietly, his eyes flitted open and he trembled. Around him were strange women taller than the tallest man he had ever met, they were ethereal with sleek elongated features, golden eyes that could shine through the cold Baltic sea and ears sharper than the best hunters. Slowly he shifted his gaze to his self, his toned arms became brittle and slender, his physique shrinking, face contorting, he tried to scream but nothing but all that came out was a gnarled yowl.



Author of "Thorn of the Child" Madi (seen on right) is a grade 10 student who attends Suwa'lkh and is apart of the Plains Cree People of Alberta. She moved here at a young age and attributes her storytelling to her kimosum (NI mo-soom/Grandfather) Brad Poncappo an artist and storyteller.

Q: Madi, what does this story mean to you?

A: This story reflects the disfunctionality of growing up in a family in which things are not the way they should be. I was very inspired by my families stories of residential schools and how it effects us now. One day I hope to break that painful cycle within my family, though it will take time to heal this well known pain.

Q: Do you think storytelling is important?

A: It definetly is, I personally believe that if we lose our stories then we've lost our culture and what we hold sacred to our souls.

Some of the most important work being done by young people is found in the self-reflective narratives that help them to understand their own situation and what has held them there, and reframing what has been cast as negative into more positive ways. They emerge rejuvenated and passionate as they begin to find the core of truths embedded in the search for their inner strengths – their own learning spirit.

Dr. Marie Battiste, Mi'kmaw Scholar

Prairie Dog

By Jess Martel and Kirk Gummow



Once again I would like to thank Chelsea Vowel for inspiring this latest edition of *Prairie Dog*. To me, what the cartoon eludes to, is moving beyond the idea of race toward different ways of thinking about Métis people, beyond an idea of 'mixedness'.

I think Indigenous scholar Adam Gaudry expresses this best:

“With Métis people we’ve been kind of cast off as a mixed race peoples and I think to some extent that’s true but that’s true for a lot of Indigenous peoples. But I think at the core it’s best to understand Indigenous peoples including the Métis Nation as a people. A political community with a common sense of self, a political tradition, a homeland and those types of things that make a people. Race is not necessarily the way Métis understand ourselves it’s not what necessarily brings us together there’s a lot more at play like expansive kinship networks, common culture, common traditions, all of these things I think are much more important than race when understanding Métis identity.” (Media Indigena: Interactive Indigenous Insight, Episode 72)

The living universe requires a respect among its members, and this suggests that a strong sense of individual identity and self is a dominant characteristic of the world as we know it. The willingness of entities to allow others to fulfill themselves, and the refusal of any entity to intrude thoughtlessly on another, must be the operative principle of this universe. Consequently, self knowledge and self discipline are high values of behavior. Only by allowing innovation by every entity can the universe move forward and create the future.

Vine Deloria Jr.

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