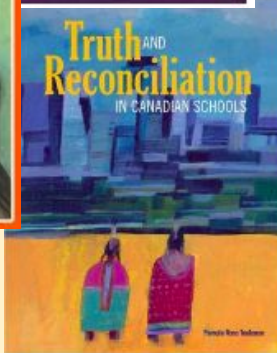
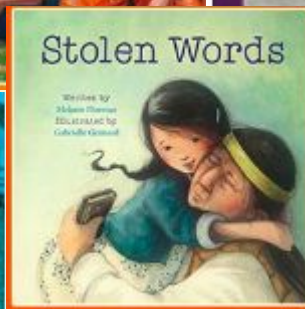
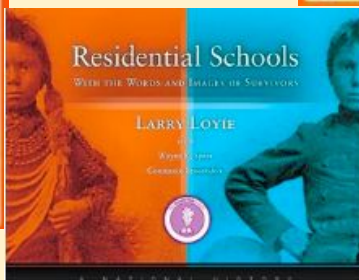
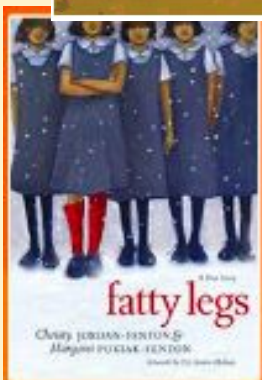
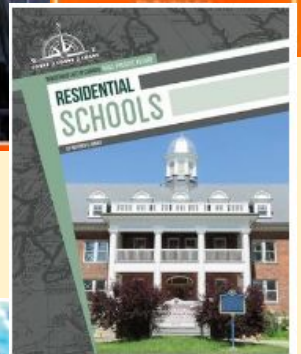
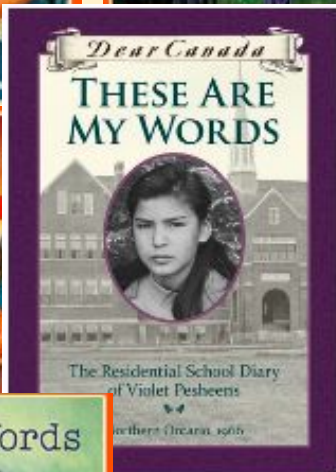
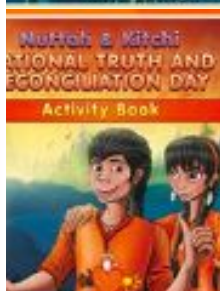
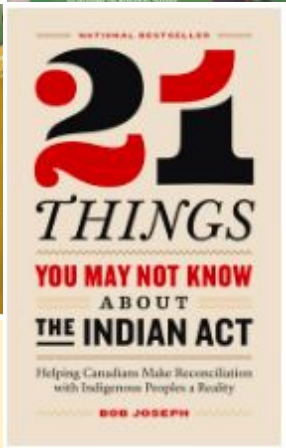
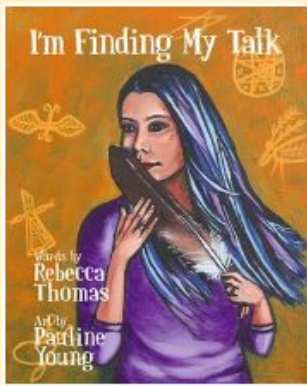


National Day for Truth and Reconciliation

Learning together...



South Park Family School and this learning resource were created on the **unceded land** of the **łəkʷəŋən People**, now known as the **Songhees and Esquimalt First Nations**. In our commitment to **listening, learning, and unlearning with action** we, as white and racialized settlers, share this resource to **honour the truth** and **inspire positive actions** in our school community.

We want to explicitly recognize the members of the South Park Family School community who have experienced the impact of residential "schools" and their legacy. The information and links at the front of this resource are aimed to support people without this experience so they can begin or continue their truth and reconciliation journey. The mini activity book, starting on page six, aims to engage the entire the SPFS community.



Colouring page in honour of National Day for Truth and Reconciliation by Hawlii Pichette² of [Urban Iskewew](http://www.urbaniskwew.com), "a Mushkego Cree (Treaty 9) urban mixed-blood artist and illustrator".

September 30

Truth and Reconciliation Commission of Canada Call to Action #80:

We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential "schools" remains a vital component of the reconciliation process.

For the past 9 years, September 30th was known as Orange Shirt Day. This year will be the second year of establishing the date as the National Day for Truth and Reconciliation. "The date was chosen because it is the time of year in which children were taken from their homes to residential "schools", and because it is an opportunity to set the stage for anti-racism and anti-bullying policies for the coming school year. It is an opportunity for First Nations, local governments, schools and communities to come together in the spirit of reconciliation and hope for generations of children to come." www.orangeshirtday.org

We put the word "school" in quotation marks in this resource because, as National Chief of the AFN RoseAnne Archibald has [said](#), these were not schools, but rather institutions of assimilation and genocide.

Learning Together...

We recognize that everyone is at different points in their truth and reconciliation journey so we will focus on providing some reflection questions as a starting point but encourage you to do your own research. Join us in exercising our shared responsibility to learn the truth.

Why do we wear orange shirts?

- Visit [Orange Shirt Day](#) and learn about Phyllis (Jack) Webstad's story.

Everyone in Canada has a connection to residential "schools" through people we know, land we are living on, colonized structures of work/education/policies/systems we live within and interact with, etc. What is your connection?

- Do the Family Mapping activity included in this resource as a family.
- Locate Residential "Schools" using interactive maps: [map 1](#) or [map 2](#).
- Identify which [Calls to Actions](#) of the Truth and Reconciliation Commission (TRC) are yours to implement.

What do you know already about residential "schools"?

- Look at a [brief history](#) and [timeline](#) of residential schools in Canada at the [National Centre for Truth and Reconciliation](#) (NCTR).
- Read [Reports](#) from the Truth and Reconciliation Commission to learn about the history and legacy of residential "schools" in Canada.
- Listen to stories from survivors and their relatives at [A Day to Listen](#).

Have you started the conversation about Indigenous history and colonialism in your family?

- Monique Gray Smith: [Talking to Children about Residential Schools](#).
- NCTR: [Old enough to go, old enough to know: talking residential schools with kids](#).

How have you started to unlearn and decolonize?

- Borrow a [book](#) from South Park Family School's Anti-Racism Committee.
- Learn about the [languages](#), the [nations, and territories](#) where you live.
- Learn about the [place names](#) or [plants](#) around SPFS.
- Join the learning and conversation on the Moms Against Racism Canada Facebook Group.

Which Calls to Action from the Truth and Reconciliation Commission will you participate in?

- Visit the [National Centre for Truth and Reconciliation](#) (NCTR) and their [Truth and Reconciliation Week Resources](#).
- FN Caring Society's [Child Friendly Guide to the Truth and Reconciliation Commission's Calls to Action](#).

How will you honour the National Day for Truth and Reconciliation?

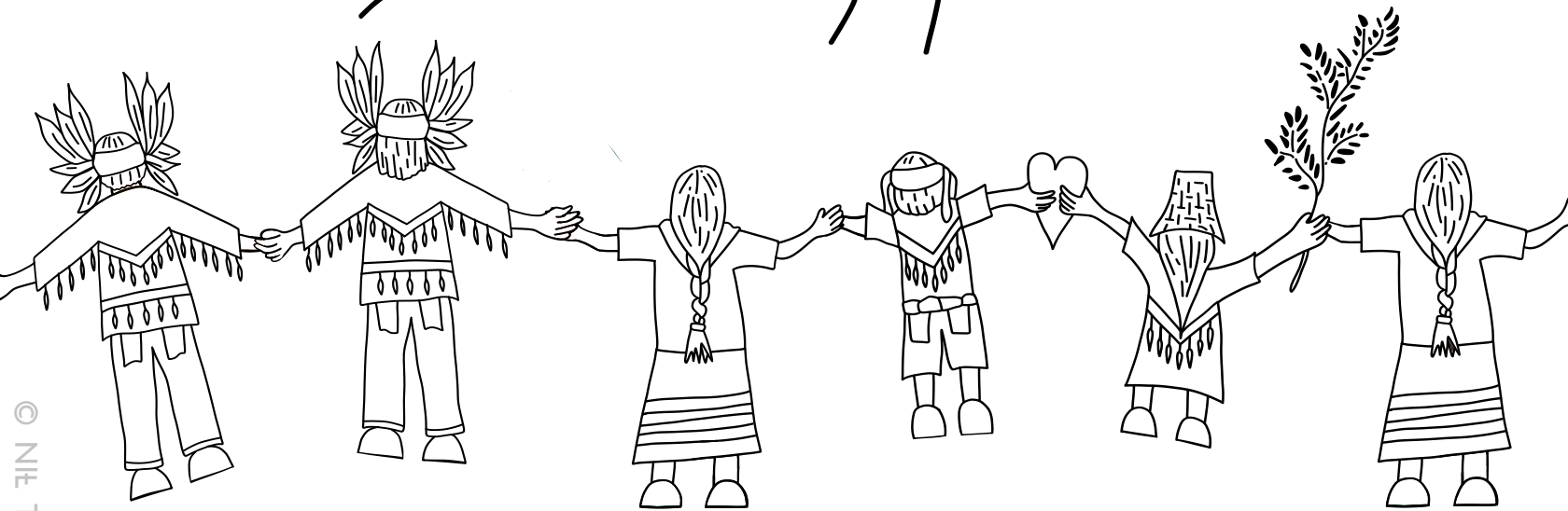
- Buy an orange shirt from [Victoria Orange Shirt Day](#).
- Join the [Anti-Racism Committee](#) on Sept. 27 from 2:45 - 4:00 for activities on the black top.
- Register for the NCTR's [Truth and Reconciliation Week 2022](#)
- Attend the [Xe xe Smun' eem-Victoria Orange Shirt Day: Every Child Matters Ceremony](#) at Centennial Square on Sept. 30 between 10-12:30.
- Attend the free [South Island Powwow](#) at Royal Athletic Park on Sept. 30
- Join the [Reconciliation Day Ride](#) on Sept. 30 leaving Songhees Pt. at 10 am.

How will you and your family continue the truth and reconciliation journey beyond September 30th?

- Create your own Action plan with the [Rainwatch Truth and Reconciliation Personal Action Plan](#)
- Sign up for the [South Park Community Learning Commitment](#)
- Donate to [Indian Residential School Society](#)



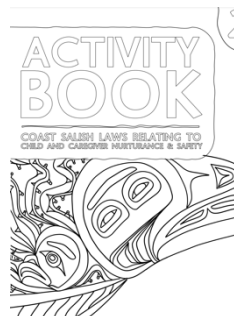
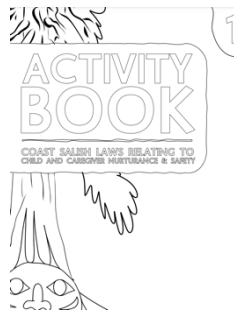
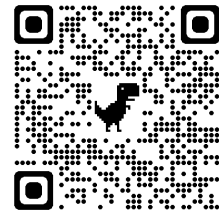
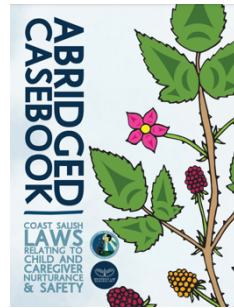
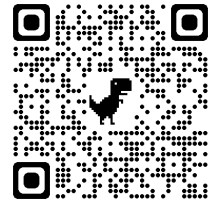
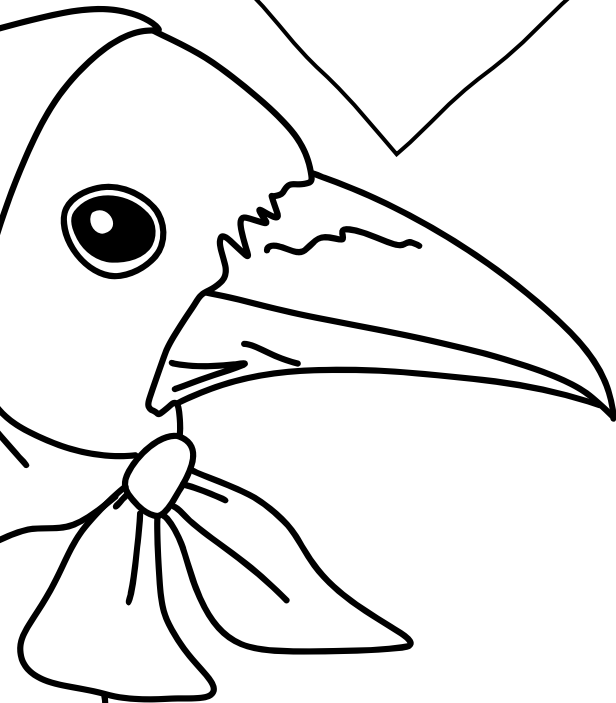
THE MINI ACTIVITY BOOK



THE ACTIVITIES
IN THIS PACKAGE COME FROM
THE RESOURCES PICTURED ON
THE SIDE OF THE PAGE.

TO ACCESS UNITS PAIRED WITH THE
FOLLOWING ACTIVITIES, OR READ THE
FULLER PACKAGES, PLEASE SCAN THE
QR CODES OR VISIT THE LINK BELOW:

[https://ilru.ca/toolkit-centres-salish-laws-on-child-caregiver-nurturance-and-safety/!](https://ilru.ca/toolkit-centres-salish-laws-on-child-caregiver-nurturance-and-safety/)



If you have any questions or concerns about anything in the above materials, please email:



NIL TU,O
Child and Family
Services Society
Saanichton, British Columbia
Phone: (250) 544-1400
Email: toolkit@niltuo.ca
Web: www.niltuo.ca



**INDIGENOUS LAW
RESEARCH UNIT**
AT THE
UNIVERSITY OF VICTORIA

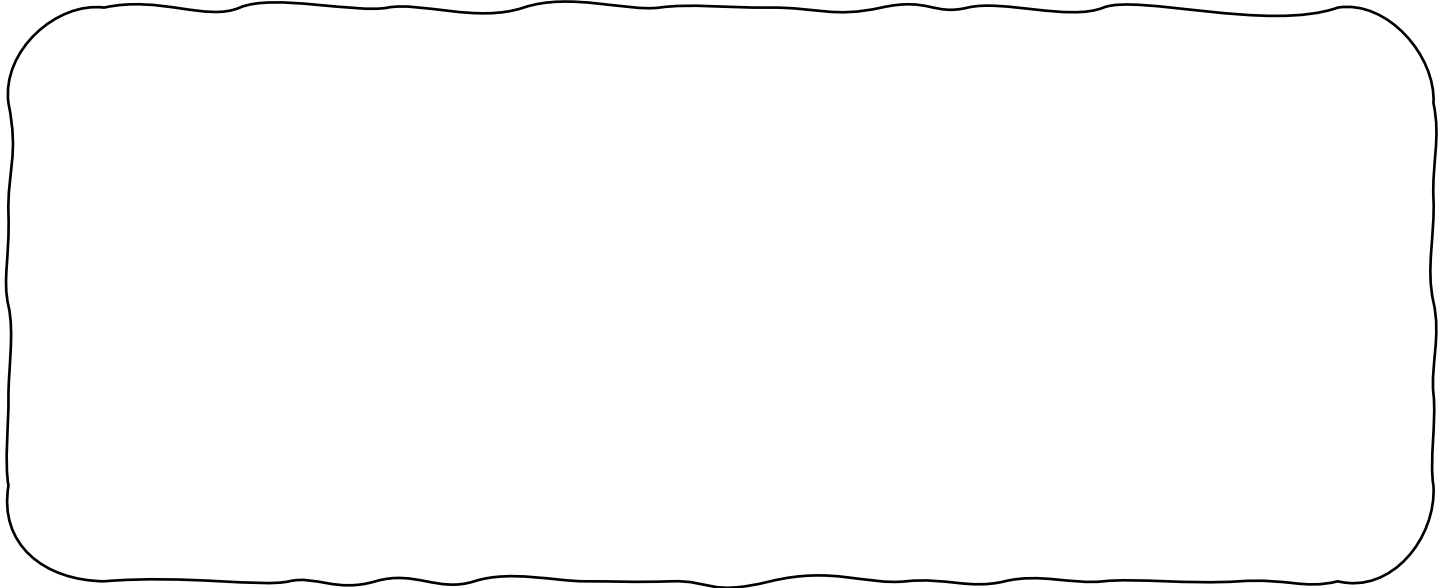
INDIGENOUS LAW RESEARCH UNIT
Faculty of Law
University of Victoria
Victoria, British Columbia
Phone: (250) 721-8914
Email: ilru@uvic.ca
Web: www.ilru.ca

FIND SOMEONE WHO...

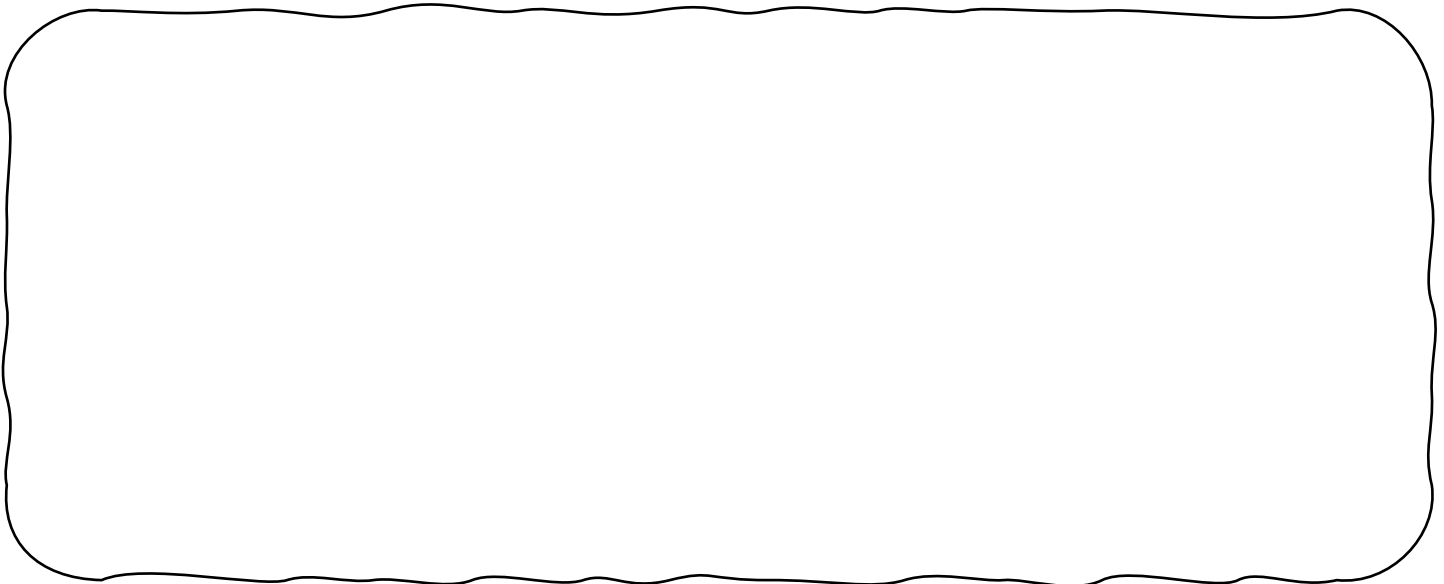
FIND SOMEONE WHO AGREES WITH EACH SQUARE AND WRITE THEIR NAME IN THE SQUARE. TRY TO GET FIVE IN A ROW AS QUICKLY AS YOU CAN, OR GO FOR A FULL BLACK-OUT!

B	I	N	G	O
Likes to pick berries <small>NAME:</small>	Likes to go fishing <small>NAME:</small>	Knows how to say hello in their language <small>NAME:</small>	Favourite place is on the water <small>NAME:</small>	Knows how to swim <small>NAME:</small>
Has done cedar weaving before <small>NAME:</small>	Lives with their grandparent(s) <small>NAME:</small>	Likes to garden <small>NAME:</small>	Has seen orcas in the ocean <small>NAME:</small>	Has seen salmon spawning <small>NAME:</small>
Likes to sing <small>NAME:</small>	Likes to drum <small>NAME:</small>	FREE <small>MY NAME:</small>	Likes to carve <small>NAME:</small>	Likes to dance <small>NAME:</small>
Likes to sew <small>NAME:</small>	Likes to listen to stories <small>NAME:</small>	Likes to tell stories <small>NAME:</small>	Likes to read <small>NAME:</small>	Takes care of their younger relatives <small>NAME:</small>
Lives with their aunty or uncle <small>NAME:</small>	Likes to learn about stars <small>NAME:</small>	Likes being in the forest <small>NAME:</small>	Likes beading <small>NAME:</small>	Likes to draw or paint <small>NAME:</small>

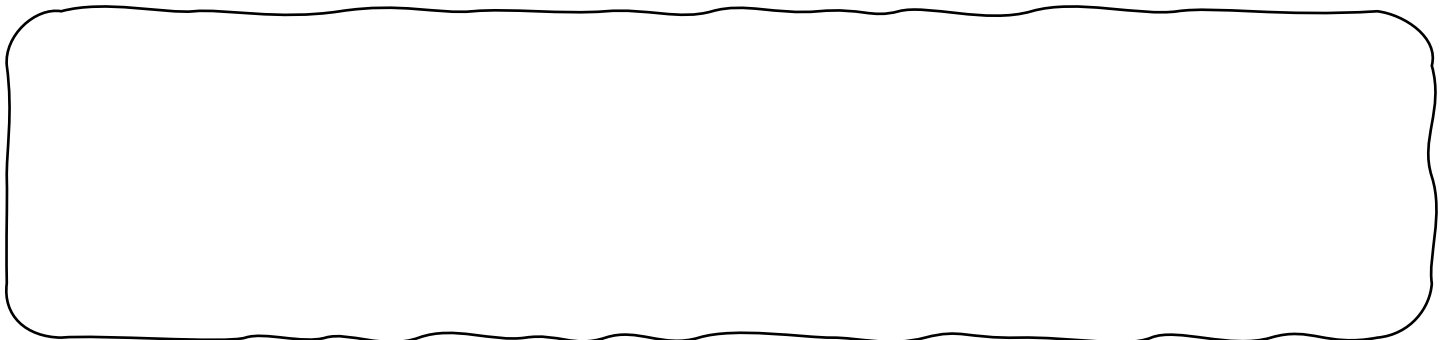
WHICH OF THESE THINGS, EXPERIENCES, PASSIONS, OR SKILLS IS TRUE FOR YOU?



ARE THERE ANY EXPERIENCES, PASSIONS, OR SKILLS YOU WOULD LIKE TO LEARN MORE ABOUT?



WHO IN YOUR GROUP CAN HELP YOU LEARN MORE ABOUT IT?



WORD SEARCH

BOKEĆEN
 COAST SALISH
 ESQUIMALT
 KLALLAM
 ləkʷəŋən
 SC'IA'NEW
 SENĆOTEN
 SONGHEES
 STÁUTW
 T'SOU-KE
 WŚÁNEĆ
 WJOŁEŁP
 WŚÍKEM

C	R	B	A	U	P	Ł	E	Ł	O	J	W	ə	N
N	O	S	O	N	G	H	E	E	S	Ł	S	n	E
ŋ	E	A	R	Ķ	L	-	S	ƚ	W	P	Á	E	T
ə	Y	F	S	T	E	L	S	R	E	Ķ	N	W	T
w	ƚ	L	O	T	V	Ć	Z	X	N	Ŧ	E	X	L
Ķ	W	U	D	Ć	S	C	E	Y	Ķ	E	Ć	Ķ	A
ə	S	-	E	H	N	A	G	N	I	O	F	E	M
I	I	I	Ķ	U	Y	E	L	Q	'	P	S	K	I
L	T	ə	ƚ	S	O	F	S	I	C	?	O	-	U
C	'	K	Ć	N	E	F	D	R	S	-	T	U	Q
M	A	L	L	A	L	K	Ć	X	W	H	R	O	S
W	S	Í	Ķ	E	M	C	W	T	U	Á	Ŧ	S	E
M	W	Ķ	I	O	U	'	-	E	E	X	Ķ	'	S
A	T	B	G	J	O	N	E	F	Ķ	N	S	T	E

WHAT COMMUNITY
 ARE YOU FROM?

IF YOU ARE NOT FROM ONE OF THE COMMUNITIES LISTED HERE, WHAT COMMUNITY
 IS CLOSEST TO YOU?

GLOSSARY

COAST SALISH

The Coast Salish World is big! It goes through and beyond the Salish Sea and along the lower Fraser River. There are many Coast Salish nations within the Coast Salish world intersecting with three major city areas: Victoria, Vancouver, and Seattle.

ləkʷəŋən

ləkʷəŋən refers to the lands held and lived on by the Songhees and Esquimalt peoples, historically ləkʷəŋiʔnəŋ-speaking people, for thousands of years. Meaning “the place where the herring fish are smoked,” ləkʷəŋən peoples occupied territories that cover the bounds of what is known as Greater Victoria and across the Salish Sea, from Albert Head to Cordova Bay and to the San Juan Islands.

ESQUIMALT

The Esquimalt Nation is a small nation on the water of Esquimalt Harbour. Their traditional name is Xwsepsum, also written as Kosapsum. Members of the Esquimalt Nation are part of the ləkʷəŋən peoples.

SONGHEES

The Songhees nation is adjacent to Esquimalt and View Royal. Songhees may come from a ləkʷəŋiʔnəŋ word meaning “people from scattered places.” Members of the Songhees Nation are part of the ləkʷəŋən peoples.

SC'IA'NEW (BEECHER BAY)

SC'IA'NEW (pronounced CHEA-nuh) means “the place of the big fish” in the Klallam language. SC'IA'NEW First Nation is located on Beecher Bay in East Sooke. SC'IA'NEW lands include Fraser Island, Lamb Island, Long-neck Island, Twin Island, Village Island, and Whale Island.

KLALLAM

Klallam is a language of SC'IA'NEW First Nation (BEECHER BAY) in East Sooke.

T'SOU-KE

T'sou-ke means “Stickleback” (an endangered species of fish that can be found at the estuary of the Sooke River) in SENĆOŦEN. The T'sou-ke First Nation territory covers from Beechy Head to the east, Port Renfrew to the west, north to the Koksilah River and south towards the United States, including the Northern Straits and Secretary Island.

ŪSÁNEĆ

ŪSÁNEĆ means “the emerging people” in SENĆOŦEN. The ŪSÁNEĆ Nation includes ŪJOŁEŁP (TSARTLIP), STÁUTŪ (TSAWOUT), ŪSÍKEM

(TSEYCUM), and BOKÉCEN (PAUQUACHIN). These nations have occupied their villages around the Saanich Peninsula and the Salish Sea continuously for thousands of years.

SENĆOFEN

SENĆOFEN is a language spoken by several communities, including those part of the WSÁNEĆ Nation: WJOŁEŁP (TSARTLIP), STÁUTW (TSAWOUT), WSÍKEM (TSEYCUM), and BOKÉCEN (PAUQUACHIN).

BOKÉCEN
(PAUQUACHIN)

BOKÉCEN (Pauquachin First Nation) means “land of cliffs and bluffs” in SENĆOFEN. BOKÉCEN is located on the west side of the Saanich Peninsula along the Saanich Inlet.

STÁUTW
(TSAWOUT)

STÁUTW (Tsayout First Nation) means “houses on top” in SENĆOFEN. STÁUTW is located on the east side of the Saanich Peninsula, north of what is known as Victoria and across from ŁEL,TOS (James Island).

WJOŁEŁP
(TSARTLIP)

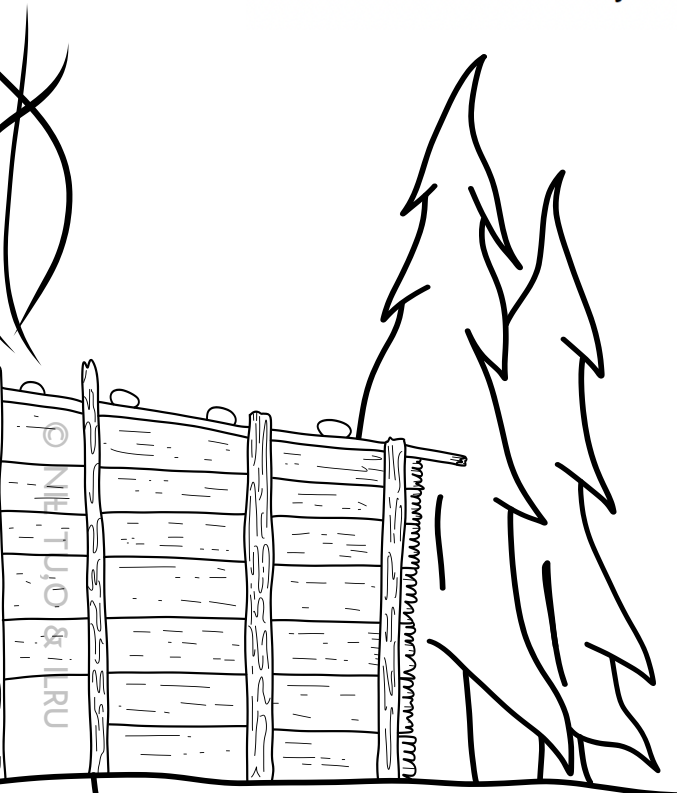
WJOŁEŁP (Tsartlip First Nation) means “place of the maple leaves” in SENĆOFEN. WJOŁEŁP is located close to what is known now as Brentwood Bay on the western side of the Saanich Peninsula.

WSÍKEM
(TSEYCUM)

WSÍKEM (Tseycum First Nation) means “land of clay” in SENĆOFEN. WSÍKEM is located on the northwest side of the Saanich peninsula, next to what is known as Patricia Bay.

ANSWER KEY

C	R	B	A	U	P	Ł	E	Ł	O	J	W	ə	N
N	O	S	O	N	G	H	E	E	S	Ł	S	n	E
D	E	A	R	K	L	-	S	‡	W	P	Á	E	T
ə	Y	F	S	T	E	L	S	R	E	K	N	W	T
w	‡	L	O	T	V	Ć	Z	X	N	T	E	X	L
K	W	U	D	Ć	S	C	E	Y	A	E	Ć	A	A
ə	S	-	E	H	N	A	G	N	I	O	F	E	M
I	I	I	K	U	Y	E	L	Q	'	P	S	K	I
L	T	ə	‡	S	O	F	S	I	C	?	O	-	U
C	'	K	Ć	N	E	F	D	R	S	-	T	U	Q
M	A	L	L	A	L	K	Ć	X	W	H	R	O	S
W	S	Í	K	E	M	C	W	T	U	Á	T	S	E
M	W	A	I	O	U	'	-	E	E	X	K	'	S
A	T	B	G	J	O	N	E	F	A	N	S	T	E



WHAT IS LAW?

1. READ THE LEGEND OF CAMOSSUNG (ləkʷəŋən)

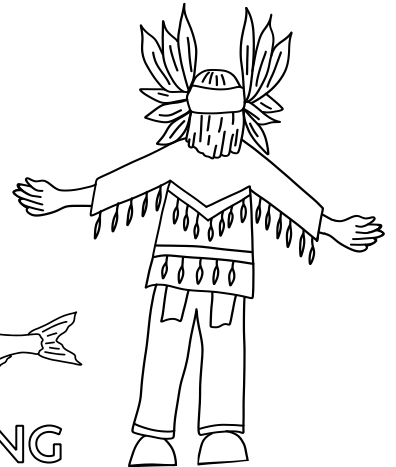
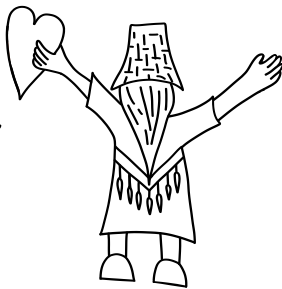
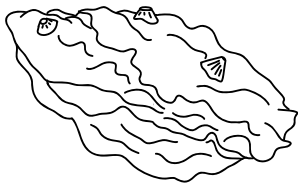
2. PICK ONE (OR ALL!) OF THE FOLLOWING RELATIVES/IMAGES FROM THE STORY

HYCHQA

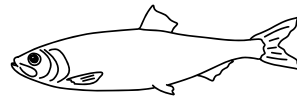
HAYLAS
(RAVEN)

OYSTER GRANDDAUGHTER

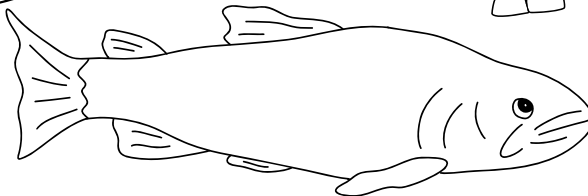
GRANDFATHER



COHO



DUCK

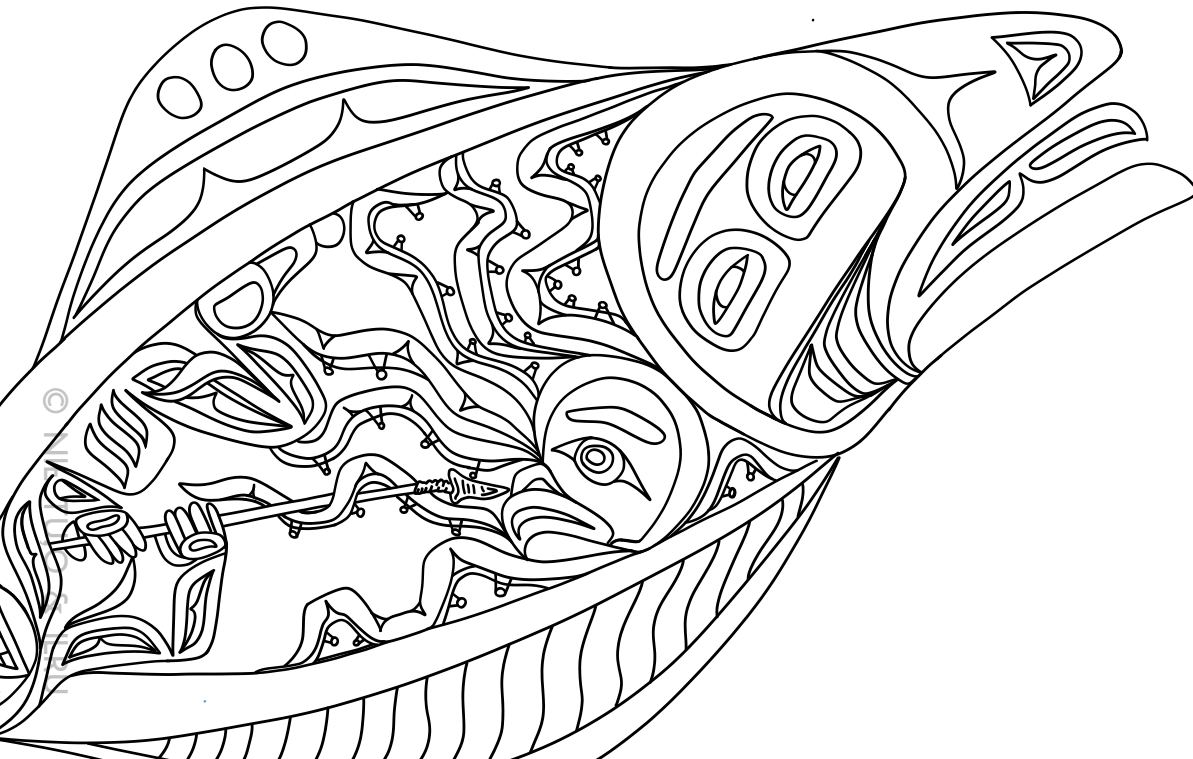
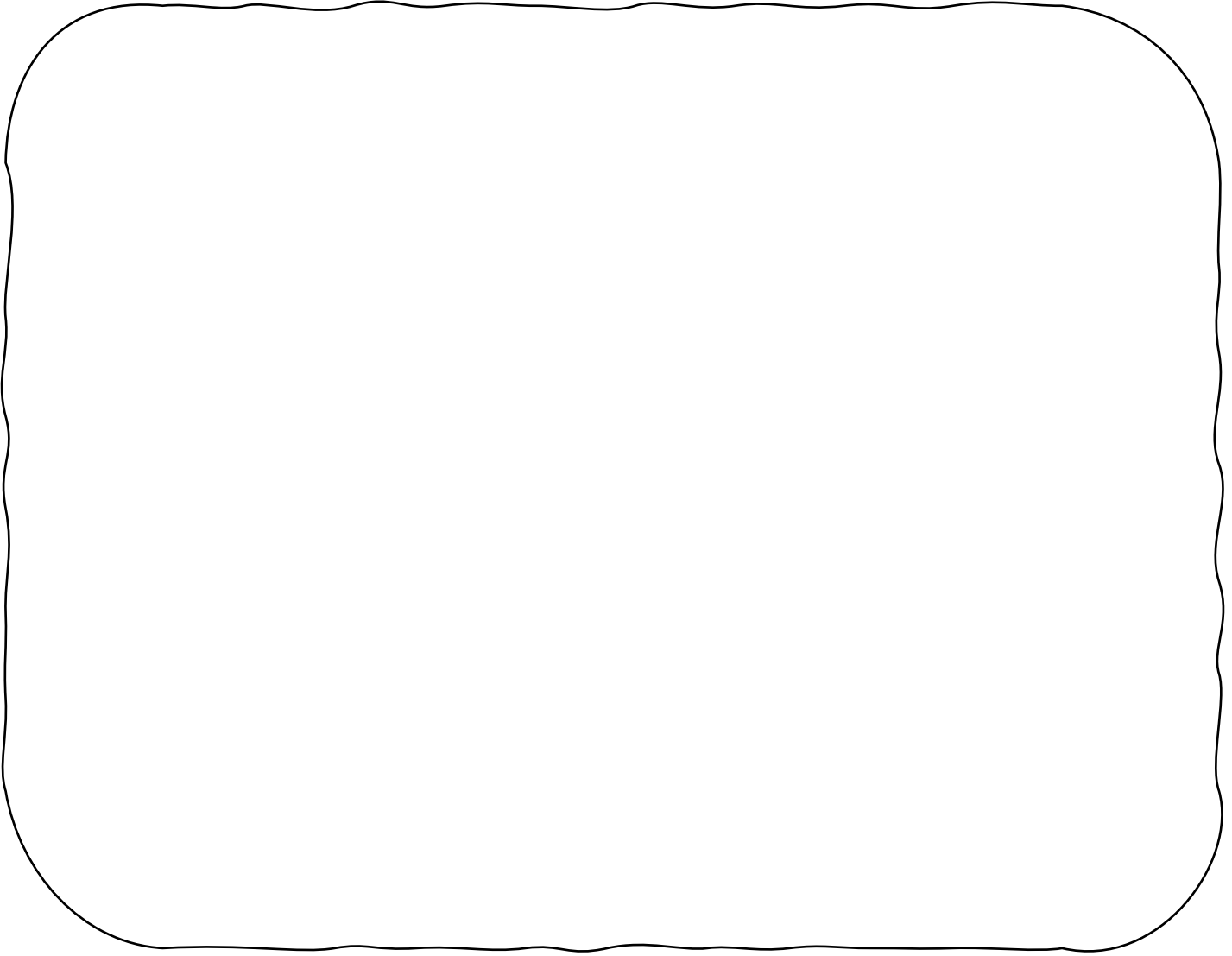


HERRING

3. CONSIDER THE FOLLOWING QUESTIONS

In the Legend of Camossung, what did this relative/image teach us about how people should take care of each other?

What are some other things you know about your relative/image/object from your own life and/or other stories?



LEGEND OF CAMOSSUNG

This version adapted from Cheryl Bryce (Lekwungen/Songhees Band) and Brenda Sam (Penelakut Band), “Legend of Camosun” in Lekwungen People (Songhees First Nation and Esquimalt First Nation, 1997).

After the flood, the Transformer Haylas was traveling with Raven and Mink teaching the people how things were to be done.

They found a young girl and her grandfather. She was crying, so Haylas asked her why. She answered, “My Father is angry with me, and will not give me anything to eat.”

Haylas asked her if she liked sturgeon, and when she answered, “No,” he threw the sturgeon to the Fraser River. That is why there are sturgeon there and not here. He asked her if she liked cranberries and when she answered, “No,” he threw them into the Shawnigan Lake. That is why there are cranberries there now.

She refused many things, but duck, herring, coho and oyster she accepted and that is why these were plentiful on the Gorge waterway. Because she was greedy, Haylas told her she would look after the food resources for her people and turned her into stone. He also turned her grandfather into stone.



LEGEND OF CAMOSSUNG

This version adapted from Cheryl Bryce (Lekwungen/Songhees Band) and Brenda Sam (Penelakut Band), “Legend of Camosun” in Lekwungen People (Songhees First Nation and Esquimalt First Nation, 1997).

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HOW DO WE TAKE CARE OF EACH OTHER?

1. CONSIDER THE FOLLOWING QUESTIONS

What different kinds of relatives do you have?

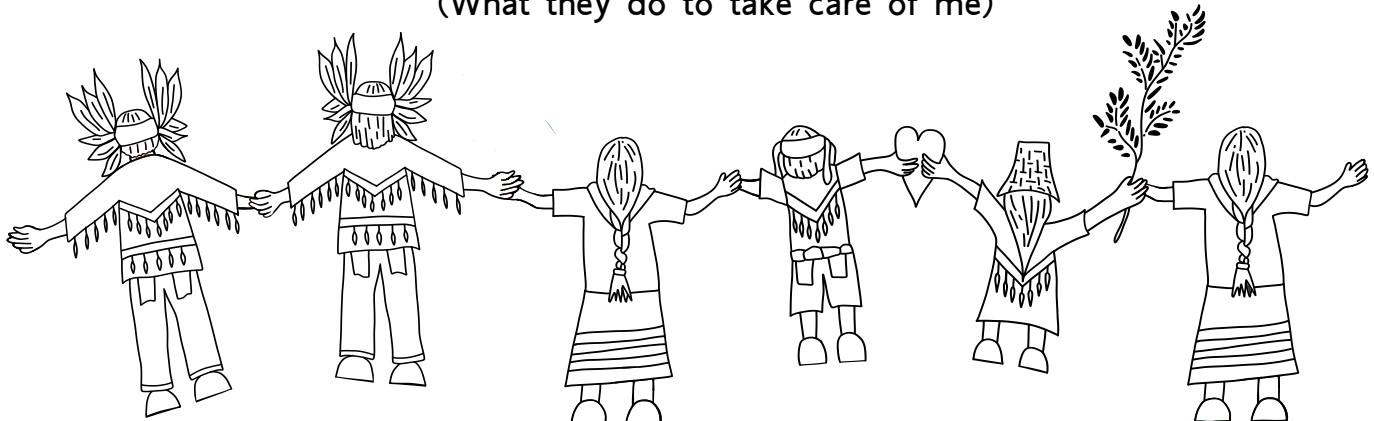
2. REFLECT

How do your relatives take care of you?

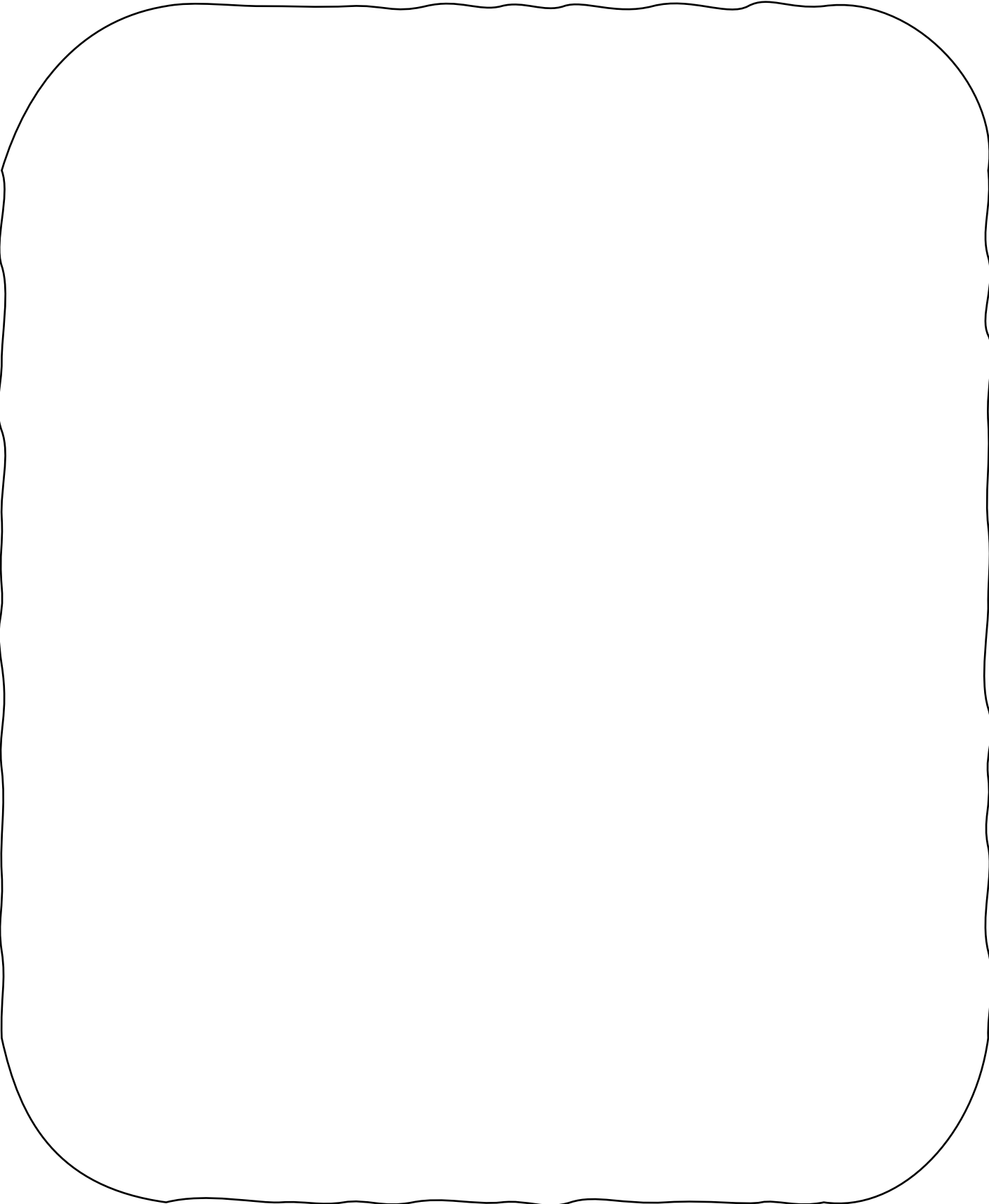
(The name of a relative who takes care of me)

takes care of me by

(What they do to take care of me)



3. DRAW A PICTURE OR TELL A STORY ABOUT WHAT THAT PERSON DOES THAT MAKES YOU FEEL TAKEN CARE OF



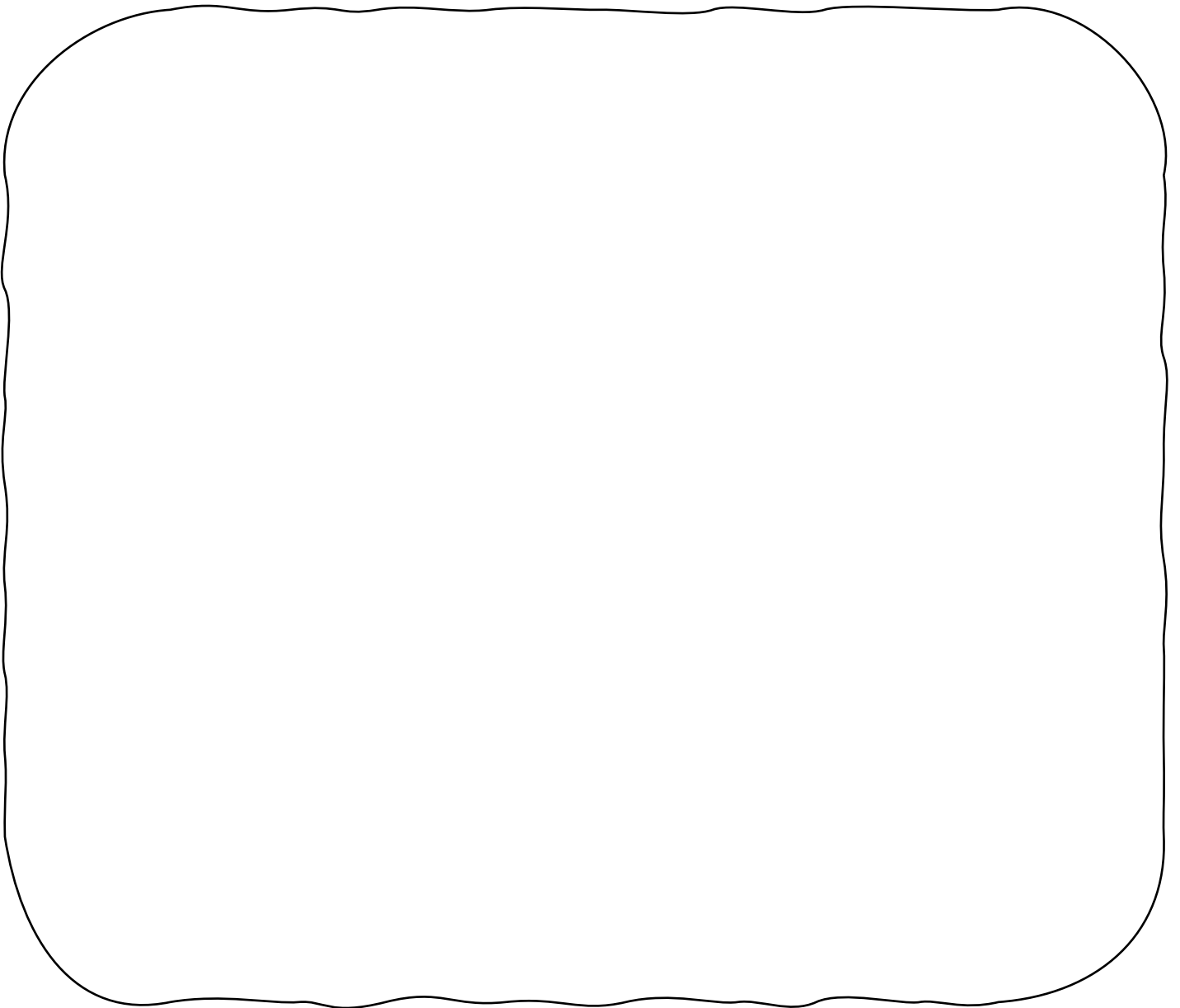
4. REFLECT

How do you take care of your relatives?

I take care of my relatives by

(What do you do to take care of your relatives)

4. DRAW A PICTURE OR TELL A STORY ABOUT WHAT YOU DO TO HELP TAKE CARE OF YOUR RELATIVES



EVERY CHILD MATTERS

1. CONSIDER

Do you have an orange shirt? September 30 is Orange Shirt Day. On that day, all people are asked to wear an orange shirt to remind us about Residential Schools and to help us make sure nothing like that ever happens again. But, we know we must remember that Every Child Matters EVERY DAY.

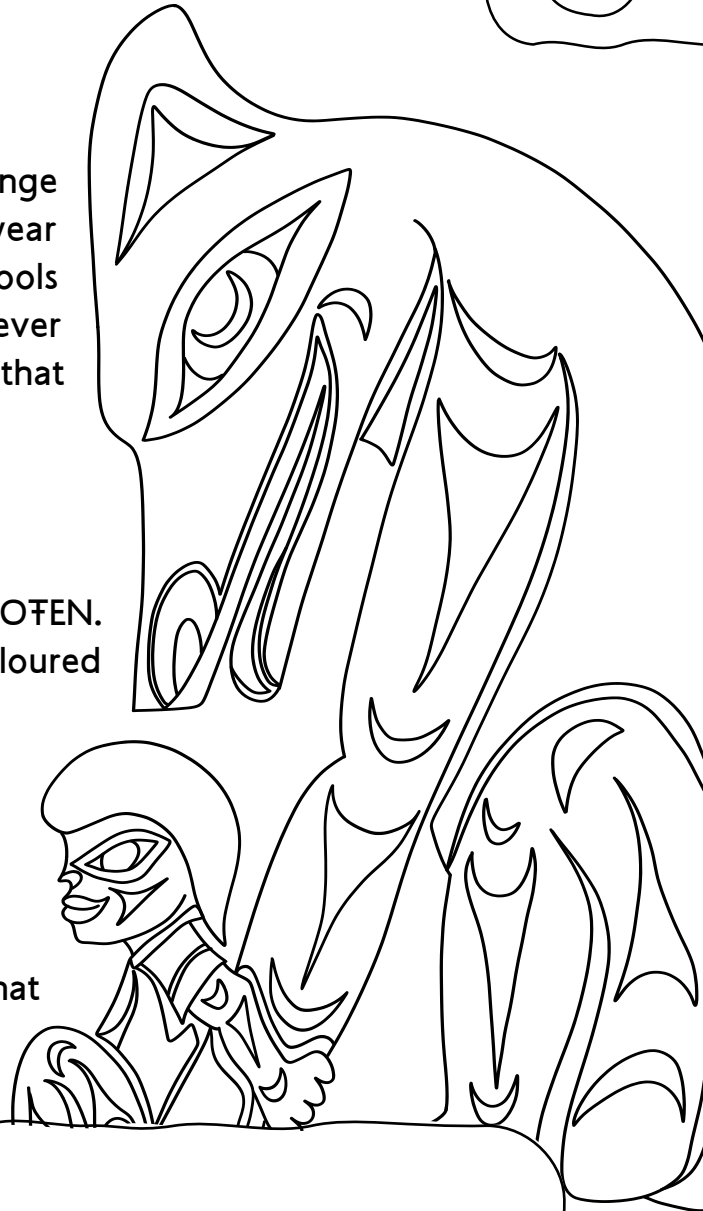
2. PRACTICE

Here is a way to write Every Child Matters in SENĆOŦEN. Practice writing this out with your favourite coloured markers!

JÁN U, XÁXE TŦE SŦELIŦKEŁ

3. REFLECT

What are some things people can do to show that Every Child Matters? Think of as many things as you can!



WHAT DO YOU SEE WHEN YOU SEE ME?

Sometimes we think we know things about someone just by looking at them. This activity is meant to help us think about how much we can really know about someone without taking the time to get to know them.

1. TAKE THE TIME TO THINK ABOUT AND FILL IN THE BLANKS THAT DESCRIBE YOU

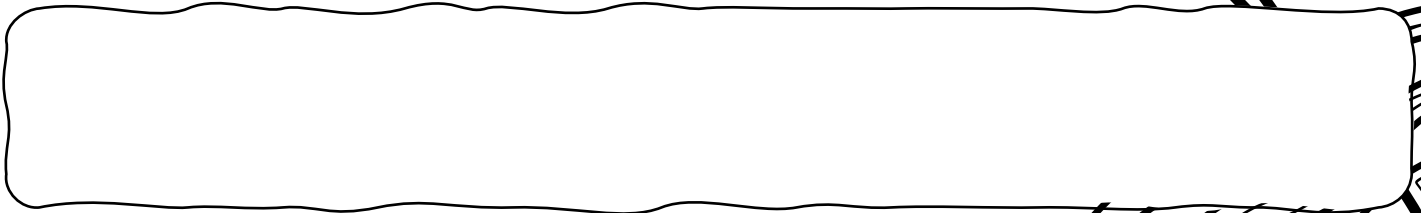
My family is from...

My favourite food is...

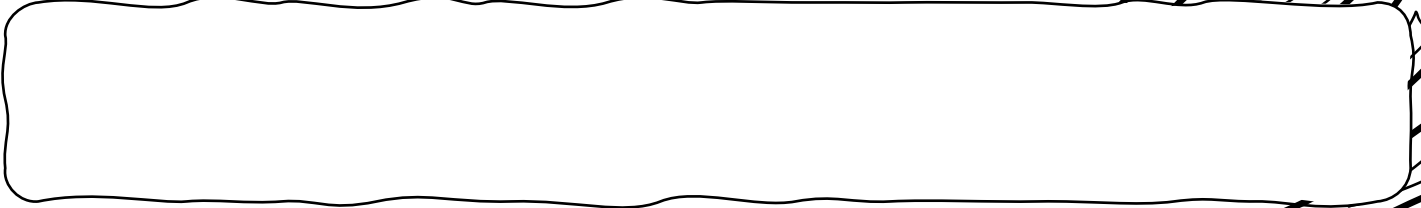
My favourite colour is...

My favourite song is...

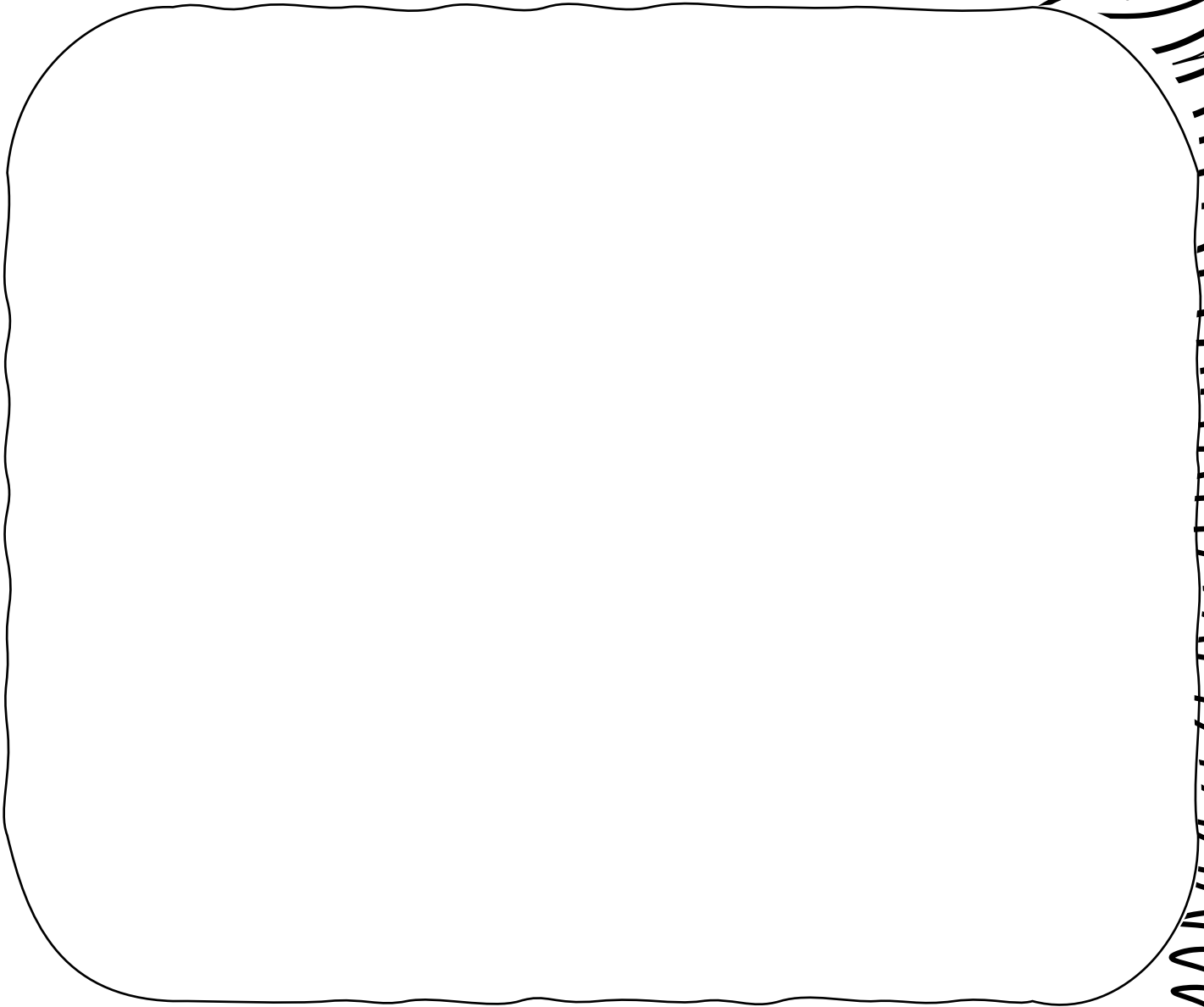
My favourite season is...



My favourite thing to do on a Saturday is...



Now, take the time to write or draw what you look like today!

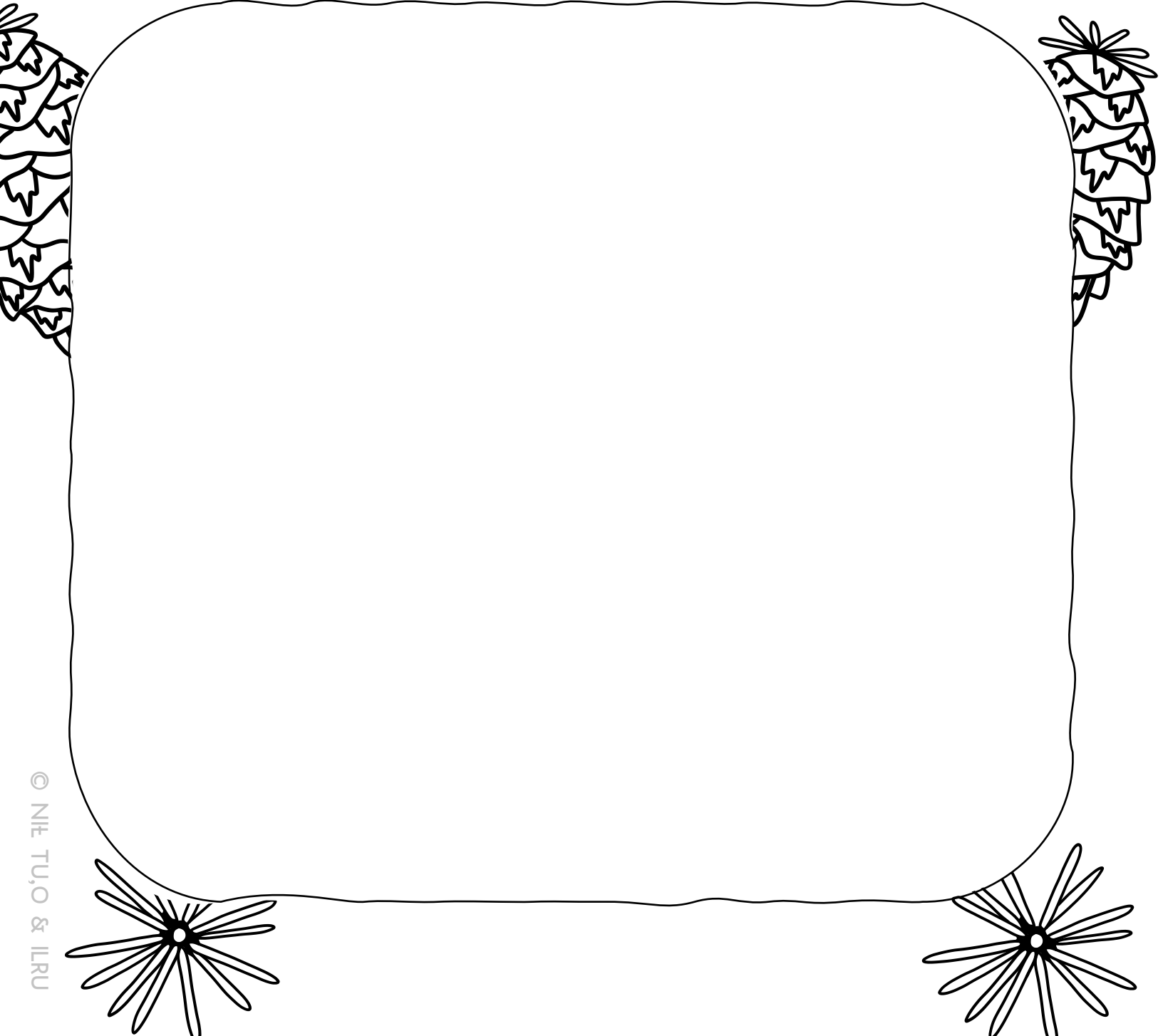


2. REFLECT

If somebody saw you the way you've drawn or described yourself today, what things might they know about you? Would they be able to tell where your family is from or your favourite food, colour, song, season or your favourite thing to do on Saturdays?

It's important to remember that there are lots of things we can't know about people unless we take the time to get to know them better!

What are some questions you could ask someone to get to know them better?
Try to think of 4 things you could ask!



MAPPING OURSELVES IN TERRITORY

Source: Descriptions adapted from [Some of the Traditional Territories of the Lekwungen](#), written by Cheryl Bryce and Brenda Sam.

Greater Victoria has been occupied by Indigenous people for centuries. The ɫəkwəŋən, also known as Songhees and Esquimalt First Nations people today, are Coast Salish descendants of many family groups. These family groups are the Kakyakaan, Teechamitsa, Whyomilth, Kosampsom, Swenwhung, Chilcowitch and Chekonein. Their ancestors lived in large cedar houses and in extended family groups that were self-governing. All family groups are connected to living areas and areas where they could hunt, fish, and collect plants.

The ɫəkwəŋən people's territory stretches from Albert Head to Cordova Bay to the San Juan Islands. Their language is ɫəkwəŋən.

1. LOOK AT THE MAP BELOW AND CHOOSE A NUMBER NEAR TO WHERE YOU LIVE IN ɫəkwəŋən (LEKWUNGEN) TERRITORY



2. WHICH NUMBER DID YOU CHOOSE? WHAT LƏK'ƏŋƏŋ PLACE IS NEAR TO WHERE YOU LIVE?

Listed below are a few of the many places that are important to lək'əŋəŋ (Lekwungen) people.

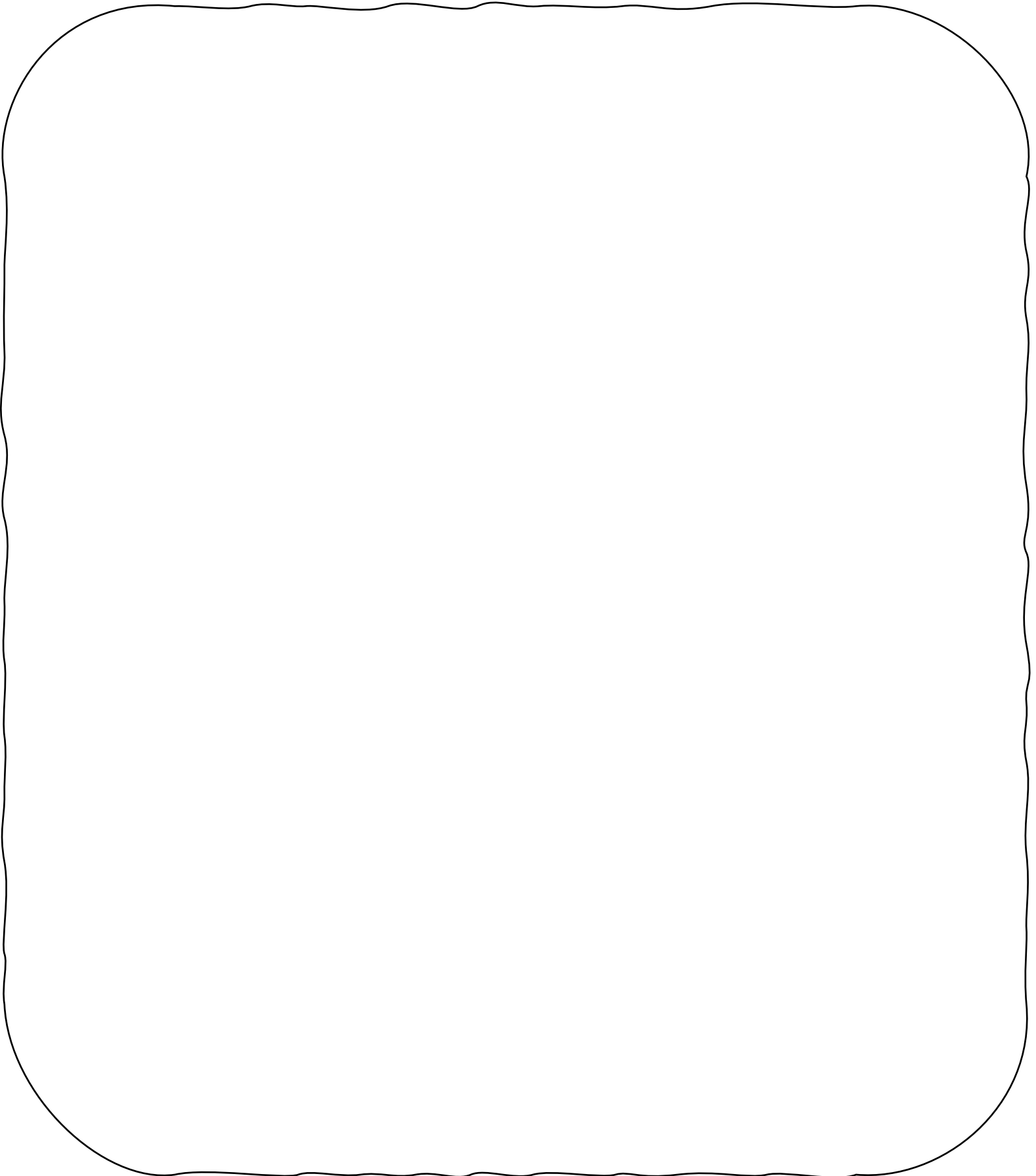
LƏK'ƏŋƏŋ MAP LEGEND

1. Albert Head: **Tleepet**. This is traditional Songhees land. The Stsanges people lived by the lagoon here, near the western end of Songhees territory. It was a well known fishing area.
2. Esquimalt Harbour: **Whyomilth**. This area of the West side of Esquimalt Harbour was occupied by the Whyomilth family group. The East side of the harbour was claimed by the Kosampson people, who became the present Esquimalt people.
3. Portage Inlet: Craigflower Creek on portage Inlet was known as **Pulkwutsang**, "the place of Ghost." At one time large numbers of Coho Salmon ran up the Gorge.
4. The Gorge: **Cammosung**. The Gorge was once known as Cammosung, named after a girl who was turned into stone at the Gorge Falls. The Kosampson People used this site. There is a shell midden over 4000 years old located under the south side of the Tillicum Bridge.
5. Songhees Point: **Pallastsis**. Pallastsis is the Songhees name for this point of rock at the entrance to Victoria Harbour. Pallastsis means "place of cradle." This is where the Spirit of Lekwammen totem pole now stands. This is a sacred place for the Songhees people. When their children learned to walk, they would place their cradles along this point to ensure their children a long life.
6. Downtown Victoria: **Kuo-sing-el-as**. Kuo-sing-el-as means place of strong fiber, a reference to the Pacific Willow. The inner bark was used to make fishing lines, which were attached with stone net weights.
7. James Bay: **Whosaykum**. Means "clay" or "muddy place". The Songhees people camped near the present St. Ann's Academy while collecting camas bulbs on Beacon Hill and crabs from the bay, which is now filled in. The Empress Hotel sits on what used to be part of the bay.
8. Beacon Hill: **Meegan**. Meaning "warmed by the sun", Meegan is "where people sat to have their bellies warmed by the sun." This is also where people played a field hockey-like game called qoqwials. Camas bulbs, a starchy food like potatoes, grow and were collected on the hill. The point below the hill was a defensive village site. The people that lived here buried their dead in cairns. The restored cairns can still be seen on the hillside. These date back through the past 1,000 years.
9. Hartling Point: **Sahsima** "harpoon". The name recognizes a special event in lək'əŋəŋ (Lekwungen) history when the transformer Haylas turned a seal harpooner into stone.
10. Gonzales Point: **Kukeeluk**. Kukeeluk means "place of war" and comes from a village that was on this point. The hill was a look-out point for the Chilcowitch people who lived on McNeil Bay. The waters were so swift here that people passing in canoes were not allowed to speak.
11. Willows Beach: **Sitchamalth**. Sitchamalth refers to drift logs and trees that lodge themselves in the sand. Sitchamalth is a former village occupied by a people of the same name. Parts of this site date back 2,700 years. From the beach, you can see the Discovery Islands and Chatham Island or Tichless meaning "island." This island belonged to the Skingeenis People before Victoria was founded. They returned to their territory at the height of the small pox epidemic in 1862.
12. Cadboro Bay: **Sungayka**, meaning snowpatches, was a village site where the Royal Victoria Yacht Club is today. Next to it was an Indigenous fort. At the north end was another village (now Gyro Park). People played qoqwials on the beach there. This is the village of Chee-al-thuc, known as King Freezy. King Freezy was a prominent chief named for his curly hair.

3. WRITE OR DRAW SOMETHING ABOUT THE LƏK'ƏNƏN PLACE YOU CHOSE

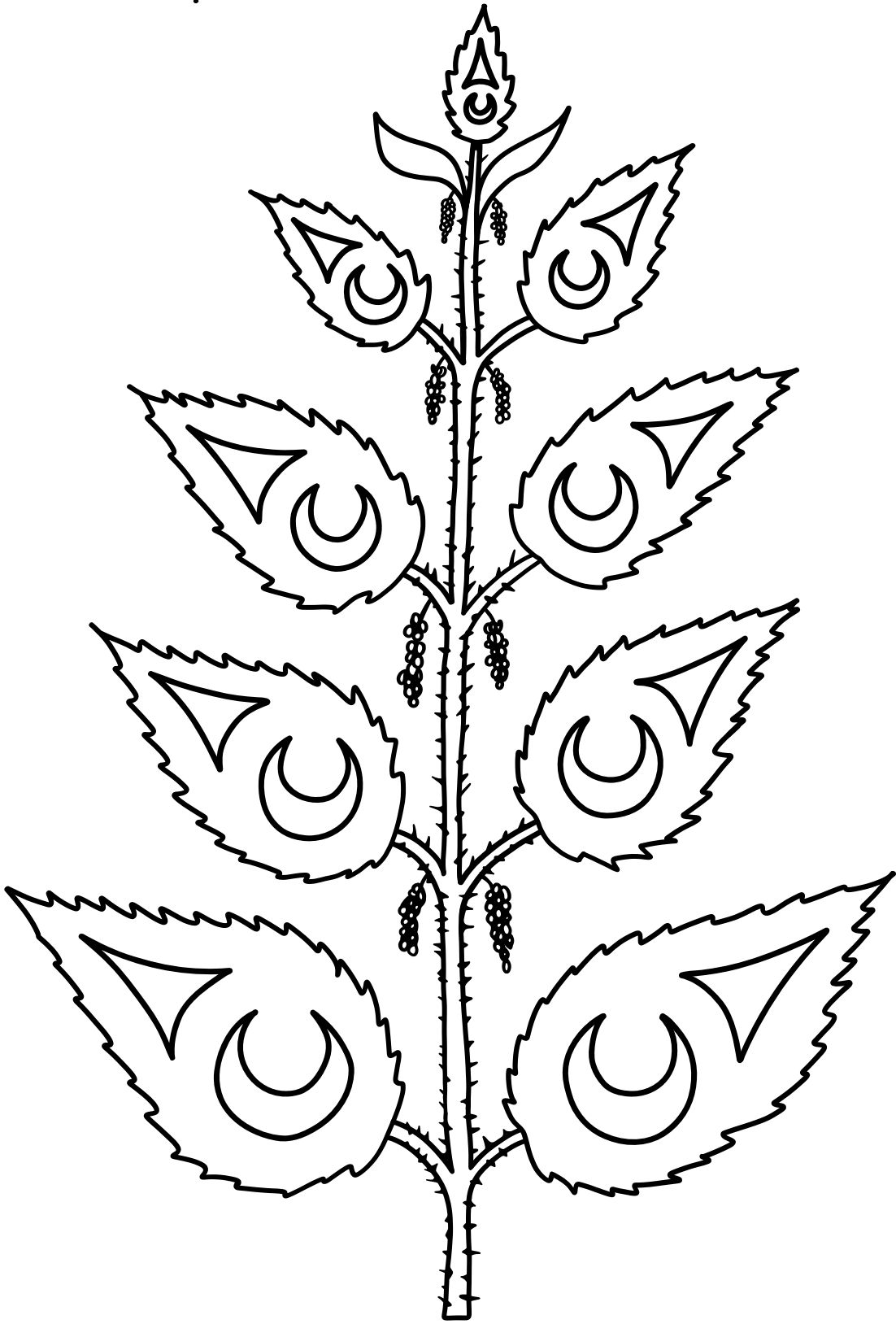
A large, empty, rounded rectangular box with a wavy border, intended for writing or drawing. The box is centered on the page and occupies most of the space below the instruction.

4. WHAT LƏKʷƏŋƏN PLACE IS NEAR SOUTH PARK FAMILY SCHOOL? WHAT DOES THE PLACE'S NAME MEAN IN ENGLISH? WRITE OR DRAW A PICTURE ABOUT IT.



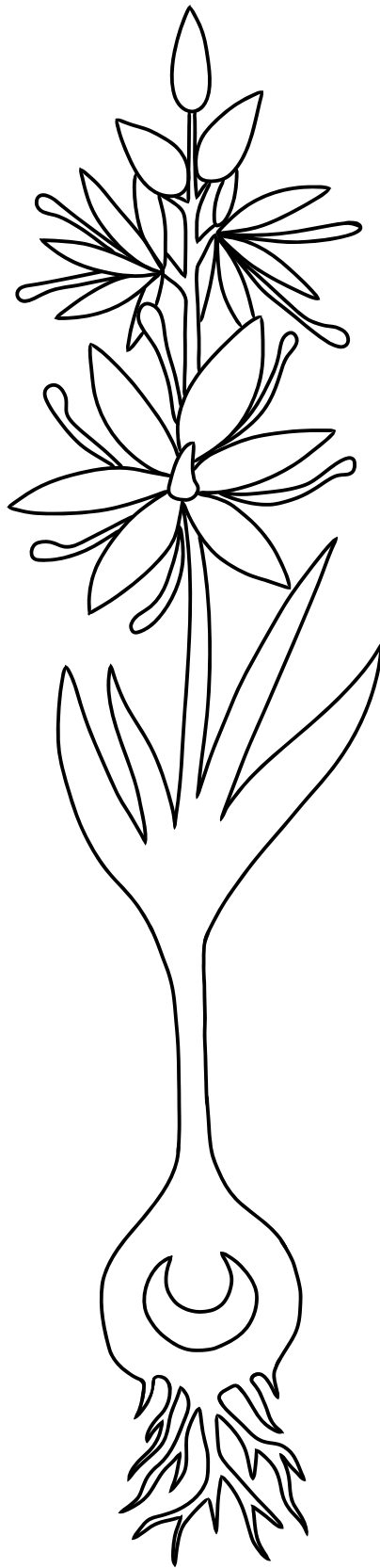
COLOURING PAGES

These colouring pages are from the Coast Salish Laws Relating to Child and Caregiver Nurturance & Safety Toolkit Project, which is a collaboration between NĪ TU,Ō Child and Family Services Society and the Indigenous Law Research Unit. The materials below are of artwork by Sarah Jim, Bradley Yuxwelupton Dick, and Doug LaFortune designed for colouring by Ellen Campbell. Images used with permission. Contact ilru@uvic.ca for more information.

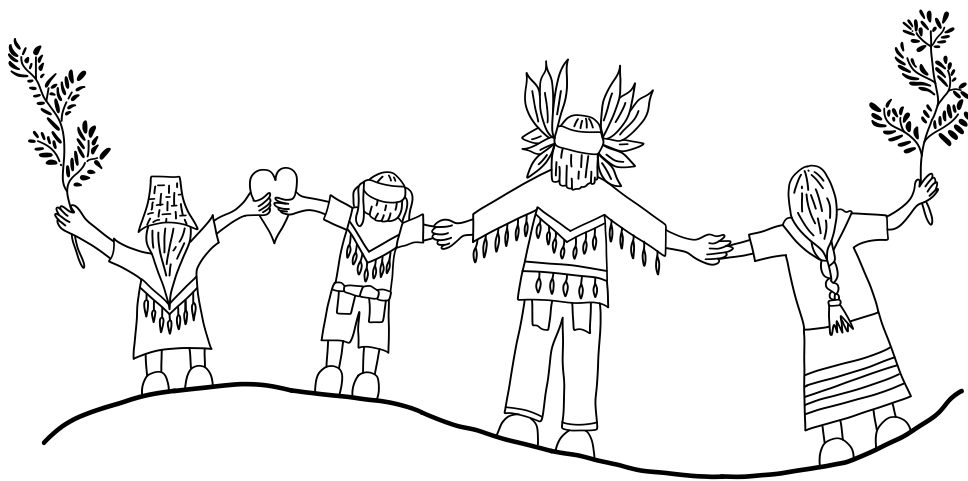
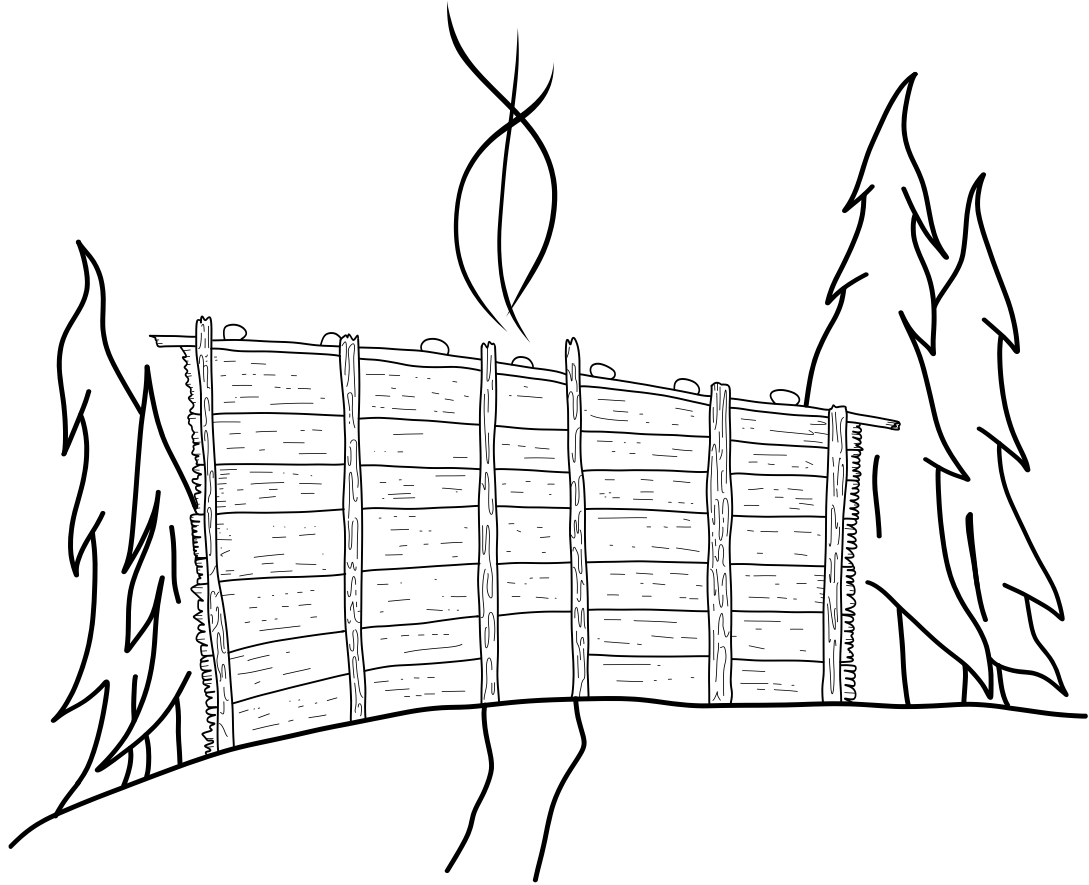


Stinging nettle

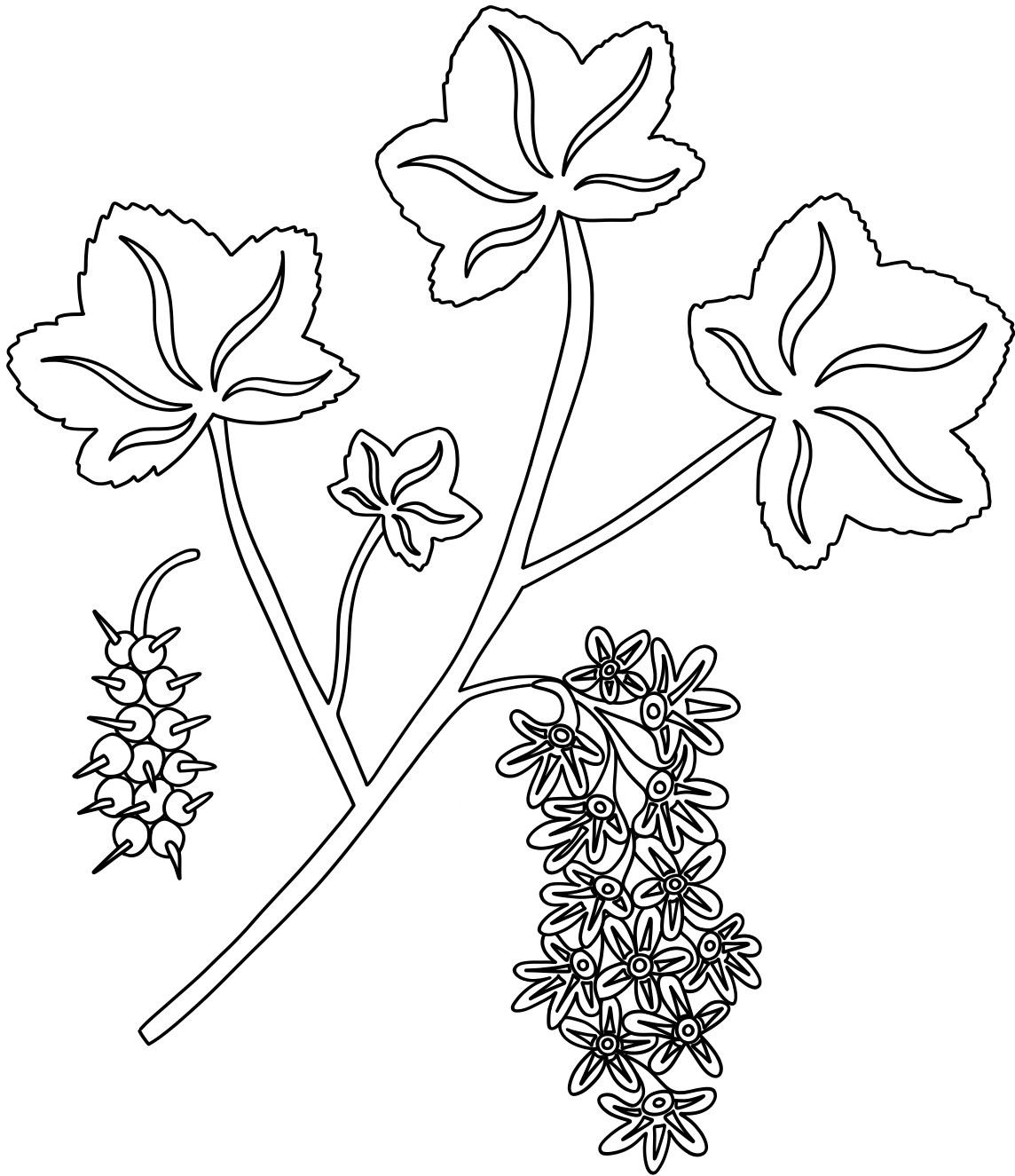
By: Sarah Jim



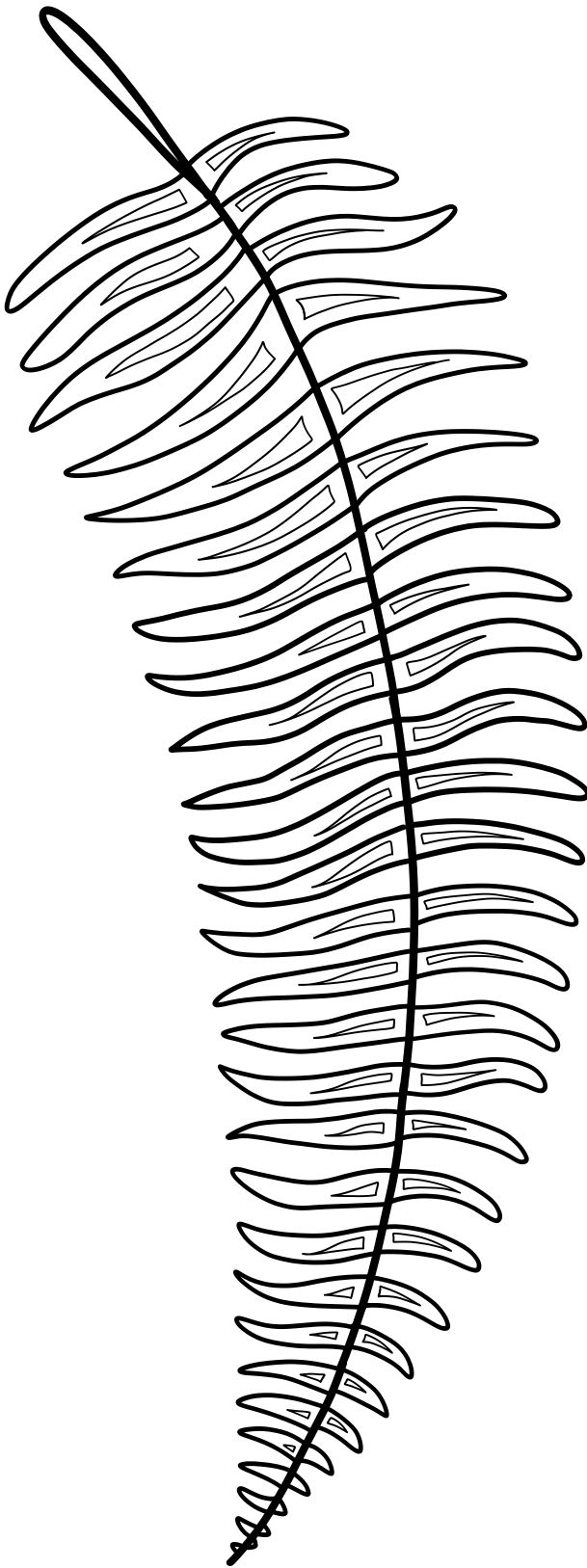
Camas
By: Sarah Jim



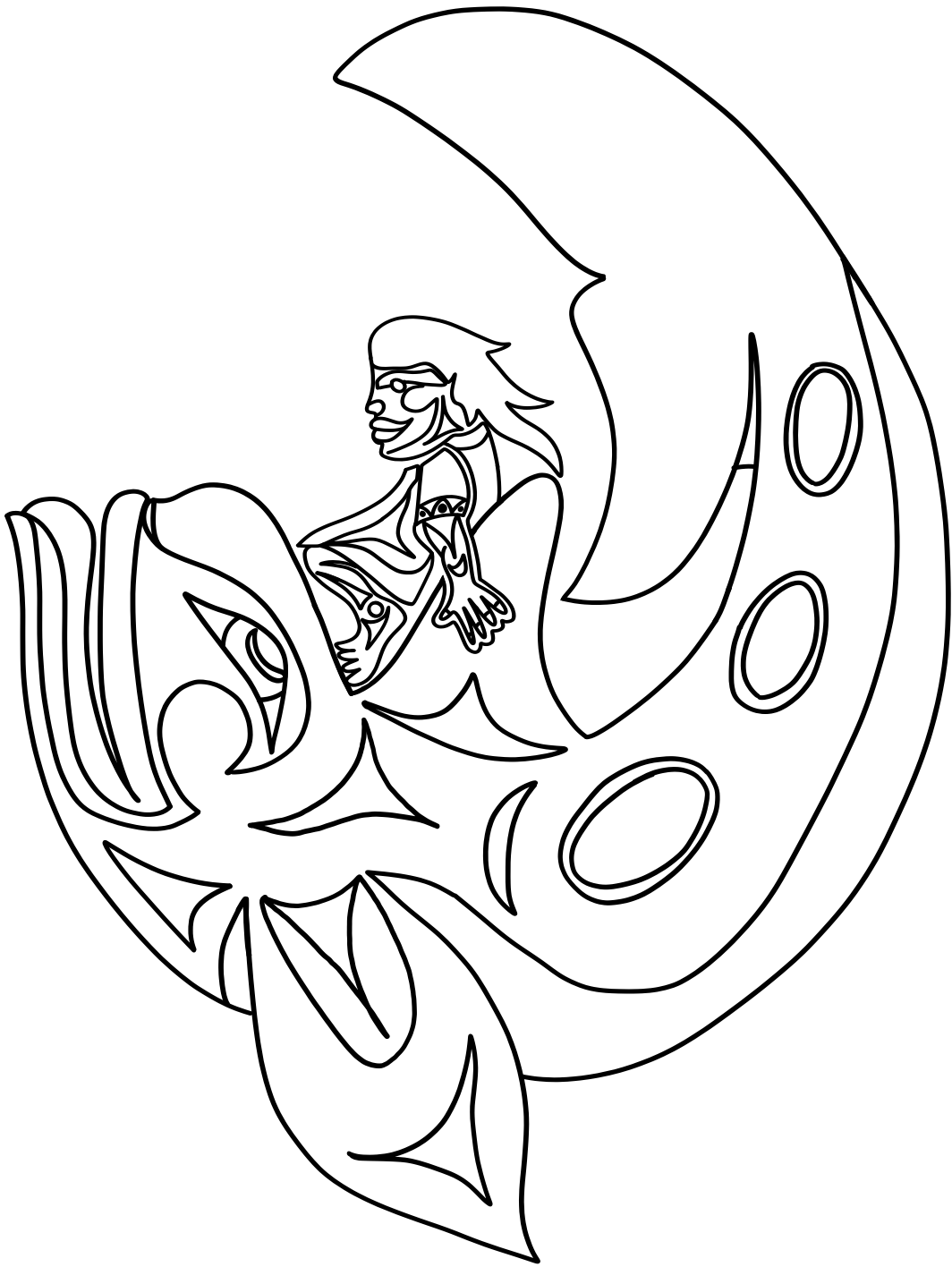
By: Bradley Yuxwelupton Dick



Redflower Currant
By: Sarah Jim



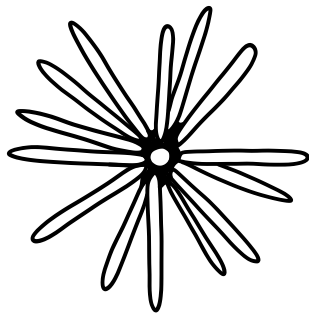
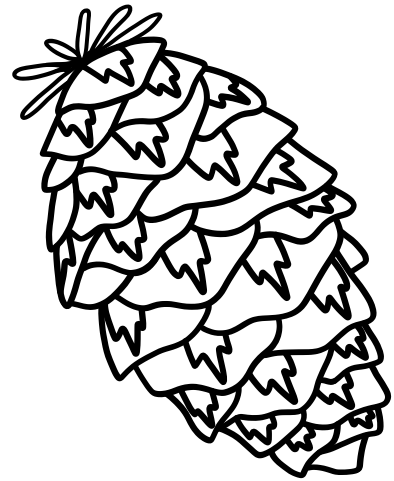
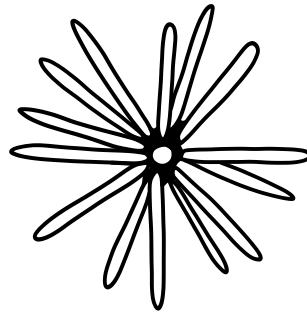
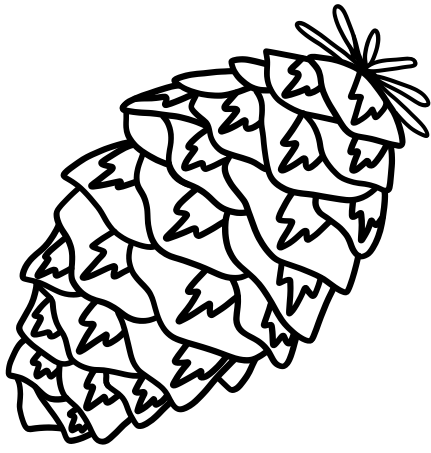
Fern
By: Sarah Jim



By: Doug LaFortune



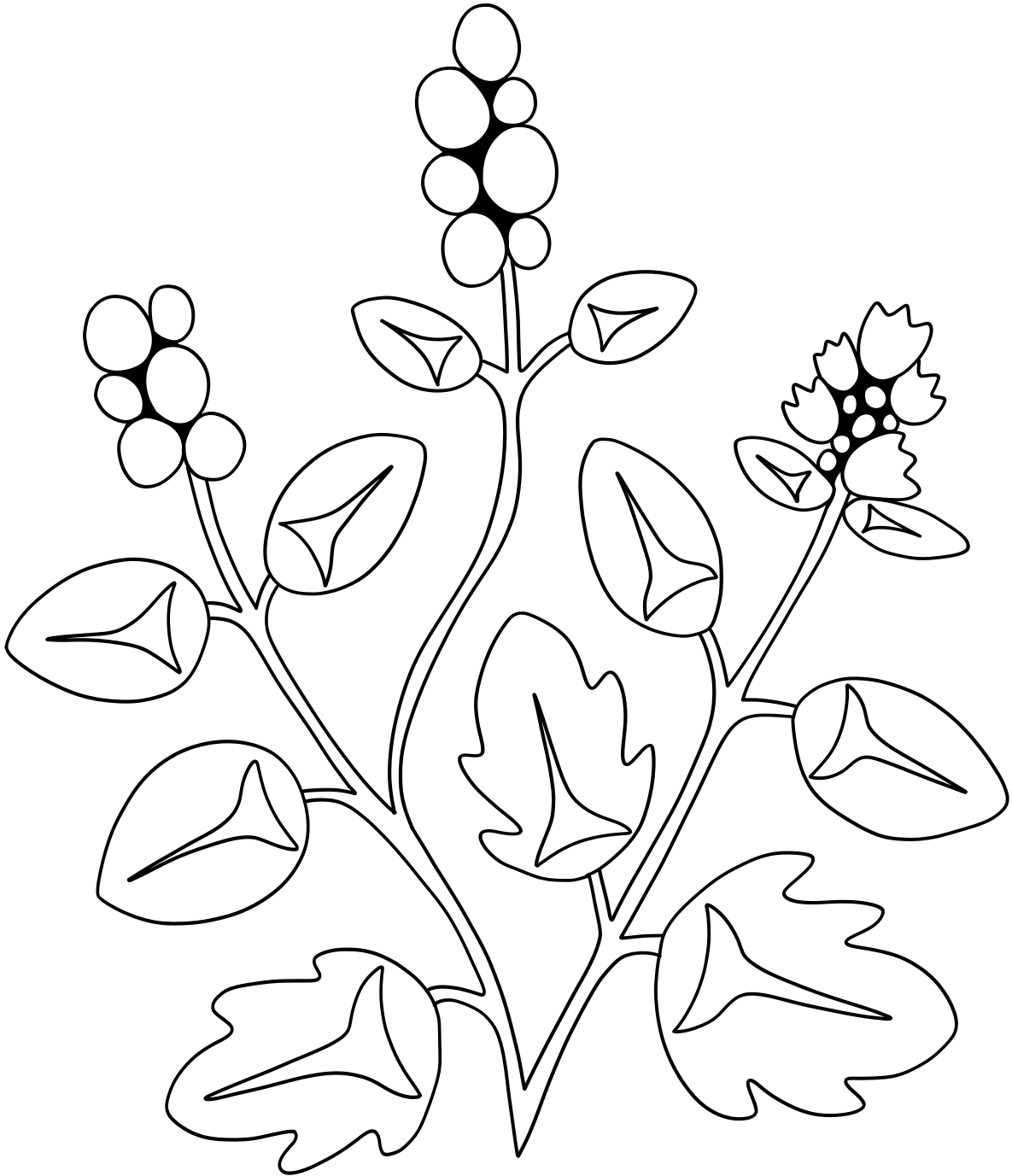
By: Bradley Yuxwelupton Dick



By: Sarah Jim



Salmonberry
By: Sarah Jim



Snowberry
By: Sarah Jim



By: Doug LaFortune



By: Doug LaFortune

Honouring through action...

South Park Family School Anti-Racism Committee