

December 2020 Volume 13

THE CANOE

Journeys of Indigeneity

**SCHOOL
DISTRICTS**

**No. 43
(COQUITLAM)**

**No. 78
(FRASER-CASCADE)**

**No. 75
(MISSION)**



RESILIENCE

Message From The Canoe

I was once told that a key feature to resilience is knowing who you are and where you come from. That resilience is like a tree. A tree with deep roots can withstand the most tumultuous of winds but a tree that doesn't, is going to fall over at the slightest breeze. Although it might appear at times we might feel like the frail tree we must never forget that we are always in a process of learning and struggling. That despite all that has happened, there are good things happening and we are functioning - Resilience.

The Canoe would once again like to acknowledge all the beautiful people that make this publication a success. From the youth to the Elders, and everyone in between, thank-you and stay safe.

- Kirk Gummow, Managing Editor
for The Canoe



By Hannah Davis, Grade 1 Student at Smiling Creek

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Norah Davis Gr 4 at Smiling Creek

"[A]rt is not separate from the community—it is of the community and includes participation and interactivity—we come to know through observing and then joining-in, listening and looking, and take up our responsibility to participate according to our own capacities and gifts always with respect and in service of knowing self in relationship with community and nation." — Igloliorte, 2013

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PANDEMIC & TECHNOLOGY

Greetings from the desk of Terri Mae Galligos, ancestral name: Setlakus, Tla'amin Nation

Mentor teacher, Indigenous Education Department, Coquitlam Board of Education

Hello to one and to all! These unprecedented times have sure transformed the structure of our daily lives. How has this transformation affected my role as Indigenous educator?

- Working with what I have
- Taking only what I need;
- Making good use of my time; and,
- Approaching life with an open heart and mind.

These messages are imprinted into my mindset as role-modeled by my great grandmother and aunties and carried onto my nieces and nephews.

I believe in Circle Work (Talking Circles) as an Indigenous pedagogy and practical educational tool. Sitting in a circle opens dialogue in a non-hierarchical setting allowing participants to safely feel vulnerable using both their oral and aural skills. Physically, Circle Work usually takes place in a circle. This allows for all participants to see one another using their peripheral vision, visually seeing each other equally (hence not sitting in rows).

"Sitting in a circle opens dialogue in a non-hierarchical setting allowing participants to safely feel vulnerable using both their oral and aural skills."

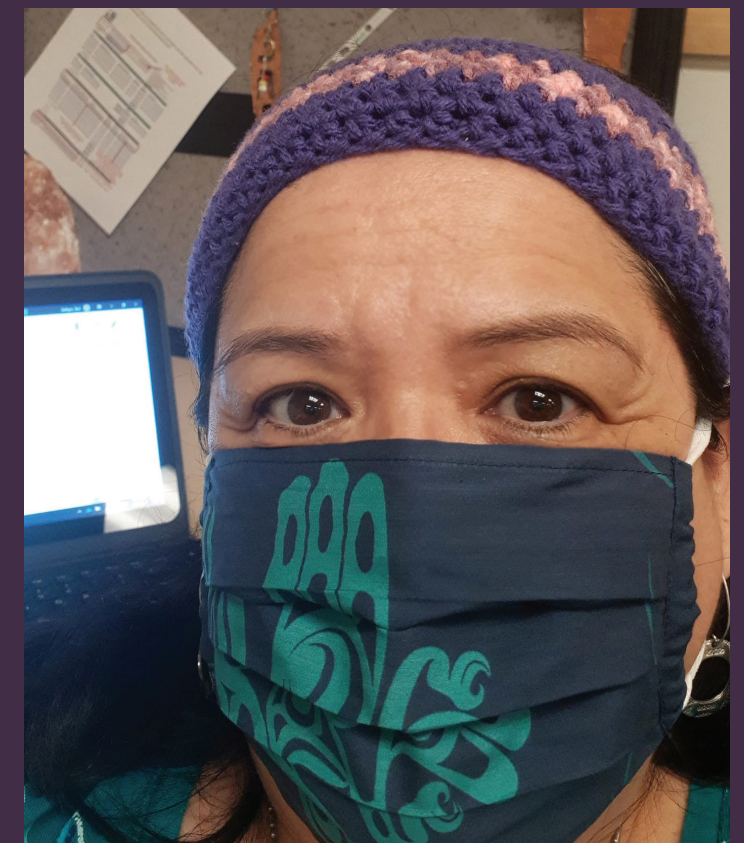
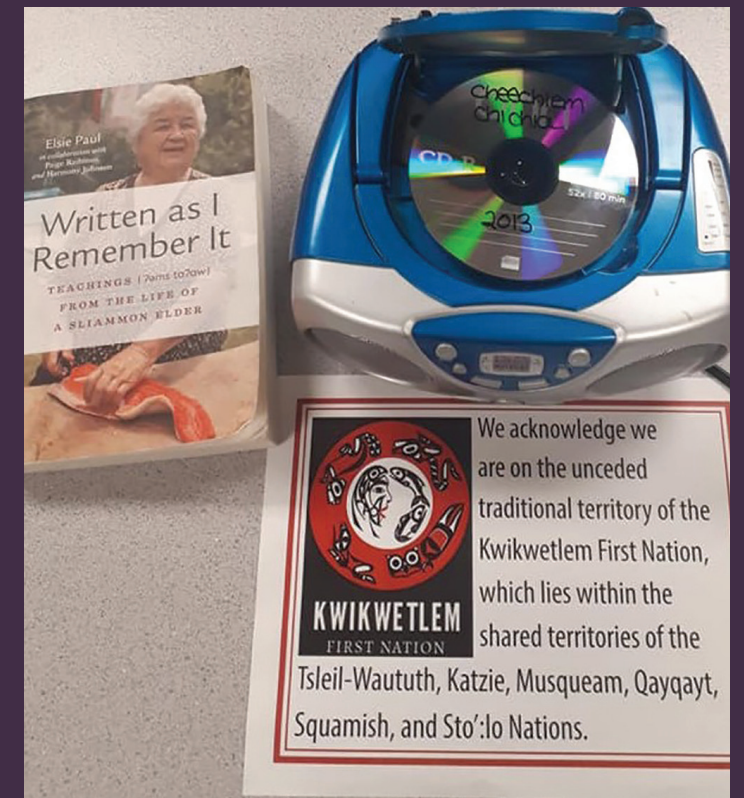
I have facilitated Circle Work in many classes where all participants learned from one another. Circle Work is for students, teachers, administrators, education assistants, and / or youth workers. The honor of one is the honor of all. We are all invited to participate, for there is no I in team. Articulation and storying go hand in hand. We are all

teachable. We learn from one another. This past year, my approach to Circle Work has been adapted to facilitating some virtual talking circles.

A special highlight was engaging in virtual Circle Work with Ms. Erin Tate's English First Peoples 10 class, Riverside secondary on June 18, 2020. At the beginning of the year we engaged in Circle Work in the classroom. The purpose was to create community and to lift one another up. Towards the end of year, we concluded with Circle Work via TEAMS. The English First Peoples 10 students were engaged, earned respect from one another and experienced a strong sense of community.

The beauty of technology is we were able to include one of our International students who traveled back home to Mexico during the pandemic. This student joined our Circle Work regardless of time and place. Furthermore, we were able to listen to the Tla'amin Cheechlem Chi Chia canoe family sing a Blessing of the Floor song, concluding with the I Love You song to send this class off in a good way.

Working with what I have, taking only what I need, making good use of my time and approaching life with an open heart and mind especially during these pandemic times, ensures my focus as an Indigenous mentor teacher. Please remain safe and may you all continue to walk in beauty and peace.





In the picture: Piper & Tigerlily



Hannah Stevens honors Remembrance Day at Maple Creek

During remembrance week, schools across Turtle Island took time to honor those who have sacrificed, and continue to sacrifice in service to other's. People such as Corporal David Ward, seen here, served with the One Battalion Regiment in Ontario. David Ward is Woodland Cree from Treaty 8 No 1 Slave Lake. From his perspective Indigenous people, are the protectors of Canada.

"We've been protecting since 1492. In 1776 when the Americans invaded we stopped them, or helped stop them. In 1812 same thing."

Go to www.youtube.com/watch?v=jhUSD-Q7LbOs to hear the complete interview as Corporal Ward shares his experiences serving in Canada's Military.



Mary Hill Elementary, Coquitlam River Elementary & Maple Creek Middle students made these beautiful wreaths using the medicine wheel colours and the coast Salish art shapes while remembering the Indigenous Veterans.



Grade 3 Students in Division 3 honor Remembrance Day at RC MacDonal



Corporal David Ward

Adalard Gladu

By Aries Gladu

My great-grandpa is Adalard Victor Gladu, he preferred to be called Ed Gladu, that's why I call him great-grandpa Ed. He was an indigenous man, born on June 3rd, 1913, in Victoria. He was raised in Manitoba right next to the Red River (where all the metis live). In 1949 he married my great-grandma Millie Gladu, they stayed married through their entire lives. He was fluent en François, and in English. He was a very active man all through his life, homme fort. He lifted weights until he was 90 and went on daily promenades (walks).

My Grandpa lived through world war one, the great depression. Then there wasn't any work,



so he became a hobo. He would jump onto moving train cars travelling from town to town looking for work. Then World War 2 hit. He decided to sign up for World War 2, where he drove a tank for about 6 months. Then he became an army cop (Policier). He drove around on Harley Davidson doing cop things for the rest of World War 2. After the war he met my grandmother and they married shortly after (Marié).

Over his life, he had some odd jobs. I already mentioned the time he was a hobo (Sans-abri) and the army cop. After the war, he joined his brother in Francis, where he worked at the local paper mill. He retired from the mill in 1978, where he raised my dad and his 2 siblings.

My dad's mother was not the best person to raise children. Because of this, she dropped my dad and his brothers off at Eds, her father's house, to live. Ed handled this pretty well, he was a good father figure, and he tried his hardest to supply the best life he could. He was a noble person who took pride in his work. One of his hobbies was going to the junkyard and fixing stuff up. Usually, he would get halfway through and start a new project, he would always say "ne les jetez pas mal les finir plus tard" (don't throw them out, ill finish them later). Of course, they never got finished and Millie would have to throw them out behind his back.

I will now tell a story from my dad's point of view; this was the time that my dad went hunting for the first time.



Adalard Gladu as a Army Cop during World War 2

It was the summer of 4th grade, I was with my grandpa, he gave me a small fusil (rifle) with a bead in the middle that you line up the target with. I remember thinking "wow this is the coolest moment of my life". We walked out into the bush, and we came across a field with a bunch of oiseau (partridge). We ducked behind a large bush and waited for the partridge to become completely still. Then slowly my grandpa raised his trifle and shot the bird. The bullet exploded taking the birds head off, blood and gun powder went everywhere. We walked over and he taught me how to clean it. Oiseau mort (dead bird), he stepped on the bird's wings breaking its back, Horrifié (horrified) that's what I was when I heard the crack of the bird's spine. The bones slid right out of the bird, it reminded

me of a hot dog. He went back home where my grandpa continued to clean the bird. C'est un grand oiseau (this is a large bird). I watched as he removed all of the feathers and the remaining bones. I couldn't help but feel bad for the bird, in 1 second we took that bird's life. I got over that quickly after I saw how happy my grandpa was with the bird. That night we cooked the bird and ate it. My grandpa used every little last piece of that bird. It disgusted me that he used everything, but I somehow admired it. From that day I went hunting a bunch more times, and every single time we would catch something, he would use every single inch of whatever we caught. Nous respectons l'oiseau, l'oiseau nous respecte (we respect the bird, the bird respects us).



The Unknown Truth: The Missing and Murdered Indigenous Women Podcast & The Byline

By Raimi Houston, Ojibway, Riverside Secondary School

Hello, my name is Raimi Houston. I am Ojibway and Métis, and I am originally from the prairies in Muskowekwan, Saskatchewan and from Sagkeeng, Winnipeg reserve near Powerview – Pine Falls. I am a student at Riverside Secondary School in Port Coquitlam, and recently I completed English 10 (New Media). My teacher that taught me throughout the course was Mr. Barazzuol, who was an excellent and helpful instructor. The

course taught me several types of writing, using different technological platforms. One of the assignments that us students were introduced to was creating an indigenous focused podcast by choosing to discuss either residential schools across Canada, residential school survivors or exploring the Missing and Murdered Indigenous Women Movement. Students were given the option to choose an indigenous individual that

suffered or had even lost their lives, in some cases due to cultural genocide. Through podcast format, I was able to convey more information about a story than if I was to write it down on paper. For this assignment, I chose to discuss an indigenous victim named Nicole Daniels, who had lost her life on April 1st, 2009. Nicole Daniels body was discovered in the east of Winnipeg, near a town where my father's family had lived at the time of the corpse's finding. Although it was reported that she died of hypothermia, it was suspected that she was murdered. While creating my podcast, which I titled the "Unknown Truth" podcast, the process really opened my eyes and gave me a better understanding of how many indigenous women and children go missing on a daily basis within our country. In some of these cases, police officials have not completed a proper and thorough investigation of these deaths and disappearances, as many of these individuals had either lost their lives or were never to be seen again, with families

not receiving closure. This podcast has provided me with several takeaways, including the fact that institutional racism had been held against First Nations people for centuries within Canada.

It made me reflect upon how the Canadian government in some cases successfully removed our indigenous culture, languages, and our land. After completing the project, I reflected upon how we can move forward within Canada, and reviewing the Truth and Reconciliation Calls to Action, we can spread the message about missing indigenous women and cultural genocide, with the hopes that more people would understand what is and has occurred across Canada. It has been an honor to retell the of story Nicole Daniels, although it has been a heartbreaking process, as her family has yet to receive justice nor a proper explanation about her passing. My podcast can be heard at: tinyurl.com/y2lz4p8a

"While creating my podcast, which I titled the "Unknown Truth", the process really opened my eyes and gave me a better understanding of how many indigenous women and children go missing on a daily basis within our country."





HARVESTING WITH HEART

By Jillian Fraser, Vice-Principal/Teacher
Q'ala TKu7eM Community School

At QCS we as a class learn about the medicinal use of mint in tea with Elder Samu7 and we plant the tea, harvest the tea, and dry it. We package tea and then we sell it in Pemberton and go through the entire process of selling the tea. Our class goes for fun field trips and our classroom is a multi-aged classroom, we collaborate with each other. I think it is a good thing because we make money for our classroom field trips and food for breakfast at the school in the morning. We get sandwiches a lot and they're good for a quick breakfast snack in the morning. At the school we work together in the garden and learn about plants like kale to put in salads for home, we also learn about cooking with stuff from the school garden and learn about the things we grow.



Terry Fox Alumni Jacob Gillis helps build student capacity for inter-cultural understanding thought art

Kassie Grinwis - Cree/Metis | Terry Fox Secondary Grade 12

Jacob Gillis is an Indigenous artist who is passionate about bringing stories to life through his artwork. By painting, carving and drawing, he can express himself and his emotions in a way that he otherwise could not do with words. Jacob's goal is to have people recognize and appreciate the story behind his art and what it represents.

Jacob is currently working on a painting at Terry Fox Secondary representing Indigenous meaning and spiritual relations inside the school's common area. Jacob was commissioned by Terry Fox Secondary staff to work on an art piece that is accessible to everyone. When Jacob first was asked, he was immediately excited and anxious about this project, because he did not know where to begin on such a large column shaped canvas. He started thinking about ideas to incorporate the school's atmosphere and the learning environment. The artwork is a visual representation of a safe place, symbolized by a raven and a fox. The raven, which is the school's

mascot, wraps his wings around the fox in a nurturing protective manner and represents growth within. Jacob chose the art style of Northwest Coast Art because it's important for him to learn about his culture.

Jacob Gillis is a young Snuney-muxw First Nation man that put his energy towards his career path of fine arts. Following what he loves to do, he deepened his spiritual connection with art and nature. Jacob attended Terry Fox Secondary, Native Education Collage (NEC) and at Emily Carr Art school. Jacob was interested in NEC because he was drawn to learning about his cultural heritage and traditional art. At Emily Carr, he studied metal sculptures. He enjoyed learning about traditional shapes and likes art form drawing the most. When he first started doing public art, Jacob entered a contest through Telus, where he won the privilege of having his art digitized and printed on a power box at Gates park. Next, Jacob was invited to display his work at the Poco Art show in 2019. Through these

experiences, he has collected so much knowledge on a deeper level for Aboriginal artwork. Jacob has experimented with different art forms which has taught him his strengths and weaknesses.

Having Aboriginal artwork in our school gives Indigenous students a presence, helping students build their own identity and pride. At Terry Fox Secondary we are trying to build our representation through this artwork and new Metis and Kwikwetlem First Nation flags. As a student of Terry Fox Secondary, I am happy to see that my culture being portrayed more. Being an Aboriginal student, I feel more welcomed and noticed with the additions that have happened. This shows growth and security for Aboriginal students for years to come. Terry Fox is becoming more inclusive and I feel that is very important for everyone to be apart of. Therefore, showing Indigenous culture in schools is important because, it shows others the respect and understanding of what land we're on and what it means to be here.

"Having Aboriginal artwork in our school gives Indigenous students a presence, helping students build their own identity and pride."

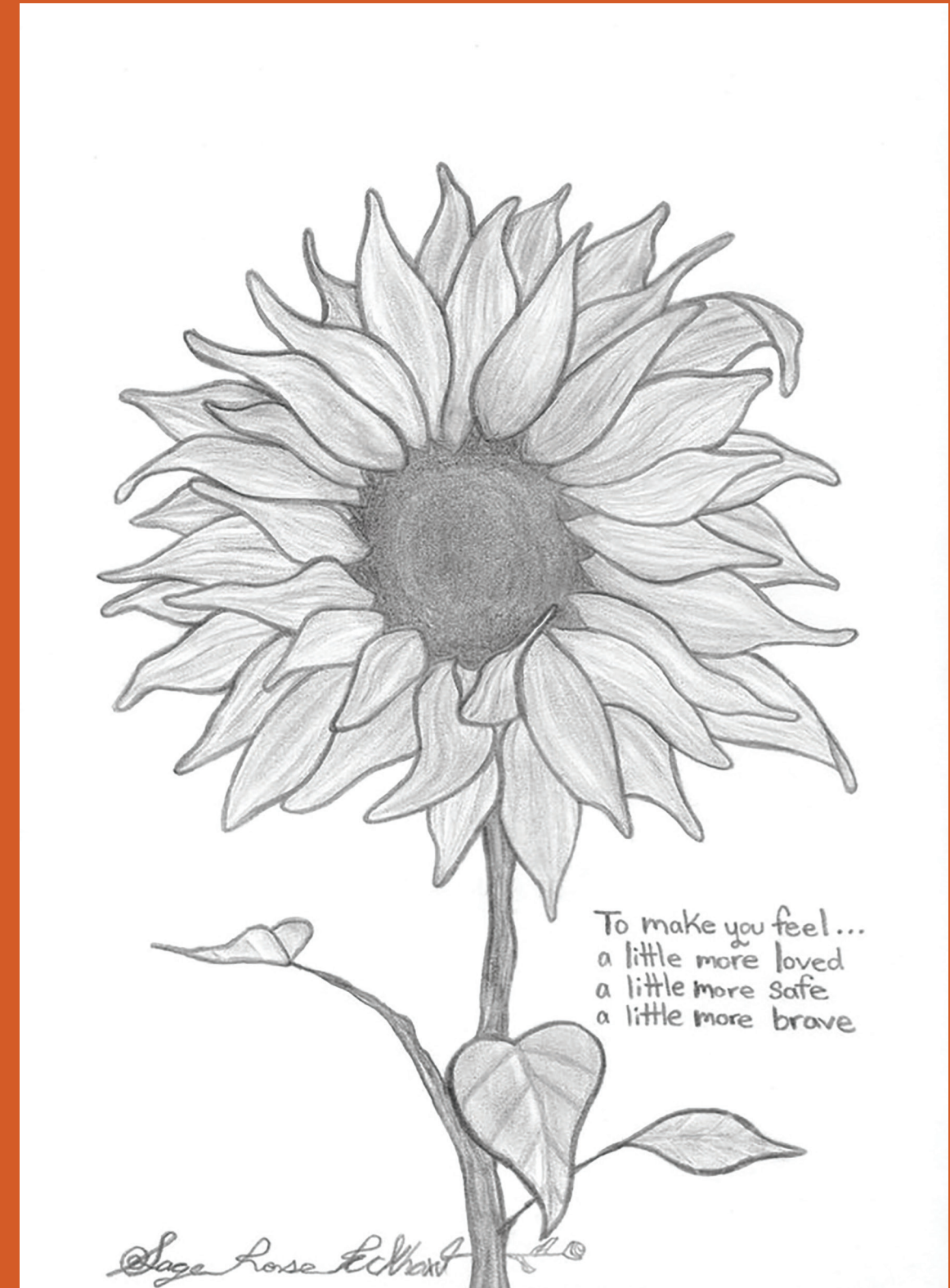


"As a student of Terry Fox Secondary, I am happy to see that my culture being portrayed more. Being an Aboriginal student, I feel more welcomed and noticed with the additions that have happened."

EVERY
CHILD
MATTERS

Hello, I am Madison Doucette and I'm part of the Tk'emlúps te Secwépemc.
I drew this poster based of the traditional Haida style in support of Orange Shirt Day.

Madison Doucette is a Grade 10 Inquiry Hub Secondary student.



By Sage Rose Eckhart

GLENEAGLE INDIGENOUS INITIATIVES

Gleneagle Secondary School | By
Catherine King and Grace Kim (Grade 12)

Indigenous peoples have been continuously discriminated against, disregarded, and denied basic human rights for decades. It is only in more recent years, that Indigenous peoples have been gaining recognition for their cultures, war efforts, and sacrifices for our country. Throughout the last 2 years, Gleneagle Con-X Leadership has taken the initiative to recognize and honour Indigenous peoples by acknowledging days such as Orange Shirt Day and National Aboriginal Veterans Day.

Lucas Hung, a Gleneagle Alumni, began this initiative last school year (2019 - 2020). He strived to bring recognition and respect to the sacrifices of the Aboriginal peoples by educating himself and the school community. He and Nathan Cushing (alumni), Deon Feng (alumni), Jessica Son (alumni), Grace Kim (Grade 12), and Catherine King (Grade 12) ran events and put up displays honouring Indigenous peoples.

The previous year, Gleneagle students shared educational boards and social posts, and also gave out brochures and orange wristbands to students to share the origin of Orange Shirt Day.

"He strived to bring recognition and respect to the sacrifices of the Aboriginal peoples by educating himself and the school community."

Orange Shirt Day highlights the loss and tragic separation Indigenous families have experienced because of residential schools. This year, due to the pandemic, the remaining students moved to social media as their main platform to educate their school community, encouraging students to wear orange on September 30th.

In order to recognize National Aboriginal Veterans Day on November 8 this year, students



Grace Kim and Catherine King strove to provide genuine representation and voices for Gleneagle's Virtual Remembrance Day Assembly. Reaching out to Bob Sutherland (Métis Veteran) and Dave Armitt (Peacekeeping Veteran) to speak on their experiences and the importance of recognizing indigenous war contributions, they also created and shared educational posts on social media in hopes of honouring Aboriginal veterans who served in the Canadian Army. Despite serving in Canadian battles, Indigenous soldiers were met with disrespect when returning from wars and Indigenous peoples were denied the right to place wreaths upon the National War Memorial on Remembrance Day until 1995, 50 years after the second world war. By educating about and highlighting the discrimination Indigenous peoples faced and continue to face, Gleneagle hopes to honour and respect those who sacrificed their lives for the freedoms we get to experience today.



National War Memorial



Even after serving in WWI, WWII, the Korean War, and other battles, Indigenous Peoples were only permitted to lay wreaths at the memorial in 1995.

Check our profile for more information!



Indigenous Content Units

In July, 2020, two teachers and two First Nations Support Workers met in Hope, BC to start working on a project to bring local indigenous content into the curriculum. We were hired by the Aboriginal Education Council, now known as the Indigenous Education Council, for School District 78 (Fraser-Cascade). We were given the direction to create local cultural content and that we should create three units for high school students and three for elementary students. Because of COVID-19 we had to limit our meeting times. We came together once a week and worked independently the rest of the time. The teachers focused on creating content while the First Nations Support Workers spoke with local elders to get their perspectives and to ensure that we were follow-

ing local protocol. We focused on storytelling. We chose at least two stories from each of the main communities in the school district: Agassiz, Hope, and Boston Bar. The stories were chosen to connect to local places, landmarks, and tradi-

for integrating local stories into the curriculum. After completing the storytelling units, I also created two primary calendar units: one Halkomelem and one Nlaka'pamux. These units are meant to be used in a primary classroom during circle time

"These units could be used elsewhere, but could also serve as a template for integrating local stories into the curriculum."

tions. We created storytelling units for both the elementary and secondary levels. The units share some similarities between the different communities, but were tailored to the specific stories chosen. These units could be used elsewhere, but could also serve as a template

or whatever calendar activities the teacher has in place. They incorporate local indigenous calendars, which are lunar, as well as seasons and seasonal activities. Any part of the unit could be integrated into a primary calendar activity. I also created a survival unit meant

By Jacob Cowan, Teacher,
School District 78 (Fraser-Cascade)

to help connect students with locally available resources and the indigenous technologies that allowed people to thrive in this area since time immemorial. This unit could be used anywhere, as it encourages students to find and connect

generations forward. The activities encourage the students to explore some of the uncomfortable truths of our history, to envision how a goal of complete reconciliation might be achieved in the future, and how things that we do today

to address any concerns that may arise. They can be found in the resources section under the indigenous education tab on the School District 78 web page. I hope that this project can be carried on in the future, and students can learn more

"The activities encourage the students to explore some of the uncomfortable truths of our history, to envision how a goal of complete reconciliation might be achieved in the future, and how things that we do today can help to achieve this goal."

to what is local and indigenous wherever they are. I also created a unit, based on the indigenous concept of seven generations, which encourages students to see reconciliation as a process that spans seven generations back and seven

can help to achieve this goal. All of the project documents are hosted on Google Docs, so teachers can download the documents and use them as they need. The documents can also be edited, either to create a different version or

about local indigenous culture. If anyone wants to contact me with ideas for future units I will use this feedback in the future or make sure to pass it on to whomever takes on the project.

My Dear Friend of Mine

By Aidan Purych
student from Port Moody
Secondary School

*O' my dear friend of mine,
I hear your cries of pain.
I'm here only to comfort,
Unable to relieve your pain.*

*O' my dear friend of mine,
Your wound makes my heart bleed.
Your whines pierce my soul,
With their constant shrill melody.*

*O' dear friend of mine,
Lying by the fireplace,
I'll stay with you through the night.
You may not know,
But we'll both get through this,
So you can see the world.*

*O' dear friend of mine,
Your movements give me fright.
Stay still and let it heal,
I'll always be at your side.*

*O' dear friend of mine.
With this time left.
With you in my life.
I'll cherish your presence by my side.
O' my dear friend of mine.*

Drums, an instrument, a tool, a shield!

By Ajalee Guno-Lazzarre

**A drum can be all these things,
an instrument, a tool and a shield!**

Now, I have made plenty of drums before, so this wasn't exactly life-changing, but we made the drums at school. In the previous school year, I had to help the WHOLE school make drums. This year is the year that my entire family was there to help make drums. I was surrounded by family, friends, I met new people and learned new techniques to make drums. It was FUN! People were laughing, joking and KIDS were just



being KIDS. Just because you greatly RESPECT your culture, doesn't mean you absolutely can not have fun. Nothing is meant to be boring, unless you take it to be boring, then you just make it fun.

Furthermore, just because it isn't life - changing, doesn't mean it wasn't important either. To me, what was important was being surrounded by people I trusted. I learned how to properly tighten a drum and I got to know my friends a little bit more. It is the little things that can make you appreciate everything, just a little bit more. It's not about the item we made but about the thought we put into it. It is about the happiness we feel when we have completed a project, because we can say the words "I did it!" and feel good about ourselves, because guess what? You did do it.

Don't let one experience ruin the whole thing for you either. I thought the whole thing was going to be TERRIBLE, because of the one time I made drums for the whole school. And, boy, was I wrong. We had fun, we spent time with each other and were proud of what we accomplished. Now Tell me... who wouldn't love that?



Orange Shirt Day Design

This t-shirt was designed by Ruby Johnson-Gosselin. Ruby is Cree-Metis. She attends Ecole Coquitlam River Elementary and is in grade five.

The words on the T-shirt read:

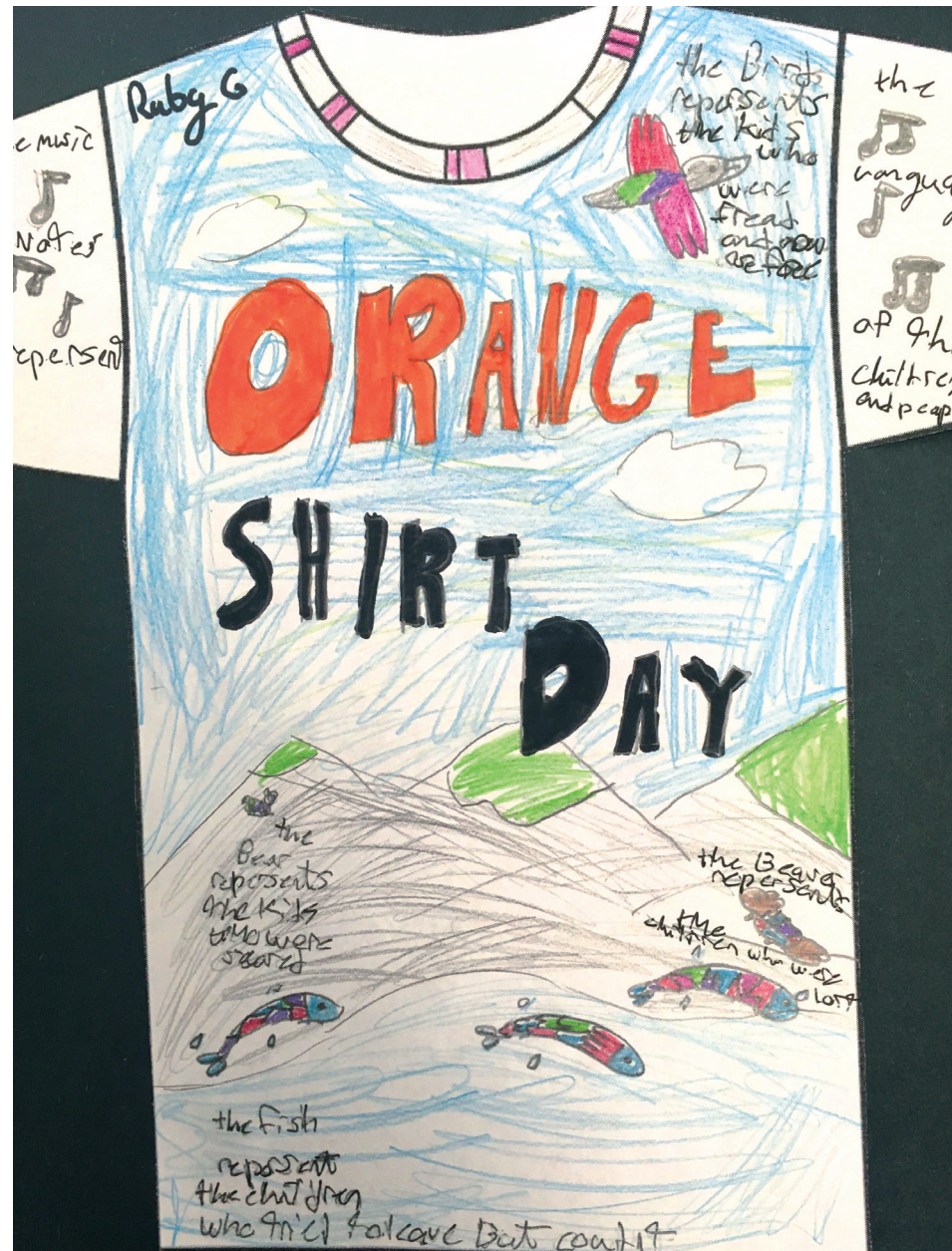
the music notes represent
the language of the children
and people

the bird represents the
kids who were freed and are
now free

the bear represents the
kids who were scared

the beaver represents the
children who were lost

the fish represents the
children who tried to
leave but couldn't



Blanket Exercise

Silver Creek Elementary

On Wednesday, September 30th the students at Silver Creek Elementary participated in Orange Shirt Day. One activity that all of the students participated in was the Blanket Exercise led by grade 2/3 teacher Cheryl Carlson and First Nations Support Worker Alicia James. This activity teaches history from an Indigenous perspective.

The Blanket Exercise started with students standing on blankets representing Turtle Island or the land that eventually becomes Canada. The facilitator, Mrs. Carlson, walked students through a script about colonization. As time went on, blankets were folded representing the loss of land. Throughout the story, certain students had to step off the blankets to represent disease and death. The blankets were also moved to show how some people were relocated.

The activity was a somber experience culminating with only a handful of people left standing on small sections of blankets. The activity ended with a question period thoughtfully answered by the facilitators. The students asked many provocative questions including "Why?"



Making A Difference

Hatzic Middle School Drum Group

Written by Jaci Rehaume, Cree,
Hatzic Middle School, Grade 9

I always tried to find ways to express and include my culture in my life. I was always taught from my father and grandparents how important it was to embrace who we are and honour our ancestors. My great grandmother was Cree, which she passed on through my grandpa and father, leading to my siblings and me. I am proud to be who I am and will continue to be. I thank Hatzic Middle School for teaching my peers about my peoples and respecting our land and traditions. When I found the people working in our Indigenous department, I felt welcomed and appreciated from the start; and even more so when I became a member of the Indigenous drumming group.

"Drumming to keep our spirits high and our voices heard."

I loved to take part in the drumming and singing and it made me feel connected to my culture. And so, I continued to be an active participant and it brought a lot of joy and happiness into my life to be able to take part in something so dear to me. And even during the dreadful pandemic that affected us all, still we found a way to come together and drum for those in need and ourselves. Drumming to keep our spirits high and our voices heard. The Hatzic Middle School Drum group is a welcoming and meaningful experience and I am very thrilled I have got too take part in It. I encourage others to find ways to express your culture no matter who you are or where you come from, it's who we are. I thank everyone working to keep it alive and thank you for helping me be loud and proud about my culture.

Reciprocity: Giving Through Beading

By: Isabella Renee Laverick

My name is Isabella Renee Laverick and I am 15 years old. I am also from the Sto:lo First Nation. The Mathequel (Masque clan). I am from BC, and was born in Steveston. I moved to Alberta when I was two years old and I lived in Alberta for 14 years until three months ago, when I moved back to BC. I have a connection with music, in school so far, I have played eight instruments, and now I play bass, electric and acoustic guitar. I am also a native dancer. I like to teach people about my culture, and I like learning about different cultures and languages.

I just started beading about a week ago. So far, I have made eight bracelets. I am not sure why I like to share my bracelets but it's good to give them away to people that have helped me through my life and that I am close to. A few things I like about beading is the different colors of the beads, also creating different patterns and giving them to other people. I am planning on teaching my family how to bead, which is another way of giving back to my community. One more thing about beading is that it has a connection to my family history. My nana and papa used to bead together for endless hours. Beading helps me to relax and to stay calm when I am going through a stressful time.



Interview With Ms. Val Leibel

Cherry Hill
Elementary

Ms. Valery Leibel is an Indigenous member of the Tkemlupsem (people of the confluence). Val Ms. Leibel was born in a nunnery (a building where Nuns live) in a small town called Mundare, BC. Her grandfather's reserve is Tkemlups (Kamloops) and her grandmothers was a band member of the Chase reserve called Neskonlith (named after Chief Neskonlith).

Ms. Leibel grew up in the interior of BC (Kamloops/ Chase/Vernon/Okanogan Lake) until she completed university to become a teacher. Ms. Leibel started off volunteering in her son's school where of his teachers encouraged her, "you should be a teacher because you are so good with kids." Her current work experience was restaurant managing and being a Server.

Ms. Leibel comes from a large family of many brothers and one sister. She has two sons named Cody and Zac; and one grand-

daughter called Ilo-Rayen which means 'joyous beautiful flower.'

Ms. Leibel became a teacher because she loved learning new things and enjoys teaching others new things. She loves seeing students filled with joy



when they accomplish a goal, or work through a problem.

Life was not always so easy for Ms. Leibel, for she was on of the Sixty Scoop Babies taken from the hospital by Govern-

ment Officials and placed in many different homes while growing up. In one those homes she met her biological sister and the Foster parents did not believe her that it was her real sister. Ms. Leibel has stated, "I

have faced racism through out my life and still have to face it today." But she learnt to ignore it for the most part. She was told what to do when she was young; when dealing with the racism; she has told her sons

Ms. Val Leibel getting interviewed by grade 5/6 students at Cherry Hill Elementary.



what to do, as well. Ms. Leibel hopes the younger generation will change racism and as time goes on it appears to be getting better.

Ms. Leibel became a Kindergarten teacher by accident. She started out teaching (2006) grade seven students in Coquitlam. When she got a Kindergarten class it was great because the students listen so well.

Ms. Leibel says this is more than a job for me; teaching is my life. It doesn't end at the end of the day for me. I am thrilled for each student's success and worry for those who struggle.

"I am also happy to represent a minority in Canada. Students see me representing Indigenous people in a positive leadership role. I did not have Indigenous teachers in our public school system. This in turn is hopefully a positive influence in my student's world view.

Our hands are up to this amazing, beautiful person who teaches at Cherry Hill Elementary. Despite all Ms. Leibel had to endure during her young life, she is a beautiful, happy, confident person who is proof that she is resilient Indigenous woman. Some of the grade 5/6 students who interviewed her were her former students and

we are lucky to have her teaching at Cherry Hill elementary.

Cherry Hill students who interviewed Ms. Leibel are Bella Bernicot, grade 6 Metis. Kevin Maddison, grade 6, Cree/Metis. Emmett Kuperis, grade 5, Metis. Kesler Levitt, grade 6, Sauteaux/Metis. Scarlett Lozada grade 6, Metis/Cree and Chloe Smith, grade 6, Metis.

"I am also happy to represent a minority in Canada. Students see me representing Indigenous people in a positive leadership role. I did not have Indigenous teachers in our public school system. This in turn is hopefully a positive influence in my student's world view."

Honouring Elders

Elder Knowledge of the Sacred Cedar Tree: The Children are Our Medicine

Marla Mulholland - Indigenous Liaison/Stave Falls

Stave Falls Elementary, Forest & Nature Program is located on Kwantlen Traditional Territory. We invited Kwantlen Elders to Stave Falls with available funding from the Elders and Knowledge Keepers Grant and the Equity and Enhancement Grant, both funded by Siwal Si'wes Indigenous Department, SD75. This work was to take place last year but due to the pandemic, we had to postpone it to earlier this school year. To be careful in these times we held the ceremony outside, sanitized, wore masks and physically distanced in a safe manner.

The Mission Department of Forestry generously donated four cedar logs for the school's use. We are extremely grateful to have Kwantlen Elders come to the school to teach us about the sacredness of the cedar tree and its significance to life. The cedar tree has many uses to local First Peoples and is the tree of life. This work aligns with the Mission Public School District Strategic Plan for 2019-2022 to honour Stó:lō culture and territory, and with the BC Curriculum to embed First Peoples Knowledge and Worldviews into student learn-



ing opportunities. We are pleased that the entire school was able to participate in this outdoor education event about the cedar tree.

Kwantlen Elders came to Stave Falls for an opening ceremony to bless the work to be done and to start things in a good way. Elder Advisor Lekeyten Antone cleansed each of the logs with sage and prayers. Lekeyten told the staff and the students the importance of witnessing an event while he cleansed the fourth cedar log. When you witness, it is important to recall the events of the ceremony clearly, what was said, and in what order the events happened so that you can explain the event precisely and accurately and those who were not there. To recall the details of an event takes thoughtfulness and careful consideration as to make sure your telling of events is truthful. Dennis Leon, Cassandra Antone (daughter of Lekeyten) and Ricky Fillardeau drummed and sang. Elder & Kwantlen Education Coordinator, Cheryl Gabriel also taught us the importance of names and that “the tireless runner and tireless hunter” are



Kwantlen values. Elder Cheryl also shared stories from along the Stave River where there two fully intact baby cradles were found. The first was carbonated and dates to 12,480 years ago and the other dates 15,800 years ago. This signifies how long First Peoples have lived on these lands. Near the river is where families and friends would have gathered long ago, and still do today. The original village was located right before the Ruskin Dam and the Stave Dam. The symbolism of intact baby baskets and the re-opening of Stave Falls in the community shows a resurgence of the youth in this area.

Stave Falls Elementary students will continue to learn from the land and the cedar tree and the teachings we gain from this project, through carving projects, a live cedar pull, the making of shirts all these activities are a part of cultural learning. With the cedar we will be doing many projects such as a live carving of the school's name, weaving, and making dye from the cedar to make tie-dye clothing. We also learned very long ago that cedar was used and woven to make clothing, baskets and many other items essential to First Peoples ways of life.

It was a wonderful day that all students and staff will never forget. We are grateful to all Kwantlen Elders and Knowledge Keepers who shared teachings with the Stave Falls Community.

Kw'as hoy to...

- Kwantlen Elders Cheryl and Lekeyten
- Kwantlen Singers and Drummers, Dennis and Cassandra
- Kwantlen Education Elder Representative, Ricky Fillardeau
- Elder and Cedar Weaving Knowledge Keeper, Hazel Gludo
- Kwantlen Career Coordinator and Event Photographer, Travis Fillardeau
- Kwantlen Community Member and Bus Driver, Walter Knott

...for their dedication to teaching at our “house of learning”.

We had the young and old, learning together. Thank you to Elena Di Giovanni Principal of Stave Falls for her support with this project. Kw'as hoy to all who worked hard to make this day what it was!

Cheryl Gabriel, “A beautiful sunny day and the spirits were around us all that time. Stave Lake Falls area was alive with color and strong energy.”

Student Comments:

“I was so happy to learn about culture here because I am Metis”
- James Pook, Metis, Gr. 3

“I liked that we were all learning together outside in nature with the Elders”
- Brett Revel, Metis, Gr. 6

“I learned that cedar is a very special tree and that it can be used to help calm you down”
- Eric Abernethy, Cree Gr.3

“I like the drumming and singing” - Penelope Eppinga, Kindergarten, Old Masset, Skatin Nations



Ts'ets'el iyomex pekcha lite stey:p pols.



Agassiz Elementary Secondary School - Liberty Stump Art 11

Life In Mish

By Lee Coles

*Life in Mish,
I grew up with the little people,
The smudging, the elders,
The wendigo and the community feasts.*

*Life in Mish,
I grew up with the prejudice,
With the heartache for family,
And the inherited fear of Catholicism.*

*Life in Mish,
I grew up with the late-night skidoo rides,
The fishing at the rapids, sheet doors,
And the community bonfires.*

*Life in Mish,
I grew up with the generational trauma,
The alcoholism,
And the people who are not here anymore,
they were too tired.*

*Life in Mish,
I grew up with privilege,
I grew up with trauma,
And I grow up with purpose.*

Interview with Honourable Judge, Marion Buller

By Kirk Gummow

As I awaited to be “let in” to my Zoom meeting, an all too familiar exercise these days, I go through the predictable pattern of anxieties. Will my technology work? Will theirs? Will my attempts to attune myself and be present to the person(s) I’m speaking with work? And will it register through the incomprehensible entanglement of wires and cables? Suddenly, like magic, a kind, familiar face appears. Looking rested and keen to engage in conversation, Marion Buller begins with a simple “Hello, how are you?” and in an instant any anxiety falls away.

I had collaborated with the former jurist and Chief Commissioner to the National Inquiry

“I’m of two minds about resilience. I think we have to celebrate our own resilience because look at what we as Indigenous peoples across Canada have been able to survive and the growth is fabulous, especially amongst young people. The groundswell of pride.

into Murdered and Missing Women and Girls on other projects and was curious what she might have to say about resilience. Turns out she has mixed feelings about the term itself. Although it is accurate that, as human beings, we have an incredible capacity for resilience, she feels it

can also be used as a cognitive safety net. That, although people do have the capacity to bounce back despite extreme maltreatment, this notion of resilience can potentially serve to obscure, undermine and even trivialize the unimaginable experiences of pain and anguish endured by those effected.

“I’m of two minds about resilience. I think we have to celebrate our own resilience because look at what we as Indigenous peoples across Canada have been able to survive and the growth is fabulous, especially amongst young people. The groundswell of pride. Now we have words like resilience in our everyday use or hashtags

and google searches. We have words like systemic violence that we didn’t use before, we have genocide. We didn’t use that in Canada (not publicly anyway). These are all words that we had but we weren’t using from a sense of pride or from a direction of strength or power.

I have problems with the word because it almost becomes an excuse, a defense to mistreatment. – It’s ok that we mistreated Indigenous people especially women and girls for centuries because look they bounce back. It kind of gets people off the hook for mistreatment”.

Marion is hopeful though. In the spring, as the pandemic began to take hold, she worried about various non-profit services. She heard from transition houses, safe houses and women’s shelters across Canada about how they were struggling in terms of funding and adapting to COVID regulations, but was elated to find out that people had stepped up and contributed with clothing, food and cash donations, to support these vital spaces. “So yes people have really come together to help and I think that says a lot about us doesn’t it?”

She also conveyed some pride when relating stories of family in her home territory of Mista-wasis Nehiyawak, turning to traditional art making (weaving, jewelry making) as a means to stay busy and fulfilled. “It’s beautiful, absolutely beautiful, and it’s not only therapy for them in terms of keeping busy and their minds active. It’s also reinforcing our culture, our traditional cultures, so it’s quite something.”

Before closing our time together, I asked what might be one thing all Canadians can do, or think about, in response to the findings from the National Inquiry for Missing and Murdered Indigenous Women and Girls. Her response was to simply read the report, or at the very least the executive summary which she goes on to say isn’t very long but sets out a basic road map to how we got to where we ended up and the most controversial finding of genocide. Further, there is a call for justice that all Canadians can do, whether

you are Indigenous or not. The calls for justice starting at 15.1 and onward in the report pertain to all Canadians. Finally, she cautions that “there is a fair amount of misreporting about what our final report says because people were summarizing what other people summarized.”

There is no question that the work Marion is calling on all of us to engage in will be challenging. Difficult knowledge is always uncomfortable but forces us to think hard about our relationship(s) living in these lands now known as Canada, which in my opinion, is never a futile exercise.



Strong Relations

The following submissions were provided by Jacob Firlotte, Sts'ailes, Indigenous Liaison Worker

QUESTION: In what ways have your learners seen acts of kindness, community, comradery, gratitude, hope and resilience?

Hillside Traditional Academy

- The students have learned from each other
- The students care for one another
- Gratitude and kindness are spread to all
- So much growth and we've only passed over fall
- Hope ensured with this tightly woven community
- To unkindness there is immunity
- No one is treated like something else
- We're all family in this hillside house

Hatzic Elementary

- Hatzic Huskies, we're a connected pack
- Patience is evident everywhere
- Growth and fun is never in lack
- Through the lens of love, all our hearts stare
- We're all moving forward, no need to look back
- Students and staff are cloaked in gratitude as everyday wear
- Wherever we go, we got each other's back.



Siyamo:lh Sq'ep, Elementary Indigenous Boy's

- Siyamo:lh Sq'ep, it means young leader gathering
- Stó:lō Territory is bountifully flowering
- Boys learning to be men is the cause of our gatherings
- We learn to listen as we listen to learn
- Lessons are learned and wisdom soon shall be earned
- Healthy, happy, and whole is what we will become
- Healthy, happy, and whole is how we shall trail blaze
- Effort from us is a thing you'll never have to plead
- Find it in yourself, for you are meant to lead

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Personal Awareness & Responsibility

I CAN SHOW A SENSE OF ACCOMPLISHMENT
AND JOY

I CAN IMAGINE AND WORK TOWARD CHANGE
IN MYSELF AND THE WORLD

I CAN ADVOCATE FOR MYSELF AND MY IDEAS

I CAN PARTICIPATE IN ACTIVITIES THAT
SUPPORT MY WELL-BEING, AND TELL/SHOW
HOW THEY HELP ME

New curriculum connections found inside

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& RISE