

March 2020 Volume 12

# THE CANOE

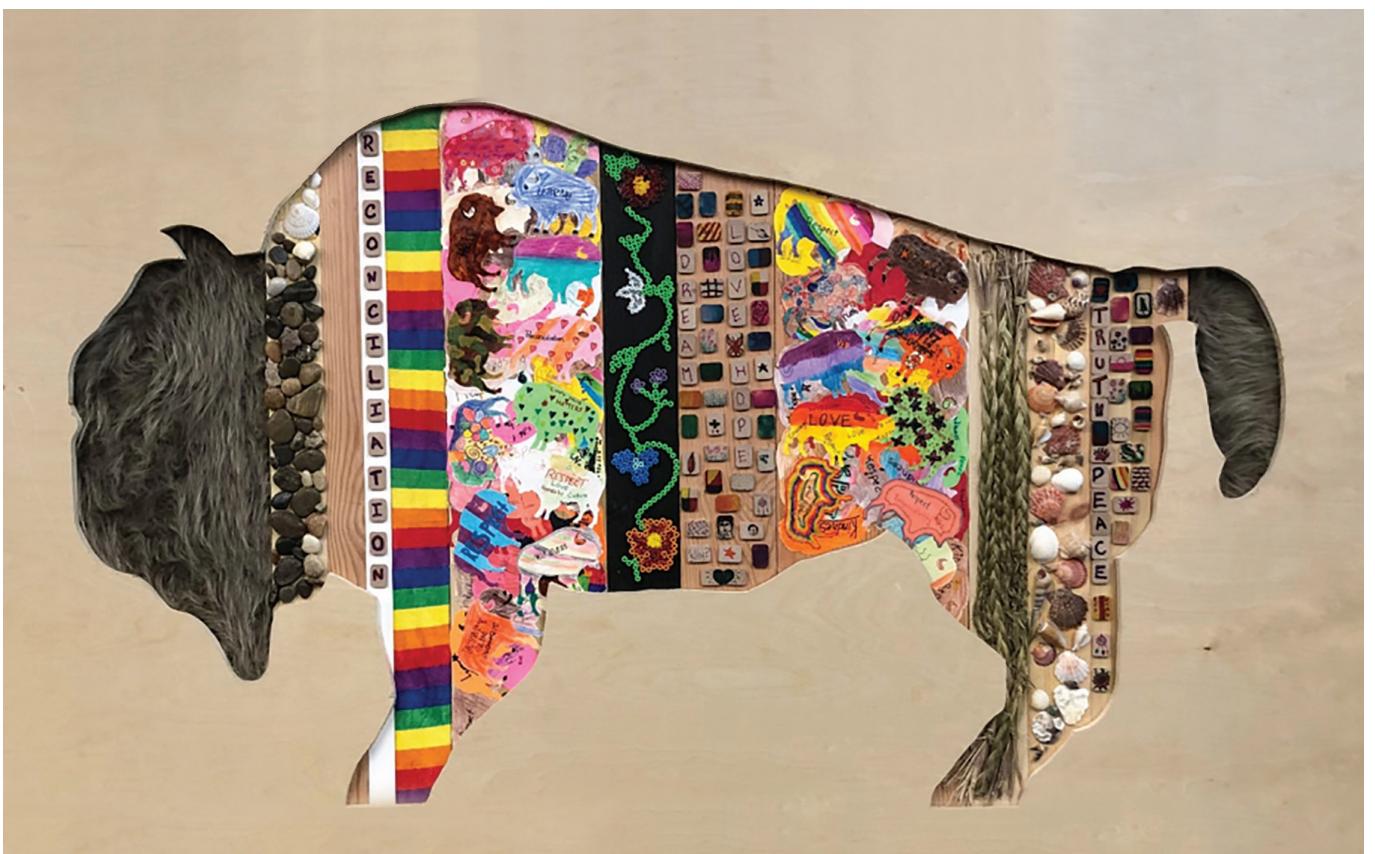
## Journeys of Indigeneity

SCHOOL  
DISTRICTS

No. 43  
(COQUITLAM)

No. 78  
(FRASER-CASCADE)

No. 75  
(MISSION)



This art piece was created by Indigenous students and staff at Mission Senior Secondary School, SD75. The buffalo, sometimes known as the bison, is a symbol of respect and is one of the Seven Sacred Teachings.

# Message From The Canoe

For Educators who open themselves to different ideas and approaches in education, Indigenous ways of teaching and learning can offer a host of possibilities to support orientations fixed on the relational, where ‘knowing’ something is very much tied to how one develops a relationship with that something. Within this orientation is spirituality, where from an Indigenous perspective, one cannot separate spirit from education simply because spirit animates all things.

In my interest in coming to a deeper understanding of what it might mean to live a life in the spirit that will subsequently bleed into my relationships in the schools where I work and my personal life, I explored for myself what spirituality is or might be.

I would therefore like to offer a few interpretations that helped expand my own thinking on the matter.

For scholar Shawn Wilson, spirituality is “one’s internal sense of connection to the universe” where “spirituality is connection to the cosmos so that any exercise that increases connection or builds relationship is spiritual.”

For Curtis Bristowe, spirituality in a contemporary context “may be understood as a deeper feeling or understanding one has when one is focused in mind and body on

a specific endeavor. An endeavor which takes us out of ourselves and connects us to others”.

For bell hooks, “To be guided by love is to live in community with all life. Learning to live in community must be a core practice for all of us who desire spirituality in education.”

And finally from the book *Embers*, Richard Wagamese writes the following passage:

“Me: What’s the best way to learn to be spiritual?

Old Woman: Pack light.

Me: What do you mean?

Old Woman: Carry only what you need for the journey. Don’t tire yourself out with unnecessary stuff.

Me: Like what?

Old Woman: Like your head. Your talk. Spirituality isn’t found in your head. It’s found in your heart. It isn’t found in big, important sounding words or long speeches. It’s found in silence. If you travel with your heart and your quiet, you’ll find the way to the spiritual.

I found my first step on the journey that day.”

I hope these passages find you well. Happy Paddling.

- Kirk Gummow, Managing Editor

Leaf In Water - Makena Easton



Pathway - Kai Rawnsley



*“Your not just from a place—you grew in a place and you had a relationship with that place. So it is not just a physical locale it is a mental one that becomes the water on the rock of our being”*  
- Manulani Aluli Meyer



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Lost - JJ Liu



Ombre - Danileel Tack



*Lauren Towriss, grade 10 student from Heritage Woods seen here displays her family as her chosen passion project. Lauren's heritage resides in Tsimshian Territory. "Specifically we are from from Lax Kw'alaams. We are Laxsgiik (eagles) from the house of Skagwait the Gitando tribe. I've always been drawn to that part of myself"*

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# RESPECT

## Orange Shirt Day founder visits Kent Elementary

By Grace Kennedy | Agassiz Observer Kent

On Wednesday, September 25, students at Kent Elementary were able to learn a little more about residential schools from the woman who started the Orange Shirt Day movement.

Phyllis Webstad was at the Agassiz elementary school in the morning for an assembly in advance of Orange Shirt Day, which took place on Monday, Sept. 30, and stopped in at Hope Secondary for another presentation in the afternoon.

A member of the Stswecem'c Xgat'tem First Nation (Canoe Creek Indian Band), Webstad was taken to the St. Joseph Mission in William's Lake when she was six. Although she only attended the school for one year, the impacts of her time there stayed with her—particularly the story of when the nuns at the Catholic residential school took away the shiny orange shirt her grandmother had bought her.

In 2013, Webstad shared her story as part of the St. Joseph Mission Residential School (1891-1981) commemoration project and reunion. From there, orange shirt day evolved into a global event to remember the impacts of residential schools and the legacy they have left behind.



"I think it's important for an elder like Phyllis to come in because it brings a lot of awareness to our students, and also to our teachers and staff," Cody Dool, the First Nations support worker at Kent Elementary, said.

"A lot of our students don't understand or know anything about residential schools at all,



**"Although she only attended the school for one year, the impacts of her time there stayed with her—particularly the story of when the nuns at the Catholic residential school took away the shiny orange shirt her grandmother had bought her."**

so it's like a really innocent way to bring awareness to our residential school survivors."

Webstad's presentation largely focused on her family's experience in the St. Joseph Mission near Williams Lake. Webstad's grandmother had attended the school when she was a girl, as as had her mother and all nine of her aunts and uncles.

When Webstad was in the residential school in the early 70s, the boys and girls were able to play together at the school. When her aunts and uncles were at the school, however, a fence divided the boys and the girls.

"She was up here on the girls side," Webstad said, remembering a story her aunt had told her, "and she'd seen her brother walking up and down the fence. And she'd seen him and she knew that she was lonely for his family.

**"So she gathered her sisters, and they went and they were walking on the other side of the fence," she continued. "There was no acknowledging each other, no saying hello to each other, no touching each other or hugging. They just had to walk the fence together, and act like they weren't talking to each other."**

In other presentations to older students, Webstad said she often goes into details about the apology the Canadian government gave for residential schools, and can be more descriptive with what happened at the residential schools.

"The elementary (schools) are the hardest," Webstad said. "I have to really watch what I say with the younger ones. With the older ones I can tell them more, but with the younger ones it's

really just surface stuff to introduce the topic."

Some students had already been introduced to residential schools, through the experiences of their own families.

At the end of Webstad's presentation to the school, one student mentioned that their grandmother had been in residential school. Webstad then asked how many others had family members who were affected by residential schools: a number of students in all grades put up their hands.

**"It's the truth of the history of Canada," Webstad said about residential schools.**

**It's not just First Nation history, this is Canadian history. And Canadians that live in this country need to be aware of this dark past."**





# Islands of the People

By Jens Preshaw

Teacher at Lord Baden-Powell Elementary

Off the coast of British Columbia is a dagger shaped group of 150 islands with abundant wildlife, old growth forests, turquoise inlets and sheltered sandy bays. It's often referred to as the 'Galapagos of the North'. There are more than 500 archeological sites, which provides evidence of human habitation of these islands that goes back at least 12,000 years. This is the land of the Haida people. The southern part of Haida Gwaii is Gwaii Haanas National Park Reserve and there is no road access, cell phone coverage and little signage—it's a true wilderness experience. This past summer I was fortunate to explore this awe-inspiring area for two weeks on a 71 foot ketch, which is a sailboat that also has a motor. As we sailed through the islands, we didn't see any other people for days and I imagined how inhospitable it must be during the winter months when this area is often battered by Pacific storms.

Near the exposed southwestern tip of Gwaii Haanas National Park Reserve is the small island of SGang Gwaay (Red Cod Island) and the remains of an ancient Haida village which is a UNESCO World





## "The site commemorates the living culture of the Haida people and their relationship to the land and sea."

Heritage site. Before going ashore, we used our radio to ask permission from the Haida watchmen to visit the site. The Haida Gwaii watchmen program was established in 1981 to protect Haida villages, artifacts and other important cultural sites. We were led on a tour of the village and listened to oral histories and stories that have been passed through generations. The site commemorates the living culture of the Haida people and their relationship to the land and sea. The most amazing part for me was seeing the mortuary or memorial totem poles up close. The poles are maps of Haida lives and lineages and a connection with the supernatural, displaying crests associated with certain families and people. At the top of a Haida mortuary pole was a cavity which held a bentwood burial box and the remains of a chief or high ranking person. The art represented by the carved poles is recognized to be among the finest examples of its type in the world. The poles are now slowly returning naturally to the earth.





# Noah & Chelsei Gray

**Recipients of the Premier's Awards for Indigenous Youth Excellence in Sport for Fraser Region**

By Vivian Searwar

Acting District Principal of Siwal Si'wes, Indigenous Department, SD75

*"...the greatest strength is in gentleness."*

- Leon Shenandoah, ONONDAGA

On November 14, 2019, the 2019 Premier's Awards for Indigenous Youth Excellence in Sport were presented to six outstanding Indigenous youth athletes from British Columbia's Fraser Region. The awards were presented during a formal celebration held at the Beecher Place Banquet Hall in Surrey, BC.

Two students (brother and sister) attending Mission Senior Secondary School, Noah and Chelsei Gray, were recipients of this special award. Both were recognized for their efforts in Canoe & Kayak. Competition was fierce, as they were chosen among approximately 130 nominations from across the province for Indigenous athletes under 25 years of age competing in performance sport and committed to living healthy, active lifestyles.

Congratulations, Chelsei and Noah!



# Nú, CHEXW MEN WA HA7L?”

By Rebekah Grayston | Teacher at Moody Middle School

In early October 2019, we welcomed Squamish Elder Sam George and his friend Chas Coutlee to Ecole Moody Middle School of the Arts. With strength and hope, Sam shared his experiences as a Residential School survivor. Students and staff were deeply touched by his stories and inspired by his honesty. It was a unique opportunity for our Indigenous students to have lunch and circle time with an Elder. We are grateful to

Sam for sharing his story as a primary source, as it helped many students understand the history of Canada's Residential Schools on a personal level. Students from Mme Grayston's division 2 class were asked to paint a welcome banner for him: they researched how to say "Welcome" in the Squamish language and worked together to create a beautiful sign. Sam, you are always welcome at our school.



Principal Mark Clay, Vice-Principal Kathryn Jung, Elder Sam George, Teacher Rebekah Grayston, Cultural Worker Chas Coutlee, Teacher Tiffany Wainwright

# RESPONSIBILITY

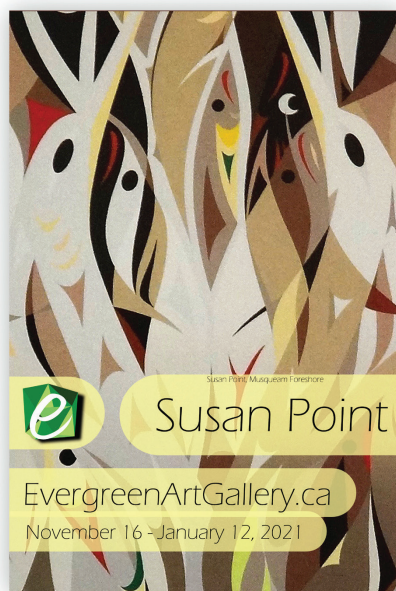
## Indigenous Perspectives in Graphics Arts

By Geoffrey Kehrig | Teacher at Gleneagle Secondary

There's an exciting renaissance in the awareness and perception of contemporary Indigenous Art. Creating posters featuring Indigenous artists was a favourite project for my students.

Earlier, the students created fictional logos for Evergreen Art Gallery and integrated them into their layouts. The students designed posters featuring the art of Lawrence Paul Yuxweluptun, Susan Point, and Roy Henry Vickers. Their various artwork provided insightful commentary on nature, abstraction, colonialism, and culture.

Before exploring the posters, SD43's Indigenous Teacher Terri Galligos joined our class for an engaging discussion. We talked about land acknowledgements



*Susan Point, Musquem Foreshore. Poster Design: Myung Joon Cho (Grade 9).*



*Lawrence Paul Yuxweluptun, Guardian Spirits Transformation. Poster Design: Megan Yu-Suan Lo (Grade 12).*

and the students had the opportunity to share their own personal connections to “place.”

I was impressed with the students' mature and respectful conversations. They spoke with open minds—but most importantly—caring hearts.



# Jacob Firlotte, Indigenous Role Model



BY  
Ashtyn Richards  
Metis, Gr. 6  
Hayley Barnum  
Metis, Gr. 5

Scarlett Lozada  
Metis/Cree,  
Gr. 5  
Bella Bernicot  
Metis, Gr. 5

Savannah Levitt  
Metis, Gr. ?  
Kylie Graner  
Cree, Blackfoot  
& Ojibway, Gr. 6

Jacob Firlotte graduated from W.J. Mouat High School in Abbotsford, BC. This young Sts'ailes man was a CFL football player. Jake excelled in the sports of Track and Field and Football in High School. He earned himself a football scholarship at Queen's University following his time at W.J. Mouat. In May 2018, Jake was selected in the CFL Draft by the Winnipeg Blue Bombers.

Jacob became interested in football because of his older brother, who 10 years his senior. Jacob watched his brother play until he could pick up the sport himself. From nine to 13 years old, Jacob played community tackle football before joining his middle school team in Abbotsford, BC. He went on to play high school football at W. J. Mouat Secondary before earning a spot playing with the

**"Jacob has deep roots in his Coast Salish culture, and is one of few Indigenous men from BC ever to be drafted into the CFL."**

Jacob is 6'3" and he is 24 years old. He loves Mexican food, smoked salmon, basketball and dark red is his favorite color. When asked how hard it was to get where he is now, he replied, "Train lots, get rid of all the distractions, no parties, work very hard and study". In all kinds of weather Jacob took to the Sts'ailes athletic fields to practice two to three hours a day.

Growing up, Jacob faced bullies and he knew the bullies were bullying for a reason, so it was always their reaction to negative things and not his.

Queen's Gaels while he studied philosophy at the Kingston, Ont. university.

Jacob has deep roots in his Coast Salish culture, and is one of few Indigenous men from BC ever to be drafted into the CFL. He played defensive back during his time playing professional football.

Currently Jacob is working for the Mission Public School District as an Indigenous Liaison Worker.

# We Are All Connected

## Bringing Students in to Modern Indigenous Trade Relationships

By Rebekah Jack | Teacher at Harrison Hot Springs Elementary

I'll never forget the lesson I learned when teaching an art lesson around the work of the great George Littlechild some years ago. As we examined his paintings from the Warrior series, students were sharing insightful observations and speculating on the artist's intended message. As one student was sharing, he used the phrase, "back when there were First Nations people," and I asked him to stop mid-sentence and repeat what he'd just said. I thought I had misheard him, or that he had misspoken, but when I asked him what he meant, he said, "Well, they lived a long time ago, right?" I felt my eyes widen in shock and my jaw go slack, but managed to collect myself enough to point out, "Justin, the friend sitting next to you and the one sitting behind you are both First Nations people." This revelation was met with a murmur of surprise from the descendants of Europeans in my classroom. In that moment, my methodology for teaching all things Indigenous shifted. I had been doing it wrong for a long, long time.

When we speak of the most monstrous things in humanity's past, from wars to genocide to residential schools, our little ones always ask the

question, "Why did people treat other people so badly?" The best answer I can come up with is, "Because they did not see them as people." When we fail to connect our students to the people on whose land they live, learn, and play, we perpetuate a chronic cultural disconnection that feeds the worldview of "them" and "us", of "then" and "now". One of the most important purposes of

**"In that moment, my methodology for teaching all things Indigenous shifted."**

the TRC and the new curriculum is to heal the broken relationships between Indigenous people and settlers. This healing cannot take place unless we bring our students into relationship with Indigenous people and cultural practices.

To that end, my colleague and I set out to invite several people from local First Nations to share their stories, their knowledge of healing plants



that grow right here on our school grounds, and their way of life as fishermen and leaders of local communities. One of these generous presenters was Ryan Charlie of the Sts'ailes First Nation, who shared how important the potlatch system is to his family. He brought with him his beautiful wife, whom he met at a potlatch, and their two sons, both of whom have danced at our school on several occasions and played basketball in tournaments with our students. My students were now in relationship with boys their age who existed because of the modern potlatch system. This connection made the potlatch system real and present rather than a foreign thing from the far-distant past.

Continuing in the vein of introducing Indigenous ways of being and knowing as present and personal, I had an opportunity recently to involve my students in a medicine trade between elders of different regions. My husband, Dan Jack, works with elders from all over Canada, and when he heard that some of them were purchasing medicines instead of harvesting them, he set out to restore connection to nature and connection between nations by establishing a medicine exchange between regions. One weekend, he was tasked with preparing a very large bundle of medicines that local elders had harvested to be sent south and east to the elders who provide those in our region with the sweetgrass and white sage that does not grow here. After he and I worked together for a few hours, barely making a dent in what needed to be done, I decided to bring these medicines to school so that my students could take on a role as part of a modern trade agreement. All of Harrison school's grade 2, 3, and 4 students came together one afternoon to work on stripping cedar and pine branches so that the needles could be ground and shipped for use in smudge practices in other regions where cedar and pine trees do not grow.







## When asked what it was like to be part of this medicine exchange, this is what they said:

“I liked how we traded other plants they don’t have and how we all worked together in big groups with the grade 2-3 class! It’s fun to pick off the leaves from the branches. I’m proud of how much we picked off. It was hard work to do that!”

~ Eva Christow, grade 3



“Potlatches are important to indigenous people because they bring tribes together. I felt being able to have the experience to give pine and cedar to elders that don’t have pine or cedar was the most connected I’ve been to nature. I felt so happy to do things for elders that don’t have cedar or pine in that area.”

~ Lily Maslin, grade 3

“Connection is important because you need love to survive and to be supported. It felt nice to give pine, and it was fun to strip the branches. It smells good, and it was fun to do with friends.”

~ Judah Lanting, grade 4



“It is a good thing to give to other people that don’t have cedar and pine, so like we help them and they help us.”

~ Armandeep Singh, grade 4

“Potlatches are to connect with people all over and to try different things – food, clothes – and to have peace with people. It was fun to try something new and learn how to take off the cedar and pine needles off their branches. It was nice to do something with a different class. I liked being together”.

~ Gwenaëlle Stanek, grade 3



# RIPPLE

*Like a stone skipping across the ocean  
A single word can set a heart in motion  
From a ripple to a wave  
And from one word to a phrase*

*"I love you " they did say  
And it washed your fears away  
Like the ocean hugs the shore  
You always thought there would be more*

*But waves can still  
Or sometimes kill,  
The same way, a heart can break  
And people ache*

By Lauren Towriss

# Strengthening the Circle: Aboriginal Youth Leadership Conference

By Jessica Poirier

First Nations Support Worker at Hope Secondary School

My name is Jessica Poirier, my ancestral name is Nawhasteenek, which means Come back off the mountain, I am a First Nations Support worker for School District 78, I'm from Spuzzum First Nation and have ancestral ties to both the Nlakapamux and Sto:lo territory.

This past November, I was able to bring three of our students to the Aboriginal Youth Conference in Langley. This conference is so pivotal for these kids, it teaches them so many different skills and helps them to realize that there is more out there than what is shown in our little town. It broadens their minds by listening to the teachings of Elders from all different communities, it teaches them the importance of connection and respect. I feel this is so important for our students, especially for those who feel stuck or like there isn't anything for them out there. Our students who struggle with who they are and where they belong are the ones who would benefit the most from this conference or those who don't feel they are indigenous enough to be there.



Aboriginal youth leadership conference attendees from left to right; Jessica Poirier (First Nation Support Worker at Hope Secondary School), Aaliyah Campbell grade 9, Kaylayla Johnny grade 9, George Campbell (Boothroyd Aboriginal Education Council)

I always love hearing the drummers and singers all up on stage, you can feel it in your core that you are in the right place. I know my students felt that presences, we talked about it on our long car rides home. It inspires people to do better, to be better and to continue learning so that we can continue to grow our culture back to what it should be.

Two of my students who attended the conference were asked to present to our Aboriginal Education Committee about their experience at the youth conference.



## Aaliyah Campbell

Good Morning everyone, my name is Aaliyah Campbell I am from Boothroyd Indian band, which is 7km north of Boston Bar, located in the Nlaka'pamux territory. I was recently given the opportunity to attend the Aboriginal Youth conference at the Newlands Golf & country club in Langley, where I was taught many leadership qualities. We listened and learned from great speakers, they taught us how to become awesome leaders like them.

They really helped lots of kids, including myself, to step out of our comfort zones, by introducing ourselves to other people, playing games and bonding with kids we've never met before. I'm using some of their teachings right now, publicly speaking to all of you lovely people. I knew how to play slahal before this event but I decided to choose it as my activity because I really enjoyed it the previous times I've played. In conclusion I'd like to give huge thanks to the best First Nations support workers ever! Jessica, Caitlin and Kristie. I had the best time at this event and I'd love to attend again next year as a Siyam! Thank you for your time.

## Kaylayla Johnny

Hello my name is kaylayla Johnny. I'm Sto:lo on my mom's side, Squamish on my dad's side and Thomson from my Grandparents. I'm 14 years old and in grade 9. While at the youth conference, we learned to introduce ourselves, talk in front of a crowd, make new friends, and also learnt patience. By the skill of introducing ourselves that we learnt, it helps us make good first impressions, and shows our ability to meet new people confidently. This is a great skill to have because we are constantly meeting new people. By learning to talk in front of a crowd, we've learned to feel more comfortable presenting in class (which we have to do a lot by the way). We actually have another speech to coming up after winter break. Talking up here in front of everybody isn't as easy as it looks.

At the youth conference, they had us introduce ourselves to just about everybody. We did this by playing fun team building games. I used to think introducing myself to new people was scary and

awkward, but it's not as hard as I thought it was. We were taught how to go out of our comfort zone in a "healthy way". Like how they had us meet new people and play team games with people we've never met before in our lives. We were taught patience by sitting through long speeches from people teaching us the importance of being a leader and our responsibilities, and a long movie in a language other than English, as well as making sure we waited for the elders to get their food before us. Patience is an amazing skill to have, that we will use in our everyday lives, whether its sitting through seventy minutes of math everyday, or waiting eagerly to open those marvelous presents under our trees Christmas morning. We had so much fun and learnt so much at this conference and hope that we have the honor of going again next year.

# RECIPROCITY

## Pinetree Community Dinner

By Samantha Daniels | Indigenous Youth Worker (SD43)

Pinetree Secondary held its first annual community Christmas dinner December 4 with over 40 guests from the Indigenous and school community. Pinetree Secondary's Aboriginal Youth Worker Samantha Daniels and Youth Worker Nicola Cridge with support from Beth Applewhite (VP) organized a night to remember with kitchen help from Grandma Daniels (Samantha's mom). Three glistening turkeys, 10 pounds of buttery potatoes, glazed carrots, homemade cranberry sauce, a sea of gravy, 2 fresh baked pies, a cookie decorating station and a table of appetizers to get the night started. Food was not in short supply and neither were happy faces when Santa Claus himself stopped by, with treats, to wish everyone

a Merry Christmas and Happy Holidays.

What started out as a small get together turned into a great opportunity to build connections, foster friendships and enjoy a great meal in a festive atmosphere. This community

asked if this would become a yearly celebration and were excited to hear it will be a new tradition.

Creating a positive and welcoming community at Pinetree Secondary for our marginalized students was the goal.

**"All the young ones asked if this would become a yearly celebration and were excited to hear it will be a new tradition."**

dinner was a bright spot in a busy December for many families. The holidays can be a tough time for some, but this evening carried joy into the winter break for all who attended. All the young ones

The appreciative smiles and the grateful feedback shows that this was achieved this past December. Looking forward to breaking bread a celebrating the season with students and their families for years to come!



# Healing, Humble Hues of Orange

By TERRI MAE GALLIGOS

Greetings. My name is Terri Mae Galligos, ancestral name: Setlakus. I belong to the northern Coast Salish Nation, known as Powell River, BC. I am a District Indigenous Resource Teacher for the Coquitlam Board of Education which lies primarily on the traditional Coast Salish territory of the Kwikwetlem First Nation.

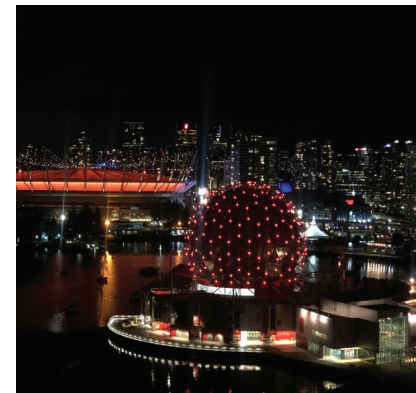
Respectfully, I raise my hands to Phyllis Webstad (Jack) for her soulful intention that Every Child Matters through an Orange Shirt Day movement. This movement has meaningfully enveloped many schools, organizations and communities with healing, humble, hues of orange.

Slowly but surely with the gentle whispers of our Ancestors, more and more Canadians are becoming aware of the negative impacts of the Residential School experience. Although Orange Shirt Day began when Phyllis first attended Residential School in 1973, this movement became public in 2013.

Coquitlam Board of Education is the third largest school district in the province with 45 elementary schools, 14 middle schools, 11 secondary schools and a Coquitlam Continuing Education program, hosting approximately 32,000 students. Meanwhile, the Indigenous Education Department comprises of 1 secretary, 1 administrator, 2 cultural support workers, 3 resource teachers and 14 youth workers.

For the past few years, the Board of Education, Indigenous Education Department and

Kwikwetlem Nation have steadfastly worked in ally-ship through consistent conversations and collaborations regarding the re-writing/re-righting of the new revised curriculum. Creating an Orange Shirt Day unit, assembly, or general awareness has been a slow but steady process. The 2018 school year estimates that 8 schools held an assembly or created activities around Orange Shirt Day; whereas this 2019 school year, 65 schools participated either in assemblies and/or activities. On Thursday, September 24, 2019, Terry Fox Secondary school hosted a district wide Evening with Phyllis.



A highlight of a true call to action is feeling safe with courageous conversations. Indigenous youth workers Lori Halcro and Taryn Hatch made calls to both the City of Coquitlam and Vancouver. On Monday, September 30th the Skytrain lights were lit up in Coquitlam; meanwhile, Science World and Rogers Arena in Vancouver showcased orange lights in support of being a part of the healing, humble, hues of orange and its symbolism to all Canadians.

Every Child Matters is a good way to start conversations and to become informed at all ages how resilient Canadian Indigenous peoples are. Witnessing respectful ally-ship through Indigenous and non-Indigenous lenses will only create more transparent awareness and healing for the future generations to come.

# Reconciliation comes in many forms

By Janet Klopp on behalf of her husband Rick

For over 20 years, we had been the Klopp family keepers of a large number of First Nations' artifacts collected in Saskatchewan by my husband Rick's maternal grandfather, Wilfred Laurier Hargrave. A Canadian Pacific Railroad station master posted at several small towns in the 1930's, 40's, and 50's, he had developed a fascination with the lives of ancient First Nations Plains people after moving out west from Toronto. Basically becoming an amateur Anthropologist, in his leisure time he would seek out areas in his general vicinity to dig and search for Indigenous peoples' artifacts. He wrote to scholars in Ottawa and London, England for their opinions about several items he found. Retiring to B.C. in 1958, his collection came with him. We know he put it on display at the P.N.E. in 1960, winning a blue ribbon.

Wilfred's passing in 1969 saw the artifact collection placed into his daughter Norma's care, coming to us in 1997. We stored it carefully in its specially made cabinet and frames in our cool, dry, and dim basement and few people knew of its existence. Over the years at family gatherings, the question would come up as to what to do with the collection. As I learned about Coquitlam School Districts' efforts to promote First Nations' reconciliation, I gave a lot of thought to the collection's significance but wanted to be sensitive to the fact that it was not part of my personal family's legacy.

Fortunately, my husband and I had traveled to Haida Gwaii overland through Hazelton one summer holiday, and visited Alert Bay on another

trip. We both had learned of the efforts of the First Nations people in those places to have their significant art pieces returned. We noted the difference in the richness and number of artifacts on display in Hazelton as opposed to the coastal communities because the area had been protected by its geography, only accessible by land, not easily by sea. Five years ago, I concluded that the collection in our possession belonged 1. To the people of Canada and 2. To the province of Saskatchewan and its peoples.

A year after his dad's passing I broached the subject with my husband Rick, "What did he think of us returning the artifacts to Saskatchewan?" and I let the idea simmer. After conferring with Rick's brother, sister, and our children, everyone agreed we should return them to the region of Canada we knew they had come from. Rick did some research, finding the Saskatchewan Archaeological Society (SAS). Associated with the University of Saskatchewan, the Royal Saskatchewan Museum, and connected to a council of First Nations' elders of Treaty 6 and the Metis Nation, we made arrangements to deliver the collection to Dr. Karin Steuber, Registered Professional Archaeologist and Public Outreach Coordinator at the SAS.

The collection included dozens of hammer heads, adzes, hide scrapers, pieces of pottery and beads, over 100 arrow heads, and authentic lacrosse balls (actual round rocks). I can tell you from lugging a box or two of these stone-age tools to school from time to time, they are heavy!



The only way they were going back was if we delivered them, So with Rick and our son Alex, I took my first trip to the Canadian prairies.

**July 2nd, 2019 we delivered the collection in its entirety to the SAS, visiting for a few hours.**

**We hadn't really indicated how many pieces we had so they were fairly surprised.** Our intent was to keep the collection intact so it included all editions of 'The Spade and Screen', 1942 to 1954, a periodical published by the members of the SAS of the day, random newspaper clippings, street car tickets, and fossilized bone pieces of a mammoth and extinct prehistoric wolf. We met Frank McDougall, a retired geological scientist, who had grown up in the town of Earl Grey where Rick's mom had grown up about a decade ahead. His parents had actually had contact with Wilfred Hargrave and were also involved with the SAS of the time. Rick mentioned in passing that we had some negatives of the area and we mailed those out in

September. Frank has done the main painstaking cataloguing and scanning of everything we delivered and there have been some amazing results.

For example, upon scrutinizing a quite random May 1942 newspaper clipping about the artifact collection of another station master working for the CNR, Frank recognized information about an almost intact fossilized skeleton of a Plesiosaur that had been delivered to the Royal Saskatchewan Museum in 1999. Paleontologists knew nothing about when or where it had been found, only the last name of the man who had found it. It had been rediscovered when cleaning out a garage. The newspaper article provided infor-

mation and longstanding unknown details have been resolved. In addition, the negatives we sent on to Frank have filled in information about a decade of Earl Grey's community life that had been lost to time. While there are people in most of the photos, it is the buildings in the background that have yielded important information. Because of the number of First Nations Peoples' artifacts, we are still waiting to hear what might be discovered about them.

**We could not imagine the satisfaction that has come from returning the artifact collection to its rightful place in Canada or the residual benefits of some of the other connections we made.** We were told that many people have felt

real angst about being in possession of First Nations artifacts. While we never felt this way, always considering ourselves to be the safe keepers of the collection we had, we can assure anyone that has something of cultural significance to First Nations that the remedy is simple. **As best as**

**you are able, research or reach out to First Nations people for assistance in finding out to whom the items might be returned to.** Our trip to Saskatchewan was very interesting, we have made a lifelong connection with people there, and it has left us with a glow that is hard to describe. Basically, we threw a pebble and the energy of the ripple effect has seemingly become endless as we know there is more information to come. We know in our hearts it was the right time and right thing to do and we believe, Wilfred Laurier Hargrave, trainer of telegraphers in WW 1 and post war CPR station master, would approve.



# Residential Schools

By Sage Eckhart



## 1. (3) I really like/dislike residential schools because...

I really dislike the idea of residential schools because they were tremendously horrendous. Aboriginal children as young as four years old up to age eighteen were taken away from their homes and family because it was mandatory for them to go to a residential school. It was a place where many children suffered and were prohibited from speaking their own language and practicing their religion. The residential schools tried to make the children less themselves, less aboriginal and more like them. They would use toxic chemicals on the students to lighten their skin to make them look less aboriginal looking, as well they would cut off all their hair. In addition, the quality of life was very poor. The schools were

very impecunious and had little to no medical care. Children's deaths were so common that the school even had their own graveyards. Furthermore, the kids were treated more like

culture and friends by being forced into residential schools. These are a few reasons why I really dislike residential schools and how they were extremely abominable.

**"The children were torn apart from their family, culture and friends by being forced into residential schools."**

slaves than students. Punishments were very grave and extremely unreasonable. For example, if a student was to speak their language they would have their tongues pierced more than once. Once the students were eighteen they were allowed to go home. They weren't able to communicate with their families because they were forced to speak another language and had forgotten how to speak their own language. The children were torn apart from their family,

## 2. (21) As I read, I felt...

As I was reading about residential schools, I felt a variety of different emotions. I felt sympathy, confusion, anger, disgust and scared. I was feeling very sympathetic for the poor students who had to experience such an awful thing. It's hard to even think about being taken away from your family and stripped of your culture and to be punished for who you are and what you believe in. I can

only imagine how they felt. I'm just so confused how some people can be so remorseless or cold-hearted to do such a thing. Throughout reading about residential schools I was angry and disgusted by how mistreated the children were. I was angry about how the students were punished and shamed for who they were and their beliefs. I felt disgusted that the teachers could go on living their lives knowing that children were being taken away from their families, being mistreated and punished for who they were.

Not only did I feel sympathy, confusion, anger and disgust, but also scared. I felt scared on behalf of the students and how they were treated and what they must of experienced. I'm scared just imagining if I or my sister were to be taken away from our families and being disgraced for who we are. These were only some of the few emotions I experienced about when I was reading about the residential schools.

### 3. (27) I can't believe...

**"It's hard to even think about being taken away from your family and stripped of your culture and to be punished for who you are and what you believe in."**

I can't believe that the people who ran the residential schools and the government could treat children so inhumanly. The residential schools were often run by the Catholic Church. When I think of religion, I think of God, love, kindness and peace. The way these kids were treated is the absolute opposite.

No person should ever be treated the way they were being treated. Residential schools were a chance to do something wonderful and remarkable, but instead they were an appalling tragedy. Residential school are known as a huge blemish in Canada's history.

### 4. (43) This story teaches...

This story teaches us that governments and authority figures don't always know or do what is right. We can't erase someone's culture, values and traditions just because they're different from us. The story shows us how people are being mistreated and punished for their identity and how the government was trying to force a change. Tearing children away

from their families and forcing them to change caused long term suffering and even death. This story shows us how everyone should be treated equally with respect and equality. No one should have to suffer for who they are regardless of their skin color, religion, language or traditions.

### 5. (69) Has the book helped you in any way? Explain.

Gord Downie's Secret Path has helped me to realize how grateful and appreciative I am of my life. I live in an age of acceptance and inclusiveness. I don't live in fear of being taken from my home and being forced to forget my culture, religion, beliefs and language. The book has also helped me to realize how tragic residential schools were in Canadian History. While the story is sad I'm really glad that it has raised awareness to people and that everyone should be treated with the same respect.

Sage is a grade ten student at Encompass sd43 who lives with her mother, father, little sister and grandma in Burnaby, BC. She has a large extended family and is mixed decent (Metis, Cree, Irish, Scandinavian and German).



# Sharing Circles

By Emma Ballentyne  
and Youth Worker  
Alanna Waunch



**Q-What is the name of your group?**

A-Sharing Circle

**Q-Would you mind sharing a little about who you are and where you come from?**

I am a 16-year-old girl that goes to Port Moody secondary school. I am originally from Surrey but we came to Coquitlam about 10 years ago.

**Q-Would you mind sharing a little bit about your club and why you decided to create it?**

A My club is a place where teenagers can come and talk about their problems. I made it because I believe it is very important for everyone to believe that there is a safe place for them to go

**Q-How are the sessions run? Is there a protocol or criteria that participants need to follow during the time spent together?**

A-There isn't a particular way we do our sessions. We have tried to do it when we started with breathing but it is not required.

**Q-What learning have you unfolded for yourself in running this club. Any "ah-hah" moments?**

A-I have learned that while not everybody wants to talk about their problems, they still like to just talk about things in general and sometimes that's all you need.

**Q-Is there anything else you think people should know about your club or why you think it is important?**

A-I like to tell people that coming to every block isn't required. If you would like to drop in and stay for a little bit, or you would like to come many times- that is okay too. Nothing is required of you.

**Q-Do you feel that teens today have more pressures than in the past?**

A-Not necessarily, but it is talked about and more open than it has been in the past.

**Q-What are some of the common problems that teens face at the present time?**

A-I think it can vary from teenager to teenager. Perhaps a common one is trying to get through school with decent marks.

**Q-Is anxiety a major issue that teens deal with?**

A-Absolutely. While anxiety is a thing that everyone has, it can also be very difficult. Mostly because it is something that as a child hasn't usually been dealt with.

**Q-What word of advice would you give to those struggling with their emotions?**

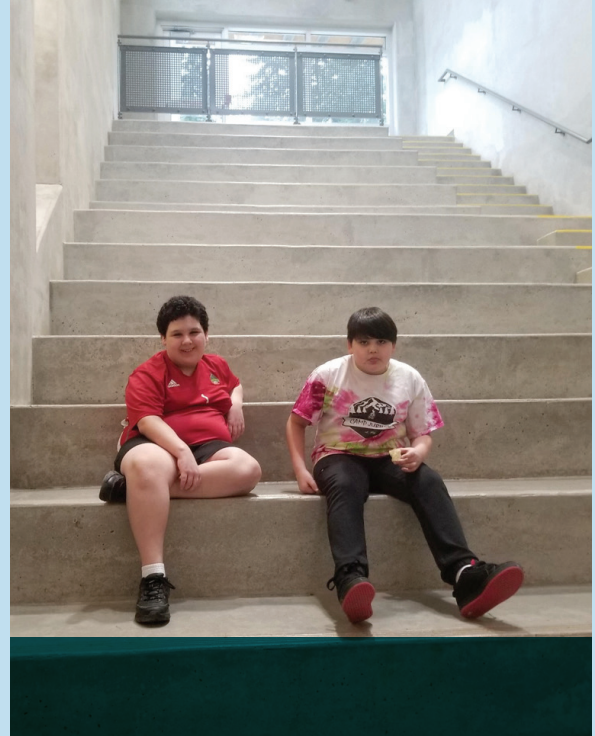
A-For those struggling with their emotions I will say that there nothing wrong with these emotions. They are normal and something that happens to everyone. They may not immediately go away but sometimes the best way to deal with these is to be accepting them and dealing with them instead of pushing them away.

# RELEVANCE

## Bannok Bannok Bannok Fun!!

By Arielle Sanderson  
Indigenous Youth Worker

Two students from Ecole Moody Middle School of the Arts (EMMSOTA), worked with their Aboriginal youth worker and learned how to make le galet (oven bannock) and noodles! One of the students and youth worker practiced life skills when they went shopping for the ingredients which required some critical thinking, planning, and math. Both students and their youth worker expressed how much fun they had making food and learning about what healthy choices we can make for relatively cheap!



*Aiden Skwarchuk and Sebastian Point*

Additionally, the students demonstrated their generosity by sharing the bannock they made with the admin at EMMSOTA and brought the rest home to their families. Many staff members commented on how proud the boys looked as well as how yummy it smelled in the halls =).

**In Indigenous culture, it is important to develop life skills such as generosity and mastery which is exactly what these Indigenous students did.**

# Internal Struggle

**By Brandon Caron**

Metis, Mission Senior Secondary, Grade 12

It's the feeling of, molten hot, steel hands, ripping and tearing apart my insides,  
But there is no pain for there is no more pain left to feel, only emptiness.  
For that is not what keeps me up at night. The thought of knowing-  
I could have been better.  
...Or done more.

For this is not the fall or the rise of me, but the landing...  
Neither a landing into hell nor heaven.  
But onto a world, where I had already burnt all my paths of light and darkness.  
So what shall I do now? ...sit here in the middle? Neither in light...  
Nor the dark I shall sit...And fade into just a simple memory.  
While this happens, I shall not laugh nor cry, I shall not even fight it,  
I shall except it and know that I did the best I could for you.

Now when I'm gone don't cry or mourn but be happy.  
For even though I will be no more, I want you to remember  
every memory we had for the rest of your life.  
I love you. Promise me that you'll never let our memories die.  
Just remember this and everything I've said.

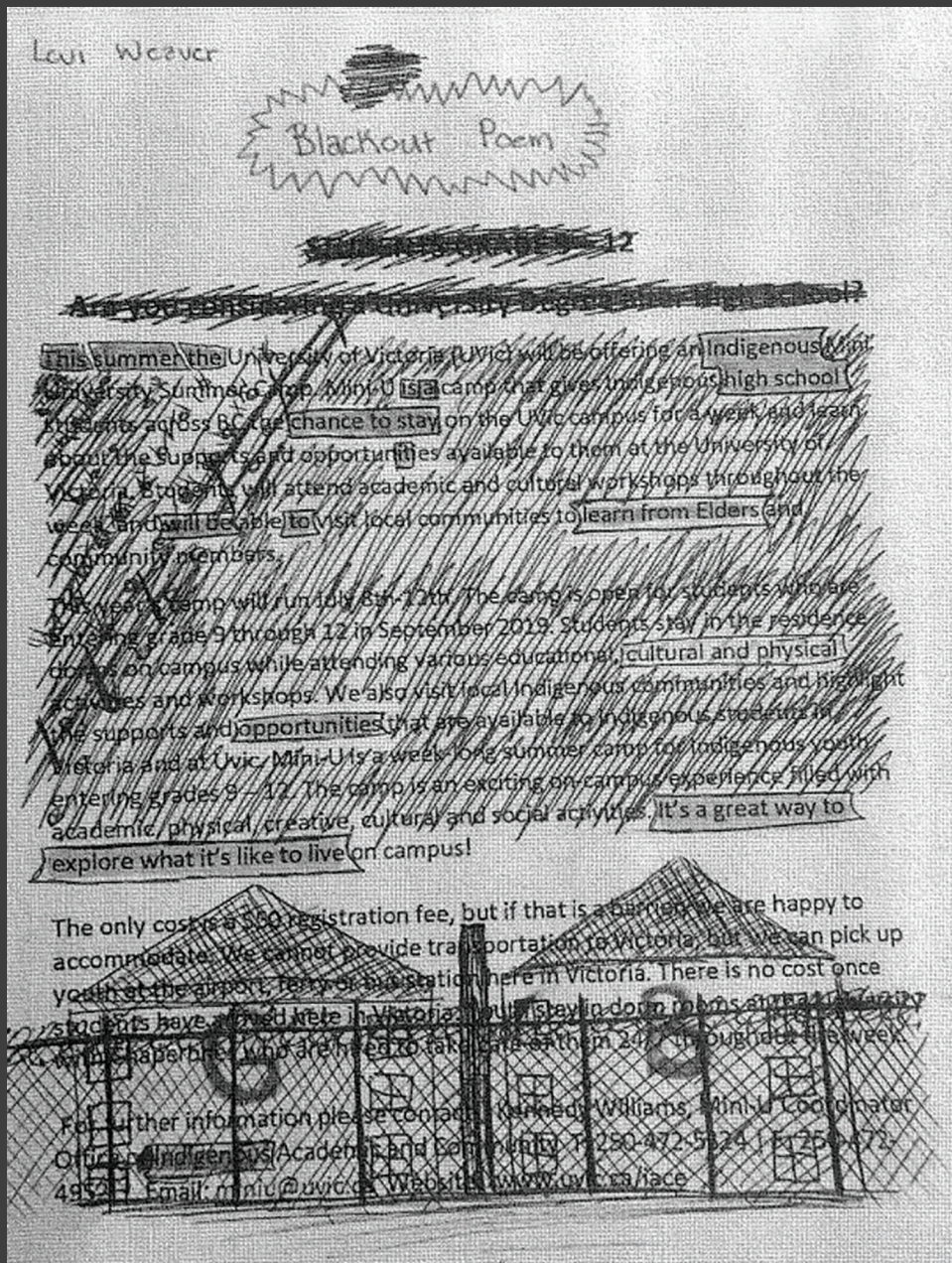
For even when I'm gone, the sun shall still shine on you forever...  
Or done no more.  
For this is not the fall or the rise of me, but the landing...  
Neither a landing into hell nor heaven.  
But onto a world, where I had already burnt all my paths of light and darkness.  
So what shall I do now? ...sit here in the middle? Neither in light...  
Nor the dark I shall sit...And fade into just a simple memory.  
While this happens, I shall not laugh nor cry, I shall not even fight it,  
I shall except it and know that I did the best I could for you.  
Now when I'm gone don't cry or mourn but be happy.  
For even when I'm gone the sun shall still shine forever.



# Blackout Poem

Written by Levi Weaver

Non-Status, former student at École Heritage Park  
Middle School, Grade 9



# Sacred Circle Experience

By Aurora Vincent, Metis | Hatzic Middle School, Grade 9

**Ey Swayel and hello Canoe readers! My name is Aurora Vincent and on Friday, October 4th, 2019, I had the privilege of accompanying one of the Indigenous Liaison Workers at my school, Jennifer Snow, on a “ME to WE Sacred Circle” field trip.**

The field trip took place in Sq'ewlets First Nation, inside a beautiful building with lots of amazing artwork adorning the walls. We arrived at approximately 9:00 am and met the wonderful people who helped with putting this event together, Vivian Searwar, Acting District Principal of Indigenous Education for Mission Public School District, Crystal McCallum (member of Sq'ewlets and partner of Chief Johnny Williams) and Chief Johnny Williams. There were some light breakfast snacks and drinks for all of us to enjoy. We sat in an opening circle

with Elders as Chief Johnny Williams led us in a welcoming song. Two wonderful people, Frankie and Talitha, from the “WE” foundation then introduced themselves and let us get to know them at a basic level before engaging in activities. The first activity we were led through was a morning smudge. For those who don't know what smudging is, it is a way of cleansing your aura or soul in a positive, safe and controlled environment. After our smudge, the WE instructors led us in a comfort zone press-

example, one of the questions was, “How would you feel if you had to give a live presentation about your culture? Would your feelings change if it was televised?”. The way

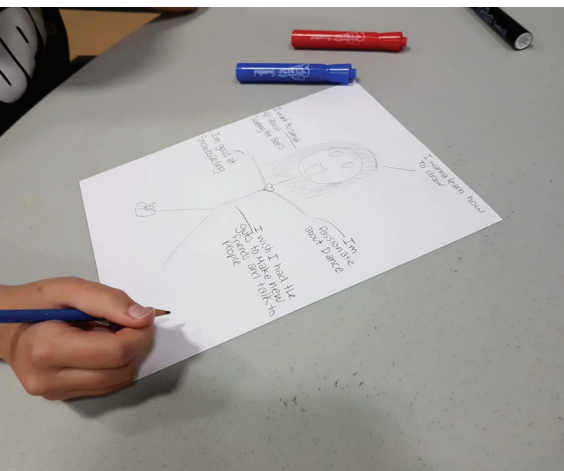


**"We were asked a question and then asked if we would “panic, feel challenged or feel comfortable”.**

ing activity. We were asked a question and then asked if we would “panic, feel challenged or feel comfortable”. For

we were expected to respond to these questions was by physically moving to an area in the room which signified





our answer. The activity that followed was an outdoor activity in which we were split into teams of four or five people and we were told we were in bobsled teams. This game consisted of a “Simon Says” style play in which you are given quick instructions that you must follow. The instructor would say, “Places one and three switch, front to back, 180° turn...GO!”, and you weren’t allowed to move until the complete instructions were given. **This tested our memory and listening skills, along with building teamwork and the ability to follow instructions.** Following the events, we were served a beautiful lunch of sandwiches, soup and spaghetti and for dessert we indulged with pecan tarts and Nanaimo bars. After our marvelous lunch, we sat at the tables and did a written activity. We were asked to draw a diagram of a person, as

simple as a stick person, and at the head you were to write something you would like to learn, at the mouth an issue you’d like to speak out about, at the heart, your passions, at the hands, your skills, at the stomach, things you wish you had the guts to say, at the legs, steps you’re willing to take to accomplish your goals and lastly, at the shoes for whose shoes you’d like to fill. We discussed this topic along with elaborating on what we would like to speak out about and why.

**After our deliberation we folded our tables and went into a closing circle. We were led in a lovely closing song by Chief Johnny Williams saying our goodbyes and sharing our thanks. The busses arrived, we boarded and left, bellies full and thoughts of leaving this magical day behind creeping up on us.**

Big thank you to the countless adults that made this trip possible!

*“Knowledge is a beautiful thing, but the using of knowledge in a good way is what makes for wisdom. Learning how to use knowledge in a sacred manner—that’s wisdom to me. And to me, that’s what a true Elder is.”*

**-Sun Bear, CHIPPEWA**



# Taking Our Learning Outdoors

By Jennifer Wright | Silver Creek Elementary School

While the landscape surrounding our school is still covered in wet, mucky snow, our students and staff are working on creating a new garden for the grounds.

Silver Creek Elementary is a small school on the outskirts of Hope, nestled within the majestic mountains and neighbouring both the Fraser River and Silverhope Creek. We are lucky enough to also have both large playing fields, but also a great forest as part of our grounds.

Staff recognized a number of years ago that the outdoors provided significant benefits for our students: a natural area for play, discovery, emotional health, and academics. Through this, we chose to focus on taking our learning outside as much as possible: writing specific goals within our school growth plan, dedicating staff professional development, sharing out with one another about how we utilize the outdoor space with our students, cultural outdoor sessions to learn about traditional plants and local culture, taking our entire student body on outdoor education field trips, partnering with community outdoor groups, and creating new places for learning within our grounds.

Our school is currently in our third year of being an “Wild School” through partnership and support with Habitat Conservation Trust Foundation (previously WILD BC). Through this journey, the school reclaimed the forest grounds behind the school building





and worked with the school PAC to build an outdoor classroom which boasts breath-taking views of the mountains in front of the school. This forest area was formally opened and named the “Marv Cope Outdoor Learning Classroom” in memory of a previous principal of the school.

Fast forward to the 2019/20 school year. Staff and students are now working to create a Virtues Garden, incorporating science (learning about what plants are likely to thrive there), Social Studies (learning about local First Nations culture and creating directional signs about the surrounding geography), increasing opportunities for times of peace and serenity, and building school and local community.

A blessing ceremony for the site was conducted at the beginning of October, 2019. The entire student and staff body encircled the marked area while Chief Roger Andrews and Justin Kelly from ShxwWowhamel lead the ceremony. This event ignited insightful questions from our students regarding the purpose of the ceremony, what was being said, and what they had observed. Such rich discussion came out of this ceremony, allowing staff and students alike to answer these questions.



As the ground appears to be sleeping in the depths of winter, planning for our Virtues Garden continues. Classes are working on designing what they would like to be included in this garden. Teachers are guiding students in learning about what plants will attract certain animals and insects, as well as what will grow naturally in our area. Seedlings are sprouting in the class greenhouses.

Plans are moving forward to make the dream of having a place of tranquil reflection and learning on our school grounds a reality by Fall 2020. We are excited to work with our students, First Nations communities, and local outdoor enthusiasts to build a legacy for our future students.



# A River of Belonging

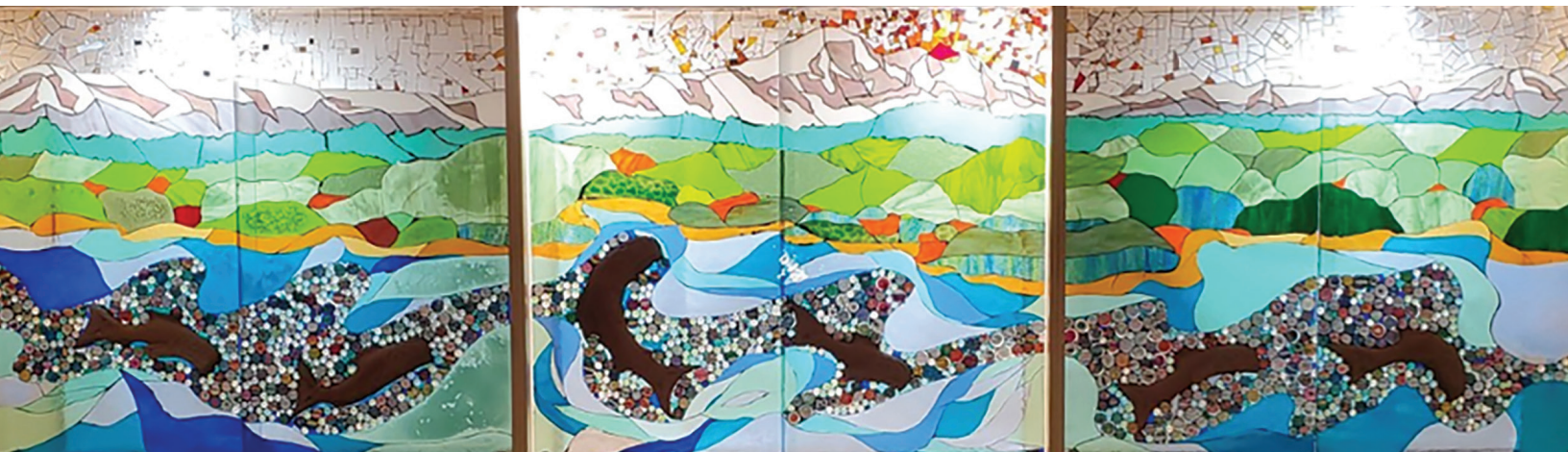
CREATED AND  
UNVEILED AT ÉCOLE  
HERITAGE PARK  
MIDDLE SCHOOL,  
MISSION BC

By Marne Ferris

Retired Indigenous Liaison, École Heritage Park Middle School

Last year, as part of our grant funding and through generous donations from Indigenous Sport, Physical Activity and Recreation Council, and our Parent Advisory Committee, we were able to bring in three amazing BC artists to help us create our vision of Mission and a sense of connectedness for everyone. Every student and staff member were given a transparent marble-like pebble. The students all participated in learning about the six core values of our

school and then decorated their pebble with an interpretation their understanding of the school values. The pebbles were then arranged into a glass mosaic. There are over 700 individual glass pebbles representing over 700 unique and beautiful souls, yet we are all more the same than we are different. At École Heritage Park Middle School we are embracing this and all working together to move into the future connected and with a strong sense of belonging.

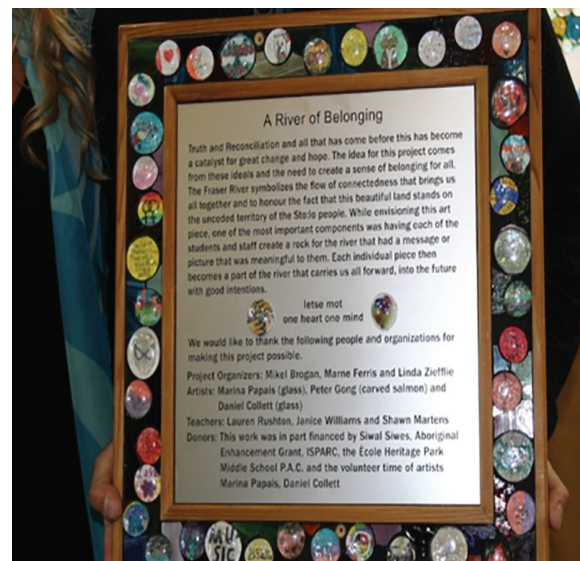


# The Artists

Peter Gong is a Squamish artist who lives here in Mission. Much of his art is displayed in many of our SD 75 schools and buildings. Peter works in many mediums and his beautifully carved cedar salmon now represent the “soul” of our school in the river. The fish represent the core values of our school, which are integrity, courage, empathy, respect, perseverance and responsibility.

"Peter works in many mediums and his beautifully carved cedar salmon now represent the “soul” of our school in the river."

Marina Papais and Daniel Collett are well known artists and have glass works all over BC. This project was started in Sept of 2018 with the idea of the river and the mountains that we have here on the Unceded territory of the Stò'lō people. Marina and Daniel donated much of their time for this project, putting in hundreds of hours and worked tirelessly alongside our students teaching them about the art they were helping to create.





# MMIW Podcast Project

By Brian Barazzuol | Teacher at Riverside Secondary

Riverside Secondary School's English 10 (New Media) class, taught by Brian Barazzuol found an impactful method to implement First People's Principles into the course usually dominated by technology and media. After analyzing an episode from CBC's "Missing and Murdered" podcast series, the class set

out to create indigenous focused podcasts of their own, bringing attention to lesser

known stories of oppression within the history of Canada.

Before the students located their own stories, they analyzed a variety of indigenous-based sources including newspaper articles, internet resources such as personal stories and documentaries, and they also compared facts and figures from Statistics Canada. **The purpose of this groundwork was to show the important history of indigenous culture within Canada, the proper terminology utilized when referencing certain indigenous groups, and**

**to show the struggles of these people within the country, both on and off reserves.**

The students found that several of these issues were the result of torn apart families, the by-product of residential schools that once spread across our nation. Therefore, with the assistance of Terri Galligos,

**" The students found that several of these issues were the result of torn apart families, the by-product of residential schools that once spread across our nation."**

SD43 Aboriginal Education Resource Teacher, the class had the opportunity to listen to the personal story of Ray Thunderchild, a residential school survivor, speaking on behalf of the IRSS. The class was also presented to by Chas Coultee, an Aboriginal Education Social Worker, that ran the students through an activity to show the importance of community within indigenous culture. The classroom entrances were covered in cedar as a symbolic form of protection, as the students began their quest into researching these sad and

detailed stories of loss, pain and suffering.

Barazzuol and his class then turned their attention to dissecting podcasts for style, structure and content. Each group then created their own podcast script based on the life of either a Missing and Murdered Indigenous Woman

(MMIW) or a Residential School Student. The students researched their individ-

uals, and eventually brought these stories to life in 15 unique podcasts. **The students were shown how to edit sound files, mix soundtracks and dialogue, and how to upload these podcasts to an online space.**

The podcasts all concluded with "Calls to Action," based on the 94 principles of Truth and Reconciliation laid out by the National Centre for Truth and Reconciliation, that would advise listeners how society can make changes in their behaviour to promote reconciliation and avoid these mistakes in the future.

Nicole Philips, a student within the New Media 10 class, said that podcasts, “take a lot of time to prepare and record, but once you start talking about a topic that your passionate about, it was extremely easy to keep the conversation going and tell the listeners all about the story we were telling.”

Following the creation of the podcasts, Barazzuol and his students then collaborated with the Art 12 students,

taught by Cam Drysdale, to create podcast covers for each audio file. The podcasters then reunited with their artists two weeks later, where both classes shared each individual story and explained the connections made in the artwork. The students were deeply touched by the stories, as well as the visuals created.

This cross-curricular project had several takeaways, as the students learnt not only about

First Nations culture, but brought these often hidden and unpublicized stories to life, creating awareness amongst adolescents. Alexis Forson, another student, said, “I learned about how [Indigenous people] have such a community and depend on one another.”

Emily Kennedy-Spence, another student, added, “I learned about the struggles and things [Indigenous people] had to overcome in the past and present.”

CBC was made aware of these podcasts and invited the class to a studio tour, where a recorded message from Connie Walker, host of the Finding Cleo podcast, was presented to the students answering some of their questions about indigenous culture and podcasting.

The students concluded that these issues and stories need to be told and heard, in order for society to pay their respects to those who were abused, murdered or who have suffered both physically and emotionally. The project was a success and will continue to grow next semester, with the hopes of obtaining more podcasting equipment to make the recordings even more professional in manner.





# Art By Daisy Bourk

By Taryn Hatch | Indigenous youth worker (SD43)

School District 43 held a professional development opportunity for teachers to learn from Tsimshian artist Art Bolton. Art Bolton gave the teachers permission to share these teachings with students in their classroom. Daisy Bourk is a student at CAFE and is Cree on her paternal side. In Ms. Rose's Studio Arts class, Daisy enjoyed creating this mandala and "did something different" by putting her own spin on the piece. Daisy used non-traditional colours but kept to the traditional designs. Daisy liked the look of the animals being side by side because it looked cool.





# A snapshot of what happened in a Grade 10 classroom

## What & Where

English First Peoples 10 at Riverside Secondary.

## How & Why

Syllabus: English First Peoples 10 is an exploration of text and story that will deepen student's understanding of diverse, complex ideas about First Peoples cultural identity. Through various literary forms and genres, students will explore personal and cultural identities, histories, stories and connections to land/place. Through the exploration of First People's texts and stories, students will gain an insight into key aspects of Canada's past, present, and future. Students will leave the course with an understanding that self-representation through authentic First Peoples text is a means to foster justice and plays a role within the process of Reconciliation.

## When & Who

This past term, Samantha Daniels, Indigenous District Youth Worker and I, Indigenous District Resource Teacher were a part of Ms. Erin Tate's class. Witnessing the graciousness, rigour and energy demonstrated by Ms. Tate's enthusiasm was both profound and powerful! One just had to be there to witness how she matched her print-on-paper syllabus to quality learning experiences for her students. Classroom community was developed with earned trust



and reciprocity. Highlights were having each student create their own Passion Project on an Indigenous topic of interest. Prior to, students were informed of Canadian First Peoples dark history through dialogue and discussion. These lessons included Circle Work, learning of the Indian Act, and participating in the Blanket Exercise facilitated through the British Columbia Teachers Federation (BCTF). Furthermore, Ms. Tate's classroom was not lacking when it came to a variety of authentic literature and resources for the students to feast upon. To witness the students' genuine engagement was truly amazing. The term has come to an end; however, it is for certain that the English First Peoples 10 class at Riverside will maintain a strong sense of community and a deeper understanding of Reconciliation.

Please see [firstpeoplesprinciplesoflearning.wordpress.com](https://firstpeoplesprinciplesoflearning.wordpress.com) to see how a snapshot of what happened in a Grade 10 classroom, connected with the First Peoples Principles of Learning, and Ms. Tate's syllabus.

Respectfully submitted,

Terri Galligos and Samantha Daniels  
Indigenous Education

# Metis Jigging

by Tanya Zilinski | Teacher at Coquihalla Elementary

On November 19, 2019, the Coquihalla Elementary school had the pleasure of having Yvonne Chartrand and JJ Lavallee, from V'Ni Dansi, come to our school and put on Metis jigging workshops for the entire school!

There were 5 workshops which were 45 min. each. Yvonne and JJ taught about the history of Metis people, JJ played his fiddle and Yvonne showed everybody how to do all the fancy steps, which for the last 25 minutes, the students got up and practiced them!



Yvonne was teaching how to do fiddle dancing and Jay-Jay was playing beautifully on the violin. My favourite move was the cross over, but not just the cross over, all of them were my favourite!



I Love the cross step. Before I thought that I made the cross step because I would do it all the time at home. I also liked the fiddle because it is basically a violin, and I love violin music. I think JJ is a very good fiddler. And I also think that Yvonne is a good dancer.



My favorite step was the horse step. I like it because it is not too complicated. The dance teacher's name was Yvonne and the fiddler's name was J.J. I liked how fast J.J. could play the fiddle and how fast Yvonne could dance, well, jig.



My favourite step was the 1-2-3 scuff and then the fiddle. The fiddle played really fast I couldn't wait for it. I was really fun!



I liked the Mackisons and the dancing because they dance nicely.



I loved the nice kind of loud music. I think they happened to practice dances and the fiddle. The witch is a violin. It maybe took forever to learn those steps. The music was smooth.



I thought this was so so so fun. I loved the dancing and the music. I loved getting to dance and learn how to dance. I learned about the music. I thought the tap shoes were cool. It was alone.



I like the dance called the 1-2-3 scuff and the music from the fiddle. The dance made me tired. I learn that Métis people is a artist and dancer.



I liked the jiggling. I liked the step step scuff. I learned how to jig. It was very fun. Also I liked the music. I was very tired after the fast jiggling. Yvonne is kinda like my sister. My sister's name is Ivanka.



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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**