

THE CANOE

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

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JOURNEYS OF INDIGENEITY

Once again, we have come to the close of another school year and the school districts that make up The Canoe (Mission, Coquitlam and Fraser-Hope) would like to thank everybody for sharing their stories. Our thoughts at the onset of this year's editions were dedicated to Truth and Reconciliation and the stories shared were indeed a testament to the idea that there are good things happening out there and hearts continue to open.

We at The Canoe are always looking to see how to make our magazine better. We encourage teachers, students and parents to send us their ideas to: canoe@sd43.bc.ca

Kirk Gummow Managin Editor , The Canoe

Front cover - Herman Dan and Priscilla Wells, respected Elders, dancing at grad ceremony. Family in the background celebrating the life of Virginia (Beaver) Joe with a \$2,000 scholarship in her name. The first winner of this scholarship, Chelsea Isbister, is standing out from the line as she is honoured while the family sings a traditional song. A touching and powerful moment captured on April 25 at Mission Secondary School.



Indigenous Mentor Teacher, Peggy Janicki (left), creating a blanket to honour Sto:lo published author and academic Salish Wesley on June 11, 2018 at the Clarke Theatre. Bringing awareness around the SOGI 123 curriculum.

Mission B.C. - Ancient Xa:ytem site approx 9000 years old (on the left at the bend in the Fraser river).



The stories of the Canoe are organized around what is known to some as the 4r's: Respect/Reciprocity/Responsibility/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: District and Native Education Professional Development Day in School District No. 78 (Fraser-Cascade)
Page 7: Beadwork

RESPONSIBILITY

Page 8: Halq'eméylem Translation Contest
Page 9: Coquitlam Students Become Expert in Forestry
Page 10: Learning About the Salmon
Page 14: Photography with Reuben Prensky

RECIPROCITY

Page 16: Drumbeats: An Elder-Student Project
Page 20: Fatty Legs
Page 21: Olemaun
Page 22: Olemaun
Page 23: Home
Page 24: A Day for Jordan

RELEVANCE

Page 26: Wolves: Learning our Seven Sacred Teachings
Page 27: Anxiety Disorders
Page 28: Orange Shirt Day Assembly to be Held at École Dr. Charles Best Secondary School on Friday, September 28, 2018
Page 30: Meet Basketballer James Harry, Jr.
Page 30: Issues that are Important to Me
Page 31: Circle of Courage
Page 31: Naming Ceremony



RESPECT

District and Native Education Professional Development Day in School District No. 78 (Fraser-Cascade)

by Dr. Karen Nelson, Superintendent of Schools SD78

Each year the District Professional Development Committee works together with the Aboriginal Education Committee to provide a joint Professional Development Day with a focus on integrating First Nation/Aboriginal curriculum and culture in our classrooms. Over the years we have been honoured to have renowned speakers present the keynote address. In 2015 Steven Point, retired Lieutenant Governor, began our day by focusing on the theme of our conference: Hand-in-Hand We Learn: Culture, Connection and Engagement. Mr. Point received a well-deserved standing ovation for his thoughtful and engaging opening remarks.

In 2016, we were honoured to begin our day with a Traditional Welcome by Willy Charlie and the Sts'ailes Drum Group, followed by a keynote address by Dr. Gwen Point, Chancellor of UFV. Dr. Point shared the history and current reality of First Nation people, including her own personal journey in the education system. Dr. Point also received a well-deserved standing ovation for her reflections on the past and how they can improve the future success of all students.

Our theme for the 2017 District Pro D day was: Pulling Together: Our Journey Evolves. The Sacred Connections Drum group from Chawathil First Nations provided an impressive Traditional Welcome, followed by a keynote address by Brad Baker, District Principal from School District No. 44 (North Vancouver). Brad's message focused on the Past, the Present and the Future, and he stated that "Aboriginal Education is for all students, and reconciliation is looking at each other in the eyes as we move forward on our journey together."



Dr. Gwen Point, Chancellor of UFV



Brad Baker, District Principal from School District No. 44



The Sts'ailes Drummers introduced the District Pro D day on February 23, 2018 (Sculpting Our Future), followed by a keynote address by Keith Carlson, professor from the University of Saskatchewan. Keith delivered a powerful message on Indigenizing Public Education. Professor Carlson reminds us that Indigenization means connecting and thinking as a group or community, rather than as individuals. It is important that we continue to work and learn together and share resources and leadership. We must value rituals, create traditions and make them meaningful in our schools.



Keith Carlson, professor, University of Saskatchewan



Keith Carlson (left) with SD78 Aboriginal Education Coordinator Rod Peters

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We are pleased that a key aspect of the newly redesigned curriculum is focused on implementing the First Peoples Principles of Learning. The joint Pro D Committee in Fraser-Cascade is committed to embracing these principles. A variety of sessions were provided following the keynote address that support implementation of these principles. An example of one of these sessions is provided through the submission by Stan Watchorn, Principal of Kent Elementary School (Aboriginal Art in the Classroom, facilitated by Harvey Robinson).

I would like to tell you about an amazing session we had on Friday, February 23, 2018 in School District No. 78 (Fraser-Cascade) at the District and Native Professional Development Day. Harvey Robinson, his wife Adrienne and their daughter provided a very effective session showing 20 participants how to make rattles with students. The process involves gluing 3 pieces of wood shapes together, with the middle section being hollowed out so that beads can rattle around inside the rattle. Harvey had already shaped the rattles, and the participants sanded the exterior of the rattle until it was ready to be painted. We then added our own graphics or designs. You can see from my rattle that I chose the "Steqo:ya" or wolf. Harvey is a master presenter, and whether it is drum-making or creating rattles, it is always a pleasure to be a participant in his sessions.

Stan Watchorn, Principal of Kent Elementary School, Agassiz



Beadwork

by Susan O'Soup, Cherry Hill Elementary School SD75

The grade 5/6 classes of Cherry Hill Elementary of Mission, BC did an art project with Lisa Shepherd during the year. Lisa Shepherd is a Métis artisan from Maple Ridge, BC. Lisa came into the school to teach the grade 5/6 students how to bead like the Métis Flower Beadwork people.

This type of beading is done on Milton cloth; then interfacing material is attached to the back of Milton wool. The students used size 10 seed beads to make their flowers. A flower pattern is traced onto water-soluble paper, and the seed beads are sewn on top of the paper. Once the beaded flower is completed, students ran cold water over the paper, which melted the paper the off the cloth. The bead flower pattern was then set aside to dry. Once dry, the

students then attached their beaded flower to the wooden frame, while one class opted for making a wall hanging with their Métis art.

The students enjoyed learning to bead, and many caught on fast while others needed some help with their beading. The students decided they wanted to make their beaded flower for Mother's Day. I asked the instructor of Carpentry, Mr. Kris McFarlane, who teaches at Riverside College, if his Carpentry students could make a wooden frame and stain it to frame the grade 5/6 's beaded flower. It turned out well, and some students decided to decorate the frames after they completed framing the flower pattern.



RESPONSIBILITY

Halq'eméylem Translation Contest

by Damien Letkeman, Grade 9, Musqueam First Nation, and Shayla Seymour, Grade 8, Leq'a:mel First Nation, Hatzic Middle School, Mission SD75

This year at Hatzic Middle School a group of staff and students had the privilege of participating in a Halq'eméylem translation contest at Seabird Island. We were fortunate this year to have a dedicated Halq'eméylem language teacher, Rachelle Silver, to teach us the language and organize this event. Ms. Silver made the learning fun and encouraged students to do their very best. She delegated a half-hour during every day 1, block 4, to rigorous practice. The liaison workers, Jennifer Snow and Rachel Schooner, learned alongside the students to demonstrate the importance of learning the language of the land we are on. Fortunately, students that participated have also been exposed to Halq'eméylem language by former elementary school teachers "Pipte" Peter Lindlay and "Malila" Donna Giroux. It was fantastic that the students had some previous knowledge, as it came flooding back as we practised.

Students that participated in the contest were: Shayla Seymour; Daemon Cooper; Hayden Berg; Sheridan Conlin; and Damien Letkeman. Staff: Jennifer Snow and Rachel Schooner. Here are some words from the students:

Damien: "In grade 6 Pipte came to Cherry Hill to teach Halq'eméylem. I forgot most of the stuff, except my name that was translated. Some stuff was easy to learn, but the hard part was remembering the orders of the sentences. The competition was really fun, and we got some cool stuff. It was amazing and shocking when we came in first place. Holding the trophy was amazing, but what is even better is knowing I helped to win it."

Shayla: "I really didn't have to study too much because I remembered a lot of what Pipte taught us at Deroche Elementary. For the contest we would sit in a circle to practise; I liked meeting new people in my school. The contest was a lot of fun; we were given gifts,

and everything was purple. I couldn't believe it when they announced we had won. It was awesome to bring back the trophy and show everyone back at school."

Daemon: "It was really fun, and I am really proud that we won. We won an iPad and a huge trophy. It was great to have lunch with friends, and I really enjoyed it."

Overall the day was a great success. We took home the first place trophy and won an iPad for our Aboriginal Department. The students gleamed with pride and have a long-lasting sense of accomplishment. We will be attending again next year and hope to have three separate teams of grade 7, 8 and 9 students.





Coquitlam Students Become Expert in Forestry

by Lisa Trulson SD43

On Tuesday, May 8, a bunch of amazing Grades 10 to 12 Coquitlam School District students came together to learn and experience skills related to the forestry industry at Malcolm Knapp Research Forest in Maple Ridge.

The day was hosted by UBC's Aboriginal Forestry faculty, and we were joined by other students from around the Lower Mainland. Our day included a powerful traditional welcome, followed by a day full of orienteering, plant ID walks and forest mapping.

We were treated to a scrumptious meal at Loon Lake Lodge and inspired by one of UBC's Forestry students as she shared her personal journey in choosing forestry. A great day was had by all. Thank you, UBC, for hosting us!



Learning About the Salmon

by Meggan Crawford and Lisa Trulson SD 43

Over the last few months, the Suwa'lkh Middle School class has had the honour of raising 55 chum salmon eggs as a part of the "Salmonids in the Classroom" project (<http://www.salmonidsintheclassroom.ca/>).

On May 10, 2018, our salmon left our classroom fish tank and headed out into the creek, which connects to the Fraser and eventually the Pacific Ocean. Through science we learned about the stages of a salmon's life and the ways in which they are important to our area and other life in the forest, ocean, and even the creek. We learned the many ways in which salmon provide for other creatures in our world during their lives and in their deaths.

When releasing our salmon, it was important

for us to recognize all of these things and to honour the roles of the salmon today and traditionally. We were truly touched and honoured that some of the Elders and council members from the Kwikwetlem Nation were able to join us and to be a part of this important event.

Through their work with the salmon, our middle school students have learned how they can become stewards of the land and that each small action can have a larger ripple that we might not see in our lifetime. The presence of the salmon in our school and the teachings they shared with us were a gift we are very grateful for, and we will enjoy sitting by the side of the creek in years to come, waiting for our salmon to come home and start the next generation.



Sebastien Sandoval-Cross, Grade 8:

This photo shows me and Danielle taking the salmon from the class to the creek. This is important because it was their first road trip. It was also important not to spill it! My favourite memory is when our first salmon, Beyonce, hatched.

The salmon were in the bucket in the creek so they could get used to the water temperature. A good memory from the salmon is when we first got them and when we started to learn about them.



Isabella Robinson, Grade 7:

The salmon were in the bucket in the creek so they could get used to the water temperature. A good memory from the salmon is when we first got them and when we started to learn about them.



Danielle Destinee Starr, Grade 8:

The photo shows that we are giving a speech about the salmon. The speech is important because it's telling us and our guests about the salmon. Releasing the salmon was my favourite part.

Monica Genaille, Grade 6:
The sign in this picture says, "Salmon live here". It says that because this is where we let our salmon go. I remember when the little baby salmon were in our classroom swimming around and how they are going to the ocean now.



Leland Hansen, Grade 7:
In this photo we are releasing the salmon from little cups of the water that we took from the tank. It's important because we are giving them a new home. I remember when they lived in our classroom.

Rain Sumner, Grade 7:
In this picture I'm releasing a bunch of salmon at the creek. This is important because the salmon are starting new lives. My favourite time is when they were little, round, cute eggs!





Mateo Ayala, Grade 6:

In this picture everyone is drumming. It's part of the ceremony and stuff. It's like drumming at an important party. It was fun.



This is the drop-off zone for our salmon. It is their new home. I learned that they are orange when they are an egg.

Photography with Reuben Prensky

by Kirk Gummow SD43

Meet Reuben Prensky, a photography teacher at Heritage Woods Secondary School in Port Moody. He recently decided to develop a new unit that integrated the First Peoples Principles of Learning into his photography class.

Mr. Prensky's inspiration for the nature photography unit came from his favorite photographer. Sebastião Salgado is a world-famous photographer who grew up on a beautiful, remote ranch in Brazil. The ranch had become deforested over time due to excessive logging and overgrazing of cattle. Sebastião decided to reforest his ranch with over two million native trees of a wide variety of species. The land came back to life gradually. The streams and rivers returned, as did the animals and fish. The entire ecosystem was eventually restored. Salgado then donated this recovered land to Brazil as a park, and launched a foundation to help other places around the world restore their natural ecologies.

Reuben decided to develop a new unit based on protection of and appreciation for nature. The unit included a number of assignments. Students learned about appreciating the details with macro photography (a style of shot that uses extreme focus). The class learned to appreciate the bigger picture through landscape photography. Students engaged in environmental responsibility by cleaning up Bert Flinn Park and taking before and after shots to share with the rest of the school. Finally, the class practised social responsibility and community activism by interviewing and collecting portraits of Bert Flinn Park users, in protest of a proposed major road through the centre of the popular local park.



vivien liu

droplets

May 2018

These assignments are designed to be shared with the school and local community. The portraits and interviews will be shared with Port Moody City Council members. The landscape photography will be submitted for inclusion in the Port Moody municipal calendar. Reuben also teamed up with English teacher Marja Van Gaalen, whose class interpreted their fellow students' pictures through poetry. The photos and accompanying poems will be displayed at the school's main entrance.

What Reuben wanted to do differently was to take seriously the idea of engaging more deeply with the land, so instead of simply explaining the project and assigning tasks, Reuben felt that students needed to gain a deeper appreciation for the sacredness of the land, as understood by Indigenous people. Reuben reached out to longtime friend and Elder Phil L'Hirondelle, who along with his wife Gisèle led the students in a Medicine Wheel ceremony. The students learned about the importance and sacredness of the four directions, the elements, the animals, the seasons, and the stages of human life.





Sophia Pauhl

Tulip Water

May 2018



Heritage Woods student Gabrielle Vaes shared her experience of this ceremony with The Canoe:

The most memorable moment for me was when I went in the middle of the circle with Sofia. They sang us songs, and they wished us happiness for the future, in their own way. It was very touching because the lady spoke to us with a lot of sweetness and knowledge. It was as if she knew exactly what to tell us. She spoke to us in a very personal way. It was a nice gesture, and more people should have the chance to experience this. It was a unique moment of sharing of knowledge and experience.

RECIPROCITY

Drumbeats: An Elder-Student Project

by various students, Grade 4, Hatzic Elementary School, Mission SD75

For the past few months, Grade 4 students at Hatzic Elementary in Mission, BC, have been working closely with local Indigenous Elders. Students have been busy learning about Indigenous world view, and in particular, the teachings of oral tradition and of the drum.

Mr. Johnny Williams, Indigenous Cultural Worker from Sq'ewlets First Nation, visited the class to explain the importance of the drum to Indigenous peoples. Also present were six local Indigenous Elders: Priscilla and Bill Wells; Agnes Geisbrecht; Selena Schaffer; Karinanne Buckner; and Herman Dan. Elders and students engaged in the entire drum-making process together.

Peter Gong, Squamish First Nations artist, then visited the class to teach West Coast First Nations art. Participants then painted an animal on their drum, using one of the templates provided by Mr. Gong. Joe Kelly, Indigenous Cultural Worker from Sumas Nation, aided the students in preparing and decorating a drumstick.

Once the drums were complete, Johnny returned to the class to teach a song, which will be performed by the students at an honouring ceremony for Mr. Gong and also for their final visit with the Elders in June.

Mrs. Searwar and her students would like to express their gratitude to:

- The Stó:lō people, for we are guests upon their traditional territories
- The Elders for agreeing to share their time with us: Selina Schaffer; Agnes Geisbrecht; Herman Dan; Karinanne Buckner; Priscilla and Bill Wells
- Mr. Joseph Heslip, District Principal of Aboriginal Education, Mission Public School District, for his support

- Mr. Johnny Williams, Indigenous Cultural Worker, for his knowledge
- Mr. Peter Gong, Squamish artist, for sharing his artistic talents
- Mr. Joe Kelly, for providing rides to the Elders and for culturally supporting our Hatzic students
- The parents of Division 5 who contributed snacks and beverages for our visits



Learning from Squamish Artist Peter Gong





Elder Agnes Geisbrecht

Cinquain Poem: Written by
Noah Fraser, Banner Babuik, Mylee Myers &
Christian McTavish

Agnes

Elegant, Charming

Sharing, Loving, Chatting

Cares about cultural education

Tixten – Samaqhuam



Elder Selena Schaffer

Cinquain Poem: Written by
Josh Brooks, Reid Mowat, Lyra Neumann & Kye
Gilpin

Selena

Interested, Clever

Helping, Caring, Involving

Loves talking to kids

Yakima

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

Chief Dan George, Tseil Waututh



Elder Priscilla Wells

Cinquain Poem: Written by
Deandra Guglielmino, Feliks Daam, Liam Perry,
Max Anderson

Priscilla

Entertaining, Compassionate

Walking, Painting, Caring

Helps others behave respectfully

Statlimx



Elder Herman Dan

Cinquain Poem: Written by
Lukas Penner, Chase Gibson, Ardan Brookes, Lay-
la Mealings

Herman

Witty, Knowledgeable

Drumming, Singing, Entertaining

Loves to joke around

Mesisl – Ska'tin

“...the greatest strength is in gentleness”

Leon Shenandoah, Onondaga



Elder Bill Wells

Cinquain Poem: Written by
Tristen Kettle, Angad Dhillon, Mason Taylor &
Layla Anthony

Bill

Wise, Peaceful

Helping, Storytelling, Listening

Shares his stories of school

Statlimx



Elder Karinanne Buckner

Cinquain Poem: Written by
Olivia Cabral, Jackson Hillman, Corbin Patrick,
Jaxson Tennant & Mason Munroe

Karinanne

Cheerful, Admirable

Smiling, Chatting, Listening

Has a peaceful aura

Kalōlel – Raven

“We have three ears to listen with, two on the sides of our head and
one in our heart”

Archibald, 2008, pp.76

Fatty Legs

by Tristen Stacey and Dominic Frisk, Grade 6, Cree, École Christine Morrison Elementary School, Mission SD75

Today we had the authors of Fatty Legs, Christy Jordan-Fenton and Margaret Pokiak-Fenton, come to our school and talk about Olemaun's (Margaret Pokiak's) experiences at the residential school she attended. Four classes in our school have read the book and done many projects, like poetry, art, characterizations, reflections and questions.

These are some ideas the authors shared with us during their presentation. In Canada not all schools were residential; there were some day schools. It was hard, but in these schools the kids could go home at the end of the day. Consequently, there are more language keepers in the areas where there were day schools because the kids could go home and speak their language with their parents.

There were provincial and federal residential schools. Margaret was in a residential school during World War II. The first time she went to school she had to stay there for two years. She was treated very badly, and at that time she could not contact her parents. Even the police were on the school's side.

At the school, the nuns cut the kids' hair and often burned their clothes. They let some of the bigger kids have longer hair. In the Aboriginal culture, their hair had very important cultural meaning, and they only cut their hair or burned their clothes if something terrible happened, like someone passed away. So, when the nuns were doing this, the kids thought something bad had happened to their families. In the Spring, after the ice broke, a ship full of lumber would arrive (since they have very few trees up North). All the kids would be told that school was closed for two weeks because they had to take the wood from the ship and pile or stack the wood around the school. The wood would be used for heating and cooking at the school. The kids would work from 6:00am to 11:00pm. The nuns treated the kids very badly. The kids couldn't use their language at school or with their friends, so most of the kids couldn't speak their Aboriginal language anymore and were unable to communicate with their families. They also couldn't eat the types of food they were used to. Margaret had to eat muskrat. That was her least favourite food at the residential school. Margaret changed so much in two years that her own mom did not recognize her.

We learned that some people don't even know that many Aboriginal kids went to residential schools. That's the reason that there is the TRC, which stands for the Truth and Reconciliation Commission. This tells people the truth about the residential school system.



Q: Why did Katherine get to have long hair?

A: Katherine was at the residential school longer, and kids that were there longer got to keep their hair longer.

Q: Can Margaret speak other languages?

A: No, only English and Inuvialuktun.

Q: Did you play an instrument?

A: Yes, the guitar, but I made too much noise with it, and I wasn't very good at it.

Q: What was the worst thing you ate?

A: Cabbage soup was horrible, but muskrat was worse.

Q: Do you remember your dog's name?

A: We were not allowed to have pets, but I did have a dog that just stayed inside.

Olemaun

by Ethan Jackson, Grade 5, Métis, École Christine Morrison Elementary School, Mission SD 75

Olemaun was an eight-year-old girl who begged her father to let her go to the outsiders' school.

Olemaun lived on Banks Island. Olemaun and her father had to travel by boat to leave Banks Island. They would travel on their boat, North Star, for a five-day journey just to reach Aklavik to get supplies or to go to the outsiders' school.

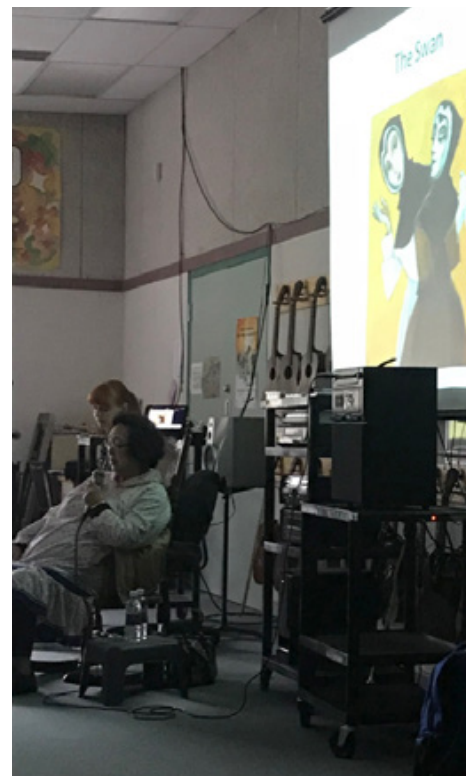
Olemaun was eager and very courageous, but sometimes that courage could get her in trouble.

Olemaun showed courage when she went to residential school without her family. When she threw her red stockings into a fire, she demonstrated great

bravery and courage. Olemaun Pokiak will never be called Fatty Legs because she had thick grey stockings. The red stockings were burned, and no one will ever see them again.

Olemaun was hopeful when she was in the residential school. She hoped her father would come get her. At the radio station, Olemaun said nothing so her parents would know that something was wrong, and that showed great courage. In the end, Olemaun showed great courage, stubbornness and hope. She never gave up hope.

She also is a gifted moccasin maker. Here are some handmade moccasins designed and made by Olemaun.



Olemaun

by Terrance S., Grade 6, École Christine Morrison Elementary School, Mission SD 75

Olemaun Pokiak lived on Banks Island, which was a very long way away from civilization. Their family had to travel by boat to go anywhere. It was a five-day journey down the Mackenzie River to Aklavik just to get her to school.

Olemaun was a brave girl to leave her family and by wanting to go to residential school. She was only eight when she left her family, not knowing how long a year was. She stayed for two years at the residential school. Her name was changed to Margaret when she went to school; she fought against her name being changed.

Olemaun was a stubborn girl. She begged her father to let her go to school, but the answer was always “NO!” Olemaun was going to ask one last time to go to school. She was hopeful that her father would allow her to go, which he did. She was thinking she was going to read on her second day; instead she learned how to do chores and clean. But she never gave up hoping that she would learn how to read and write. She worked very hard to learn. Olemaun was very brave during her younger years in residential school. She was very stubborn and hopeful, and she never gave up.



Olemaun (Margaret Pokiak-Fenton) today

by Kaleigh Didlick, Grade 8, Heritage Park Middle School, Mission SD75

When I was told that the author of Fatty Legs was coming to my middle school, I was surprised. I had read the book in my grade 4 class, and for some reason I could still remember all of the details that the book grasped. I was even more shocked when my class filed into the cafeteria and I saw Margaret Pokiak- Fenton herself, comfortably seated in the rocking chair at the front.

As her daughter recounted the stories that I had read about, my mind wandered to what it was really like for the children stuck at the residential school. A sense of empathy washed over me, as I heard tales of the nun who had resembled a raven. My heart nearly stopped when they pulled up a picture of Sister McQuillan (the swan). To hear the stories about a person is one thing, but to actually see them? I was in awe. What really grabbed my attention was Margaret’s first-hand accounts about the residential school. Some of the stories made me want to laugh, and the others made me want to pull my hair out in frustration. I could tell that this had the same effect on my class because the cafeteria was dead silent.

All in all, the major takeaway was it gave us a new understanding about what the residential school survivors had to endure, and I would gladly sit down and listen to her stories again.



šxʔamʔt (Home)

by Faith Collier, Grade 11, Métis, Mission Secondary School, Mission SD75

On March 8, 2018, students from MSS were privileged to take a trip down to Vancouver to watch a play called šxʔamʔt (Home) that discussed First Peoples' rights and reconciliation. After leaving Mission and stopping at a park near the water to enjoy lunch, the students and staff set off for the theatre. Immediately we knew that this would be an important event.

It was an interesting take on the theme of reconciliation. The play was written in such a way that after the first run-through, there would be a second one where the audience could enter the scene themselves and act how they think the character should have. The only problem with that is that none of us really knew the characters' emotions, only our own, and the host was a bit biased and quite forceful in how he thought people should act. The idea of incorporating the audience is fun and new; unfortunately, it seemed they could have used more time to work out the possible complications.

The cast and play demonstrated many different "blockages" that everyone in our society deals with today: stereotypes, beliefs, past wounds, racism and many other things. The ways in which the actors demonstrated each one resonated with every person in the audience. My only other comment would be that in their desire to show how they felt on the matter, the performers, mainly the host, seemed to forget that others might not have the same opinions. In the end, I feel the play, the cast and their host all had their hearts in the right place, targeting important topics that should be discussed with an open mind. Though hopefully, for the future, they are more open-minded themselves.



Le 8 mars, 2018, les étudiants de MSS étaient privilégiés d'aller à Vancouver pour écouter une pièce appelée šxʔamʔt (Home) qui discute des droits et réconciliation pour les premiers peuples. Après avoir quitté MSS et s'être arrêtés au parc près de l'eau pour déjeuner, les élèves et les professeurs sont partis pour le théâtre. Immédiatement, nous savions que ce serait un événement important.

La pièce a été écrite de telle manière qu'après la première présentation, il y en avait une deuxième où le public pouvait participer en jouant plusieurs personnages. Le seul problème avec cela était qu'aucun d'entre nous ne connaissait vraiment les personnages, seulement nos propres émotions. De plus, le metteur en scène était un peu partial et assez énergique dans la façon dont il pensait que les gens devaient réagir. L'idée d'inclure le public est une idée amusante et nouvelle, malheureusement, il semblait qu'ils auraient pu utiliser plus de temps pour travailler sur les complications possibles.

La pièce a démontré de nombreux "problèmes" différents dans notre société aujourd'hui: les stéréotypes, les croyances, le racisme. La liste continue. Mon seul commentaire serait que dans leur désir de montrer comment ils se sentaient à propos de la réconciliation, le casting, principalement le metteur en scène, semblaient oublier que les spectateurs pourraient avoir une autre interprétation ou perception.



A Day for Jordan

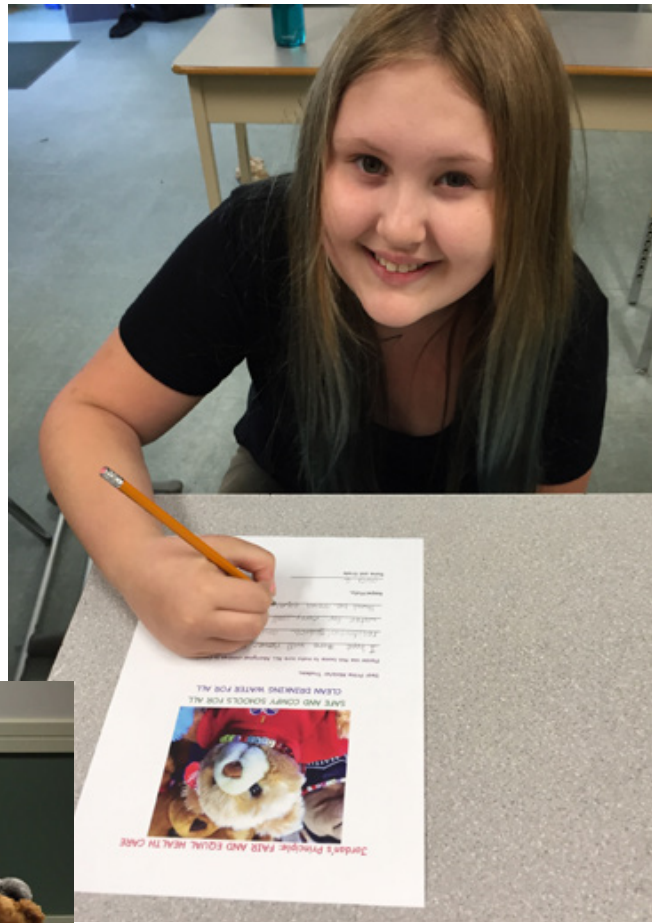
by Cheryl Carlson Aboriginal Education SD78

A school-wide event honouring Jordan River Anderson took place at Silver Creek Elementary School and Langley Meadows Community School on June 10, involving over 600 students, teachers and support staff. Students learned about Jordan's life, listened to a story called Spirit Bear, prepared letters to the Prime Minister and beaded compassionate messages on their own teddy bears. Jordan loved teddy bears.

For more information on Jordan's Principle and how you can get students involved, please go to <https://fncaringsociety.com/jordans-principle>.

Jordan's Principle is a child-first principle named in memory of Jordan River Anderson, a First Nations child from Norway House Cree Nation in Manitoba. Jordan's Principle aims to make sure First Nations children can access all public services in a way that is reflective of their distinct cultural needs, takes full account of the historical disadvantage linked to colonization, and without experiencing any service denials, delays or disruptions because they are First Nations. (First Nations Child and Family Caring Society)





RELEVANCE

Wolves: Learning our Seven Sacred Teachings

by TJ Berlinghoff, Grade 3, Nuxalk Nation, and David Giesbrecht, Grade 3, Douglas First Nation,
West Heights Elementary School

Wolves are strong.
Wolves are talented.
Wolves protect their family.
Wolves are related to dogs.
Foxes are wolves' cousins.

By TJ Berlinghof, Nuxalk First Nation

Wolves save their family.
They eat meat.
Wolves howl at the moon.
Wolves run fast.
The end.

By David Giesbrecht, Douglas First Nation



Anxiety Disorders

by Keira Marko, Grade 6 (speech) (Coquitlam School District No. 43)



Have you ever felt like you're just going to burst into tears because maybe you're stressing out over homework or possibly trying something new? Sometimes it's just really missing someone. Well, most likely that is anxiety.

There are many types of anxieties, but these four are some of the ones you may hear of a lot:

1. **Generalized Anxiety Disorder (GAD):** GAD is anxiety marked by six or more months of chronic or exaggerated worry of things that have maybe a one in a million chance of happening or easily happening. Stress can be like food for GAD because it causes you to worry more about stuff that you don't need to worry about. For some people, what causes stress can be something as little as homework, or what to wear to work, school or a social event.
2. **Obsessive Compulsive Disorder (OCD):** OCD causes you to have thoughts, feelings and sensations you don't want there. This can cause extreme discomfort and more anxiety for children, teens and adults. It sometimes causes obsessions that are hard for some people to give up. Having OCD for a long time can cause mental acts and repetitive behaviours that you can't get rid of easily.
3. **Social Anxiety:** Social Anxiety is the fear of being negatively judged by someone in a social situation. Lots of people mistake this for shyness. It's a fear of basically anything that involves interaction with people you don't know. It can cause fear and anxiety in almost all areas of someone's life—for example, being invited to a birthday party where there are lots of people you don't know, so you stick with the birthday person.
4. **Separation Anxiety Disorder (SAD):** SAD is formed by being separated from someone whom you may have a strong emotional bond with. People with SAD can

have a harder time with school than others without anxiety disorders. This is a serious problem because they miss whoever they are separated from so much that's all they focus on throughout the day, instead of focusing on school work. It causes them to fall behind on work, so sometimes being able to work on it at home helps because they are near the person they missed while at school.

I have anxiety. I'm not completely sure of the type of anxieties I have, but I know I have a little Separation Anxiety. This is a sad scene when I have to go to my grandparents' house for some of the summer. This anxiety has affected me mostly in the third grade when I would be scared of going to school because I didn't want to leave my mom; she was going to college for a job she wanted. I don't know why at that time I was so scared of leaving, even though when I had started kindergarten, I didn't have a problem leaving.

I started getting over it, but it started up once again while I was doing a mother's day project. I started crying because I was writing about my mom and then realized how much I missed her. I was finally over it when I got to around the end of the third grade. Sometimes if it sparks up again I cope with it by either distracting myself with a TV show or a movie I like or by just having some alone time to just calm down.

Some ways to cope with anxiety are, like I said, maybe watching a TV show or a movie you like. Some alone time to calm down or sometimes being with friends or family to talk to them is nice. Enough sleep can also help because it lets your body calm down and you don't worry for a couple hours. Pets or stuffies can also be a nice distraction.

Anxiety is a mental health issue that some people ignore and shouldn't because in some cases it can get really serious. So those who don't treat it as it should be treated can take note from this: it's serious; it's not something that you can joke around about and judge people for.

Orange Shirt Day Assembly to be Held at École Dr. Charles Best Secondary School on Friday, September 28, 2018

by Terri-Mae Galligos sd43

Orange Shirt Day is a legacy of the St. Joseph Mission residential school commemoration event held in Williams Lake, BC, in the spring of 2013. Phyllis Webstad (née Jack) attended St. Joseph Mission residential school in 1973/74 at six years of age. She lived with her grandmother on the Dog Creek reserve in the Central Interior. Phyllis is Northern Secwepemc from the Stswecem'c Xgat'tem First Nation. Although experiencing financial hardships, her grandmother purchased her a new outfit for her first day of school. This outfit was shiny orange with fancy lacing. Phyllis recalls how bright and exciting her new shirt was—as she thought her experience would be on her first day.

Upon arrival at the school, Phyllis was stripped. Her clothing was taken away from her. Since then, she has associated the color orange with her feelings not being taken into consideration and how no one seemed to care. She further recalls feeling like nothing and seeing and hearing a lot of children crying.

École Dr Charles Best Secondary School will host an assembly honouring Phyllis and the many First Nations, Métis and Inuit residential school survivors. The planning stages are in process, led by student Nicole Bell from the Stl'at'imx and Nlaka'pamux Nations, alongside the Best's Orange Shirt Day Indigenous student and Student Council committees; and teachers Monsieur Pierre-Henri Poudre, Madame Maria Bruneau and Vice-Principal Sharon McKay. The staff has been structuring this day with support from the Aboriginal Education Department: Youth Worker Stephanie Watson, Cowessess First Nation; Cultural Support Worker Dawn Marks, Shishálh and Sts'ailes Coast Salish Nations; and Terri Galligos, Tla'amin Coast Salish Nation.

Phyllis sends her love and support and would love to attend this commemorative assembly; however, her Grandmother's 100th birthday lands on Friday, September 28th.



An email quote from the Terry Fox Foundation:

The Terry Fox Foundation is in full support of the Aboriginal peoples and believe in the need for a process of truth and reconciliation. We wish you success on Orange Shirt Day and will gladly work with schools across the country to ensure, wherever possible, that our September runs do not conflict with this important initiative.

Britt Andersen
Executive Director
Terry Fox Foundation, Burnaby



The Coast Salish people are known to navigate through the seas on cedar canoes. The seagoing highway of our ancestors resulted in trades, feasts, connections and sometimes conflicts. Terry Fox's brother Fred and his wife Theresa were recently gifted a seagoing canoe made from recycled leather with a cedar paddle attached, created by Tsimshian elder Joan Ryan.

Traveling the highway of our ancestors still goes on today through drug- and alcohol-free canoe journeys. My family in Sliammon / Tla'amin has a canoe named Cheech lem Chi Chia in honour of my late Mom, who was a residential school survivor. This symbolic gesture of gifting reminds us that the honour of one is the honour of all and how we as Indigenous people uplift and support one another. In the spirit of our ancestors, we acknowledge the many kilometres Terry Fox walked. Furthermore, we pay respects to his late Métis grandmother. As we symbolically canoe and/or run/walk towards truth and reconciliation in our own way and own time, we all play a part. Some of us are canoe pullers and/or runners; some of us are support crew; and some of us are either active or quiet supporters.



Photo courtesy of Sosan Blaney. Cheech lem Chi Chia canoe and youth paddling to Klahoose First Nation encounter orcas swimming with them to their destination. A female orca and baby calf glided under Cheech lem Chi Chia.

In closing, we raise our hands to École Dr Charles Best and the Terry Fox Foundation for canoeing with us to commemorate Orange Shirt Day this Friday, September 28, 2018. For further information on Orange Shirt Day please visit:

www.orangeshirtday.org



Meet Basketballer James Harry, Jr.

by Frances Bolton SD43

James Harry, Jr. is a Grade 11 student at Terry Fox Secondary—who has loved basketball since he learned to walk.

His career began by helping his dad coach the Haisla Jr. Boys—he'd do all the drills, run and shoot baskets with them. His mentors include Jordan (oldest brother); older cousins Jeremy and Daniel; and Quintin + Darren (SNRK).



In 2013, James played in the All-Native Basketball Tournament, held annually in Prince Rupert. Since James was nine, he's played in the Junior All-Native Tournament (JANT) (17-under) for the Vancity Sons, placing 1st last year and 2nd in his final JANT (this past Spring Break).

James began secondary ball with the Britannia Bruins, making great new friends who compete in a



variety of tournaments throughout BC on weekend competitions.

This year, James was also a part of the Terry Fox Ravens, who made it to the BC Secondary Provincials—placing 8th.



Issues That are Important To Me

by Connor Mills Gr 10 Pinetree Secondary SD43

Racism is an issue that is important to me. Having a different skin tone doesn't mean you should be treated differently. I've seen racism. Racism is upsetting; I've witnessed racism because they are not the same skin colour.

I don't want the world to be this way—I want people treated equally.

The way people are treated affects their life. An example: if people are bullied for their skin tone, they will forever have that in their memory. It could lead to depression. It could lead them to believe they are seen only in a bad way.

In our English class, I have learned about racism from a book, *The Hate U Give* by Angie Thomas. It's a story about Starr, a girl whose friend died, shot by a police officer. Starr wants justice for her friend; she believes her friend was shot because he was Black—his move of concern, to check on Starr, cost him his life. This novel taught me You Can Do Everything right but still get a bad result. You can have a good life, a good time with your family, and it would end; everything could change the next week.

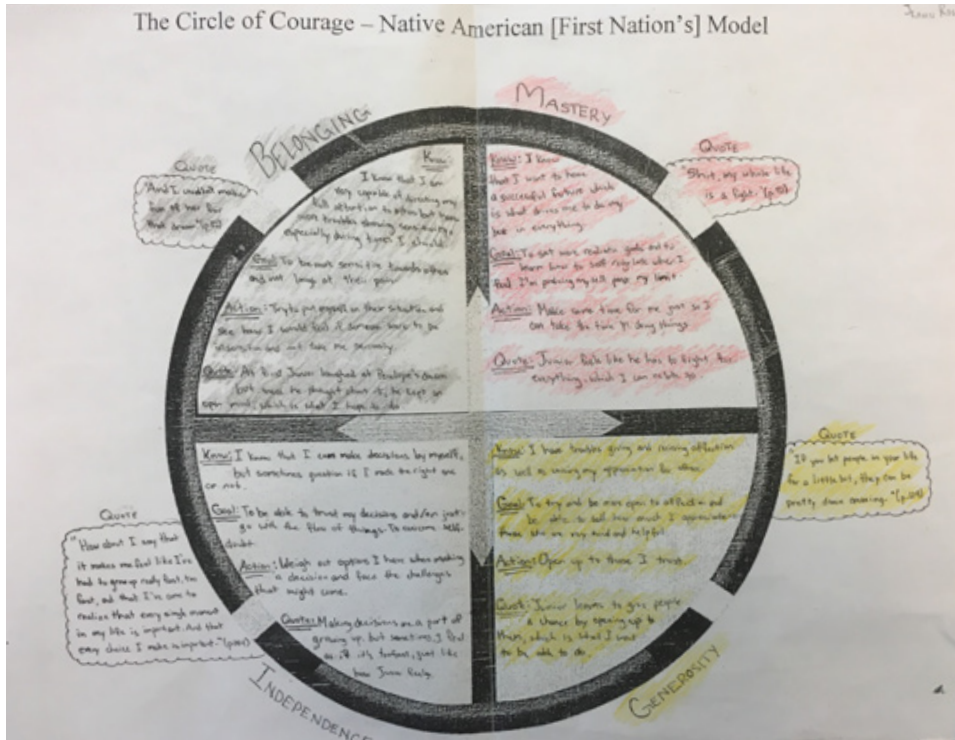
Racism kills. It is unfair in the book, and it's unfair in real life. This is similar for First Nations in Canada. First Nations are not treated

fairly. As a First Nations person, I want to be treated equally, without racism, by everyone. I want to have a good life. I want a good life without problems. My first goal is to become a high school graduate. My second goal is to graduate from university with a degree. I will succeed if I am treated like everyone else, without racism. We are all unique. It doesn't mean we can treat everyone differently.

My hope for humanity is that everyone is treated how they want to be treated. The world will rebuild itself into a nice environment for our children. Our children will grow in a world without bullying, without racism.

Circle of Courage

by Kirk Gummow



Inspired by the teachings of Dr. Martin Brokenleg, Beth Bentley of Pinetree Secondary organized her Novel study around the “Circle of Courage,” an educational model derived from the teachings of different Indigenous cultures in Turtle Island (North America). Beth has graciously offered the unit she created for her Secondary English class and can be found on the SD43 Aboriginal Education Department website.

Naming Ceremony

by Kirk Gummow

It is not unusual these days to have the name of a brand new school reflect the Indigenous language or people of the place to which that particular new school stands. It is, however, entirely unusual to have an existing name be replaced to recognize Indigenous presence. That is exactly what happened in Vancouver as MacDonald Elementary officially changed its name through a naming ceremony to Xpey' Elementary in recognition of its status as Vancouver School Board's District Aboriginal Focus School. Xpey' means “cedar” in the language of the Musqueam people.



For more on this story visit:

<http://www.vsb.bc.ca/district-news/sir-william-macdonald-elementary-renamed-xpey%E2%80%99-elementary>
<http://www.vancourier.com/news/xpey-elementary-becomes-official-with-indigenous-naming-ceremony-1.23322643>

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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

This issue as well as back issues can be found at:
<http://www.sd43.bc.ca/AbEd/Pages/default.aspx>