

the GRYPHON

ON THE COVER // PRESENTING THE SURVIVOR'S FLAG





On The Cover

Unveiled for the first time at the National Day for Truth and Reconciliation assembly in September, the Survivor's Flag honours all the lives and communities impacted by the residential school system in Canada.

Read more on Page 28.





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the GRYPHON

The Gryphon is a magazine for the Meadowridge School community.

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**MEADOWRIDGE
SCHOOL**

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Indigenous Education

at MEADOWRIDGE SCHOOL

To our Meadowridge Families, It's an honour to introduce this edition of the Gryphon Magazine which highlights Meadowridge's commitment to Indigenous Education and our journey to advance reconciliation.

Since our school was established in 1985, we have resided on the unceded traditional territories of the Katzie, the Kwantlen, and the Stó:lō First Nation.

Supported by our Indigenous Education Committee, our school is devoted to building trust and meaningful partnerships with these Nations. This provides an important opportunity to learn to live well, with others and for others, in a just community.

As a learning institution, I recognize the privilege and responsibility our school has to support Indigenization, reconciliation, and decolonization, and ensure our entire community learns the truth about the history of Indigenous Peoples from a local, national, and international perspective. These are necessary steps to build an inclusive, culturally aware, and more equitable world. Through active collaboration and intentional learning experiences, we will connect our emotional, physical, and intellectual domains with this essential learning.

We endeavour to fundamentally shift our society's knowledge and perspectives of First Nations, Métis, and Inuit Peoples through education and by seeking opportunities to deliver on the Truth and Reconciliation Commission's Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples. We embrace the challenge of this task and the opportunity to not only meet the future, but also to create a better one.



Mr. Scott Banack
Head of School

Meadowridge School acknowledges it is located on the ancestral, unceded territory of the Katzie, the Kwantlen, and the Stó:lō First Nation. We value the opportunity to learn, live, play, and share educational experiences on this traditional land. Meadowridge School is committed to building strong meaningful relationships and positive partnerships with all the traditional keepers and stewards of this land.

What is Indigenous Education?

Indigenous Education is educating oneself about Indigenous Peoples' Ways of Knowing, worldviews, histories, knowledge systems, beliefs, and perspectives and, more importantly, connection to the land.

At Meadowridge, our community is guided by the Indigenous Education Committee who work tirelessly to enhance the presence of Indigenous Education across the campus for students, teachers, staff, and even parents and families.

By following the Truth and Reconciliation (TRC) Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Meadowridge is building the foundation to ensure learning at the School is inclusive of Indigenous histories, perspectives, and Ways of Knowing.

This is an important time to learn about Indigenous Peoples and their histories and become more informed on our journey toward Truth and Reconciliation. We must rethink and reflect on our personal biases, our knowledge and understanding of the many Indigenous Nations around us, and how we can live well, with others and for others, in a just community.

about the

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

In 2007, the BC Government implemented legislation on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as a Call to Action to improve the rights of Indigenous Peoples and ensure that the curriculum is inclusive of Indigenous histories, perspectives, and ways of knowing.



Read the *United Nations Declaration on the Rights of Indigenous Peoples*

about the

Truth and Reconciliation Commission (TRC) Calls to Action (CTAs)

In 2015, the Truth and Reconciliation Commission (TRC) released a report with 94 Calls to Actions, or recommendations to specific audiences, which included schools.

Categories from the 94 Calls to Action

- | | |
|-------------------------|-------------------|
| 1. Child Welfare | 4. Health |
| 2. Education | 5. Justice |
| 3. Language and Culture | 6. Reconciliation |

They concluded that the **curriculum taught in schools must be updated to include more First Nations knowledge and learning** so that past injustices like the Residential School system, discrimination, and prejudices do not repeat again.



Read the *Truth and Reconciliation Commission of Canada: Calls to Action*

Meet our Indigenous Education Committee

The Committee is a diverse group made up of teachers, staff, and parents and led by a Chair and Co-Chair. Each member brings a range of unique perspectives, experiences, and insights which help shape the learning priorities at the School.

MRS. CHARLENE SMOKE (CHAIR), ELEMENTARY SCHOOL TEACHER

I have mixed Indigenous ancestry and am a member of the Alderville First Nation (Mississauga Ojibwe) in Southern Ontario. I was born and raised on the unceded traditional territories of the xʷməθkʷəy̓əm (Musqueam), Skwxwú7mesh (Squamish), and səliłwətał (Tsleil-Waututh) Nations.

I am a mother, wife, and lifelong learner with three degrees in Indigenous Education. I am passionate about sharing with others the value of Indigenous epistemology and Ways of Knowing. I am a Grade 5 teacher and the Chair of the Indigenous Education Committee at Meadowridge School. I am also a part of the ISABC Indigenous Education Group and the ISABC Diversity Equity and Inclusion Advisory Group.

MR. AVIO DINIZ (CO-CHAIR), ELEMENTARY SCHOOL TEACHER

I was born in Mumbai, India, and immigrated to Vancouver, Canada in 2005. I am married to my French-Canadian wife, and we have two boys currently studying at the school, with Métis ancestry.

Since my arrival as a visitor to these unceded and traditional lands that I currently work, play, and live on, I have made it my personal life-long goal to learn and educate myself and my students about Indigenous Peoples' "true" histories, knowledge systems, and Ways of Knowing. Currently, I am a Grade 3 teacher and Co-Chair of the Indigenous Education Committee. I am excited to see how our Committee and our School will journey on the path toward Truth and Reconciliation.

MS. KAYLA KITE, ELEMENTARY SCHOOL TEACHER

I am from the Deh Gáh Got'ie Kue Dene First Nation from the Northwest Territories. My mother and grandmother went to residential school and were disconnected from their culture, which affected me.

I don't know a lot about our family history, but I have a fire inside of me to learn about and reconnect with my culture and fight the stereotypes that exist because of the trauma created by residential schools. I am passionate about sharing my culture with students and building connections with the local Katzie First Nations.

Continued on next page.



Meet our Indigenous Education Committee

MRS. MARIA PALACIOS, HIGH SCHOOL TEACHER

I have been part of this committee for two years and I love how everyone is committed and how each of us shares different experiences or perspectives. The change, thanks to the work of the committee is evident, and tangible. Students are much more knowledgeable and it's amazing how things have changed in the last two years. We now have Orange-shirt Day, a Land Acknowledgement, and a Survivors' Flag. It's great. Since there is still a lot to do, I am really looking forward to the year ahead of us.

MS. NATALIE BLOMLY, ADMISSIONS OFFICE

I joined the Indigenous Education Committee last year for a few reasons. I am a First Nations person and I have a vested interest in all things Indigenous. I wanted to learn more about the culture and understand what truth and reconciliation truly was and is. The big picture for me is to ensure we spread awareness and grow culturally. I am thrilled that we now have a land acknowledgement and are working towards further educating staff, students, and parents about Indigenous ways.

MS. STEPHANIE MORRIS, ELEMENTARY SCHOOL TEACHER

I have come back to join the Indigenous Education Committee after exploring other committees. I was exploring Indigenous Ways of Knowing in my own classroom and was a co-creator of the Medicine Wheel Poster and the teachings connected to it, along with Mrs. Charlene Smoke. Mrs. Smoke has been instrumental in fostering Indigenous Ways of Knowing in the school. I am privileged to be part of the Indigenous Education Committee, so I get to continue to work with Mrs. Smoke again.

MR. DONALD LOCKHART, HIGH SCHOOL TEACHER

My interest in joining the Indigenous Committee stemmed from my interest to deepen my knowledge and understanding of Indigenous history and to support and promote Indigenous Education in the classroom. I believe that the committee is an excellent platform that allows our school to build community with local First Nations, organizations, and groups. I am looking forward to hearing new voices and perspectives to enrich our discussions and to find new strategies that would support an increased awareness of Indigenous issues across the school community.

MS. STELLA HSU, MIDDLE SCHOOL TEACHER

I joined the committee because I wanted to learn more about Indigenous culture and Canadian History from the First Peoples perspective. I look forward to the cultural field trips we will be taking as a committee to learn the teachings and to connect to the land. I also want to be able to connect the First Peoples' Principles of Learning to my math classes.

MRS. TREIA LOW, PARENT

By being part of this committee, I look forward to increasing my own knowledge and to helping our school community explore the rich and diverse cultures, voices, experiences, and stories of the First Nations, Inuit, and Métis Peoples.

MS. COURTNEY HIGGINSON, ELEMENTARY SCHOOL TEACHER

I have been on the Indigenous Education Committee since last year. As a life-long learner, I want to do my best to truly know (to the best of my ability) and understand what I am teaching and how to help others understand so we can try and reconcile the mistakes of the past. I grew up close to the Katzie reserve and went to school with many Katzie students. The culture was present and visual throughout the entire community and I want to try and make it more accessible and visible at Meadowridge as well.

MRS. MARIE CLEMENT 'OO, ELEMENTARY SCHOOL TEACHER & ALUMNI

Through an Indigenous education course I took at SFU, I was inspired to want to learn more about Indigenous culture and history. I was also curious to know what was happening at Meadowridge in terms of Indigenous Education, and how I could be a part of sharing the teachings with my students and with my colleagues.

MS. CHRISTY KAZULIN, ADVANCEMENT OFFICE

The history of Indigenous, Métis, and Inuit people in Canada was not taught with any depth when I was in school and I hope to expand my understanding and knowledge of our local First Nations, the history of the land that I live and work on, and do my part towards reconciliation.

MR. SHAUN PACEY, FACILITIES

I am non-Indigenous, but my wife and her family are Indigenous and I've seen how the past has affected her side of the family. I want to learn more about the history of colonization and residential schools so I can gain a deeper understanding and learn about how I can support my wife and my extended family.

MS. KATE KOWALSKI, ELEMENTARY SCHOOL TEACHER

I arrived in Canada in August 2021, having taught in England for over ten years. I studied for my Master's in Education at UBC and was shocked to learn about Canada's dark history. I specifically chose some of my classes to learn more about the past and how it continues to affect the present. In joining this committee, I am part of something that can create positive change by learning more myself and by sharing that knowledge with others. I hope that we can bring about some positive change through our actions.

MS. CARA KOEHLER, ELEMENTARY SCHOOL TEACHER

I have always wanted to be actively involved in the process of reconciliation. The Indigenous Education Committee allows me to learn from amazing pillars in our School community who have a great deal of background knowledge on how to deliver Indigenous Education in the best ways possible. I look forward most to sharing resources and experiences with other members of the committee and the collaboration process of how to best bring this important message to our students.

MRS. ANNIE PARANY, PARENT

As Indigenous studies was an integral part of my Bachelor of Education program, I gained knowledge about the history of the Indigenous Peoples and was truly able to appreciate their cultural heritage. The turbulent past and challenges faced even today by Indigenous Peoples became very close to my heart. When I heard about the Indigenous Education Committee, I knew I wanted to be a part of it.

MR. BRIAN SPEAR, ADMINISTRATION

I joined the committee to educate myself and share resources as a part of my reconciliation journey. I look forward to building relationships with the local First Nations based on respect and partnership.

MR. SCOTT RINN, MIDDLE SCHOOL PRINCIPAL

I was inspired to join the Indigenous Education committee this year as part of my journey to better understand how to authentically incorporate First Peoples Principles of Learning into our school and academic programs.

After taking part in a recent professional development workshop on Indigenous Education, it further motivated me to continue the momentum of Indigenous learning, for myself, our students, teachers, and staff. There's still a lot to learn and I will be taking in as much as I can by being on this committee as we make strides to incorporate Indigenous Education into different areas of the school.

MS. ROBYN SHEFFIELD, ADVANCEMENT OFFICE

I have family ties to different bands within the province, including the Katzie and Kwakwakaw 'wakw Bands and I thought I could bring my experiences and insights to the committee. Plus, getting the opportunity to learn more about the parts of my heritage that I've lost was something that I felt drawn to.

Indigenous Education Committee Goals:

1. Promote, strengthen, and support Indigenous Education Teaching & Learning at Meadowridge School
2. Making Indigenous Education visible at the School and living in all areas of the School
3. Build connections with the Katzie, Kwantlen, Stó:lō, and neighbouring First Nations
4. Honour and celebrate Indigenous Peoples histories, traditions, culture, and teachings through experiential learning engagements, assembly gatherings, and professional development opportunities

WHO ARE THE FIRST PEOPLES OF THIS AREA?

The First People who have lived in this area are the Katzie, Kwantlen, and Stó:lō First Nations. Do some research and learn about each First Nation.



Katzie First Nation

AREA: Pitt Meadows-Maple Ridge

PRONUNCIATION: kayt-zee



Kwantlen First Nation

AREA: Fort Langley Band

PRONUNCIATION: kwant-len



Stó:lō Nation

AREA: Yale to Langley

PRONUNCIATION: staw-low

Acknowledging the Peoples & the Land

Why have a land acknowledgement?

Based on customary protocol carried out by Indigenous communities on Turtle Island (North America), land acknowledgements play a significant role in showing respect and recognizing the local Indigenous communities and traditional stewards of the land.

While land acknowledgements are a practice, they are also an important part of reconciliation (building a new relationship) between non-Indigenous and Indigenous Peoples in Canada. We acknowledge ourselves as visitors, recognize the harm caused by the history of colonialism, and raise awareness of Indigenous presence and land rights.

About Meadowridge's Land Acknowledgement

The Indigenous Education Committee has played an integral role in developing the land acknowledgement we use at Meadowridge School, acknowledging the ancestral lands of the Katzie, the Kwantlen, and the Stó:lō First Nation on which the campus sits. We use this land acknowledgement in many different settings, including school assemblies, meetings, on email signatures, and online.

Reconnaissance des terres

Meadowridge's Land Acknowledgement in French

Recognizing the First Peoples, French-speaking First Nations, Métis, and Inuit communities, and the French Community at Meadowridge

On French Teacher Madame Emily Gish's first day on the job, she had the clever idea to introduce a French translation of Meadowridge's Land Acknowledgement.

"I wanted to acknowledge the First Peoples, French-speaking First Nations, Métis, and Inuit communities, and the French-speaking students and community. I always look for inspiring ways to recognize the French language and create opportunities for French to be represented in meaningful and authentic ways," says Mme. Gish.

Conversations erupted around the school among administrative and teaching staff to integrate a French version of the acknowledgement. With the support of the Indigenous Education Committee and the help of French-speaking staff, a translated version of the Land Acknowledgement was ready for use across the campus.

"Members of the Meadowridge community have Francophone and French ancestry and this may help them feel more connected. By hearing it more and seeing it being spoken more increases the value and importance of it among other languages that are represented at the school."

The newly translated French version of the Land Acknowledgement was presented for the first time at the Truth and Reconciliation Assembly by students in September and will now be used alongside the English version at assemblies, celebrations, and other school gatherings. As Mme. Gish explains, this is a small step toward reconciliation.

"We are working towards being more inclusive through reconciliation, making meaningful actions while working toward reconciliation. By being more inclusive, increasing awareness and celebrating our unique languages, cultures, and teachings of Indigenous Peoples we can understand the role we play in the journey of reconciliation."

An aerial photograph of a city, likely Vancouver, with a large body of water in the foreground and snow-capped mountains in the background. The city is densely packed with buildings and roads, while the water shows some floating debris. The mountains are rugged and partially covered in snow, with a clear blue sky above.

Land Acknowledgement (EN & FR)

Meadowridge School acknowledges it is located on the ancestral, unceded territory of the Katzie, the Kwantlen, and the Stó:lō First Nation. We value the opportunity to learn, live, play, and share educational experiences on this traditional land. Meadowridge School is committed to building strong meaningful relationships and positive partnerships with all the traditional keepers and stewards of this land.

L'école Meadowridge est située sur le territoire non cédé par les peuples Katzie, Kwantlen, et Sto:lo premières nations. Nous apprécions l'opportunité d'apprendre, vivre, jouer et partager des expériences éducationnelles sur cette terre traditionnelle. Meadowridge s'engage à établir de bonnes relations positives et enrichissantes avec les gardiens et les intendants de cette terre.



Pictured: Grade 5 class welcoming a special guest, who shared the story of their families' repatriated mask. The mask was respectfully handled by students with permission.

Guided by the First Peoples Principles of Learning

Teachers at Meadowridge School are guided by a set of learning principles, known as the First Peoples Principles of Learning, created by the First Nations Education Steering Committee and the BC Ministry of Education.

The principles were articulated by Indigenous Elders, scholars, and Knowledge Keepers to guide the development of the curriculum and teaching of the English First Peoples courses, supporting authentic Indigenous learning experiences.

In seeing the value of the First Peoples Principles of Learning, our teachers are applying them in a variety of different situations and settings at the school, recognizing the importance of its holistic approach to education. You will often see or hear teachers referring to these principles as they reflect on their lessons.



The First Peoples Principles of Learning

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of Indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

They represent an attempt to identify common elements in the varied teaching and learning approaches that prevail within particular First Nations societies. It must be recognized that they do not capture the full reality of the approach used in any single First Peoples' society.

Supporting Indigenous Artists:

A lesson on showing care, recognition, and reconciliation

Imagine you're sitting in an art class and you've worked incredibly hard on your project, only to look over and realize your friend has copied your work from top-to-bottom. As the teacher comes over, she comments on how marvelous your friend's work is and they get all the credit for your ideas while you get no recognition.

How would you feel? Hurt? Sad? Probably confused as to why someone would do that to you.

Art teacher Mrs. Marie Clement started off her Grade 2 and 3 classes with this thought-provoking discussion question.

"Would it make you feel less sad if they said 'sorry'?" Mrs. Clement asks the class. "No." The class replies. "Would it make you feel less sad if they said that it was your idea and that you're the one who inspired their artwork?" The class nods to Mrs. Clement.

"This is the reality that Indigenous artists deal with regularly. Art is central to Indigenous life and culture and plagiarism is a problem. One way to support Indigenous artists is by giving credit and recognition to them when you use their work."

And with that, the class was introduced to their creative muse for the day – artwork by First Nations Artist and Author, Roy Henry Vickers. Mrs. Clement tells her class about the artist, his use of layers and colours, and how he incorporates nature and the Canadian environment into each of his pieces.

Hello Humpback and One Eagle Soaring, books by Vickers, make their way around the class as students study the art showcased inside. Minds filled with inspiration from Roy Henry Vickers' talents, Grade 2 students eagerly line up for strips of vibrant construction paper, a



A large collection of Roy Henry Vickers' books with his captivating illustrations can be seen and borrowed from the Meadowridge Library, including the very books used to inspire Mrs. Clement's art class.

stick of glue, and a pair of scissors, while the Grade 3s get the added challenge of only using markers for their projects. The transformation unfolds as each piece of paper and marker stroke becomes a layer across the horizon, showcasing the sun's diverse colours. Hues of yellow, orange, and red fill their papers as they mimic sunrise. Where the horizon ends, blue water calmly blankets the rest of their canvas, as they finish off with dark silhouettes of flying birds, diving orcas, ancient trees, floating canoes, and nearby islands.

The students proudly showcase their unique reproductions to each other and to Mrs. Clement. She continues her lesson and explains the effects of colonization and residential schools on Indigenous Peoples and the imbalances and challenges that now remain. She highlights the importance of reconciliation and celebrating Indigenous culture and art because in the past it was not allowed.

"Reconciliation is about showing you care by taking action while working towards making things better. To show we care, we use our actions and not just our words. We show we care by celebrating and supporting our Indigenous artists by promoting their art, using their pieces with permission, buying their art, and recognizing and crediting their work when you are making inspired pieces like these."

Rhythm and Reconciliation – A rock-inspired song to Acknowledge the land on which we stand

For Music Teacher Mr. David Noble, creating music flows from his passion for using it as a tool to create dialogue and intent among his students. In his latest release, *Acknowledge*, the idea for the song came to him as he wanted to acknowledge the First Peoples of our nation.

“This is a time when we need to build bridges between people. I don’t have the answers, all I have is my music. And with it I can say – I would like to put down a small piece of the millions of pieces that are necessary to get us to the point where our future generations can experience a true partnership,” said Mr. Noble.

Based on the First Peoples Principles of Learning, the song expands on the ‘exploration of one’s identity,’ which allows students to explore their backgrounds, upbringings, and the context in which we all have grown up and consider our place in this world.

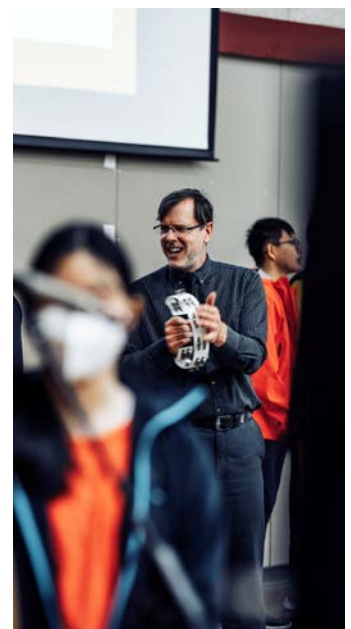
As the Grade 9 and 10 students were in Rock School as part of their music program, a rock-inspired rhythm was incorporated into the song. Rock band instrumentation like electric guitars, bass, keyboard, and drums was married with purposeful lyrics.

With the National Day of Truth and Reconciliation Assembly around the corner, the students worked together early in the school year to perfect their performance.

“Teaching the students the song and seeing how quickly they were able to pick it up and put it together was great, particularly because we were really limited in classes. It is good for students to see that, sometimes given the right conditions, music can be produced quickly and it can have multiple purposes and meanings,” concluded Mr. Noble.



Listen to
Acknowledge now





Music Teacher Mr. Noble recounts the thought process of creating the song *Acknowledge*

“For me, songwriting is a bit of an intuitive process. If I have a spark of an idea, I can then use my craft of lyric writing and songwriting to produce the song, in this case my song, *Acknowledge*.

I started with the line “I acknowledge the land on which I stand.” In the song, the rhythm of that line is preserved in a very declarative and simple way and repeated.

“It did not come from me” is simply a personal and generalized statement that I, and anyone before or after didn’t create the land.

The second stanza acknowledges the First Peoples. “I acknowledge those that were here before,” “keepers of the land, from the dawn of history.”

Then there is a section that is an abstract interpretation of Indigenous singing, funneled through the folk/pop chord progression and my partially Swiss background. The mechanism between yodeling and the vocal styles of many of the North American indigenous groups is more similar than the sounds of those musics would suggest.

The “chant section” was written to be able to be sung at the same time as the “I acknowledge the land section,” creating natural harmonies out of two distinct melody lines. I did this because it is easier to learn two very distinct melodies and sing them at the same time than it is to learn a melody and accompanying harmony part.

Finally, the creation of this song is a reward; something now exists that didn’t exist before and it serves a greater purpose than just rhythm and lyrics.

Lyrics and Process

I acknowledge the land on which I stand

I acknowledge the land on which I stand

It did not come from me

It did not come from me

I acknowledge those that were here before

I acknowledge those that were here before

Keepers of the land

From the dawn of history

Yeh, Yeh,

Yeh, Yeh, Yeh Yeh

Yeh, Yeh Yeh

Yeh, Yeh Yeh Yeh

In the beginning these nations were free

Partners of the land, the sky, the sea

Never thought the world could get quite so dim

Never saw it coming when those ships sailed in

But the darkness is ending, the sun is rising

As we finally are realizing

When we acknowledge these nations

It’s all about the great reconciliation

The Medicine Wheel

You may have used it in your class, seen the poster hanging on our walls, or have never even heard of it before (but you will today), the Medicine Wheel and its teachings guide learning at the school, giving direction to self-regulation, mindfulness, and mental well-being.

Ms. Stephanie Morris and Mrs. Charlene Smoke were inspired to create a Medicine Wheel poster for the Meadowridge community to use after reading *All Creation Represented: A Child's Guide to the Medicine Wheel*, written by Joyce Perreault, and illustrated by Terra Mar.

With special permission from the author and illustrator to use the book's graphic of the Medicine Wheel, Ms. Morris and Mrs. Smoke incorporated reflective questions and explanations of the four directions and elements of the Medicine Wheel.

As they both explain, the teachings of the Medicine Wheel and the First Peoples Principles of Learning are ways to dive into understanding Indigenous Ways of Knowing. Part of reconciliation and decolonization is through education, honouring the wisdom of Indigenous Knowledge Keepers and reflecting on ways to walk alongside Indigenous Peoples as an ally.

What is the Medicine Wheel?

While the Medicine Wheel is complex, one of the main teachings we focus on is looking at the world around us as circular, not linear. The circle is sacred in many Indigenous cultures, and the teachings of the Medicine Wheel emphasize that all things are connected, and everything has a purpose or a destiny.

The Medicine Wheel illustrates the sacredness of the number four and how this number is revealed through the different elements of our natural and spiritual world: four directions, four stages of life, four sacred plants, four seasons, and

the four elements. The Medicine Wheel is a teacher and a reminder that being balanced and true understanding involves all four elements: the mind, the body, the spirit, and the heart.

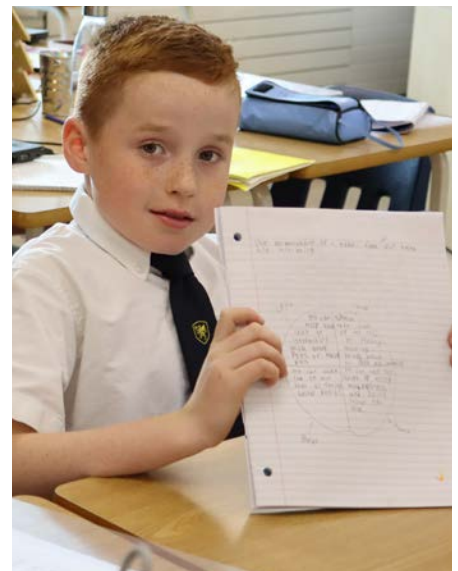
How is the Medicine Wheel used at Meadowridge and alongside the IB Learner Profile?

In Grade 3, we started using the Medicine Wheel by focusing on how we can balance these four elements of the mind, the body, the spirit, and the heart. We explored ways to be mindful and how to regulate ourselves so that we could move towards the goal of being balanced individuals.

We created key questions that correspond to the four quadrants of the wheel, giving students opportunities to reflect on the ways they are maintaining balance in their lives and setting goals for the future. We also use the Medicine Wheel as part of our Curriculum Night with parents in Grade 3. In Grade 5, the Medicine Wheel is being used to set personal goals, to connect to leadership attributes, to support mental well-being, and for reflective journal writing.

Why is it important for students to learn about the Medicine Wheel?

The First Peoples Principles of Learning was introduced to BC educators in 2007, and created by Indigenous Elders, scholars, and Knowledge Keepers. We have linked the First Peoples of Learning with the teachings of the Medicine Wheel as part of the decolonization of education. The teachings of the Medicine Wheel are grounded in the sacredness of Mother Earth. Learning about the Medicine



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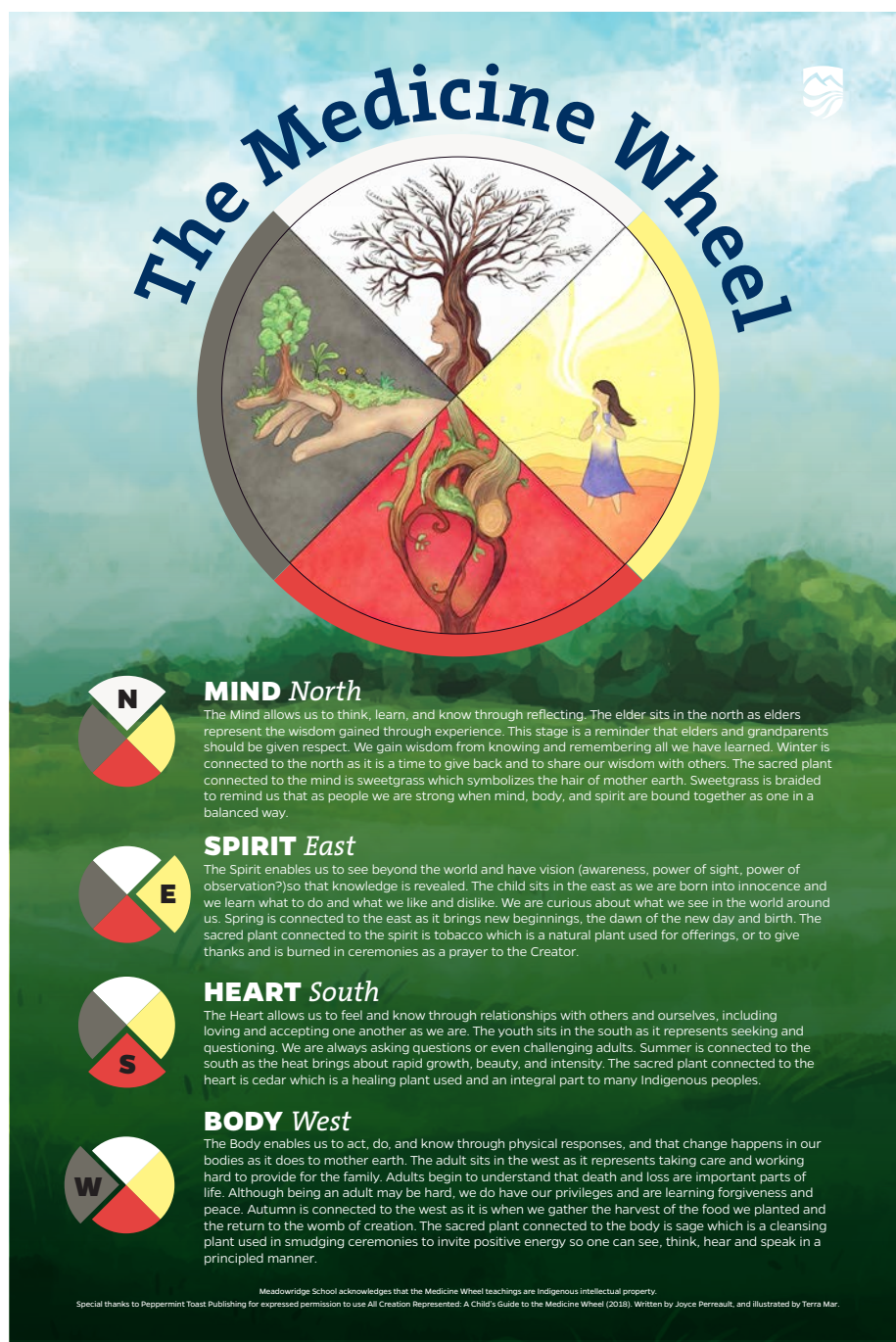
For students, the teaching of the Medicine Wheel helps to show that taking from Mother Earth and gaining knowledge from Elders is sacred and special and should be treated with respect.

Wheel and the First Peoples Principles of Learning help us to see the world from an Indigenous perspective and it promotes connecting to the land and fosters land-based learning.

What is the most interesting aspect of the Medicine Wheel for you as a teacher and for your students? An interesting aspect of the Medicine Wheel teachings is understanding that time is not linear, and learning is an ongoing or never-ending process.

We learn that the world works in cycles, making the circle sacred and a metaphor for all aspects of life. The students find the sacred plants – cedar, sage, sweetgrass, and tobacco – associated with each section of the Medicine Wheel interesting and the use of tobacco as an offering and as a symbol of “thanks” used in Indigenous cultures fascinating. For students, the teaching of the Medicine Wheel helps to show that taking from Mother Earth and gaining knowledge from Elders is sacred and special and should be treated with respect.

How can we incorporate the Medicine Wheel outside of the classroom and into our daily lives at home? The teachings of the Medicine



Wheel can be incorporated into our daily lives by acknowledging that Mother Earth has many gifts, and they should be treated with respect. We talk a lot about reciprocity in our interactions with the forest and nature.

Reciprocity is the mindset that we, like nature, have gifts that we can give and exchange that culminate in a shared benefit for all. This extends to a way of being in this world where we leave it a bit better than when we arrived.

Meadowridge School acknowledges that the Medicine Wheel teachings are Indigenous intellectual property.

Special thanks to Peppermint Toast Publishing for expressed permission to use All Creation Represented: A Child's Guide to the Medicine Wheel (2018). Written by Joyce Perreault, and illustrated by Terra Mar.

A Guide to Using the Medicine Wheel

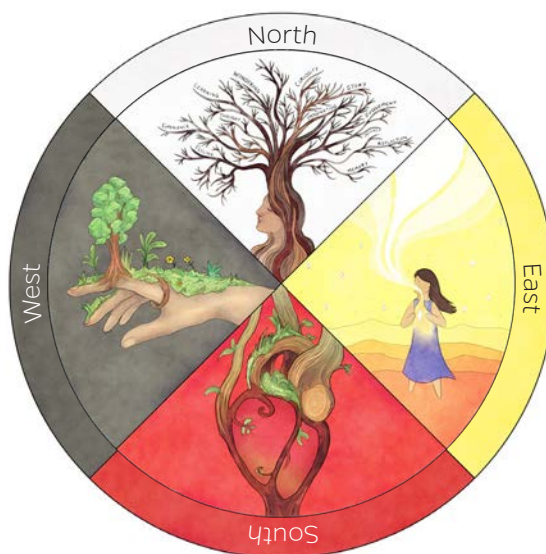
The Medicine Wheel pictured here along with its teachings is based on the Anishinaabe Peoples. It's important to note that the Medicine Wheel and its attributes vary among different Indigenous groups and each has their unique cultural interpretations.

Mind (North)

- Who is the person that you talk to about problems?
- What is something you have always wanted to try and why?
- What is a goal that you would like to achieve, what does it look like?
- What kind of mindful practices do you do to take a break from your daily life?
- What breathing techniques help you to calm your mind down?
- What is something that you can say (positive self-talk) to yourself to have a successful day?
- Visualize yourself walking in a forest, what do you see, feel, smell, and hear?

Body (West)

- What is your favorite food that gives your body energy?
- What is your favorite cozy spot at home? Describe why you like it and why it is special.
- In what ways do you give your brain a break?
- In what ways do you use mindful breathing to calm your body down?
- What is one growth mindset statement that helps you through challenges?
- Who do you like to get a hug from or hold hands with from your family?
- Think about your favorite animal from our local environment. How would you move like this animal?



As you explore the four quadrants of the Medicine Wheel, use the reflective questions, created by Ms. Morris and Mrs. Smoke, to guide you in a variety of different situations to balance your mind, body, spirit, and heart.



Download the
Medicine Wheel
Poster

Spirit (East)

- In what ways have you been caring and compassionate to a family member?
- What is something that you've learned from an Elder that you think is important?
- What are some of the ways that you express yourself through art? Ex: sculpture, painting, drawing...
- What is a nourishing drink that you had today?
- What instruments, songs, music do you play that is joyful?
- What traditional dances does your family enjoy?
- Think about what you could make out of items from the forest floor or from a beach?

Heart (South)

- Who is the person that you talk to about your feelings?
- What fictional character has made you laugh or made you cry?
- What are you grateful for and why?
- If you slow your breathing down and clearing your mind how can this change your emotions?
- How can you express your emotions and feelings? (drawing, music, dance...)
- If you were to write a note to a trusted friend, what would you say?
- Talk about a time when being in nature has changed your emotions?

How does the Library support Indigenous Education?

Facilitates Indigenous Education

Teachers and staff reach out to our Librarians, Ms. Sherrie Metz and Ms. Christal Storgaard with requests to help support Indigenous learning in their classrooms or for their professional and personal education pursuits.

The library helps find specific book titles or books on a certain topic like oral histories, or explanations of treaties from an Indigenous perspective, for example. For our students, our librarians carefully select a collection of grade-appropriate books they can choose from relating to the topic they're exploring. Endless hours of research take place when deciding which books come through the doors of our Library, supporting Indigenous Education at the School.

By following the Truth and Reconciliation Calls to Action, the Library aims to have resources that facilitate learning about residential schools, Treaties, and Indigenous Peoples' historical and contemporary contributions to Canada (which is a mandatory education requirement for Kindergarten to Grade 12 students). By providing reading materials that provide an accurate and respectful view of Indigenous Peoples, we can build the capacity for intercultural understanding, empathy, and mutual respect.

Builds Culturally Diverse Collections

- We intentionally choose books that portray the diversity of culture, experiences, perspectives, and contributions of Indigenous Peoples within Canadian society.
- We ensure there is a representation of First Nations, Métis, or Inuit portrayals, both in historical and contemporary contexts.
- We aim for books that are accurate, educational, and free from generalization and stereotypes.
- The books offered recognize the diversity of cultures present among Indigenous Peoples.
- Collections connect back to the First Peoples Principles of Learning.

Supports Indigenous Works

Books written by Indigenous authors or authors who have collaborated closely with Indigenous Peoples are prioritized when selecting publications for the Library. We also try to use Indigenous-owned publishers, suppliers (like Strong Nations and Goodminds), or booksellers (such as Stó:lō First Nations Gift Shop) to purchase our resources.

Decolonizing the Library

One of our goals is to examine the concept of “decolonizing the Library”, alongside libraries across the nation. This is a multi-year objective and extends beyond just Indigenous resources. We are currently working on reviewing our Indigenous resources to ensure authenticity and accuracy. In the works is a “Selection Policy” that includes an Indigenous focus to help guide our future selections.

Meadowridge Library

Explore our Collection

Most Explored Indigenous Topic Areas

1. Oral Histories
2. Truth and Reconciliation
3. Residential Schools

Explore Our Indigenous Collections



Indigenous
Non-Fiction



Indigenous
Oral Histories



Indigenous
Fiction

Connecting Indigenous Knowledge and an IB Education

Collectively, the entire school embraced the First Peoples Principles of Learning that was created with guidance from Indigenous Elders, scholars, and Knowledge Keepers. The principles represent conceptual ideas, and they are merged into our work as IB learners.

Meadowridge School is guided by our Indigenous Education Committee who grows our understanding, helps us have deep and rich conversations, and brings our community together for shared experiences while supporting the process of inquiring to learn more.



As the reader, we invite you to align our learning with the *First Peoples Principles of Learning*. When we learn together and honour the stories of our past, we can act for improvements in the future.

Primary Years Programme

MS. TAMARA WARNER, ASSOCIATE ELEMENTARY PRINCIPAL & PYP IB COORDINATOR

This summer, the Primary Years Program staff came all together to review the work we have done to weave in authentic, respectful learning. The learning we embarked on together, coupled with the guidance of the Ministry of Education curriculum documents has been alive in the JK through Grade 5 classrooms.

The Elementary staff embarked on a reflective process with intention of collaborating about the Indigenous learning connections we make in our Programme of Inquiry. Using the British Columbia curriculum, staff documented the direct ties that were made in the units of inquiry. Indigenous Education appears authentically throughout.

JUNIOR KINDERGARTEN

How our actions with the land and with living things affect the environment

KINDERGARTEN

Exploring the role of intergenerational families, and the roles and responsibilities of aunties, uncles, grandparents and Elders

GRADE 1

Listening and reflecting on indigenous stories that remind us of the importance of the objects in the sky

GRADE 2

Ways Indigenous Peoples use stories and teachings of life cycles.

GRADE 3

Contributions of Indigenous innovations, roles as Knowledge Keepers and leaders of protocols and ceremonies

GRADE 4

Understanding the concept of honourable harvesting and appreciation of the natural world through our own North Forest

GRADE 5

Learning about our country, embedded with the historical policies, understanding the formation of treaties, and implications of residential schools

Middle Years Programme

MR. KEVIN KENNEDY, ASSOCIATE PRINCIPAL & IB MYP COORDINATOR

In the last few years, we've worked on connecting Indigenous Education with the IB curriculum, in large part due to the efforts of Mrs. Smoke and Mr. Diniz, who are the Chairs of our Indigenous Education Committee. Indigenous Education is integrated into the curriculum in a myriad of ways. There are entire units that are built around Indigenous Education as well as parts of units or individual tasks and student assignments. There are connections made between First Peoples Principles of Learning and the IB Learner Profile and Approaches to Learning skills. Our focus on experiential learning also creates many opportunities to embed the First Peoples Principles of Learning into our educational experiences.

GENERAL

Place-based learning - facilitating inquiry-focused learning through reflective and experiential activities

MATH

Indigenous perspectives on the significance of the sun, moon, and stars – looking at the stories of the Kodak Islands and Tlingit

CWOW activity Whisper in the Trees – “Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors” - with learning outcomes of data organization using a tally table, bar graph, and circle graph

SCIENCE

Comparing and contrasting the Big Bang Theory with Indigenous creation stories

Exploring interconnectedness and sustainability in nature by integrating Indigenous perspectives

Delving into medicinal chemistry through Indigenous knowledge – studying possible drug-starting molecules which are improved through modern methods to improve safety, efficacy, and sustainability as a treatment



INDIVIDUALS & SOCIETIES

Exploring creation stories from a variety of cultures including First Nations in British Columbia

Exploring geography - “Time, Place and Space” - with an inquiry into how we view land as possession and how First Peoples Principles look at land as the provider. We consider how the term “land” has different layers of meaning – both literally and figuratively

Critiquing the reasons provided for the exclusion of First Nations from the process of Confederation and the implications of this action

LANGUAGE & LITERATURE

Indigenous literature unit that presents an Indigenous perspective on European colonization of North America

LANGUAGE ACQUISITION

History of the Indigenous Peoples of Latin America – the Spanish language, cultural components, and global issues

DESIGN

Making full-sized paddles that students decorate using First Nations symbols (animals) that they feel represent their character

VISUAL ART

Exploring Indigenous stories in and through Indigenous art



High School/Diploma Programme

MR. JAMIE MARRIOTT, ASSOCIATE PRINCIPAL & IB DP COORDINATOR

Indigenous Education is incorporated in many areas across the IB DP curriculum, including the different sciences, studies in language and literature, language acquisition (French and Spanish), individuals and societies (History and Geography), Visual Arts, and Math. With the learning outcomes and activities becoming more organic within the classrooms, the students are demonstrating increased knowledge and sensitivity to these issues. However, this is a work in progress, and we have a long way to go on this road to reconciliation. We have made it a priority in our school to thoughtfully increase the presence of Indigenous Education across all our IB programs, including the DP Programme. Here are some of the ways our efforts can be demonstrated in the classroom in high school by the teachers:

LANGUAGE & LITERATURE

Investigating the European colonization of North America from an Indigenous perspective

THEORY OF KNOWLEDGE (TOK)

Incorporating the new Indigenous Education course within the framework of TOK. This incorporation has allowed for more valuable discussions, and the students are becoming more familiar with the Indigenous worldviews.

SPANISH

Understanding Indigenous peoples through a Latin American perspective and making connections with the Indigenous Peoples and their stories in Canada

Discussing the history of European (Spanish) colonization and its impact on Indigenous communities

A translation of the Land Acknowledgement is being completed

VISUAL ARTS

Students study Indigenous art and compare the styles

BIOLOGY

Exploring the interconnectedness and sustainability of our environment and relating it to Indigenous Education and ecology

CHEMISTRY

Learning about aspects of medicinal chemistry using Indigenous Knowledge. Looking at how possible drug-starting molecules can be improved through modern methods to improve safety, efficacy, and sustainability as a treatment

HISTORY

Studying why the First Nations were excluded from the process of Confederation and the implications of this action

Course Focus: Contemporary Indigenous Studies for High School

With little time in their schedules, High School students embraced the addition of a new course to their already-jam-packed agendas.

Our students are known for taking on an academically demanding course load along with several different co-curricular and extra-curricular activities. When news broke out that a new Indigenous-focused course would be rolling out this year, High School Students were up for the challenge of taking on the extra workload of Contemporary Indigenous Studies (CIS). For High School Principal, Ms. Kristal Bereza, balancing the demands of a DP schedule with an approach that honours the intent of the CIS course was important.

“Regardless of the structure and rigor of the DP Programme, this is the real history of our nation that we all need to be informed of. There’s always room to fit an important initiative.”

CIS focuses on varied identities and world views of Indigenous Peoples, community

development, partnerships, control of economic opportunities, and restoring balance through truth, healing, and reconciliation in Canada and around the world.

“There are no tests or a final exam. There are no high-stake assignments or pressure-filled assessments. It’s designed to be an engaging class; we want students to be encouraged to learn, collaborate, and be present in deep conversations with their peers and teachers. This approach to education fits with the First Peoples Principles of Learning” says Ms. Bereza.

Course feedback from students has been very positive according to Ms. Bereza.

“The discussions that take place are so rich. CIS is opening their minds, sparking their curiosity, giving them a chance to think critically and reflect on what they’re learning about, and the students are enjoying it.”

This year, The Ministry of Education and the First Nations Education Steering

Committee implemented a new graduation requirement where students need to complete Indigenous-focused coursework to graduate. Since Indigenous history, perspectives, and knowledge were already being woven into many areas of our student’s existing courses, CIS gave them dedicated time to strengthen the Indigenous learning introduced in other classes.

Many other institutions are tying the coursework into existing lessons to meet the requirement. At Meadowridge, Contemporary Indigenous Studies is being honoured in its entirety as a new course, ensuring our graduates are equipped with the knowledge, skills, and competencies to be active, informed citizens who are able to think critically and understand the impacts of colonialism on Indigenous communities today and how to work together to foster healing and address injustices.

Grade 10 IB Personal Project

Intergenerational Trauma in Residential School Survivors



Vylet S. (Grade 11) is deeply and personally connected to her Personal Project topic she chose in Grade 10.

LEARNING GOAL

To study intergenerational trauma in residential school survivors' families.

PRODUCT GOAL

To create one to three artistic pieces expressing the emotional backlash of intergenerational trauma with written explanations to express the current effects of residential school and to raise awareness.

Her great-grandfather went to a residential school, and his experience impacted their family. Vylet's mom is a counsellor and her dad is an Indigenous Youth Worker who introduced her to a lot of people within the community, including an Elder from the Squamish and Nlaka'pamux Nation. She chose to create an artistic product because she wanted something that would start a conversation rather than give just one opinion. Vylet needed to channel her feelings into something that would impact people.

One of the more interesting discoveries Vylet made while working on her project was that it wasn't only affecting her family but it also affected all those around them across generations. She also learned how each generation tends to express trauma. The first generation is often very reclusive, shut off, and reluctant to open up. The second generation becomes affected by this, and often becomes upset and goes through periods of self-harm and isolation. Children pick up on that, which tends to look like perfectionism in the third generation. The children have to be there for their parent and mature a lot faster.

One of Vylet's interviewees who went to a day school had a father who went to a residential school. Both generations were in the system. Hearing about it and then experiencing it himself, he explained, made him more emotional.

The highlight of Vylet's Personal Project was, "Seeing my ideas come to life. It's really hard to explain to people how all of my accumulative experiences have influenced my thoughts. To be able to put them into a sculpture that everyone can see was freeing, something people can just see without quotes and justifications. It was also great to see people react to my pieces. My family and friends all got out of them what I hoped they would, that intergenerational trauma is real and affected people then and still today. My biggest goal was to have people understand how it still affects people, that it really did not happen all that long ago."

At this year's National Day for Truth and Reconciliation Assembly, Vylet was asked to share her project with the school.



Vylet was scared she wouldn't be able to deliver the stories she had learned and was worried if not delivered properly, it wouldn't have that lasting impact.

With so many people impacted by intergenerational trauma and residential schools, there are so many people who are unaware of everything that has happened and was an important piece of information Vylet shared. Vylet focused on sharing her findings in the most respectful way she could.



Watch Vylet's
Project Showcase
video

Learning Through the Land

At the heart of the Outdoor, Experiential, Ecological Education (OE3) Program is teaching and developing students' appreciation for the outside world through meaningful outdoor experiences. Integrated with the First Peoples Principles of Learning, the OE3's curriculum upholds the idea that "Learning is holistic, reflexive, reflective, experiential, and relational – It is focused on connectedness, on reciprocal relationships, and a sense of place."

For Mr. James Willms, Director of Environment and Risk, ensuring students are building a relationship with the land and seeing the land through the eyes of the First Peoples is an essential part of the educational experience at Meadowridge.

"Indigenous Peoples have a special connection with the earth and all living things and it's our responsibility to build this relationship with the land and to learn about, nurture, and take care of it, just as the First Peoples did and do," says Mr. Willms.

Junior Kindergarten students all the way to Grade 12 are taught to build a connection with nature, while incorporating Indigenous teachings.

Elementary School students take on an exploratory approach to learning about the land, laying on the grass, appreciating the insects and animals surrounding us, learning about the plants that surround us and their traditional uses through teachings from Indigenous Knowledge Keepers.

Middle School students build on this appreciation for the land and dive into topics like "traditional and western ways of knowing."

High School students explore Indigenous teachings through a range of outdoor activities like canoeing and fishing, and excursions to cities like Gibsons and Tofino to learn about the local First Nations Peoples.

These experiences influence students to become advocates and stewards of the land learning through Indigenous ways and knowledge and building an appreciation for our environment.



The Honourable Harvest

Understanding the Generosity of our Natural Environment



As an Educator for the past 24 years, Mrs. Stacy Banack has taught in Elementary, Middle, and High School at Meadowridge, always tying in the outdoors and the natural environment whenever possible.

Mrs. Banack could always be found sneaking in a gardening lesson to her daily instruction or taking her students outside for classes.

When the opportunity arose, it only seemed fitting that she take on a new role at the school as the OE3 Coordinator. While facilitating and developing outdoor learning programs at the school, Mrs. Banack teaches with an emphasis on a First Peoples perspective, recognizing the importance of the land and the teachings that come along with each plant. Through the guiding principles of The Honourable Harvest, Mrs. Banack encourages this way of showing care for our environment.

"I want to instill stewardship in the children. It's our role to take care of the plants around us and to minimize the harm to them; respecting and being thankful for what they can give, when they can give, and ensuring there's still more for the future. By informing the way we act through The Honourable Harvest, we gain an understanding of the generosity of these living beings."

After reading *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* by Robin Wall Kimmerer (who is an Indigenous Author, Environmental Educator, and Plant Ecologist), Mrs. Banack came upon the teachings of the Honourable Harvest and knew this way of connecting with nature had to be shared.

How to Harvest Honourably

The Honourable Harvest is not a set of rules, not formally written down, but rather an Indigenous approach to life and how you act day-to-day when you encounter plants and take the many resources they have to offer. It is through these principles that Mrs. Banack guides her lessons.

- Ask permission of the ones whose lives you seek. Listen and abide by the answer.
- Never take the first plant you see. Never take the last
- Harvest in a way that minimizes damage.
- Take only what you need and leave some for others.
- Use everything that you take.
- Share it with others.
- Be grateful.
- Reciprocate the gifts.
- Sustain the ones who sustain you, and the Earth will last longer.



Pictured: Grade 6 students with syrup, honourably harvested from trees in the North Forest.

Mrs. Smoke Shares Smudging

The sun was shining, birds were chirping, and the wind was blowing through the trees as the fire crackled. We had amazing weather as Mrs. Smoke led her students through a traditional Smudge Ceremony at the Campground, reminding students to be present and to attentively listen with their mind, body, and heart.

Sharing the traditions and ways of her ancestors, Mrs. Smoke educated students on the supplies and traditions for a Smudge Ceremony and allowed students the opportunity to participate in smudging. We sat down with Mrs. Smoke as she shared more about the history and significance of this important ceremony.

Smudging is part of Mrs. Smoke's Anishinaabe culture and spirituality (not religion), but many Indigenous communities practice this ceremony. Teaching Indigenous culture in schools benefits all students.

Some school districts are recognizing smudging as necessary for their Indigenous students and to educate non-Indigenous students about Indigenous culture and beliefs. This is critical for moving toward reconciliation. While anyone can smudge, it is important to note that cultural smudging demonstrations should only be done by an Elder or a knowledgeable Indigenous person.

There are four elements (water, earth, fire, and smoke) represented in the smudging ceremony and four sacred plant medicines (cedar, sage, sweetgrass, and tobacco). Each one represents a specific purpose meant to cleanse, protect, and clear away negativity. Traditionally, these sacred medicines were never sold or purchased but rather traded or gifted as they come from Mother Earth. Modern science has recognized the healing benefits of burning these plants as they are proven to release negative ions and promote mental health.



The smudging ceremony is an important part of Mrs. Smoke's cultural identity and represents her own path to healing from the intergenerational trauma that has affected her family for generations. It has been important to Mrs. Smoke to share her culture with her students. As an Indigenous educator, Mrs. Smoke can directly connect it to many of the First Peoples Principles of Learning and to many parts of our curriculum. Therefore, the Grade 3s were able to observe and participate in the ceremony as part of their learning.

Mrs. Smoke chose Ayanna G. to be her helper because her grandmother has a relative who is Algonquin, and her family is on the journey to learning more about that culture.

It is a protocol to pass on the knowledge and to provide opportunities for young ones to help, to learn, and be leaders. This was a perfect opportunity for Mrs. Smoke to do that with and for her.

While anyone can smudge, it is important to note that cultural smudging demonstrations should only be done by an Elder or a knowledgeable Indigenous person.

Student Perspective

AYANNA G. (GRADE 4)

When Mrs. Smoke approached me and asked if I was willing to assist her in the Grade 3 Smudge Ceremony, I was so honoured and happy that she asked me to be a part of this amazing ceremony. It felt very special.

This was a very new experience for me. It felt different than a presentation and I felt very brave trying something new and fun. I was so excited to tell my family as my grandma on my mother's side is Indigenous and she used to smudge every morning. My grandma is from the same First Nation as Mrs. Smoke which made this even more special. My mom has also done smudging ceremonies and she was so excited that I was going to experience one firsthand. My dad's side of the family is from Iran, and it was interesting getting to educate them on the history and importance of smudging ceremonies.

The ceremony was fun and interesting. I liked that Mrs. Smoke explained the different parts, the "dos and don'ts", and the meaning behind each item. My favourite part was hearing the beating drum as Mrs. Smoke sang- it was so beautiful. I liked learning about the responsibility and purpose of the smudging ceremony – "To cleanse yourself and welcome a new day. To clear away all the bad memories and bring new ones that will fill your day with joy and happiness."

A key memory for me was the smell of the smoke wafting over my hair. The way my hands felt when we touched the abalone shell containing the four ingredients burning inside (sage, tobacco, cedar, and sweetgrass) and how we washed our hands just above the smoke to cleanse. That was amazing and beautiful.



Teachers & Staff as Students

The learning never ends at Meadowridge

Every year, dozens of teachers and staff at the School become students and enroll in professional development opportunities to enhance their knowledge and skills in Indigenous Education. The learning outcomes range from gaining a better understanding of the perspectives, experiences, Indigenous Ways of Knowing, the history of colonization and residential schools, and working toward reconciliation.

All this learning and insight allow us to develop a respectful relationship with Indigenous communities and is tied into the school's curriculum, Mission, and Vision.



KAIROS Blanket Exercise

Through an experiential, interactive blanket exercise, teachers and school staff explore and reflect on the history of Turtle Island, the impact of colonization, and the lasting effects on Indigenous Peoples and communities today.

Blankets lay across the floor representing Turtle Island. As history is recounted, narrated by Elder Kelly and facilitator Shona Sparrow, who represent the European settlers in the exercise, blankets are folded and become smaller and smaller, representing the land that was stripped away from Indigenous Peoples.

As 500 years of Canada's dark history is detailed, participants are put in the role of Indigenous Peoples and asked to step off the blanket and to join their ancestors, symbolizing the Indigenous lives lost to residential schools, genocide, and diseases brought by settlers.

The powerful and moving exercise concludes with a traditional sharing circle, where teachers and staff share what they learned and how they will be connecting this knowledge to their lives, in their classrooms, and by continuing to learn Indigenous history to become allies of the Indigenous communities.



ISABC Truth and Reconciliation Workshop

Meadowridge's very own Mrs. Charlene Smoke led a Truth and Reconciliation workshop in September in collaboration with the Independent Schools Association of BC (ISABC). Teachers, staff, and educators from independent schools across the province tuned in to learn about Truth and Reconciliation and how to integrate it into the classroom and in their personal lives.



MRS. MARIE CLEMENT '00, GRADE 2 & 3 ART TEACHER & ALUM

I completed a course called *Indigenous Approaches to Education* at SFU taught by Vicky Kelly. We worked through the importance of storytelling and ceremony, we practiced songs and arts-based exercises that honoured the land and all people, and we were given “permission to trip” (to fail and learn) while trying out new Indigenous teachings in our classrooms.

MR. BRIAN SPEAR, DIRECTOR OF CAMPUS IMPROVEMENT

It was an eye-opening experience educating myself on Indigenous history in Canada, the residential school system, and the treatment of Indigenous Peoples in the past. I took The University of Alberta's *Indigenous Canada* course as well as several others offered by the Indigenous Relations Academy which included: *Working Effectively with Indigenous Peoples*, *Indigenous Consultation & Engagement*, and *How to Negotiate with Indigenous Peoples* as a part of my own efforts toward reconciliation.



MS. JENNIFER HIGGINSON, HISTORY TEACHER, TOK, EE, CAS COORDINATOR

I found out I was going to be teaching the new Contemporary Indigenous Studies course this year. I was excited, but knew I needed to expand my education, so I took a wonderful course through the First Nations Educational Steering Committee and this gave me so much more confidence; we all have a responsibility to incorporate the First People's Principles of Learning into our classes, and I have so many more authentic ways to do this now.

This past summer, I joined three other teachers from our school to attend a Decolonization Walk at UBC. This was an educational opportunity that framed decolonization through the lens of the artworks displayed at UBC, whose campus is on the traditional and unceded territory of the Musqueam Peoples, though some of the artwork came from other nations, including the Haida. Currently, I'm taking a second online course through the University of Toronto called *Aboriginal Worldviews and Education*. It is a perfect introduction for people just starting to explore how we can incorporate Indigenous Education into our teaching (and great for interested parents).

MS. COURTNEY HIGGINSON, KINDERGARTEN TEACHER

Through UBC, I took *Reconciliation through Indigenous Education* which focused on teaching Indigenous Education in a school setting. I was able to learn new ways to include the Ways of Knowing and it confirmed some of the practices we were already doing in Kindergarten and overall made me feel more confident in my ability to teach it. Even though I teach such young children in Kindergarten, I want my students to be aware of real-life issues, and to have a deeper understanding of Indigenous Education and history than just “we wear orange in September and June”. Over the last few years, one of my professional goals has been to incorporate Indigenous Ways of Knowing, First Peoples Principles, and Indigenous culture authentically into the Kindergarten program.



The Survivors' Flag

Honouring the lives and communities impacted by the residential school system in Canada

Hundreds and thousands of lives are recognized as The Survivors' Flag sways at the entrance of Meadowridge School. Unveiled for the first time at the National Day for Truth and Reconciliation Assembly in September, the flag honours all the lives and communities impacted by the residential school system in Canada. Nine elements are depicted on the flag which were carefully chosen by Survivors across the country. Consultations took place with Inuit, Mi'kmaq, Atikamekw, Cree, Ojibway, Dakota, Mohawk, Dene, Nuuchahnulth, Secwepemc, and Métis Survivors.

“

Flags are far more than decoration: they are important symbols of what is important to individuals, communities, and countries. The recently commissioned Survivors' Flag from the National Centre for Truth and Reconciliation is no different.

As we attempt to become educated and informed about Indigenous Peoples and their views of the world along with their successes and challenges, it is critical to have the flag visible to all. This flag is an important visual reminder to consider the perspective of our Indigenous friends and neighbours in all that we are and do. We are proud to hang the Survivors' Flag at Meadowridge School.

MR. TERRY DONALDSON, DEPUTY HEAD OF SCHOOL



Learn more about the creation of the Survivor's Flag on the National Truth and Reconciliation Centre's website



Around *new and noteworthy* Meadowridge



Student Researchers Perform Original Experiment

Ten bright Grade 12 Meadowridge scientists travelled to the University of Saskatchewan in August to work with renowned researchers at the Canadian Light Source (CLS). They studied the effects of X-ray exposure on insulin's molecular and structural stability when conducting an X-ray crystallography experiment, using CLS' particle accelerator (synchrotron). Their study findings could support future drug development and disease-specific research and can aid in improving the efficacy of research data.



Welcome Back Picnic

Over 1,000 students, parents, families, and friends joined us for our Welcome Back Picnic in September. From cotton candy, mini donuts, and popcorn to lawn games, balloon splash, and face painting, an amazing time was had by all. We raised over \$450 for the Canadian Red Cross, thanks to our brave teachers who volunteered for the Balloon Splash fundraiser.



Meadowridge Club Performs at BC Dumpling Festival

The Dragon Dance Club, led by Grade 11 student Christina S., performed at the first-ever BC Dumpling Festival. With over 20,000 people in attendance, the group displayed their talents and kept spirits high during their Dragon Dance Performance.



Elementary Whonnock Lake House Picnic

Our younger students took a trip out to Whonnock Lake for their annual House Picnic, where they participated in House activities, built sandcastles, made new memories with their friends, and of course, enjoyed a picnic lunch!



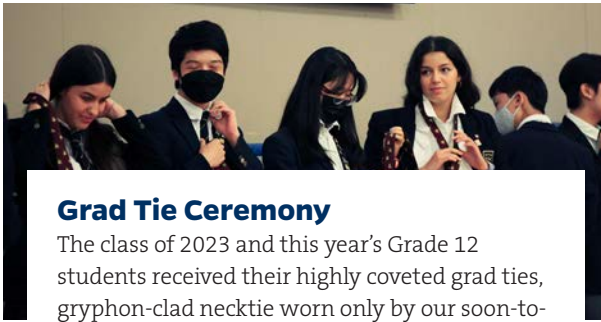
Spirit Day!

Grade 6 to 12 students showed their school spirit during School Spirit Day. A sea of green, red, orange, and blue, members of Fraser, Whonnock, Alouette, and Kanaka, filled the fields as students were rocking their house shirts. They enjoyed a day full of friendly competition in the hopes of winning the most points for their house.



National Day for Truth and Reconciliation Assembly

On Orange Shirt Day, we honour residential school survivors, their families, and communities that were affected by the residential school system. This day marks a time for learning, reflection, and raising awareness about the impacts of colonization through class activities, conversations, and a school-wide assembly. This year, we unveiled the Survivors' Flag in memory of all the hundreds of thousands of Indigenous children forcibly separated from their families and communities and sent to residential schools.



Grad Tie Ceremony

The class of 2023 and this year's Grade 12 students received their highly coveted grad ties, gryphon-clad necktie worn only by our soon-to-be graduates. With 52 in the group and 13 lifers, some have been waiting 14 years for this big day!



Diwali Celebration

Diwali, the festival of lights gathers people from all backgrounds and celebrates the universal light in everyone. Our dedicated parent volunteers planned classroom activities, an array of tasty treats for lunch, and show-stopping performances.

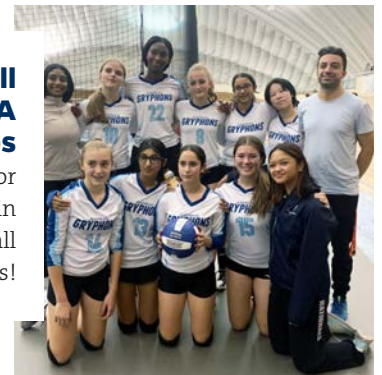


Kinderbuddies Meet

Kinderbuddy duos became instant best friends during their first meet-up as they planted tulips, walked through the forest, and had some fun on the playground – even the Grade 12 students were zooming down the slide and swinging on the monkey bars!

Junior Girls Volleyball advance to the GVISAA Volleyball Championships

Congratulations to the Junior Girls Volleyball team who came in second at the GVISAA Volleyball Championships. Go Gryphons!



Halloween Fun

Meadowridge transformed into a Halloweentown as students dressed as their favourite characters. We hit off the day with a spooky parade for Elementary students and ended on a sweeter note, as students trick-or-treated through the forest.



Week Without Walls (WWOW)

It was that special time of year again when our MYP and DP students took the learning outside of the classroom for our Week Without Walls. Our Grade 6 students experienced an exciting week away at Camp Elphinstone in Gibsons. The Grade 7s traveled to Gibson's Farm for a three-day educational trip to learn about farming. Grade 8 students went camping at Golden Ears Provincial Park and learned a thing or two about camp stove cooking. Grade 10 students caught some waves while surfing in Tofino. Our Grade 11 and 12 students embarked on a trip to Loon Lake Lodge and Malcolm Knapp Research Forest, where they built rafts and canoed through the lake.

Eleven reasons to get excited about the campus expansion



To find out how to support the Audacity Campaign, contact:

Danielle Christensen, Director of Advancement
danielle.christensen@meadowridge.bc.ca

Renderings and images shown are not final and are subject to change.

01

The Burke Hall & Business Centre



Through the artistic use of concrete, steel, wood, stone, and glass, the over 25,000 square feet of dining and gathering space will be nothing short of extraordinary. In honour of our long-serving Head of School, Mr. Hugh Burke, the Burke Hall will boast high ceilings, illuminated with natural light, and earth tones emitting a warm and inviting ambiance.

The main level will be used as the central dining area of the school, providing a social space for students to connect with their friends and share a meal together during the days and will have the ability to serve as a multipurpose space to host celebrations and performances.

Equipped with a second-floor mezzanine that wraps around like a horseshoe, the second level offers counselling offices, two new classrooms, and three flex rooms for students to collaborate on projects or study quietly. A new staff and faculty lounge will also be located on the second floor, giving staff and faculty a space to re-energize and socialize with their colleagues between lessons.



02

A Grand Fireplace



As you make your way through the Burke Hall, you will be welcomed by a massive floor-to-ceiling fireplace as grand as the name suggests.

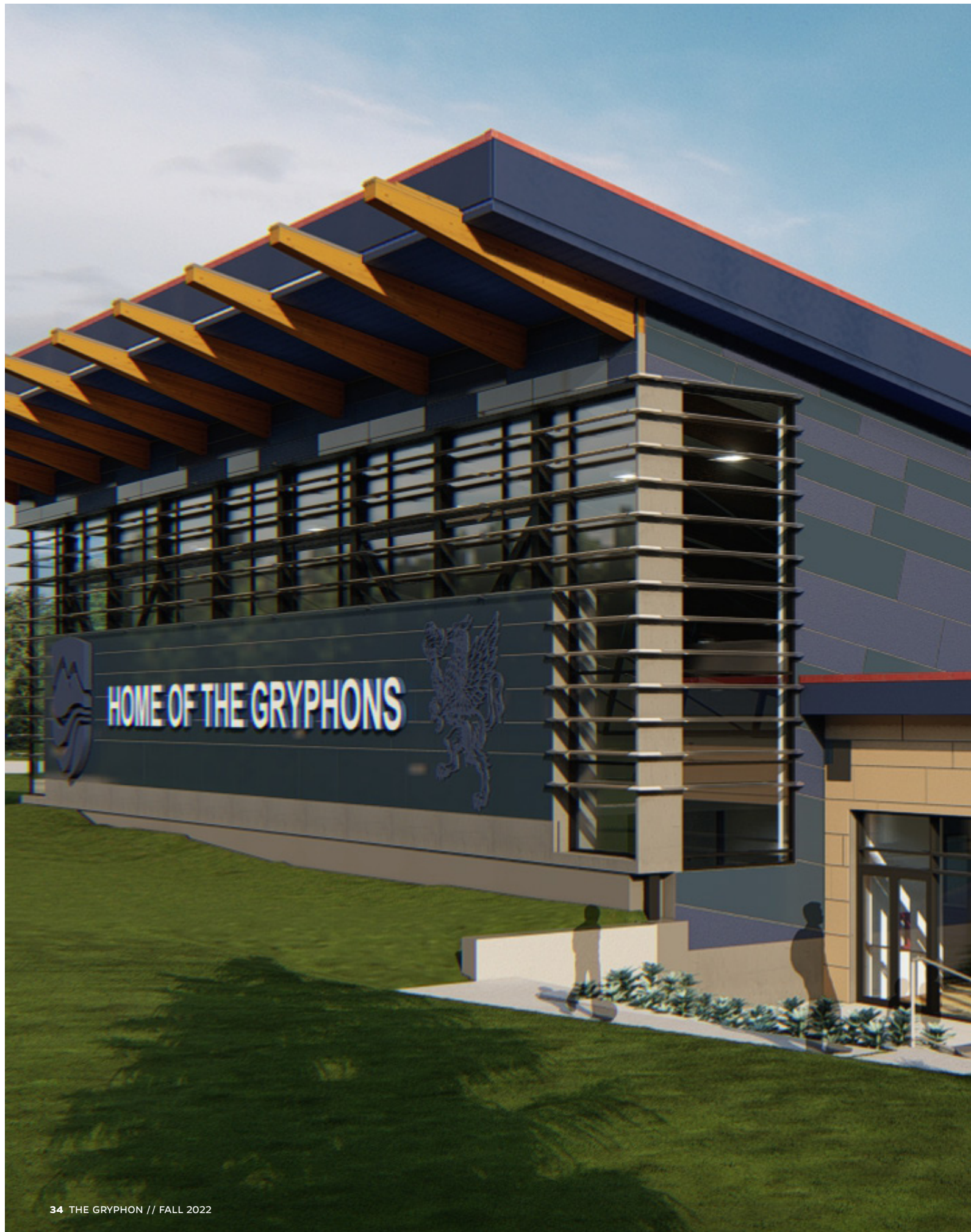
The Grand Fireplace will be constructed with soaring concrete pillars vertically spanning two stories and wrapped in artwork commissioned by a local Indigenous artist. Fitted with stone details, this area will not only be visually stunning, but a cozy place to sit, relax, and converse fireside.

Kitchen with Scatter System

03

With the addition of a new state-of-the-art kitchen at over 2000 square feet, we will have the ability to serve all students simultaneously for lunch. The new kitchen will enable easy access and prompt service for our students.

The kitchen layout will improve serving efficiency and include a Scatter System – self-serving carts that roll out into the dining hall equipped with a sandwich station, salad bars, soup stations, and more.



04

Athletic Centre

Nearly 13,000 square feet of gym space will be built for our athletes and PHE students. The new Athletic Centre, or Gymnasium, will have hardwood courts and plenty of windows to let natural light in.

The new space features high ceilings outfitted with wooden beams, tying in the natural elements of our North Forest. There will be interactive scoreboards, branded bleachers, and school banners, all creating a stadium-like sports arena that builds excitement and Gryphon pride – let's go Gryphons!



05

Fitness Centre

This new space is a health and recreational facility geared towards exercise, sports conditioning, and physical activity. The facility is the perfect spot to teach our students about physical health and education while allowing them to train, practice, and master techniques in a safe and modern environment.

With expansive glass panels overlooking the lower Gymnasium and access to the back field, the Fitness Centre will be a vital place for our students, faculty and staff, and alumni who use it to reach their fitness goals.



06

The Furnishings

As we work with our design experts, every element of the new building will combine functional architecture with impressive aesthetic elements, striking excitement to anyone who walks in.

The modern, yet classic design and furnishings will create an innovative learning environment that motivates, inspires, and creates teaching and learning environments that our Community will fall in love with. Through stunning designs and finishings, the front lobby of the Business Centre, the Library and Community Centre, and the gathering areas in the Burke Hall will be a truly remarkable place to learn, work, and bring the Community together.



07

Library & Community Centre

Centrally located, the Library and Community Centre will be a 23,000 square feet space serving our entire School Community. The new space will generously accommodate our ever-growing resources, books, and technologies, meeting spaces for individuals, classes and groups, and comfortable reading areas for students across the continuum.

The Library space will be a quintessential place for fueling curiosity and inquiry, stimulating learning and collaboration, and encouraging the joy of reading and research. Through extensive renovations to the current administrative offices and cafeteria, the new Library and Community Centre's design is inspired by elements of a flowing river and will incorporate unique wooden architecture, eliciting a natural west coast feel.



08

Post-Secondary Counselling Office

Located on the second floor of the Burke Hall, the new Post-Secondary Counseling Office will be the hub for our post-secondary counsellors as they work closely with our High School students to help plan their futures. It will have multiple offices full of natural light, contemporary furniture, and an engaging atmosphere for those one-to-one and family meetings with our dedicated post-secondary counselors. Just outside the Post-Secondary Office, there will be a common meeting area for open and collaborative work and study spaces – giving our students additional places to boost academic productivity.

09

The Spirit Shop

The Spirit Shop will be a one-stop shop for uniforms, branded apparel, and spirit wear. Everything you need for your school outfits and to show your Gryphon spirit will be available at this store-front style shop!





MEADOWRIDGE SCHOOL

10

The Outdoor Front Entrance

Our new Outdoor Front Entrance will be the natural focal point of the School. With the highest structural peak of our facility's infrastructure, the area used currently as the cafeteria will be renovated into the new front entrance.

While the Diploma Programme balcony overlooking the cafeteria doors will remain unchanged, the new entrance will be artistically inspired by a flying Gryphon and its wings, Meadowridge's legendary mascot. It will have a glass roof and wood beams, providing shelter from the natural elements. There will be seating and gathering spaces for students and guests to enjoy, making the new front entrance an open and inviting entry.



11

Elementary Arts Wing

A purpose-built Arts Wing for our Elementary learners will bring our music and art classrooms together into one thoughtfully designed space. By renovating the current Library, the Elementary Arts Wing will facilitate quick class transitions, enhance classroom spaces, and provide endless opportunities for students to explore with their heads, hearts, and hands.

Classrooms will be designed for exploration, instruction, and collaboration, for painting, drawing, singing, and drumming. The Wing will be designed to display art, welcome guest artists, and host rehearsals and performances. Here, our students will unleash their creativity and foster their artistic expressions and passions.

Are you excited about what's to come? You can be a part of this monumental expansion journey. With your support, these spaces can be brought to life for our children's future!

Play

the importance of

Play is critical to a child's physical, emotional, social, and cognitive development – and they get to have fun! Here, at Meadowridge, the play spaces are designed with a child-centred approach.

Thanks to the commitment of our Elementary School Outdoor Playground Task Force, countless hours of research, planning, and design are put into each area of play, ensuring different ages, stages of development, and interests are supported.

Unexpected Treasures: Junior Kindergarten Loose Parts Play Space

The loose parts play space inspires creativity and endless possibilities for Junior Kindergarten

Old milk crates, used tires, metal coils, kitchen utensils (that have seen better days), cable drums, thingybobbers, thingymajigs, and odds and ends, are just a few of the many peculiar items, or “loose parts,” you’ll find in the Loose Parts Play Space used by the Junior Kindergarten students.

This open-ended, unstructured outdoor play space was brought to life by JK teachers, Ms. Louise Kozol, Ms. Shawn Dyer, and Ms. Michelle Ludwig, who saw a need for a more engaging play space

that ignited curiosity, communication, risk-taking, and collaboration among JK students.

The Loose Parts Play Space is located behind the Early Learning Centre. It is made up of a mix of dozens of various donated and found items. The items are cleaned and assessed for safety before it enters the play space. As Ms. Kozol explains, when they introduced the new play space over a year ago, they saw an immediate change in behaviour from the students during play.

“They are curious about the items, they work together as a team to flip big items over, they challenge themselves and

support each other when they’re climbing the bigger loose part structures, they make potions with leaves, and have tea parties with woodchips, and every single trip to the play space is an adventure,” said Ms. Kozol.

The possibilities of play in this space are open and endless.

“There is no set way or rules to play with the loose parts. For the children, the items become what they imagine them to be, empowering their natural curiosity and giving way to exploration which is an essential component of their growth and confidence.”



“With conventional metal playgrounds, we saw more children run into the structures, saw more injuries, and they didn’t pay attention to the risks, they just assumed it was safe. With the loose parts, the children know they must be careful with each of the items and they teach themselves and each other about the risks involved.”

‘New’ items are brought in regularly and swapped for other loose parts. Most items are generously donated by family members, teachers, and staff who had items laying around their

homes they no longer use. Some items were found in storage spaces around the School or contributed by local construction companies from their worksites. What was once forgotten has become a sea of treasure for the JK students at Meadowridge, fueling their development as inquirers, thinkers, communicators, and risk-takers.

Based on English architect and artist, Simon Nicholson’s Theory of Loose Parts, his teachings assert that loose parts create infinitely more opportunities for creative engagement than static materials and environment.

“A slide is just a slide, but a wooden stick can be a fishing pole, a wizard’s staff, a snake on the ground, or a bridge for bugs – it’s always exciting to see what the children come up with each day,” added Ms. Kozol.

PLAY FACTS

Play Helps Children...

Create connections between motor, perceptual, cognitive, emotional, and social areas of the brain

Build their confidence and encourages independence

Develop social, language, and communication skills

Learn about how to care for others and for the environment

Build imagination and creativity

Develop physically by building muscles, improving bone density, sharpens reflexes and motor control



In play, students develop their social skills and learn how to be good friends. They learn how to communicate and advocate for themselves and others. They navigate problems and emerge with confidence. Recess is much more than a break from learning. It is a place where meaningful and essential learning is happening authentically.

Ms. Heather Nicholson
Elementary School Principal

A brief history *of the* Meadowridge house system

One of the most exciting traditions for any new student joining the Meadowridge Community is learning what house they are going to be a part of. But have you ever wondered “how did the House System start and how has it changed”?

Mr. Charles Schofield shared with us the history of the House System and the House Cup, its importance, and how the sorting process works.





History of the House System and the House Cup

In the early 1990s (before Harry Potter), Meadowridge's then-Head of School Mr. Terry Jung wanted to create four smaller groupings within the Meadowridge community based on the British boarding school tradition of living in physical houses. The concept of smaller communities or being part of a tribe or group is a very human concept and something we can all relate to. It speaks to a sense of community, togetherness, and care. The goal of the House System was to create a fun environment where students could have a sense of belonging and build friendships through fun and friendly competitions.

To introduce the House System to Meadowridge, they held picnics at different locations. Meadowridge was split into four groups and each group visited a different location for their picnic. Whonnock Lake, Alouette Lake, Kanaka Creek, and somewhere along the Fraser River were the locations for the Meadowridge Picnics.

The picnics are how the houses were started and these four bodies of water are what inspired the names of the houses. Each house had a mascot – Alouette Alligators, Kanaka Kodiaks, Fraser Falcons and the Whonnock Dragons. Fun fact: The Whonnock Dragons were always upset that their mascot didn't have an alliteration like the rest. A Meadowridge family had costumes created and donated to the school, which were then used during school events such as Spirit Days.



From the 1995/1996 Yearbook

From 2000 to 2010, a Junior and a Senior winning house were chosen each year based on the number of house points earned, leaving a divide between Elementary and Middle/High School. In 2011, this was changed to just one house winner each year to create an inclusive community where everyone could come together.

In 2017, the four mascots were retired and the House System was rebranded to focus on the house names and an identifying colour. Shirts with the first initial of each house's name were put on four different colours. These are the representations of each house used today.

The Meadowridge House Cup dates back to the 1991/1992 school year with Alouette winning the first-ever House Cup. Winners are determined each year by the number of points each house gets awarded through events like Spirit Day.

House Pins are a recent addition to Meadowridge, allowing students to represent their house, along with their Gryphon Pins. These pins allow students to show their house pride even on days when they are in their Number One Uniform.

The importance of the House System

Sometimes students wonder if their house will ever win the House Cup and they don't understand why it is important given that the house winner doesn't receive anything that is tangible, since the cup lives in the school. This can sometimes be harder for younger students to understand the legacy of the House Cup, how it goes back three to four decades, and how it will continue to be a part of Meadowridge's history.



For a Meadowridge student to be part of a house that wins the House Cup, is part of the School's history. They contributed, were part of the team, and helped their house win the Cup. There are long periods of time when certain houses win or don't win the House Cup. Students and teachers take the memories of winning House Cups with them after they graduate

How are houses chosen?

A "magical sorting hat" that you might be familiar with. Harry Potter jokes aside, truthfully, it is a balancing act. Siblings and families being in the same house is the main priority and then trying to ensure that there is an even breakdown of grades in each house. A student's house will never change during their time at Meadowridge and if they have a family member enroll at the School, they will automatically be put in the same house. Next, having a gender balance per grade in each house is looked at, but with numbers changing each year, this isn't always possible. Some grades might be heavier in one house or heavy in gender, but by division, it is balanced.

When a new family or a new student enrolls at Meadowridge, a huge part of the New Family Orientation is focused on the introduction to their new house. When they arrive, they immediately see the house colours, are greeted by student ambassadors from their respective house, and they are welcomed into the community.

The House System continues to be a way for students to come together to show school spirit and enjoy a friendly competition with their friends, building even more school spirit as they attempt to gain points for their houses to win the House Cup.



We sat down with Mrs. Marie Clement '00 to get her perspective from being a student, an alumna, and now a teacher at Meadowridge.

Being part of Kanaka meant branching away from my most comfortable friend group, but it gave me an opportunity to connect with others. I loved the old four-way tug-of-war and the egg-on-a-spoon races. Most of the time, being part of any house activity meant a chance to get out and play!

My favourite part of being in Kanaka as a child was that our mascot was a bear. I always thought that was the best.

We used to do full-school house picnics where we all went to different bodies of water. I liked the change when they took us all to the same spot to have fun and play competitive games. The house colours have changed as well (Kanaka from burgundy to red, Fraser from black to green, Whonnock from white to orange, and Alouette from navy to blue). Although the kilt colours looked nice as PE strip, I like the more colourful ones now.

The best parts of spirit days are the creative and cooperative games. I also like the variety – you can be a skilled athlete or knowledgeable with trivia and help your team either way (I would love to see them bring back a four-way tug-of-war, though!).

I think the House System facilitates accelerated bonding with new students at the beginning of the year. You're here, and you're part of the group! Jump in! Based on many of the enthusiastic face-painters and costume-wearers, I would say it has an excellent influence on school morale, mental health and wellness, and general enjoyment of life.

Class of 2012 Where are they now?

Throughout the school year, many of our dedicated alumni pop in for a nostalgic visit with teachers, staff, and a few students that they still remember. We also host a series of formal alumni events that are a big hit with former Meadowridge students, which give them an opportunity to reconnect, share memories, and catch up.

A decade after departing Meadowridge, we got the chance to check in with some of our alumni from the class of 2012 during their 10-Year Reunion event to see what they've been up to in the last ten years— here's what some of our '12 grads have been busy doing.



AUDREY ZHANG (1) recently earned her Master's in Public Policy & Data Science from Carnegie Mellon University. She lives in San Francisco where she works as a Data Science Consultant for Boston Consulting Group. She and her partner recently adopted a dog and are adjusting to being dog parents!

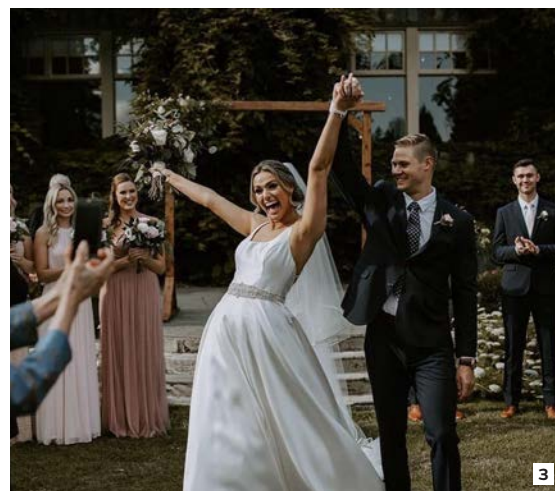
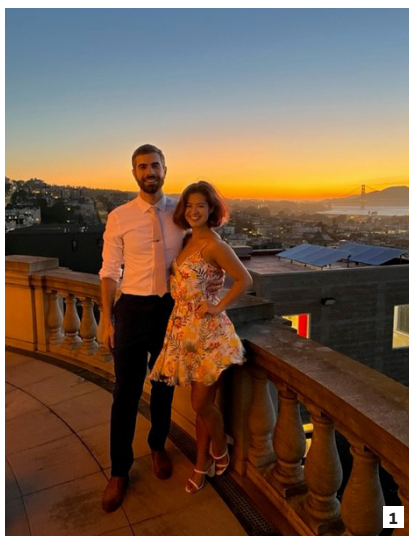
ABBY JACKSON (NÉE AGUILAR) (2) received her Bachelor of Arts with a concentration in French and Education from SFU and completed a certificate in Special Education from Queen's University. Abby works as an Elementary School French Immersion Teacher at Maple Ridge Elementary. She also runs the high school Spanish program online. She and her partner Brodie are celebrating their first wedding anniversary and just purchased their first home together!

EMMA NEWBERY (NÉE GERMAIN) (3) completed her Honours Degree in Sociology and English Literature at the University of Western Ontario. She was the Vice President of Student Events for her sorority, Alpha Gamma Delta. After graduating from Western, she attended law school at the University of Ottawa and now works as an Insolvency and Banking Lawyer at Dentons Canada LLP in Vancouver. On a personal note, Emma married her partner, Brett Newbery in 2019.

SOMAYAN CHAKRABARTI (4) studied Computer Science and Cognitive Science at the University of Waterloo. After earning his degree, he moved to San Francisco to work in tech as a Software Engineer. He now lives in New York and works as a User Experience Designer, designing augmented reality products.

ALEX KWON (5) graduated from UBC with a degree in Computer Science. He manages a successful online company, Sarlex Studio, with his fiancée, and also works as a commercial pilot!

LYNDSEY MERRY (6) received her Degree in Health Sciences at McMaster University and went on to complete the Accelerated Nursing program at UBC. She works at BC Children's Hospital, where she specializes in pediatric pre- and post-anesthetic care. She lives in Vancouver with her partner, Calvin. They like to hike, paddleboard, and cook together!



Class of 2012: Where are they now?

MARIA VAN NOORDENNE (7) moved to New York to complete her Master's in Genetic Counselling. During the pandemic, she moved to Seattle and worked in a high-risk obstetric clinic. She recently married and is back in Vancouver working as a Genetic Counselor.



KERRIN HAGBERG (8) studied Criminology at SFU, where she was also on the cheerleading team. Kerrin currently works as a Forensic Identification Examiner with the RCMP, processing crime scenes and exhibits, and testifying as an expert witness in court. She also works part-time as a 911 Call Taker with the Coquitlam RCMP. She lives in New Westminister with her fiancé, Ryan, and their two cats!



NAVPREET CHHINA (9) is an Associate Lawyer at Inlet Law in the tri-cities, where she litigates employment, human rights, and plaintiff-side sexual assault matters. She has appeared before the BC Appellate, Supreme, and Provincial Court, as well as various tribunals. In her free time, she enjoys powerlifting, travelling, and all things cooking/mixology.



FARAN MAHBOUBI (10) manages a Data Science Team at TD Bank. He lives in Kitchener, Ontario with his wife Lua and dog Juno. He still visits BC as often as he can!

SHAYNA HARMATNY (11) earned her Degree in History at Mount Royal University. Shayna worked for a construction company learning the ins and outs of construction bidding, but realized her passion was in teaching. She spent the last year volunteering in classrooms, including ones at Meadowridge, and started her teaching degree at UBC this fall. She enjoys a glass of wine with her friends and partner Tyson and is the proud godmother of fellow alumni Kaitlyn MacDonald's daughter, Rowen.



KAITLYN MACDONALD (12) graduated with a Degree in International Relations and French. She works as a Licensed Insurance Advisor working with multiple companies. She lived in Calgary for seven years, before moving to Kelowna. In the last two years, she bought a house, got engaged, and had a beautiful baby girl, Rowen, with her fiancé Kyle, whom she will marry next year!



ASAAN MAHERALI (13) moved to Victoria, started and finished a few careers, adopted a dog, got married, bought and sold a condo, bought a townhouse, adopted a second dog, and landed his dream job as a Human Resources Coordinator! He says the past ten years haven't been perfect, but he couldn't be happier with where he ended up.



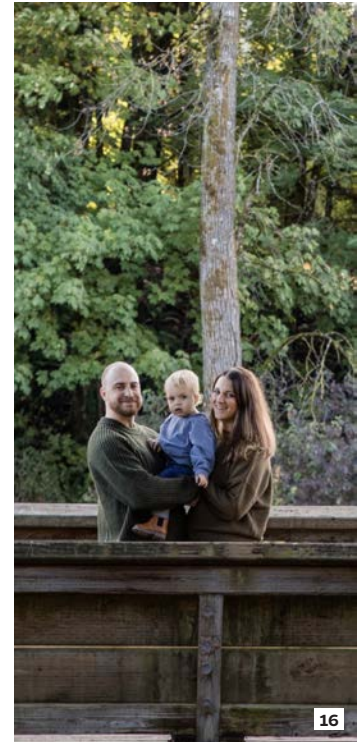
DIBA TAGHVAI-ARABI (14) completed his Bachelor's in Business Administration, majoring in Finance at BCIT. He works in the banking and equity research sector. He spends his time hiking, skiing, and bouldering.



ALLAN READ (15) studied Mining Engineering at Queen's University and started his career as a Mining Engineer in Saskatchewan on a diamond exploration project. He now works as a Mining Consultant for SRK Consulting in Vancouver. Allan and his partner, Emma got married in Whistler in 2021 and bought a house together in Port Coquitlam. They enjoy travelling, exploring the mountains around Vancouver, and biking!



JORDAN JEKNAVORIAN (16) graduated from BCIT with a Bachelor's in Business Administration, with a focus on marketing and entrepreneurship. He is a Registered Financial Advisor and works at Odlum Brown. He got married in 2018 to his wife, Emily, and now has a 2-year-old and another one on the way!



What does the IB mean to you

By Isabella Z., Grade 12

I have been taking the IB programme for nearly 14 years, and it has brought my education to a higher level.

IB (International Baccalaureate) focuses on a student as a holistic person rather than simply someone who needs academic knowledge; it helps you progress through different aspects of life by teaching critical thinking skills and how to apply academic concepts outside of the classroom.

I wanted to ask the students in IBDP what their thoughts on the programme were, and how it has impacted their education.

ANGIE W., GRADE 12 IB to me means discipline, the course materials or how “smart” you are doesn’t really matter. What IB prioritizes is one’s time management, discipline, or rather any self management skills that is developed throughout the program’s CAS, EE, IAs, etc. It helps prepare students for their post-secondary experience, not to mention social and self management skills for future careers. Along with self management skills, IB also helps students develop different approaches to learning and attributes through the IB Learner Profile. All in all, IB develops one’s academic skills, social skills, and self management skills to prepare students for a successful future career.

MARTIN REININK, HIGH SCHOOL TEACHER I have been involved with IB for six years now, and I can say confidently that the programme has been instrumental in the enhanced development of the school’s students. While all ten elements of the Learner Profile find expression in class, it is often risk-taker, inquiring, and open-minded that I see most prominently. The critical thinking that those features represent shines in our students every day. As a teacher, I cannot overstate the IB programme’s engagement with students’ growing critical thinking skills. The programme is tough, it’s heavy, but it’s indubitably worth it.

HUGH G., GRADE 12 For me, taking the IB has been a rigorous and rewarding experience so far. IB courses are done all over the world, which provides many advantages compared to regular courses. The content we’ve learned in each subject links to a wide variety of issues around the world. The exams are also standardized around the world, minimizing bias from individual teachers. IB also prepares students for university through Internal Assessments in each subject. For example, in the sciences, it’s a small research project designed completely by the student.

While the content in each IB course is more challenging, in my opinion, it is not more difficult to achieve the same grade compared to regular courses. The conversions from IB points to percentage grades is usually very advantageous from IB students, and many Canadian universities accept applications using percentage grades. Overall, I recommend the IB for students who are looking for a more challenging program that trains their research and critical thinking skills in a wide range of subject areas.

CHRISTINA S., GRADE 11 The IB curriculum is an education that aims to develop students through dynamic cycles of inquiry, action and reflection. From Junior Kindergarten to Grade 12, the school is committed to developing each student into a well-rounded individual. During my years at Meadowridge, I am very well-adapted and familiar with this curriculum. As a first-year DP student, I describe IB as mountain climbing. I am aware that the IB Diploma program is the most rigorous education in the world; therefore, it refers to an uphill climb, which is symbolic of the challenging process it involves. Despite all the challenges we faced, the IB had prepared us for our entire journey, which can be summarized as traveling downhill is easier than climbing uphill.

Moreover, we are about to enter adulthood since we will be graduating in the next two years, and we will all become independent individuals. Nevertheless, these good qualities we possess are the result of our sweat and will stay with us for a lifetime, and we are all well-rounded leaders, thinkers, and global citizens.

JENNIFER HIGGINSON, HIGH SCHOOL TEACHER As a teacher, the transition to the IB was initially difficult, because it challenged me out of my comfort zone. I was used to a provincial system that tested students using multiple choice questions and put a heavy emphasis on memorization rather than the analysis and critical thought that is the core of the IB.

I love that students graduate from this programme with skills that will immediately help them in their post secondary education and beyond – in our technologically driven world, “facts” are only as far away as our smartphone, and the ability to digest, challenge, and engage with information is far more important. As a parent, I appreciate that our students are embodying the Learner Profile and are encouraged to remember that people and principles should come before curriculum.



What is your favourite holiday tradition?



Ms. Joanne Liang, Lab Technician

Lunar New Year is a well-known Chinese festival that celebrates the beginning of a new year of the Lunar calendar. The celebration starts on New Year's eve and ends with the Lantern festival which is held on the 15th day of the new year. Growing up as a child, celebrating Lunar New Year was always my favourite family tradition. The whole family will gather on New Year's Eve and I remember helping my grandmother make dumplings. Now as a mom, I still pass our family traditions and celebrate Lunar New Year with the younger generations. We usually give children red envelopes, visit the Buddhist temple, and decorate the house. We also feel so grateful that our school also hosts Lunar New Year celebrations, and we look forward to celebrating the Year of Rabbit soon



Mrs. Gabriela Slade, Advancement Office

I would have to say without a doubt that it would be Advent and Christmas. Now, Advent in Austria is the time leading up to Christmas counting down the four weeks till Christmas Eve. For each week, a candle will be lit on a homemade evergreen bough decorated with red bows and beeswax candles. First one, then two, then three then four, then the "Christkindl" stands in the door. No Santa Claus in Austria.

Where I lived, snow would fall at the beginning of December. After a day playing in the snow, my family would always gather each Sunday around a Kachelofen (a beautiful artistic ceramic oven), my oldest (of nine) sibling would entertain us with songs on the "Zither" a stringed instrument and we'd enjoy special cookies and tea. The most special day would be Christmas Eve. The living room would be locked all day, unbeknownst to the children, the parents would decorate the live Christmas tree and place the presents under the tree. After dinner, we would line up from the youngest to the oldest and wait for the little tingle of a bell to announce that the Christkindl has indeed visited us. Then the door would open, and we'd enter the darkened room only lit by the beeswax candles and sparklers of the tree. It was magical!



Mr. Rhys Clarke, Teacher

Growing up, I attended the local Lutheran church with my family. The four days before Christmas, the church erected a stable that had hay, a manger, a real sheep, a baby doll representing the baby Jesus, and members of the church dressed as shepherds, wise men, Joseph and Mary. We would take shifts in the cold winter night standing in the manger as the locals in the neighborhood walked by or drove by to take pictures and hopefully get into the mood of the season. Luckily, the costumes were big enough for us to wear winter coats and our felt-lined winter boots. The entire experience culminated with the performers walking up the middle aisle during the midnight service. We would then head home to drink hot chocolate and prepare for Christmas morning. Wonderful memories.



People of Meadowridge

MRS. ALLISON FONTANA

Where you'll find her... Inside, outside, upstairs, downstairs, or in her office. Finding her can be like playing hide-and-go-seek over the 152,000 square feet of facilities here at Meadowridge. Since we are such a large facility, she has a lot of ground to cover in a day to support the team. **Here since...** 2020.



What does your day as the Operations Manager look like?

My days are never the same which helps keep my job fun. I always hold a safety and team planning meeting first thing in the morning with the maintenance team, groundskeeper, and daytime custodian. I work closely with subcontractors for anything from Christmas tree light installation to boiler repairs or working with the head chef in the kitchen to maintain the kitchen equipment. Any requests that come in from teachers or parents regarding facilities are also a big part of my job.

What are the hardest parts of your job?

The most challenging part of the job is managing work getting done because almost everything is a priority. If it's being requested from facilities or the custodial department, it's because it is important. Prioritizing is key for my team. It's never just one small task, everything is a part of the overall operations of the school functioning optimally.

What are the best parts of your job?

I have the privilege of working with every staff member, somehow, someway, and ensuring that the school is safe for staff, faculty, students, parents, and the Community.

What's your favourite Meadowridge tradition?

I really love seeing the graduating class throwing their grad caps during graduation but at Meadowridge specifically, I love the House System. I like the houses because it truly is a friendly competition, and everyone is working towards the same goal, still with the community feel. It's always exciting when new people come on staff to see the excitement of what house they are going to join and to get their house shirt. It's the lingo here, for a new staff member to be asked what house they're in.

What would surprise us about you?

I am a HUGE WWF fan and I've actually met Jake 'the Snake' Roberts and Brett 'the Hitman' Hart in person.

One person you would like to sit down with, living or deceased?

I'd have to say, my dad. He passed away when I was in my late 20's and growing up, I never asked those personal questions, ones like these to get to know him more. What were his favorite chocolate bars growing up, favourite restaurants, things he would do for fun, etc. Questions like these that are fun and personal, but not ones we think to ask those who are closest to us.

Favourite Meadowridge memory?

Being asked to join Mr. Terry Donaldson in what I thought was a short traffic video. I didn't expect the traffic cones to become such a hit and for the traffic cones to turn into a series. I was so surprised we were able to find traffic cone costumes, I originally thought they were candy corn costumes.

Spring or fall?

Fall 100% - sweater weather! My favourite time of year.

Favourite meal?

Tacos! More specifically, shrimp tacos but good ones are hard to find.

Best way to spend the day?

On a vacation in Vegas with my family. Exploring, sightseeing, and eating shrimp tacos at a buffet.

I didn't expect the traffic cones to become such a hit and for the traffic cones to turn into a series. I was so surprised we were able to find traffic cone costumes, I originally thought they were candy corn costumes.





**MEADOWRIDGE
SCHOOL**

Learning to live well, with others and for others, in a just community.

Meadowridge School acknowledges it is located on the ancestral, unceded territory of the Katzie, the Kwantlen, and the Stó:lō First Nation. We value the opportunity to learn, live, play, and share educational experiences on this traditional land. Meadowridge School is committed to building strong meaningful relationships and positive partnerships with all the traditional keepers and stewards of this land.

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