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Matriarchal Legacy:

Intergenerational Research Empowering St’at’imc Women through Nxekmenlhkálha múta7 Nt’kamenlhk’álha

(St’at’imc Laws and Way of Life)

A thesis

submitted in fulfilment

of the requirements for the degree of

Doctor of Philosophy

at

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by

Roxane Letterlough
Mixalhíts’a7

Table of Contents

Abstract

This thesis explores how physical literacy, which is defined here as the physical quadrant in the St'at'imc medicine wheel, mitigates trauma and promotes healing for St'at'imc matriarchs and survivors of the Canadian residential school system; it does this by highlighting stories of resilience, resistance, and finding strength in unexpected places. Initially, the study aimed to document the healing journey of twenty Indigenous residential school survivors through sport. However, the Covid-19 pandemic in 2020 and the re-discovery of the 215+ *Le Estcwicwéy̓* ("the Missing") Indigenous children at the Kamloops Indian Residential School in 2021 re-traumatized potential participants.

In response to these events and ethical considerations, the research shifted focus to the *Nxekmenlhkálha múta7 Nt'ákmenlhk'alha* (St'at'imc laws and way of life), narratives of survivance, and intergenerational healing through research. As a matriarch of the Ts'al'alh band from the St'at'imc Nation, my narrative intertwines with those of three St'at'imc matriarchs and residential school survivors. Utilizing Indigenous story work and narrative inquiry, the study amplifies our lived experiences, emphasizing survivance rather than sport and showcasing the resilience and endurance of Indigenous women through *Nxekmenlhkálha múta7 Nt'ákmenlhk'alha*.

This thesis represents a personal and collective journey through family and community knowledge. It demonstrates the integration of intergenerational research with my own family, including my aunties, and my children. Through an Indigenous worldview, the research reveals the strengths of children as they grow, providing them opportunities to enhance their skills and explore their culture. The study offers a space of cultural resurgence within a colonial system, promoting healing and resilience among the St'at'imc people.

Keywords: intergenerational research, matriarchal leadership, physical literacy, Indigenous storywork, residential schools, St’at’imc, survivance

Acknowledgments

Acknowledgments are a formal opportunity to provide thanks for those that have supported, contributed, and provided guidance during a PhD journey. For Indigenous communities, we give thanks. In the St'at'imc language, "thank you" translates to "you saved me." I heard an Elder once say, "be careful when you give thanks, you don't want to accidentally forget someone." This is my acknowledgement and thank-you's, and if I inadvertently forgot someone, I ask for forgiveness.

You will learn through this thesis the extraordinary matriarch my mom is. I would not be the strong Ts'al'ahmec woman I am today without her leadership and dedication to my childhood. She made a promise to me in the womb that she would do everything and anything for me, and she has. Kúkwstum̓ckacw skícza7.

I do not mention my dad, Larry, in my dissertation because this is meant to be about Indigenous women. That being said, he contributed immensely to my childhood and consistently reminded me to learn my language. He was the one to teach me to hunt and fish, and he would drive me to the mountains so I could harvest plants and berries. I always say, "if everyone had a dad like mine, this world would be a better place." Kúkwstum̓ckacw sqátsza7.

I would like to also acknowledge Aunty Rose and Aunty Freda. Aunty Rose is a true matriarch. She listens, guides, and brings so much knowledge into my life. Our Facebook messages encompass so much teaching that they could be a thesis on its own. Aunty Freda, my godmother, is strong-willed and so resilient, and I am so thankful she agreed to share her story. Kúkwstum̓ckacw nstá7a.

Rylee, Micah and Zion.

My three pillars of determination, resilience and dedication.

Rylee has taught me how to be a strong but silent advocate.

Micah has taught me resilience through patience.

Zion has taught me dedication through empathy.

Kukwstum̓úlhkacw (you all saved me).

I need to thank and acknowledge my husband, Mike. Your unwavering support and determination to witness me succeed. You have always been the one to tell me not to listen or pay mind to the nay-sayers, the un-supporters. Kúkwstum̓ckacw kwtamts.

My kȅckec, my older sister. In colonial terms, I am an only child, but Laura Grizzlypaws is the closest thing I have to a blood sister. Our grandfathers are brothers, so that makes us sisters. My sister, my teacher, my best friend. Kúkwstum̓ckacw Sṯálhalamcen. Xweystúmilhkan. The teachings in this dissertation come from listening and discussing the St'at'imc ways of life and being together. I also need to acknowledge and thank the late Bucky John for introducing these ideologies to me and my daughter. The teachings and worldview in this dissertation are a compilation of my understandings and any errors, omissions, or misunderstandings are mine to hold and learn from.

Together, I thank and acknowledge both Airini and Linda Tuhiwi Smith. Airini provided a safe place for me to begin this learning journey. I want to thank Linda for making the decision to take this journey with me. Linda allowed this journey to grow organically; the freedom to maintain my voice, ideas, and creativity was encouraged and validated consistently.

This whole process would not have been even considered without the financial support of the Ts'al'alh band. There was no question or hesitation when I asked for funding support to pay international tuition fees.

I need to give special thanks to Alana Hoare, a TRU colleague but also my fierce supporter and friend. Your guidance and understanding during the last stages of my research is truly appreciated. Your openness to learn and do your own research to help has been pivotal in the last leg of this journey.

A shout-out to Alexis Brown, another TRU colleague and friend that supported my intergenerational research and provided space for Rylee to begin his journey into research in a safe and understanding way.

A big thank you to certain faculty across TRU (Dean's office) that provided encouragement and support, especially nearing the end where I asked for support in allowing me time and space to focus on only teaching and writing this dissertation. For those that stepped in and up to fill some of my roles at TRU to give me the time to write (every Friday).

Kukwstumúlhkacw - You saved us/we thank you from the kids.

I asked my kids if they wanted space to write to and/or about their grandma and their involvement with this dissertation. Rylee gave me some insight into his process and the work he did. I sat with Micah and Zion and asked some guiding questions: What does she like doing with grandma and any stories to share? How did it make you feel to do the images? What makes grandma great? Why should people hear about grandma's story? If you could thank grandma what would you do? They both agreed she is the best.

Rylee

> I am so glad my mom included me in her PhD process. I loved being able to listen to stories of my Gramma's childhood and all of the animals she took care of with her Mom. This gave me the opportunity to listen to and be a part of conversations in a way that I could be completely comfortable due to autism. Working with my Mom and

transcribing her interviews was an amazing opportunity to learn more about the strong matriarchs in my family. I cannot put into words how thankful I am that I was able to listen to these interviews, it blows me away to hear how strong they had to be to survive. I would like to thank my Mom and Gramma for raising me in such a loving, safe and stable home surrounded by my culture despite all of the Canadian Governments' efforts.

My favourite part of transcribing the interviews was listening to them. I wish there was a podcast that was just my Mom and Aunties conversing and sharing stories. Listening to the interviews gave me a wide range of emotions but they were always strong. When I think of what emotion I most associate with the work I did, it is happiness so powerful and present that you can't help but tear up. This is what I felt when listening to my Grandma talk about picking mushrooms with her Mom by the creek, or walking for hours with her siblings to watch a movie and then tell her parents all about it when they get back. This happiness is what I choose to associate most with this work, but there is also a deep and cold frustrated rage about what the residential schools did to these people who I love.

My least favourite part of transcribing was of course transcribing. Imagine listening to a conversation you're incredibly invested in but you have to keep rewinding because you're not sure if you heard that word right or they said a word that is phonetically very short but the spelling is so long causing you to fall behind. AND the media player only rewinds in 15 second intervals so you're gonna have to re-listen to 12 seconds of conversation you've already listened to 3 times while futilely trying to pay enough attention that you catch the words you missed (you know, the whole reason you had to rewind?) but by the time you catch yourself losing focus it's been 20 seconds and

now you have the option of going back 30 excruciatingly long seconds or using your laptop's trackpad (which you've disabled because your hands kept moving the cursor on accident while typing, so go ahead and turn that on again.) to move the video progress bar back to where you needed it. Now, you can finally listen to that word you misheard.

Other than that I really enjoyed the transcription process and I would unequivocally do it again but only for my Mom and I'm demanding a raise and a company car.

Micah

I like to go outside and look at all the plants with grandma. One time we went for a walk and we found those little white berries. It was summertime and we had a snowball fight with those white berries, it was so funny. Working on the images for my mom's PhD felt nice that I was helping her. My grandma cares a lot because she always helps us and asks if we need anything. People should know and hear about my grandma so they can know and understand the impacts of residential schools. It's important because people shouldn't be racist. If I could thank grandma I would buy her a private island with free food and a ginormous bed. The island would have a bunch of different plants and trees everywhere with people to clean the place. Lots of pets! She is super amazing, she cares about her people. She's the coolest grandma.

Zion

I hear stories about grandma and her sports and I hope one day other's talk about me and how good I am at sports. I love spending time with grandma. Grandma is funny. I would give grandma a bunch of hugs and colour her a purple heart to thank her. I would hit her a home run. She's the best G-ma.

List of Figures

Glossary — St’at’imcets

Áma swa7s	Health
Áma sptínusmen	Good mind/Quietness
Enpsíl̓ten	East
I Kelkla7lhkálha múta7 I cúzá áw’ta	Generations
I slilqkálha	Generosity
Ḱalhwá7acw	Greetings - one-person to one. There are different words for greeting one person to many, many people to one or many people to many people.
Ku Tí7texw Nt’ákmens i St’át’imca	Principles of our way of life - laws
Kwekwékw7a	Grandmothers (plural)
S7á7xa sgélgel	Power
La7ta Tkemlups lhanwa7	This statement refers to where someone lives. When introducing oneself, where you live and where you are from may be different.
Mixalhíts’a7	Bearskin Blanket
Múzmitan	Pity/Compassion
Nilh	Past tense, often refers to someone may be passed away
Nsgápten	West
Kwtámtsa	husband
Nslalíltema	My parents

Nsnúḱwa7	Friend - snúḱwa7 refers to friend, the n is refers to my friend
Nskwátsitsa	Name (the n in front of the s indicates that the name belongs to the person speaking)
Nxekmenlhkálha múta7 Nt'ákmenlhk'alha	St'at'imc Laws and way of life
Múta7	Again, and, links additional things, situations or things
Spezspápez7a	Grandfathers (plural)
St'at'imc	The People
S7ucwalmícwts	"Indian" or Indigenous, people of the land when including the s it is referring to ones Indian name.
Sqáycwa skúza7	son
Smúlhats skúza7	daughter
T'aks ta ámha nt'ákmen	Happiness
Ts'al'alh	People of the Lakes
Tsalálhmeckan	Adding the "ckan" to the end of Ts'al'alh is referring to the speaker identifying as being from the People of the Lakes
Tsi7	Deer

Introduction

Sṫát̓imcets sLámcal
Kúkwstum̓ckacw Cá7a Kúkwpi7
Kúkwstum̓ckacw i spezspápez7a
múta7 i kwekwéwk7a
Kúkwstum̓ckacw ta tmícwa,
ta qú7a múta7 i sup̓lhkálha
Gwelgwellhkán ta tmícwa
kw nscwíl̓em ku s7áma
Nḵ̓ultenlhkálha qan̓ím̓enstumulh
Lamcallhkálh tákem í wa7 matq
Tákem i wa7 saq̓w
Tákem i wa7 nq̓áylec
Tákem i wa7 r7ip lta tmícwa
Tákem nsnekw̓núkw'a7

A St'at'imc Prayer. Thank you Creator. Thank you all the grandpa's and grandma's. Thank you to the land, water and our breath. Pray for all the ones that walk, all the ones that fly, all the ones that swim and all the ones that grow from the ground. Thank you for all my family and friends.

Ḱalhwá7acw Nsnúḱwa7. Roxane nskwátsitsa. Mixalhíts'a7 s7ucwalmícwts skwátsits. Tsalálhmeckan. St'atímckan. La7ta Tkemlups lhanwa7. Trish múta7 sLarry nslalíltema. Nilh sMargaret Terry múta7 sLucille Johnston nelh nkwekwékw7a. Nilh sHenry Terry Sr. múta7 sHoward Johnston nelh nspezspápez7a. Nilhs Mike Skwátsits Nkwtámtsa. Nilhs sRylee múta7 sZion i nsqáycwa skúza7. Nilhs sMicah nsmúlhats skúza7.

Hello friends, my name is Roxane. My St'at'imc name is Mixalhíṫsa7 which translates to bearskin blanket. I am St'at'imc from Ts'al'alh in the interior of BC, but I now live in Kamloops, Tkemlups territory. My parents are Trish and Larry. My grandmothers are Margaret Terry and Lucille Johnston. My Grandfathers are Henry Terry Sr. and Howard Johnston. My husband is Mike. My sons are Rylee and Zion. My daughter is Micah.

I will begin this research by first introducing myself in proper protocol, which includes introducing my family in St'at'imcets. Knowing who I am and who my family are will situate me within the research as well as honour my ancestors. When first exploring a topic of a dissertation, I had a colleague, Courtney Mason, attend my workshop on the importance of introduction in Indigenous culture; during this presentation, I talked about my mom's story of being in a residential school and her trauma-response with sports (Letterlough, 2018). In a lengthy discussion with Courtney, I decided that a topic that uplifts and honours my mom, who has given me so much, would be a thesis I would find impactful for not only myself but so many others. I did not realize at the time how this research would bring healing and uplift to so many within my family and community. My methodology of intergenerational research had my family, including my children, not only act as participants but also do research alongside me through transcriptions and graphics.

At the start, I intended to research up to 20 Indigenous women within the province of British Columbia. I focused on women because there are already published stories of Indigenous men and I felt there is a strong need to uplift more stories of Indigenous women. I wanted to focus on physical literacy and how women may have used this form of healing from residential schools. However, due to the COVID-19 pandemic and the 215+ Indigenous children uncovered at the Kamloops Indian Residential School, I had to refocus my research.

Attempting research and interviews during a pandemic was very challenging for me as a researcher as I had to stay focused during a time of uncertainty and while knowing the participants well-being could be greatly affected by the interviews. COVID-19 interviews were over Zoom and although not ideal, they provided time for me to meet and talk with my aunties when I normally would not have and kind of gave all of us something else to think of. However,

the re-discovery of the *Le Estcwicwéy̓* proved to be more of a challenge. This news impacted my mom and my aunties greatly and thus, the rest of the interviews were more of an opportunity for them to share whatever they were feeling in the moment. I did not direct my questions in any form other than, “what would you like to share today.”

I included the St’at’imc Sevens Law of Life, the St’at’imc Medicine Wheel, and intergenerational research in my thesis. There was very little recorded about the St’at’imc way of life and our laws, so I wanted this to be an opportunity for others in my Nation who want to learn and have easy access to our culture. Since I am still learning, there might be errors within this research that I claim as my own. Since I am also a language learner, I will include as many St’at’imcets as I can within this thesis.

To begin my thesis, I will provide an introduction to who I am, my worldview, and my life experience, as this will provide an understanding of how impactful my mom is and the strength she has as a St’at’imc matriarch. A matriarch that endured many traumas like many other residential school survivors but overcame them for the love of her child, me.

Mixalhítsa̓7

My education started in Kamloops, where I attended public school with my mom, a residential school survivor, and my dad who is of mixed European ancestry (French, Scottish, and Icelandic). I attended an inner-city school in a multicultural part of town. My parents were very involved with my education and encouraged me to keep going. My experience in public school was positive, and I successfully made the honour roll along the way. This would not have been possible had my parents not been so involved in providing me with a safe and welcoming environment. As I pursued higher education and my support continued, I became very aware of

the limited number of Indigenous students in academia. I had my first son, Rylee, while completing my undergraduate degree at Simon Fraser University. Without the university environment being so welcoming, I fear I would have quit. I attended Simon Fraser University (SFU) campus in Kamloops, BC, which, at the time, was in partnership with the Secwepemc Cultural Education Society. This campus was on the reserve, with many of the courses being Indigenous-based. I attended SFU when my oldest son Rylee was a baby; he was welcomed in class and my motherhood choices were accepted without any challenges. I was able to breastfeed in class and had much support from my peers and teachers. While attending SFU, I accomplished my Bachelor of Arts Professional Development program (teaching certification) and my Post-Baccalaureate Degree. I have many relevant life experiences related to being an Indigenous educator in public, band, and post-secondary schools. I have taught from early years and primary, to intermediate, high school, and post-secondary. My experience is based locally, but I also have had opportunities to discuss the same struggles and successes with other Indigenous students across Turtle Island.

Throughout my teaching career, I have witnessed educators and students thrive in environments that honour who they are as individuals and succeed when their worldview and perspective is honoured. My focus at Thompson Rivers University (TRU) is providing a safe place for the Indigenous student teachers so that they can be successful, strong Indigenous educators. I had the opportunity to have in-depth discussions with Secwepemc scholar and knowledge keeper, Garry Gottfriedson, around naming the Indigenous student teacher education program. We discussed the goals of Indigenous education and the hopes that we could provide for Indigenous student teachers. After our conversations, he then gave the name, *Texw-téxtwt-ken re lleqmélt*, which translates to “I will be a strong teacher” in the local Secwepemctsin

(Secwepemc language). My goal with the program was to provide a safe place for Indigenous students to become successful strong teachers with little to no challenges or barriers that others and myself have encountered. We did this by offering an Indigenous learning strategist, a full-time Elder, and certain classes to be separate from non-Indigenous students for the purpose of cultural safety.

During my research for my master's thesis, I discovered higher parental (family) involvement that intersects with a safe and welcoming educational system allows Indigenous students of all ages to thrive (Letterlough, 2014). As I reflected on my own early years of public school and seeing the impact of having my mom be so involved with my education and how that set me up for success, I then began to reflect on my post-secondary journey.

When I started post-secondary at the University College of the Cariboo (now known as Thompson Rivers University), I was an unsure Indigenous young woman who really did not know what or who she wanted to be. I had enrolled in a computer programming degree, thinking technology was the way of the future. As an elective, I took a cultural anthropology course. Being able to see the passion of the anthropology instructor and learning about different cultures and how they create and maintain their societies was extremely interesting. As an Indigenous woman, I could connect to the cultures I was learning about, and relate to how the cultures of the world had adapted, and continue to adapt, to colonization. This experience inspired me to reflect deeply on myself as an St'at'imc woman; it changed the course of my education.

I ended up completing a Bachelor of Arts degree with a major in Anthropology. Many students find themselves changing majors and faculties during their educational journey, and I feel mine was based on finding my place in post-secondary institutions. A place where I felt I belonged and could connect with the curriculum. These types of experiences encourage me to

find ways for Indigenous students to feel a sense of belonging so they can strive for excellence in post-secondary institutions. For me, this starts with relationship building alongside a curriculum that students can connect to. I rely on Dr. Martin Brokenleg's (n.d.) Circle of Courage philosophy on belonging, independence, generosity, and mastery to begin relationship building.

The Circle of Courage encompasses four philosophies around Mastery, Belonging, Independence, and Generosity (Brokenleg, n.d.). Dr. Martin Brokenleg describes each philosophy as a traditional entity and is a basis for restorative justice for Indigenous youth. In the article "The Science of Raising Courageous Kids," it summarizes the four quadrants as the following:

1. **The Spirit of Belonging:** The universal longing for human bonds is nurtured by relationships of trust so that the child can say, "I am loved."
2. **The Spirit of Mastery:** The child's inborn thirst for learning is nurtured; learning to cope with the world, the child can say, "I can succeed."
3. **The Spirit of Independence:** The child's free will is nurtured by increased responsibility so that the child can say, "I have power to make decisions."
4. **The Spirit of Generosity:** The child's character is nurtured by concern for others so that the child can say, "I have a purpose for my life."

(Brokenleg & Van Bockern, 2003)

This philosophy is closely related to the St'at'imc Nxekmenlhkálha múta7 Nt'ákmenlhk'alha and the St'at'imc Medicine Wheel. You can compare the statements of, "I am loved," "I can succeed," "I have power to make decisions," and "I have purpose for my life" easily with Nxekmenlhkálha múta7 Nt'ákmenlhk'alha explored in this thesis. The Circle of Courage is well-published and well-known, so it is a common resource for many Indigenous

scholars. Therefore, this PhD can also serve the purpose as a resource for St'at'imc to implement the St'at'imc Nxekmenlhkálha múta7 Nt'ákmenlhk'alha or the St'at'imc Medicine Wheel into their daily lives or the work that they do.

Since my teaching practicum in 2006, my goal has been to include Indigenous knowledge and pedagogy in every teaching opportunity I encounter. When I reviewed my own student teacher portfolio from 2006, the importance of building student relationships and parental/community involvement was at the forefront in my success as a teacher. Reflecting on my own success in public school as a visible Indigenous girl and leading to a post-secondary education, I have noticed elements that allowed me to thrive and succeed. One was having parents who were actively involved in my education. This demonstrated to me that if parents feel comfortable being a part of their child's education, then the success of that student dramatically increases. This philosophy led to my master's thesis research entitled "Achieving Academic Excellence through Cultural Programming" (Letterlough, 2014). In my research, I believed that a strong cultural program increased Indigenous students' academic success. This belief came from comments and observations of Chief Atahm students being successful learners when they would transition to the local public schools.

My research indicated, however, that a strong parental/home environment where family members contributed to and engaged with childrens' learning was the leading factor in the success of Indigenous students in a Western public school system. My parents' involvement, regardless of their trauma, allowed me to be successful both academically and culturally. The Indigenous schools I taught in allowed this organic, dynamic flow between the educational and home environment.

Building relationships with students apart from their everyday curriculum is vital for teachers in supporting learners' academic success. After I researched and reflected on these important pieces, I adopted a relational approach as my signature pedagogy when teaching future teachers at TRU. I start each class with my own personal introduction and include elements of myself that I feel students will relate to. These introductions create a conversation, which creates a connection and allows a strong teacher-student relationship to develop. At TRU, I cannot necessarily connect with students' parents (although this has happened), but I can create a classroom environment where students feel comfortable. Sharing who I am, my lifestyle, culture and language allows students to become comfortable with me, especially Indigenous students. This sense of comfort is especially important when I have students that are Indigenous as well as students that are not Indigenous to learn how to teach challenging topics like racism.

When Indigenous students can see me as a member of the community and value the knowledge I share, they become more confident sharing their own stories. They gain a sense of empowerment that their way of being is valued by their instructor. When non-Indigenous students feel comfortable in a classroom rich in Indigenous ways of being, they are more likely to express themselves and engage in courageous conversations. Sharing who I am and being transparent in my teaching philosophy is the framework of this research. Through this research, readers get to know me personally and professionally. I could not have done this research any other way or presented it any differently without losing the St'at'imc cultural elements of Indigenous research.

To close, an extension of my philosophy is my commitment to bringing this sense of relationships and comfort to my colleagues and students. I understand the hesitancy to include

Indigenous worldviews, thus I allow time for questions and ideas to support faculty. In the projects and committees I work on, I offer advice and recommendations in a way that is responsive to the hesitancies. It is a challenge to include the vulnerable pieces of who I am as a teacher in each classroom I have and the relationships I build, but the impact on students and fellow faculty is evident, so I am inspired to continue. For much of the work I do, I bring my mom, who many call Aunty Trish. She is an Indigenous Elder at TRU and is frequently requested to share her knowledge across faculties.

Acknowledging Aotearoa New Zealand

Being immersed in academia in Western institutions and witnessing the potential harm that can happen to Indigenous scholars, as well as, the history of Canadian colonization (via residential schools), I came to a point of honest bitterness that I did not want my mom to be any part of an institution that was designed to kill her. The purpose of Canadian residential schools was/is to "kill the Indian in the Child," so why would I allow a Canadian institution to benefit from publishing, supporting, or criticizing her story (Maaka & Anderson, 2006)? When the opportunity to work with an institution that I felt would honour her story and my process of research, I felt it was time to pursue my doctorate.

Seeing the Maori of New Zealand and relevant academics, I felt I could trust in the process of research that would honour who I was as a St'at'imc woman. This was proven with one example. I had access to $3,000 (NZ dollars) to support my research project. In an online meeting, I mentioned I wanted to use the money to travel back home to Ts'al'alh to meet with the families of those I intended to interview. Before I could expand further, a faculty member insisted that I do not forget to feed the people and bring gifts. I know from experience at a Canadian university that this process would have been questioned and many barriers would

have been implemented to pursue a feast with gifts. I did not need to explain or justify why I was going to be spending money on a local caterer and why I had to bring gifts. The process was quick and painless.

It is important for me to conduct this research with Indigenous methods and methodologies. I encounter systemic racism, stereotypes, and push-back from working in a university and need to be able to conduct my research with academics that understand the methods and ethical considerations that are unique to conducting research within an Indigenous community, especially when the researcher is also Indigenous. As Heather Harris (2002) stated, "radical pedagogists and Indigenous theorists agree that the education that all of us, Indigenous and non-Indigenous, receive in schools and universities presumes the dominant Western worldview is based on positivistic scientific principles" (p. 188). To have Indigenous knowledge and stories be valued in a sacred place is important, as Smith (2013) argued, "to acquiesce is to lose ourselves entirely and implicitly agree with all that has been said about us." Furthermore, as Smith so eloquently stated, it is a fine line of balancing oneself in academic institutions and representing oneself and their Nation within the Indigenous communities when conducting research. Therefore, I applied to the University of Waikato to do this research because it was important for me to be supported by an institution with the same values and understanding of Indigenous research. Many Indigenous peoples around the world have been displaced and traumatized by colonization. There are similar stories of Indigenous children being taken from their families in hopes of assimilation and genocide. Connecting and researching in a Canadian context and researching through a New Zealand university can begin to link and share these stories across the waters.

Skícza7 (Mom)

From an early age, my mom was the biggest component to my success in public schools. Despite her trauma and her own experiences growing up attending a day school (residential school), followed by displacement to boarding homes in a big city, she still valued and saw the importance for me to attain education. She attended every activity at my school, would bring me hot lunches, and took on a guardian-type role with many of my friends. I often had friends live with us for a short amount of time when I was a teenager. I had two of my cousins, Thomas and Dee-Dee, live with us so that they could attend the schools in Kamloops while their families were back home in Ts'al'alh. She generously and selflessly opened her doors and her heart to any youth that was in need without the expectation of anything in return. My dad was often the counterbalance and would take me hunting and fishing, and encourage me to learn my language. Growing up and having parents that pushed me to do well in school and encouraged me to learn my culture and language contributed to who I am today.

Recently, I was asked to reflect on St'at'imc Matriarchy and St'at'imc leadership and it provided me with time to reflect on different teaching and opportunities that led me to different modes of leadership (Letterlough & Grizzlypaws, 2024). This reflection made me realize that I encompass a strong purpose in the tasks that I do and my teachings around community and relationship-building are pivotal in who I am as a St'at'imc Matriarch. My experiences fostered through my childhood and the mentorship and guidance I had from my mom and her sisters led me to wanting to give back to them. I wanted to provide an avenue of space that their stories could be told in a way that honours them as St'at'imc women.

Chapter 1: Methodology

In this chapter, I introduce the theoretical framework for the research. I introduce the St'at'imc Nxekmenlhkálha múta7 Nt'ákmenlhk'alha (laws and way of life), the St'at'imc Medicine Wheel, and describe the intergenerational approach used to conduct the research in a culturally appropriate and ethical manner, which went above and beyond the ethical parameters of Western educational norms.

Theoretical Framework

The St'at'imc Nxekmenlhkálha múta7 Nt'ákmenlhk'alha provided the framework for coming to understand my mom's residential school experiences, and the experiences of my aunties. It grounded the collection of our stories and oral histories in ethical Indigenous research practices that demonstrate respect, responsibility, reverence, reciprocity, wholism, inter-relatedness, and synergy (Archibald, 2008).

Ku Tí7texw Nt'ákmens i St'át'imca

Áma swa7s – Health

T'aks ta ámha nt'ákmen – Happiness

I Kelkla7lhkálha múta7 I cúzá áw'ta – Generations

I slilqkálha – Generosity

S7á7xa sgélgel – Power

Múzmitan – Pity/Compassion

Áma sptínusmen – Good mind/Quietness

The St'at'imc Nation's Ku Tí7texw Nt’ákmens i St’át’imca provide a vital framework for understanding how our culture shapes decisions, relationships, and belief systems. The laws are fundamental in shaping diverse cultural identities and significant in reclaiming or revitalizing Indigenous cultures' traditional knowledge and practices. However, colonization and the residential school system have resulted in a loss of these powerful teachings that once guided St’at’imc peoples for centuries.

It is important to understand Indigenous knowledge systems, their relatedness to the land, and the unique worldviews underpinning them, which contrast significantly with Western perspectives. By studying these seven laws, non-Indigenous individuals and institutions can begin to understand the importance of these teachings and increase their awareness of the lasting impact of colonization. By engaging with these laws, readers can develop intercultural understanding and broaden their perspectives as they work toward decolonization, anti-racism, and allyship, which aligns with Canada’s Truth and Reconciliation Commission’s (2015) “Calls to Action.” In 2008, the Government of Canada formed the Truth and Reconciliation Commission to “investigate the full extent of the harm caused by residential schools, propose solutions, and prevent future abuse of Indigenous communities” (Reconciliation Education, n.d.).

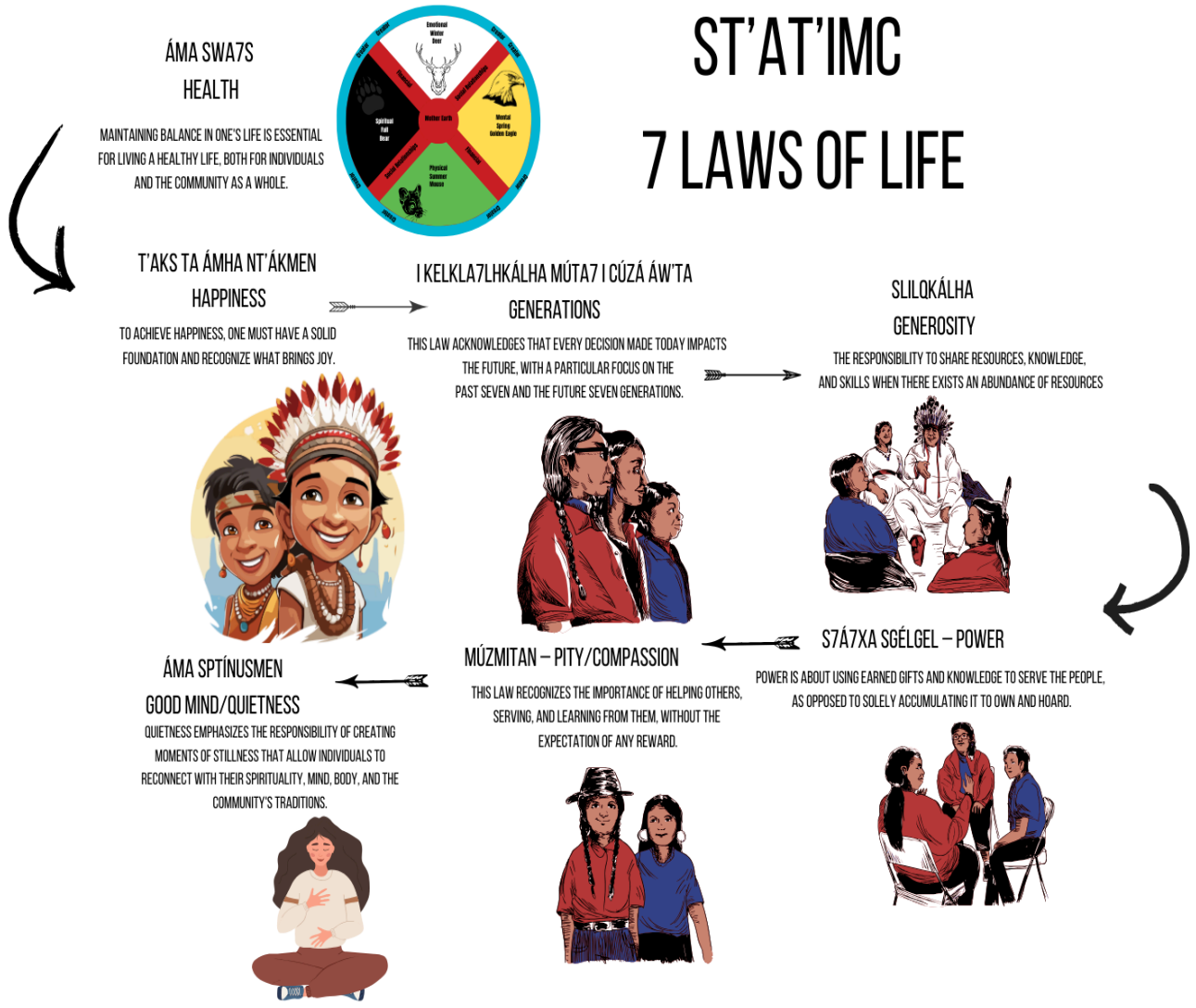
This knowledge, which has been erased from Indigenous teachings, translates to a loss of a gateway between Indigenous and non-Indigenous peoples, and hinders their collective understanding and ability to engage respectfully across cultural differences. Reinforcing the laws is crucial in improving Indigenous peoples' overall well-being, advancing social justice, healing the effects of residential schools, and fostering reconciliation between Indigenous and non-Indigenous peoples in Canada. Re-entry into Indigenous teachings may provide non-Indigenous people with an alternative view of how they might engage with nature, land, and

people. The laws emphasize the importance of respecting *tmicw* (the land) and appreciating the interconnectedness of all living things, fostering healthy relationships, nurturing a sense of responsibility and accountability, and the significance of communal reciprocity: a potential remedy to individualistic and capitalist notions that dominant Western societies (Blackstock, 2007).

The St'at'imc Nation's Ku Tí7texw Nt’ákmens i St’át’imca (Figure 1-1) serve as a reminder of the importance of Indigenous knowledge systems in the discourse of decolonization, anti-racism, and allyship. These laws provide vital tools for relearning the cultural teachings that were suppressed, silenced, and nearly erased, thereby providing a clear path toward revitalizing and safeguarding Indigenous cultures. The outcomes of pursuing this approach to cultural revitalization have the potential to bring Indigenous and non-Indigenous peoples closer to a respectful and reciprocal relationship with one another.

Figure 1-1

Ku Ti7texw Nt'ákmens i St'át'imca



Note. Image made by my daughter, Micah

Áma swa7s — Health

The St'at'imc Nation's approach to *Áma swa7s* (health) is rooted in the concept of balance, which encompasses physical, mental, emotional, and spiritual well-being. It can be linked through the pan-Indian approach to the medicine wheel. The medicine wheel is a popular approach to health and mental wellness and the St’at’imc Nation took this approach and localized it with specific teachings that reflect the four quadrants.

The concept of the medicine wheel has been almost, however not exclusively, universally adopted or adapted within Indigenous cultural teachings and is widely shared across various Indigenous communities in North America, ranging from the Cheyenne to the Tlingit. The medicine wheel is a symbol that represents the interconnectedness and harmony of physical, emotional, mental, and spiritual aspects of life. Additionally, medicine wheels often include teachings around the four cardinal directions, the seasons, the elements, and the stages of life. It is an essential tool that has been used by Indigenous peoples since time immemorial, and its teachings have been passed down from one generation to the next.

The medicine wheel's teachings extend into multiple facets of Indigenous life, including contemporary social and political contexts, providing an understanding of the importance of communal reciprocity, spiritual connectedness, and cultural revitalization. Consequently, the medicine wheel is an integral cultural aspect that continuously shapes Indigenous Nations' ways of life to this day. The significance and elemental importance of the medicine wheel as a teaching for Indigenous communities is essential. It represents the connection to one's roots and spiritual traditions, cultural teachings, and worldviews.

The medicine wheel's teachings encourage the importance of balance and interconnectedness and provide a framework for Indigenous cultures to contextualize their

worldview and understanding of the world around them (Lavallée, 2008). As such, understanding this concept is key to advancing conversations around decolonization, anti-racism, and allyship, as one delves into the foundations of Indigenous cultures to understand the meanings and values behind their ancient teachings, leading to greater recognition between different cultures.

The St'at'imc Nation has adapted their medicine wheel according to their cultural teachings and worldviews. In the St'at'imc version of the medicine wheel, each quadrant of the wheel is associated with an animal, season, colour, and direction, and they derive teachings applicable to life (Halayko, n.d.). The centre of the wheel is red and symbolizes Mother Earth, while the outer circle is blue for the Creator. Besides the original four quadrants, the St'at'imc Nation has included two more, financial and social relationships, which reflect present-day realities.

The E*npsíl̓ten* quadrant associates with the Golden Eagle, representing the East direction, symbolizing the summer season, and pertaining to mental well-being. It teaches the importance of harnessing one's mental capacity to elevate oneself and provides the St'at'imc with a reminder of the importance of prayer to the Creator through one's mental capacity in connecting with the spiritual world.

The *Pipantsekten* quadrant is associated with the mouse, representing the South direction, symbolizing the spring season, and pertaining to physical well-being. It teaches humility and nurtures a spirit of community building in the present generation. It reminds us of the importance of recognizing everyone's value and refraining from looking down on someone.

The *Nsgápten* quadrant is associated with the bear, representing the West direction, symbolizing the fall season, and pertaining to spiritual well-being. It teaches us to ground

ourselves in the spiritual world, offering a path to rest and healing through the practice of culture and spiritual activities. It emphasizes individual and communal responsibility, calling for collective protection and support, an essential component of the social contract with our community.

The *tsi7* quadrant is associated with the North direction, symbolizing the winter season, and pertaining to emotional well-being. The teachings emphasize the importance of recognizing and understanding how emotions' impact us and the world around us. Patience is embodied in the deer, who offers himself for people to live, creating a sense of hope in difficult times and adversity.

The financial quadrant, as mentioned, stresses the importance of financial-related well-being. Financial stress and social relationships adversely affect emotional well-being, relationships, and personal health. It highlights the need to make decisions that work within one's financial capacity, underlining the need for financial wellness and responsibility as we move ahead.

Social relationships are the people we spend time with and the community we are a part of, which play a significant role in shaping our beliefs, values, and decision-making processes. These relationships shape one's choices and values regarding communal reciprocity as noted under the original laws of life, which is a critical aspect of Indigenous cultural life (McLeod, 2012). Furthermore, who we choose to engage with can either positively or adversely affect our lives, as noted with St'at'imc laws, and who we choose to surround ourselves with can either nourish or damage our mental health and well-being. Thus, this updated quadrant emphasizes the importance of community building and maintaining healthy relationships with those around us. These teachings stress the critical importance of healthy relationships in forming the foundation

of strong and thriving communities. It emphasizes how relating to others must represent cultural teachings that recognize the importance of building healthy relationships grounded in individuals, cultural identity, the community, and the environment. Fostering a strong sense of connection with others generates belonging, identity, and purpose while promoting individual and shared goals for the community's collective well-being.

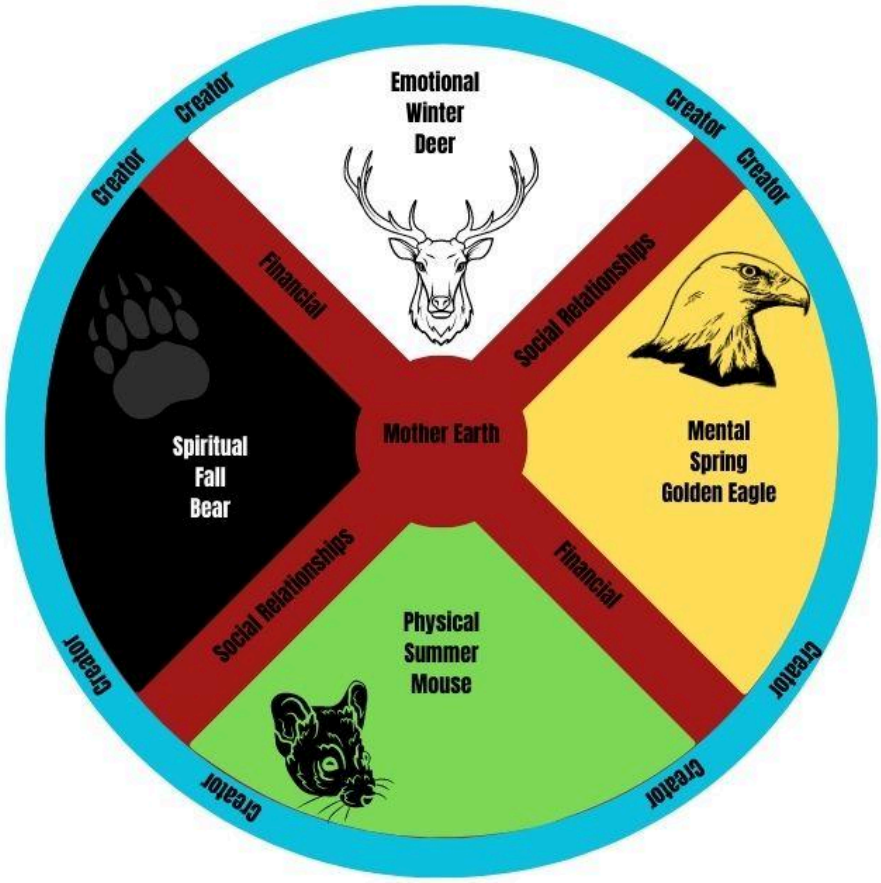
Financial stress can negatively impact an individual's physical, emotional, and spiritual health, as well as influence one's decision-making. These updates to the St'at'imc medicine wheel convey that individuals must understand how the financial sector affects their lives, finances must be prioritized as it shapes the entirety of one's being, especially their health. By recognizing the relationship between finances and overall well-being, individuals can make informed choices that align with Nxekmenlhkálha múta7 Nt’ákmenlhk’alha.

The update to the St'at'imc medicine wheel, which incorporates financial and social relationships, offers essential insights into how modern-day decisions and well-being are influenced by modern socio-economic factors. The St'at'imc medicine wheel seeks to restore the balance between all inter-related aspects of an individual's life by taking note of additional aspects that shape human well-being. This quadrant’s integrative approach emphasizes how the financial and social spheres of our lives are interconnected to our spirituality, emotions, relationships, and traditional knowledge, as prescribed in the original Nxekmenlhkálha múta7 Nt’ákmenlhk’alha. The teachings emanating from this Medicine Wheel harmonize within Nxekmenlhkálha múta7 Nt’ákmenlhk’alha (Figure 1-2), providing guidelines to navigate life's complexities while fostering balance, harmony, and the interconnectedness of life, as has long been symbolized by the Medicine Wheel. These additional quadrants provide crucial insights

into the impact of social and financial factors on personal well-being and decision-making, complementing the existing laws' spiritual, emotional, and relational aspects due to colonization.

Figure 1-2

St'at'imc Medicine Wheel



Note. Image made by my daughter, Micah

Maintaining balance in one's life is essential for living a healthy life, both for individuals and the community as a whole. The health of the land is also interconnected with personal health, as a healthy environment can contribute to physical, mental, emotional and spiritual wellness.

Further insight into each quadrant of the medicine wheel will be discussed further to demonstrate ways St'at'imc can incorporate the teachings.

Physical Health.

Maintaining physical health involves self-care practices, such as monitoring intake and exercising regularly. Unfortunately, Indigenous communities are experiencing a concerning increase in health issues. Organizations like the First Nations Health Authority (FNHA) aim to address these disparities (First Nations Health Authority, n.d.). Traditionally, Indigenous diet centered around wild game, fish, and plants, aligning with Health Canada's recommendation for optimal nutrition (Government of Canada, 2024). However, colonization introduced new foods heavy in carbohydrates, like bannock and buns, leading to significant health repercussions, such as a surge in diabetes cases among Indigenous populations.

Traditionally, physical activity was inherent in the daily lives of Indigenous peoples due to their reliance on hunting, fishing, and gathering. These activities not only provided sustenance but also required significant physical exertion. Additionally, traditional games and ceremonies often involved physical movement, promoting fitness and overall well-being within the community. This lifestyle fostered strong, resilient bodies and contributed to the overall health of Indigenous individuals.

In contemporary times, the importance of being active and exercising remains crucial for Indigenous communities, albeit with some challenges. Rapid cultural changes, urbanization, and the introduction of sedentary lifestyle have led to decreased physical activity levels among many Indigenous peoples. This shift has been accompanied by an increase in health issues, such as obesity, diabetes, and cardiovascular diseases. This is why the physical quadrant is so crucial in the balance of the medicine wheel.

Mental Health.

Traditionally, Indigenous cultures, like the St'at'imc, have rich spiritual and ceremonial practices that are deeply intertwined with mental health. Participating in ceremonies, such as sweat lodges, smudging, and gatherings, can provide a sense of connection, purpose, and belonging. These practices often involve grounding techniques that help individuals centre themselves, find inner peace, and alleviate stress and anxiety. Taking care of belongings, honouring deceased loved ones through rituals and ceremonies, and nurturing children are not only considered facets of physical health but also integral to mental health. These practices reinforce a sense of identity, belonging, and interconnectedness within the community, which are essential for mental wellness.

In contemporary times, there is a growing recognition of the importance of integrating traditional healing practices with modern mental health approaches. Many Indigenous communities are reclaiming traditional healing methods, such as storytelling, sharing circles, and traditional medicine practices, alongside accessing western mental health services.

The mental quadrant not only speaks to mental health but to the intellectual growth of Indigenous communities. Traditionally, Indigenous cultures, like the St'at'imc, place great value on lifelong learning and intellectual growth. Elders and Knowledge Keepers played a central role in passing down wisdom, teachings, and traditional knowledge through oral storytelling, ceremonies, and communal gatherings. Engaging in intellectual pursuits, such as problem solving, critical thinking, and creativity, were not only seen as a means of personal growth but also as a way to contribute to the collective knowledge and prosperity of the community.

Traditional Indigenous education systems were highly integrated with the natural world, fostering deep connections between intellectual pursuits and the environment. Learning from the

land, observing natural phenomena, and understanding ecological relationships were integral to Indigenous ways of knowing and understanding the world. In contemporary times, challenging oneself intellectually remains essential within Indigenous communities, albeit with some adaptations to modern contacts. Indigenous education initiatives are focused on revitalizing traditional knowledge systems while also embracing contemporary forms of learning and knowledge acquisition. This includes incorporating Indigenous perspectives into mainstream education systems, creating culturally relevant curricula, and promoting higher education opportunities for Indigenous youth.

Another example, Indigenous scholars and intellectuals are reclaiming Indigenous languages, epistemologies, and ways of knowing in academic and intellectual spaces. This resurgence of Indigenous knowledge systems not only challenge dominant narratives but also contribute to a more inclusive and diverse intellectual landscape. From an Indigenous worldview, intellectual growth is seen as interconnected with spiritual, emotional, and physical well-being. Challenging oneself intellectually is not just about acquiring knowledge but also about strengthening one's connections to community, culture, and the natural world. By embracing both traditional and contemporary forms of intellectual inquiry, St'at'imc peoples continue to enrich their communities and contribute to the broader pursuit of knowledge and understanding.

Emotional Health.

Emotional health is vital for acknowledging, understanding, and processing a diverse range of emotions and feelings. The St'at'imc recognizes that humans experience a spectrum of emotions, and it is crucial to cultivate awareness and mindfulness of these feelings. Traditional teachings emphasize the importance of emotional balance and harmony, recognizing that unaddressed emotions can manifest as physical ailments or spiritual unrest. Practices such as

storytelling or counselling with Elders or community members provide avenues for individuals to express their emotions in safe and supportive environments. By acknowledging and honouring their emotional experiences, individuals can cultivate resilience, inner strength, and emotional well-being.

Spiritual health is deeply interconnected with St'at'imc worldviews, emphasizing the relationship between individuals, the natural world, and the Creator. Engaging in spiritual practices is seen as a way to nurture this relationship, finding meaning and purpose in life, and maintain balance in harmony within oneself and the community. Prayer, smudging, attending ceremonies and gatherings, and participating in sweats are integral spiritual practices that connect individuals with their cultural and spiritual heritage. These practices often involve seeking guidance, healing, and wisdom from spiritual guides, ancestors, and the Creator. Additionally, seeking solitude in nature, going on walks, and spending time and quiet reflection are valued ways of nurturing spiritual well-being and connecting with the natural world.

In contemporary contexts, there is a growing recognition of the importance of emotional and spiritual health within Indigenous communities. Many St'at'imc focus on integrating traditional healing practices with modern mental health approaches, providing culturally relevant support and resources for emotional and spiritual well-being. By honouring and preserving traditional teachings and practices, St'at'imc people continue to nurture their emotional and spiritual health, fostering resilience, strength, and interconnectedness within their communities. Every year the St'at'imc Nations come together to celebrate and honour the 1911 St'at'imc Declaration (St'at'imc, 1911).

By living in alignment with the four quadrants of the medicine wheel, individuals can achieve balance and promote health. In essence, maintaining health involves aligning all aspects

of our life with balance and recognizing areas that lack balance to address them. By balancing our physical, mental, emotional, and spiritual well-being, we can foster a healthy and flourishing community.

I follow these teachings on a daily, weekly, and seasonal basis. I strive for balance but I am also aware of life's challenges that limit my attention to each quadrant. For example, my physical activity tends to be more active in the spring and summer months where the environment is more to my preference. The weather is warmer and the sun calls to my presence. I find myself more engaged with the outdoors and with being more active with walking and starting my fastball season. This currently tends to be the norm with many, but traditionally the St'at'imc people were required to be more active during all seasons and temperatures.

Listening to my mom's stories she was very active in all seasons. She played broomball and basketball in the winter months that allowed her to be consistently active year round. Indoor sports provide many with the ability to keep their physical quadrant more aligned. I tend to use the winter months to focus on rest and recovery and delve into reading and beading (mental quadrant). This is a prime example of individuals' needs varying across the physical, mental, emotional and spiritual practices. There is no proper way, only harmony within each quadrant.

T'aks ta ámha nt'ákmen — Happiness

The St'at'imc Nation places significant value on the concept of T'aks ta ámha nt'ákmen, happiness, which is the second law of life in our governing principles. The Nation believes that the root of happiness is achievable if the first law of life is in harmony. Therefore, an acknowledgment and maintenance of the balance shared amongst physical, mental, emotional, and spiritual aspects are essential to fostering happiness. Happiness is not an endpoint or a product to be attained. Instead, the law acknowledges that it is an ongoing and evolving process

that needs nourishment to be maintained. The path to obtaining happiness starts with acknowledging areas that lack balance and focusing on and improving them.

Happiness is not a singular experience or something to be achieved solely by the individual. It encompasses relationships with families and the community as a whole. A shared morale of community and connection fuels the individual's happiness, which in turn feeds the community, enabling the collective to flourish. To achieve happiness, one must have a solid foundation and recognize what brings joy. The St'at'imc Nation stresses the importance of embracing life and making conscious decisions to generate happiness. Individuals strive toward happiness through the practices of incorporating daily habits and traditions in their lives such as prayer, smudging, storytelling, and attending ceremonies. There is a Band within the St'at'imc Nation, the Xwisten people, where my Grandpa is from, which means "the smiling people." "NQo'ctEn, smiling. So called because the salmon were taken here in large numbers and the people were therefore happy and glad." (Tout, 1905). This demonstrates a worldview of happiness.

With the St'at'imc, the concept of happiness is deeply intertwined with the notion of humour, reflecting a holistic understanding of well-being that encompasses spiritual, emotional, mental, and physical dimensions. Humour plays a significant role in St'at'imc culture as a tool for resilience, connection, and healing. The St'at'imc people have a rich tradition of storytelling, oral traditions, and humour that serve as sources of joy, wisdom, and cultural identity. Humour is often used to cope with adversity, navigate challenging circumstances, and build bonds within the community. The St'at'imc acknowledges that happiness is not solely dependent on external circumstances but is also influenced by one's internal disposition and perspective. Humour is seen as a powerful tool for shifting perspectives, finding lightness and difficult situations, and

fostering a sense of hope and resilience. Through laughter and humour, individuals can release tension, uplift spirits, and cultivate a sense of joy and connection with others. Humorous stories, anecdotes, and jokes often contain profound wisdom and insights into the human experience, reflecting the interconnectedness of all aspects of life. Humour and happiness encourages St'at'imc people to approach life with humility, humility and an open heart, fostering a sense of interconnectedness and harmony with the world around them.

In 2022, my son, Rylee Bull, wrote a research paper on his perspective of the St'at'imc Seven Laws of Life for a *Knowledge Makers Journal* (Bull, in press). His paper titled, "The St'at'imc Seven Laws of Life as Rylee Bull " (*forthcoming*) summarizes his perspective on the teachings as he heard them, and offers the metaphor of a puzzle (Figure 1-3). In the law of happiness, T'aks ta ámha nt'ákmen, he provides the following interpretation:

> There is no key to ***happiness***, there isn't even a lockpick to happiness. That's because happiness isn't so simple as a locking mechanism, where the only two options are open or closed. Happiness is a puzzle to be solved, made up of hundreds of pieces, all different shapes and colours, and no clear image of the final product. And while it is certainly possible to finish a puzzle on your own, it's much easier when you have other people to lend their support when your eyes get strained. It's daunting, having to start a puzzle when all of the pieces are strewn about, and you have no idea what to expect the finished product to look like. Similarly with happiness, you must look through the chaos and find your corner pieces, those things that you can use to make everything else fit. The corner pieces are the four quadrants of the medicine wheel. Your mental, physical, spiritual, and emotional health. You can't find happiness without the first Law of Life, just as you can't start your puzzle without those four corner pieces. This doesn't just refer to individual happiness, but also as a family and further a community. You must make the decision to be happy, just as you must make the decision to finally take the puzzle out of the box and start it. You must ask yourself, what drives you to finish the puzzle? What makes you happy when you wake up? Those things are your edge pieces. They are your framework that you use to support you as you work on finishing your puzzle. With this foundation the next path to attaining happiness is training. Training of the body, mind, spirit, and

emotions. You must always be working to be a better you. Embrace life and its ups and downs, and enjoy the ride.

My edge pieces that make me happy when I wake up are my sqáxay, Sage and my maw, Chungee. These two "pets" provide me with unconditional love (and snuggles), they also provide me with a responsibility to care for them and bring me daily joy. Having Sage and Chungee provides me with opportunities to be a better úcwalmicw (human), they allow me to embrace the ups and downs and remind me daily the importance of looking after myself.

Figure 1-3

Rylee's Four Quadrants

Note. Micah created a visual of Rylee's perception of his four quadrants including his core pieces being his current pets, Gracie, Sage, and Chungy.

In conclusion, the St'at'imc Nation's second law of life emphasizes the importance of acknowledging that happiness is an ongoing process that needs nourishment, an understanding that happiness encompasses relationships with families and community, and the importance of understanding personal joy to achieve a solid foundation for happiness. By integrating daily

habits and traditions into daily life, individuals can create enduring happiness for their community and themselves. My happiness stems from my children, husband, and my parents. When I feel their needs and health are content, I can allow myself happiness.

I Kelkla7lhkálha múta7 I cúzá áw'ta — Generations

The third law of life, I Kelkla7lhkálha múta7 I cúzá áw'ta, law of Generations, is about taking responsibility and honouring the generations before and after us. This law acknowledges that every decision made today impacts the future, with a particular focus on the past seven and the future seven generations. The St'at'imc Nation recognizes the importance of Elders' wisdom and understanding that they play a crucial role in training and educating future generations. Every generation has a responsibility to pass down traditions, acknowledge the interconnectedness with the land, and take care of the land. The training of younger generations falls predominantly on the shoulders of parents or close family members, who are the first teachers in the home and bear significant responsibility in their upbringing.

The importance of maintaining balance as described in the Law of Health is crucial for a healthy transfer of knowledge from generation to generation. Ensuring that all aspects of physical, emotional, mental, and spiritual health are considered is paramount in perpetuating traditions and maintaining balance. By acknowledging the significance of happiness in one's life (Law of Happiness), the transmission of knowledge is undertaken for the benefit of not only the present generation, but also the future generations.

Furthermore, to honour past generations, there is a responsibility to take care of the land since the land is seen as a provider that supports life. By fostering a healthy environment, individuals can maintain balance with respect to the first and second laws of life, health, and

happiness. Similarly, acknowledging and taking responsibility for our actions and its impact on future generations is regulated by the Law of Generations

I slilqkálha — Generosity

With the Law of I slilqkálha, generosity, the St'at'imc Nation acknowledges the importance of honouring past and future generations by taking responsibility and passing down traditions. The first teachers' responsibility is critical for the well-being of the younger generation, and maintaining balance in all aspects of life is paramount in maintaining traditions. The St'at'imc Nation's fourth law of life is about Generosity - the responsibility to share resources, knowledge, and skills when there exists an abundance of resources. It acknowledges that these resources are not exclusively the individual's and encourages sharing with others, ultimately, leading to symbiotic community growth.

Sharing knowledge, skills, and resources is crucial in the St'at'imc Nation because it acknowledges that community growth is dependent on mutually supportive relationships. This takes on particular importance in passing on Indigenous knowledge to future generations. Generosity with knowledge ensures that this priceless ancestral knowledge is passed down, ensuring it continues to be maintained for future generations.

Following the proper protocol and being respectful while sharing this knowledge is also significant for the St'at'imc Nation, based on our ways of life and sustaining culture. By being kind and generous with their gifts, the St'at'imc Nation can grow their community and thrive.

A member of the St’at’imc Nation can demonstrate the fourth law of life, I slilqkálha (Generosity) by utilizing the resources at one's disposal for the benefit of the community. For instance, they can share their skills and knowledge with others, either through sharing stories or organizing workshops. By interacting with others in ways that encourage respect, kindness, and

generosity, they build positive relationships and help foster community growth. Additionally, by participating in traditional practices, ceremonies, and community events, the value of generosity can be put into action, ensuring that the traditions and knowledge are passed down and maintained for future generations. In academic terms, this would be considered service. This practice of providing your knowledge, skills or time for the betterment of the community and benefits all involved.

S7á7xa sgélgel — Power

The St'at'imc Nation's fifth law of life is S7á7xa sgélgel, Power, which refers to taking responsibility and being accountable for one's actions. This law recognizes the interplay between discipline, guidance from older generations, and mentors who share their knowledge and wisdom. St'at'imc Nation members can acquire power through the accumulation of wealth, expertise, experience and are encouraged to utilize that power for the benefit of others within the community. Power is about using earned gifts and knowledge to serve the people, as opposed to solely accumulating it to own and hoard.

Humility is a crucial teaching of leadership in the St'at'imc Nation, which contrasts sharply with Eurocentric neoliberal views of dominance (over land and all living things), power, and abundance (Ireland, 2022). By transferring power, it becomes wisdom, with implications not only for those sharing but for the community. This subtle transition of power to wisdom ensures that the traditions and knowledge are maintained and the community thrives as they play a crucial role in its growth.

In Western societies, power is often associated with strength, dominance, and superiority over others. There exists a belief that power should be accrued and limitless, and that nature is an

abundance to be used for individual gain till it is solely concentrated around specific people or corporations (Garson, 2022). In this view, the accumulation and use of power serve the self.

In contrast, the St'at'imc view of Power is centered around responsibility, accountability, and humility that leads to a revered communal growth. Power is a collectivist view rather than limited to a few, in the sense that the power and wisdom are transferred to serve the community. This difference in perspectives suggests a different outlook on how power should be utilized within a community.

The St'at'imc Nation's fifth law of life, S7á7xa sgélgel (Power), emphasizes the importance of accumulating power in a responsible and accountable manner, recognizing discipline, guidance from older generations, and mentors as fundamental in the journey toward attaining power. The Western view of power diverges from this perspective by emphasizing individual power acquisition for individual economic gain. For White settlers, “Land is what is most valuable, contested, required. This is both because the settlers make Indigenous land their new home and source of capital, and also because the disruption of Indigenous relationships to land represents a profound epistemic, ontological, cosmological violence” (Tuck & Yan, 2012, p. 5). By understanding the St'at'imc view of power, we can work toward disrupting the colonial narrative of dominance and abundance.

Múzmitan — Pity/Compassion

According to the St'at'imc Nation, the sixth law of life is Múzmitan, pity and compassion, which focuses on having utmost compassion for oneself, others, and the natural world. This law recognizes the importance of helping others, serving, and learning from them, without the expectation of any reward. St'at'imc Nation acknowledges that everyone has a responsibility to care for all living beings, and all life forms are revered for their intrinsic value. This value

extends to maintaining healthy relationships with animals, water, or any other living being. Supporting each other in times of need is also critical in growing and nurturing strong communities.

Pity and compassion are important attributes that come naturally to human beings based on their inherent desires to care for themselves and trust others' care, especially the Elder community. Providing assistance and guidance to those in need, whether in the home, community, or office, is paramount, and this is shown in various examples like funeral processions, where communities come together to show their respects. Additionally, St'at'imc Nation emphasizes the need to foster continuous acts of compassion, not only in times of grief but in everyday life.

Western perspectives see pity differently, associating it with weakness and vulnerability. They perceive an "us versus them" mentality that manifests in ways such as a cultural, racial, and generational disconnect. The reward-based system dominates, leading individuals to pursue individualistic goals rather than those that benefit the collective. The St'at'imc view of pity and compassion offers a counter perspective. It is grounded in compassionate and empathetic connections that strengthen and grow communities. It is about nurturing an awareness of mutual respect, support, and responsibility for living beings and the natural world, as contrasted to the Western egoistic notions that perpetuate individualistic actions (Morley, 2023).

The St'at'imc Nation's sixth law of life emphasizes the importance of pity and compassion in human interactions and the responsibilities and nurturing of a healthy and natural balance with the world's living beings. While Western cultures often view pity as a weakness, with Nietzsche connecting pity with “shame, nausea, and an absence of creative self-command” (Nussbaum,

2023, p. 139). Alternatively, the St'at'imc Nation advocates for human empowerment through support, compassion, and empathy, leading to healthy and thriving communities.

Áma sptínusmen — Good mind/Quietness

The St'at'imc Nation's seventh law (and last) of life is Quietness, which emphasizes the responsibility of creating moments of stillness that allow individuals to reconnect with their spirituality, mind, body, and the community's traditions. This practice encourages personal reflection, growth, and contemplation. The St'at'imc Nation's seven laws of life are interconnected, and individuals must work through these laws in sequence. This philosophy makes practicing quietness possible only if previous laws are mastered, ensuring that individuals' well-being is maintained to support others.

The importance of quietness for spiritual growth is a critical aspect of St'at'imc life. Quietness emphasizes the balance between stillness and action required to maintain a healthy life, well-being, and growth. One requires moments of quietness so that they can disconnect from everyday distractions and enhance the other aspects of their life, including their spirituality, health, and happiness, as fit under Áma swa7s *(*Law of Health) and T’aks ta ámha nt’ákmen (Law of Happiness). By taking time away from daily life, individuals can reflect and contemplate life journeys, ultimately leading to personal growth and development, which align with the following Laws.

Personal growth through quietness in the St'at'imc context involves taking time to meditate, engage in spiritual practices or ceremonies (smudging and/or sweats), or taking solitude walks to discover and deepen one’s understanding of the universe. These practices enhance self-awareness by aligning one's mind, body, and spirit. In contrast, Western cultures prioritize activity and productivity, resulting in limited time allocated to spiritual connectedness

and personal growth. These activities are often leisurely rather than spiritual and tend to overlook the importance of spiritual connectedness to promote individual growth and development.

The seventh law of life, quietness emphasizes the responsibility of the members of the St'at'imc Nation to maintain moments of stillness, spiritual growth, and the importance of taking time to reflect and deepen one's understanding of the universe. By practising this law, individuals can foster self-awareness, personal growth, and contribute to their community, emphasizing how all previous laws are critical in achieving a thriving community.

Research Ethics and Culturally Sensitive Protocols

I used the St’at’imc Nxekmenlhkálha múta7 Nt’ákmenlhk’alha an ethical framework when approaching my interviews with my mom and her sisters, who attended the Kamloops Indian Residential School. Firstly, the law ama swa7s (health) reminded me to always respond to my mom's responses with utmost appreciation. A’ma swa7s reminded me to approach the interviews with sensitivity and empathy, listening carefully and appreciating her experience as a residential school survivor. Ensuring that each interview was mindful of the health needs of my participants was very important. I did this by providing food and water, checking in with their emotional needs during the interviews and making sure the environment we were meeting in was comfortable.

Secondly, based on the law of T’aks ta ámha nt’ákmen (happiness), my interviews emphasized the importance of nurturing healthy relationships. Ensuring each member understood what my intentions were and that they were comfortable with what they were sharing. I kept the conversations light-hearted and monitored the vibe of the conversations to ensure they were comfortable emotionally. I do not feel I have the knowledge to fully support a residential school survivor in crisis so I kept conversations light and did not probe anything that may cause

triggers. My goal was to ensure the participants, my family, left the interviews feeling somewhat happy that they had the opportunity to share. My Aunties also reciprocated this by sharing St'at'imc songs and stories.

Thirdly, the law of I Kelkla7lhkálha múta7 I cúzá áw'ta (Generations) emphasizes the importance of integrity and accountability, ensuring that the interviews are conducted in the most ethical manner. It was my job to ensure the stories and narratives of my Aunties were looked after for the generations to come as they were reflecting on their experiences that many of their ancestors had also experienced.

Fourthly, the law of I slilqkálha (Generosity) suggests a responsibility deeper than giving gifts. Generosity is not just about sharing material things, but about sharing knowledge, experiences and bringing about lasting positive change. The sharing of stories, especially personal ones can be vulnerable and it's important that the gifting of stories is cared for. Listening with intent and acknowledgment is an easy way to reciprocate the generosity of storytelling.

Fifthly, the law of Múzmitan (pity/compassion) was demonstrated with the humbleness of the participants and their stories. They all conveyed a sense of grief and guilt they felt finding out that some of the peers they attended school with suffered more trauma than they did. The survivors felt guilt and encompassed an immense feeling of compassion and empathy that they returned home and survived their public school experience when many other Indigenous children did not. Pity and compassion can serve as a guiding touchstone to explore the ways in which my mom and other residential school survivors accessed their sense of compassion when they were facing such traumatic practices. This law can raise questions of how compassion enables those

who have experienced such trauma to rebuild their relationships within their own communities and with the society around them.

Sixthly, the law S7á7xa sgélge (Power) is essential in exploring how residential schools and other forms of colonial violence impacted Indigenous power dynamics. Power is not seen as us versus them, but rather I have knowledge to share and I have the power to provide space for this knowledge. Although my participants experienced the western perspective of power by attending residential schools, they still encompassed the S7á7xa sgélge of their St'at'imc culture and shared and continue to share the knowledge they learned growing up (medicine, harvesting, songs and dances).

Seventhly, the law of quietness emphasizes the connections between contemplation and personal growth and can foster healing from intergenerational trauma. By taking this law into consideration, my research can provide insights into ways in which various St'at'imc teachings might have worked, serving as singular examples of how healing can happen, thereby shedding light on potential directions for further postcolonial recovery efforts.

In summary, applying the St'at'imc Nation's seven laws of life, enables a decolonial framework to guide this research. These laws can provide a schema for reflection, guiding questions related to methodology, ethical considerations, and offering insights into how to approach Indigenous research. My mother's experiences of being forced to attend residential schools and missing out on these teachings highlight the ongoing damage that these schools have caused to the St'at'imc Nation.

Seeking Permission from Community

The initial plan for interviews was to conduct in-person visits with 20 women who had attended residential school in British Columbia, Canada. To ensure cultural and emotional safety,

the interviews planned to follow local Indigenous protocols, including seeking permission from the community and engaging with cultural protocols appropriate to each nation. However, due to the COVID-19 pandemic and related restrictions on travel to Indigenous communities, this method was not possible.

In the absence of in-person interviews, the research shifted focus to Patricia Terry, my mom, who had attended residential school, and our family. As mom's family lived in the same social bubble, we were able to hold the interviews with her and a few of her sisters in person. This approach was more appropriate during COVID-19 restrictions and allowed me to continue collecting stories from residential school survivors.

Despite the challenges presented by the pandemic, the commitment and flexibility of the interviews allowed me to adapt the methodology and continue the important work of gathering stories from those impacted by residential schools. By prioritizing the safety of participants and following local protocols, I was able to ensure that the interviews were conducted with cultural sensitivity and respect.

Before conducting the interviews with my aunties who attended residential school, I made efforts to seek permission and approval from the community. As part of this outreach, I was invited to give a presentation at a community chief and council virtual meeting via Zoom. During the presentation, I introduced myself and explained the purpose and goals of my research on residential school survivors. I sought permission to conduct the interviews with members of the community who had attended residential school and emphasized the cultural sensitivity, confidentiality, and safety measures that would be in place during the interview process. I also shared details about the questions I would be asking in the interviews, and how their stories would be shared through the final report.

The chief and council members were receptive to the proposal and expressed their support for the research. They recognized the importance of collecting stories and understanding the experiences of residential school survivors. They appreciated the cultural sensitivity of the approach and encouraged me to proceed with the interviews and reporting process. Overall, the presentation to the chief and council served as an important step toward building trust and establishing mutual understanding before proceeding with the interviews. It reflected the research's commitment to respecting and valuing Indigenous cultural protocols and traditions. It also demonstrated the importance of seeking permission and approval from the community before undertaking research on Indigenous communities.

Based on the feedback from the chief and council meeting, it was clear that there was a desire for more opportunities for St'at'imc women to share their voices. The chief and council members explained that prior to contact, St'at'imc women held a critical role as matriarchs and leaders in their communities. However, this role had been eroded by colonialism and the legacies of residential schools. These discussions around the importance of hearing Ts'al'alhmec women's stories and voices further demonstrated the important work of this research.

As a result, my presentation provided an important opportunity to reflect upon and address this history of systemic discrimination and oppression. By amplifying the voices of residential school survivors, the presentation aimed to highlight the experiences and perspectives of Indigenous women in the community and to contribute to a broader movement toward healing, reconciliation, and empowerment.

In Community

As a researcher focused on the experiences of Indigenous women at residential schools, I recognized the importance of conducting interviews in the communities where these women

lived. In order to do this, I decided to travel with my children back to my hometown, the Ts'al'alh community. With the help of a research grant, I was able to make the four-hour journey and stay for a week in the community. I arranged to hire a Ts'al'alhmec caterer and invited the women I intended to interview, as well as their families, to a dinner. I also extended an invitation to the chief and council members from the community.

Over the course of the dinner, I explained to all the attendees how and why I chose this research topic, as well as how I hoped to build an understanding of the long-term impact of residential schools on Indigenous communities. The dinner also served as a platform for me to seek permission and explain the interview process. I emphasized the importance of confidentiality and cultural sensitivity throughout the interviews to make sure that every survivor felt comfortable and respected.

Following the dinner, interviews were arranged with my aunties who had agreed to participate in the research. Unfortunately, one of my aunties was unable to attend due to a self-isolation requirement. However, Aunty Freda, who is Uncle Hack's wife and my mom's brother's, was eager to share her story.

At the dinner, Aunty Freda had dressed up in her best clothes and appeared nervous yet eager to share her story. However, once she learned that the interview would be later and conducted privately, she relaxed. The next day, she arrived at the trailer I rented with her script written on lined paper to ensure that she would not forget anything important or become nervous.

Before beginning the interview, Aunty Freda took her time to introduce herself in St'at'imcets and even offered to sing the St'at'imc welcome song. Her willingness to share her experiences and take the time to prepare for the interview demonstrated her bravery and determination to ensure that her story would be accurately and respectfully represented in the

research. The interview with Aunty Freda provides a powerful example of the important role that Indigenous women have played in preserving their cultures and sharing their stories.

Reciprocity

As part of the research grant, I had the opportunity to provide gifts to the Indigenous women who agreed to participate in the research. I had detailed conversations with Aunty Rose about the type of gifts that would be meaningful and appreciated. She provided valuable guidance and insight, including suggestions on gifts to avoid that are often not used or are too common (e.g., coffee mugs and blankets).

Ultimately, I decided to gift each interviewee with some of my own bead work. As I love to bead, I recognized the importance of beading as a form of cultural expression and personal healing. I selected thoughtful colours and patterns for each interviewee and ensured that their preferences and cultural traditions were respected.

By giving gifts that are personal and meaningful, I hoped to demonstrate my gratitude and appreciation for the interviewees' willingness to share their experiences and contribute to the research. It was a way to acknowledge and honour their contributions and to build lasting relationships built on mutual trust and respect.

Brainstorming ideas and engaging in beading during online meetings or at workshops and conferences provided an opportunity for me and the participants to deepen our relationships and develop a sense of shared community. By working together and sharing ideas, we were able to create designs that were personal and reflective of each participant's unique preferences and cultural traditions.

By finding out each participant's favourite animal and colour, I was able to incorporate these elements into the designs, making them more meaningful and symbolic. This not only

demonstrates a respect for the participant's individuality but also a recognition of the importance of cultural values and symbols within Indigenous communities.

For me, beading is a form of personal healing. It was during the beading process that memories and thoughts of my aunties, their stories, and how it has affected them and my family came out. By infusing each bead with thoughts of healing and resilience, I was able to transform memories and experiences into something tangible and beautiful. Beading has always held a special significance for me, not just as a form of personal healing, but also as a way to connect with my culture and traditions. It is a skill that I learned from my mom. For me, beading is a way of honouring the legacy of my ancestors and my culture. It is a way to preserve and pass on traditions to future generations. Through the beading process for the Indigenous women who participated in the research initiative, I was able to share something deeply personal and important to me. It is fitting that beading was used as the avenue of gift-giving for these women, as it is a form of art that speaks to my identity, cultural heritage and reminds me of my childhood lessons. By sharing the skill with others, I am able to demonstrate the significance of beading as a part of Indigenous culture, as well as the importance of passing on traditions to future generations.

My Aunty Freda told me in her interview that she wanted me to bead her a butterfly. When I asked her why, she said, “they are just pretty…,” and she indicated she would like purple, black and pink. The butterfly I beaded for her incorporated the colours she asked and I also used more sequins and different sizes of beads (Figure 1-4). This process was new to me and I feel it really captures Aunty Freda and her personality.

Figure 1-4

Aunty Freda's Beaded Butterfly and Beaded Hat

Note. Artwork by R. Letterlough

Aunty Rose wanted a beaded necklace that was blue like Seton Lake. When I sent her photos of the different shades of blue I had, she took a long time to respond. Turns out, she drove down to the lake to put shades of blue next to the water, to ensure the blue I used was the same colour as the lake. One thing my grandma always told her children and grandchildren was to never "forget you are part Bull." This referred to her being a descendant of the Bull family and because she married my grandpa all her kids were Terry's. Growing up, I always heard, "who left the gate open?" meaning all the Bull's got out. Or, "who let the Bull's out?" So for Aunty Rose's beading project a beaded half a Bull and half a Crane to symbolize her as part Bull and part of the Crane Nation (Figure 1-5).

Figure 1-5

Aunty Rose's Beaded Half Bull, Half Crane and Beaded Hat

Note. Artwork by R. Letterlough

My mom loves horses. She did not grow up riding them or caring for them. She kind of had this awe of being around horses and respecting riders from afar. My grandpa, on the other hand, would break wild horses. His favourite St'at'imc hand drum song was the Wild Horse song. Dummers would sing the song and dancers would dance like horses and people would yip

and yell like they were on a horse. A fascinating, fast-paced, high energy song. Thus, I chose her favourite colour of purple and intertwined it with golds, greys and oranges and beaded a horse head with two eagle feathers. I included the sunrise to symbolize the beginning of a new day, a new journey to health and abundance. Four bear paws travel around the sun. The bear symbolizes the mother bear figure. A figure that my mom has demonstrated to me and showed me how to be a strong matriarch for my own children. At the time of completing this dissertation, the three medallions were complete. The rope necklace and beaded hats were to be completed for graduation (Figure 1-6).

Figure 1-6

My Mom's Beaded Horse and Beaded Hat

Note. Artwork by R. Letterlough

Another aspect of "give-away" or reciprocal gifting of gifts for knowledge is also about witnessing. I have witnessed at many cultural events, the act of gift giving in abundance for many different purposes. Typically, after a year of some type of honouring or mourning the family or community will embark in a "give-away", a process of accumulating different types of gifts to distribute to others in attendance. This gift of generosity also commemorates the participants as witnesses to the event. For instance, after a year of mourning, a family will host a give-away to honour the deceased but also to honour the community for supporting them in the time of mourning. The extended part of the "give-away" or witnessing is the actual gift itself. For instance, somebody might receive a nice blanket or piece of art work and later on will be complimented by a different individual, "Oh, I really like your blanket!" The gift recipient or witness-er will comment, "ah yes, I attended a memorial for (insert name here) and the family has finished their mourning process and I received this beautiful blanket." This allows the ceremony that was embarked on to be carried on and others know that certain protocols were met. Therefore, the process I entailed with the beadwork is also a moment of witnessing. I envision my aunties wearing the beadwork, being commented on and thus following protocol will respond with the process of my research. Other instances may include, name giving, weddings, puberty rites of passage, educational successes.

Interviews

To start with, my interviews were meant to be structured around sport or physical literacy but with the 215+ le estcwicwéy̓ (the missing), I did not want to limit or restrict the stories that needed to be told. In May 2021, the world was shook by the news that 215 (and counting) Indigenous children's remains were confirmed at the Kamloops Indian Residential School (Dickson & Watson, 2021). The very school my mom and her family attended. This news

affected my mom immensely, as it did many other survivors. A lot of crying and ceremonies began right away. Individual survivors and intergenerational survivors began to gather at the grounds to support one another. My mom and I attended almost every day for up to two weeks. We would gather, sing and drum to help alleviate the emotions on this confirmation.

My mom previously stated that she had “dealt” with her trauma at the Kamloops Indian Residential School; however, the recognition that the children did not make it home hit hard. Survivors' guilt was felt by many. My mom began to feel guilty about not being able to protect her friends at the school or at least know that they were being abused without her knowledge.

As this traumatic news followed shortly after the COVID pandemic, I had to find reasoning and purpose with my research. Having discussions with mom and Aunty Rose, it was decided that to not cause further harm or elicit anything I was not equipped with, we decided to keep the research within the family, so we could support one another.

The rediscovery triggered the Indigenous population globally, many that had made peace with their experience and trauma were re-triggered and had to revisit their experiences. Hearing many speakers and survivors talk during this time about needing to share their stories and to be heard, reaffirmed our decision to refocus our research participants. I started each interview explaining that this was their opportunity to share whatever they wanted to share and they would have opportunities to read what I put together and add or change anything. My mom would speak freely with prompts and probing questions, while both aunties came with well prepared notes to read/share. They were open to follow up questions. With my mom, I had more opportunities to have discussions with her and so she became a lot more comfortable with the interview process. Because my aunties were not as familiar and were far away from me, I did not

feel as comfortable or confident expanding or interviewing more without ensuring their mental health was protected.

Participants

My primary interviewee was my mom, Patricia Rose Terry. Initially, I wanted to interview more women in British Columbia to discuss their experience with physical literacy, which was inspired by my mom's trauma response to residential schools. In response to the restrictions of the COVID pandemic and following the Le Estcwicye, I adapted my research to include my mom, her sister Rose Paul, and her brother's wife, Freda Terry, for a total of three participants. Three very important stories to be told.

Various levels of trauma were disclosed, but it was decided to leave out the trauma that would be triggering to family or community that may read this. Instead, the focus is on their individual story line, how participants felt, and the memories they wanted to share. I wanted the strength and resilience to be explicit in their stories. We know from research and other survivors that a lot of trauma and abuse happened, we do not need to glorify or re-traumatize anyone by delving into the horrifics of these women's stories, instead I wanted to highlight their strength as St'at'imc women and allow them space for their story to be told.

Intergenerational Research Methods

This PhD is very much a story work using an intergenerational approach. As an Indigenous researcher and mother, it was natural to include an intergenerational approach. My children are always with me, listening and learning either through inactive participation or directed teachings. My son Rylee witnessed my post-secondary education journey as a toddler when I completed my Bachelor of Education degree and then as a pre-teen when I completed my Master's degree. As I began my PhD, Rylee was beginning his post-secondary education,

focusing on Natural Resource Science. His love of plants and plant medicine was evoked through his gramma when he spent time with her on the land.

As I began my research, I found ways to include Rylee to give him skills many others would not have access to. He read my proposal and followed my process, so when it became time to do things that a research assistant could do, he quickly volunteered (for a small fee). He transcribed all my interviews in a very efficient manner. It was a way to expose him to academics and give him skills he could utilize in the job market.

Shortly after, he was hired as a research assistant working with TRU's professor, Dr. Rod McCormick, and Rylee looked at different modes of health connected to the land. Since then, he has had two other research assistant positions, one with Alexis Brown looking at climate change and the effect on the local salmon habitat through the lens of Indigenous students attending a local Indigenous "alternative" school. He is also the Decolonization, Reconciliation, Indigenization, Standing Committee (DRISC) research assistant for Thompson Rivers University Faculty Association (TRUFA) under the supervision of Dr. Alana Hoare. He would not have been as confident or comfortable with these following positions without the exposure he had supporting me through my PhD research.

My daughter, Micah, is also an important part of my research. She and her younger brother Zion attend many of the cultural workshops and community events with me. They hear, see, and feel the cultural lessons that are presented to them. Micah is an avid artist. She articulates things through drawing, painting, and digital pieces and easily captures ideas and images through a cultural lens. She first completed an art project (Figure 1-7) that we were considering submitting to the National Centre for Truth and Reconciliation art competition that entailed many St'at'imc cultural entities. We later decided not to because the fine print indicated

she would lose all rights to the piece and we did not feel comfortable with this because it was not our knowledge to give up (National Centre for Truth and Reconciliation, n.d.a) .

Figure 1-7

Micah's Art Project

Note. Artwork by my daughter, Micah

Micah provided the following write up to her art piece as follows:

> I learned about the St'átimc Medicine Wheel from my mom who learned it from her sister, my aunty Laura Grizzlypaws.
> Each quadrant has an animal, season, colour and direction.
> The Creator asked each animal what would they do for the people?

In the East the Golden Eagle said he can fly the highest and is the closest to the Creator so he will send the people's prayers. The season in the east is Summer and it focuses on the Mental health. The East is represented by the colour yellow.

In the South the Mouse said he is small but he will teach the people to be humble. That no matter how small you are, you can build and grow. The season is Spring and it focuses on the physical. The South is represented by the colour green.

In the West the Bear said he will demonstrate protection, security, rest, and recovery. The season is Fall and focuses on the spiritual. The West is represented by the colour Black.

In the North the deer said it will come with the teachings and teach the people, and the deer offers his life to allow people to live. The season is winter and focuses on the emotional. The North is represented by the colour White.

At the centre it is red to symbolize Mother earth and the outer circle is blue for our Creator.

The Residential School is included to remind us of the people that went there. My grandma and her brothers and sisters attended the school.

Salmon is important to us. I really like to eat it, especially dried salmon. The flowers in the salmon represent medicine. My grandma teaches me about different medicines when we go out on the land.

The bear paw is there because it is my favourite animal. The bear teaches us what we can eat and to protect our babies.

The mountains, sun, water with the petroglyphs of the paw, bird and fish come from my band, the Tsalalh Band. It represents all things that are important and we need to protect. Protect the land, the four-legged, the winged-ones and the finned-ones.

The water on the rim represents, Water is Life because we all need clean drinking water.

> Kwezúsmin tákem i sk'úk'mi7ta translates to Every Child Matters in St'at'imcets.

As Micah was learning new software, she began playing with the St'at'imc medicine wheel on Canva. She had completed paintings of the medicine wheel for different projects, like the Kamloops Art Gallery exhibit. She created a digital format of the medicine wheel that I then put onto canvas through the print shop, allowing me to use the visual when presenting the workshop to my students and to faculty members across TRU campus. As I was developing the St'at'imc Seven laws of life workshops that she had attended with me, she created another online digital image that represented the Seven laws. She was able to fully encapsulate the images with all the lessons and the cultural teachings in an online digital media that I would not have been able to access or I would have had to pay somebody. If I was to commission someone to do these images, I would have had to ensure they fully understood each of the teachings. However, with my daughter being present and fully understanding each and every one of the lessons, it took her no time to complete. The above noted diagrams are located above under the law of Áma swa7s – Health.

My youngest son Zion's contribution to the research is his 10 years of lived experience as an athlete. My older two children enjoy sports and physical activity but not nearly to the extent of my son Zion. Zion, who we also call Ziggy, has the goal of becoming a professional athlete. He is not sure yet which sport and as a family we are encouraging him to try as many sports as he can. So far he has joined the cross country track team, volleyball, basketball, baseball and track and field. Like his grandma, he is a multi-faceted athlete and excels at anything he tries. He has participated in many different athletic camps for all the listed sports. He has yet to claim a favourite. He is competitive but also sportsmanlike minded, much like his grandma. He has his

own training schedule of home workouts and is consistently on me to join him for walks around the neighbourhood so he can bike, walk or scooter. I realize this can be seen as a typical young boy's passion and enjoyment of sports, but I really feel he is his grandma's legacy.

My son Zion and daughter Micah are bi-racial, Indigenous, European and Black. His dad, my husband Michael, is from the Cayman Islands. I introduce this because my son has already experienced many microaggressions and racism in his short life. We pride our BIPOC (Black Indigenous People of Colour) family as being active in the community and as a BIPOC family. We have open discussions around racism and how it affects us and our community. Zion has also chosen to grow his hair. Despite the racism and often being noticed because of his unique features, he is determined to excel at sports. I really see the determination and resiliency in my son that I hear and see in my mom, his grandma. Ziggy is a true testament to honouring his grandma.

So, not only did I include my mom and other family members as interview participants, I also included my own children during my PhD research journey. These opportunities will hopefully inspire them to see the value in not only post-secondary education but how they can elicit their own cultural practices in Western academics.

Chapter 2: Literature Review

As my mom and I stood in line for lunch at TRU's "Honouring Our Elders" luncheon, which serves over 200 Elders from the Kamloops area, an elderly man named Larry asked my mom, "are you Trish Terry?" He reached for her hand to give a hand shake, she responded cautiously, "yes." Larry says, "I remember you, you were a runner. Fast as a race horse." He looks at me, "she could run! And a great ball player." My mom and I smile at each other and continue to get our chicken from the lunch line. She is not sure who Larry is or how she knows him, but she is filled with pride from the acknowledgment.

The following section will highlight and review sport and physical literacy through the lens of Indigenous perspectives as well as providing a brief historical review of residential schools in Canada. This research is a story of my mom's resilience and survival through her journey of childhood trauma and how she began her healing through physical activity. It is set against the backdrop of residential schools and the role they played in the colonization of First Nations people and the trauma they inflicted over generations of children.

Sport and Physical Literacy

Physical literacy is defined by Sport for Life (2019), a nationally recognized non-profit in Canada, as "the development of physical competence, confidence, motivation, and knowledge and understanding of movement and physical activities for healthy, active living". Canada's Physical Literacy Consensus Statement defines physical literacy as "the motivation, confidence, physical competence, knowledge and understanding to value and take responsibility for engagement in physical activities for life" (ParticipACTION et al., 2015). They emphasize the importance of physical literacy as a key component of overall health and wellness. Physical literacy can therefore be seen as the ability to move with competence and confidence in a variety

of physical activities and environments, which involves developing fundamental movement skills, physical fitness, and an understanding of movement concepts and strategies. The Canada's Physical Literacy Consensus Statement describes "four essential and interconnected elements whose relative importance may change throughout life" (ParticipACTION et al., 2015). The four elements they are referring to are:

1. **Motivation and confidence,** which is described as being affective and referring to the enthusiasm, enjoyment and self-assurance an individual adopted incorporating physical activity into their every day part of life.
2. **Physical competence,** which is described as physical activity and refers to the individual's ability to develop certain skills and patterns for a variety of movements and durations.
3. **Knowledge and understanding** is described as cognitive and refers to the ability to identify qualities of movement, health benefits of movement and the safety measures individuals should adhere to in a physical activity setting.
4. **Engagement in physical activities for life** is described as behavioural and refers to the awareness of making physical activity a priority in one's lifestyle.

Schools, programs, and organizations across the globe actively advocate for all people to engage in physical activity for a healthy well-being and to increase quality of life. Maintaining a strong physical literacy benefits the community and greater society. Having individuals that are maintaining a healthy lifestyle decreases the needs for other supports that can be expensive to resource, such as mental health and diseases (Sport for Life, 2019).

Physical literacy is a concept that is often discussed in Western academic and athletic contexts, and may not have an exact equivalent in all Indigenous cultures and languages. There is

no St'at'imcets word that translates to physical literacy; however, many Indigenous peoples emphasize the importance of physical activity and movement as a fundamental aspect of health and well-being. For example, the concept is identified as one quadrant in medicine wheel teachings. The Sport and Information Resource Center (SIRC) website which was Incorporated in 1973, and states it is Canada's leader and most trusted partner in advancing sport through knowledge and evidence. SIRC provided an article titled "Indigenous ways of knowing and doing connected to physical literacy, diversity and collaboration in sport," where they interviewed Greg Henhawk:

> Henhawk is a Mohawk of the Bear Clan, from Six Nations of Grand River First Nation, in Southern Ontario. He's a retired secondary school teacher who spends time engaging, collaborating and consulting with Indigenous and non-Indigenous communities, sport coaches, leaders and program providers across Canada. With a passion for Indigenous philosophy and holistic athlete development, Henhawk is leading the way for physical literacy and long-term development in sport.

Henhawk describes physical literacy as having different perspectives. It is not just doing physical activity; it is more holistic and affects how you feel mentally, emotionally, spiritually and culturally (Henhawk et al., 2022).

Therefore, as Henhawk (2022) reaffirms, an Indigenous person's definition of physical literacy might include a holistic understanding of physical activity and movement as a means of building strength, resilience, and cultural connection. This definition might include traditional physical activities and sports, such as ceremonies, hunting, fishing, and communal dances, as well as more contemporary forms of physical activity, such as team sports or fitness programs. In addition, an Indigenous person's understanding of physical literacy might emphasize the

importance of developing a connection to the land and the natural environment and cultivating balance and harmony in one's body, mind, and spirit. Overall, an Indigenous person's definition of physical literacy would likely be shaped by their individual cultural background and experiences, and reflect a unique relationship between physical activity, health, and cultural identity. This is reflective when looking at the St'at'imc Seven Laws of Life. As discussed, the first law Áma swa7s (health) encompasses the balance of the mental, physical, emotional, and spiritual aspects of your life.

Sports were often used as a tool for assimilation and erasure of Indigenous culture (Forsyth, 2020; Royal Commission on Aboriginal Peoples [RCAP], 1996). Indigenous girls and boys were taught Euro-Canadian sports and were often made to compete against non-Indigenous teams, which reinforced the idea that Indigenous culture was second-class and needed to be replaced with Euro-Canadian culture. This had the effect of erasing Indigenous cultural practices and traditions and reinforcing the sense of isolation and disconnection that many Indigenous girls felt in residential schools. Indigenous nations, particularly in British Columbia, had their own types of games and sports. In fact, many of the mainstream sports we see today are inspired or invented by Indigenous people (Kennedy, 2024). For example, lacrosse was played by the Haudenosaunee or Iroquois people in 1100 A.D.

Women have always had prestigious and dynamic roles within our ancestral knowledge (Smith, 1998). They shaped the villages and communities. The women were relied on for decisions around the community and to provide safe and healthy homes for the children. However, our Indigenous women have not been given a voice or acknowledgement within our historical and contemporary records (Forsyth & Giles, 2013; Hall , 2020). With the onslaught of assimilation, patriarchy was favoured and promoted on reserves by colonial governments. Chiefs

were male and elected by the men in the community. Women were silenced, and how they were viewed and treated changed with colonization. As De Leeuw (2007) states, “Aboriginal girls and young women were particularly susceptible to the bodily implantation of colonialism” (p. 349). Women that attended residential school were to fit the “underlying federal agenda, which is to train Indian girls in subservience and submission to authority” (Million, 2000, p. 96).

In some cases, Indigenous girls were able to use sports as a means of resistance and empowerment and to connect with other Indigenous girls who were experiencing similar traumas (Hall, 2013). However, these instances were relatively rare, and the overall impact of sports on the residential school experience for women was overwhelmingly negative.

In sum, the residential school experience for women was deeply damaging, and sports were used as a tool to reinforce the trauma and oppression experienced by Indigenous girls. It is important to acknowledge the harm caused by the residential school system and to work toward reconciliation and healing for Indigenous peoples in Canada, including through sports-based programs that prioritize the empowerment and self-determination of Indigenous communities (Truth and Reconciliation Commission of Canada, 2015). The experience of residential schools in British Columbia for women was extremely traumatic and damaging. These schools were part of a government-sponsored program that aimed to assimilate Indigenous children into Euro-Canadian culture by forcibly removing them from their families and communities and placing them in boarding schools run by churches. Indigenous women and girls were specifically targeted by residential schools, as they were seen as the key to eradicating Indigenous culture and traditions. The schools were designed to strip Indigenous children of their language, culture, and identity, and to teach them the ways of the dominant Euro-Canadian society (RCAP, 1996).

In these schools, Indigenous girls were subjected to physical, sexual, and emotional abuse by school staff and other students. Many were punished for speaking their native languages or practising their cultural traditions. They were also forced to adopt Euro-Canadian names and to cut their hair, which was a significant cultural symbol for many Indigenous peoples (Haig-Brown, 1988).

The experience of residential schools had long-lasting effects on Indigenous women and girls. Many suffered from trauma, loss of culture, and a sense of disconnection from their families and communities. The impact of residential schools on Indigenous women has been linked to the high rates of violence, poverty, and poor health outcomes that Indigenous communities continue to experience today (Elias et al., 2012).

The connection between women's matriarch systems and gender roles and the use of physical activity in residential schools is rooted in the ways in which both were impacted by colonialism and the attempted erasure of Indigenous culture and identity (Hall, 2013). Women's matriarchal systems were a fundamental aspect of many Indigenous societies prior to the arrival of Europeans (Hall, 2020). These systems were characterized by a balance of power and authority between men and women, with women playing a central role in decision-making, governance, and community life. With the onset of colonialism, however, many of these systems were disrupted or dismantled entirely, as Indigenous peoples were forced to adapt to European notions of gender roles and family structures (Hall, 2013).

Similarly, physical activity was an important part of many Indigenous cultures prior to colonialism, often serving as a means of spiritual and cultural expression as well as physical exercise. Residential schools, however, attempted to suppress and erase Indigenous culture and identity by enforcing Western modes of physical activity and sports, such as rugby, soccer, track

and field, and even lacrosse. These activities often prioritized individual achievement over community participation and were used as a means of disciplining and controlling Indigenous children.

When we look at the connections between women's matriarchal systems and physical activity in residential schools, we can see how colonialism and assimilation attempted to erase and undermine traditional Indigenous ways of life (Mihesuah, 2003). By uprooting matriarchal systems and replacing traditional physical activities with Western sports, residential schools sought to break down Indigenous culture and identity and instill Eurocentric values and norms (Hall, 2020). “Aboriginal girls were far less physically active at these residential schools than they would have been in their own environments because they were not allowed to swim, canoe, race, wrestle, test their strength, play shinny, or explore the outdoors” (Hall 2020, p. 52).

Since the Indigenous peoples of the Interior of British Columbia have diverse cultures and practices, it is important to note that the types of physical activities women partook in likely varied among different groups. However, there are some activities that are common among many Indigenous cultures in the region. For example, some Indigenous women in the Interior of British Columbia participated in activities such as berry picking, hunting, fishing, and gathering wild plants and herbs, all of which required physical exertion. Women also played an important role in agricultural practices, such as planting, tending, and harvesting crops (Tout, 1905). These activities often involved bending, lifting, and other forms of manual labour.

Dancing was another form of physical activity that was important in many Indigenous cultures in the region. These dances ranged from ceremonial dances to social dances, and often served as a means of cultural expression, storytelling, and community building. Women played a central role in these dances and were often responsible for teaching them to younger generations.

Traditional Indigenous games and sports were also an important form of physical activity for both men and women. For example, the bone game, stick games, and foot races were popular among many Indigenous cultures in the region (Tout, 1905).

In addition to these specific activities, many Indigenous cultures in the Interior of British Columbia placed a strong value on physical activity and a connection to the land and the environment. Women, in particular, often played a vital role in maintaining the health and well-being of their communities through their engagement in physical activity, and their knowledge of traditional practices related to health and healing.

It is well known that in times of stress, exercise and self-care are vital in one's self care (Nilsson et al., 2019). This can be intrinsic to individuals, the need to be active and relax in times of trauma. Research shows us that when we are dealing with traumatic events, we can better heal or cope with proper exercise, good food, the outdoors, and finding things that soothe ourselves. Many people will read, walk, garden, paint or meditate to connect to oneself and relax. Developing a lifelong physical activity is physical literacy (Tremblay et al., 2018).

Our ancestors were hunters, gatherers, fisher-people and lived, learned and played on the land (Smith,1998; Tout, 1905). The mountains, trees, rivers and lakes were their playground. Children had to be physically fit to not only live on the land but survive. Historically, Indigenous people were hard-working and their physical shape showed it. Old photos of Indigenous people show them as fit and healthy; I have many of my grandpa and his siblings. Traditional games were centered around running and throwing, physical activities that would enhance their abilities to live off the land (Smith, 1998; Tout, 1905). There are stories of runners as messengers that ran from village to village to spread news and carry messages.

Hall (2020) emphasizes that Indigenous women's traditional sports and games prior to contact were numerous and prominent part of Indigenous "history and integral to individual and group identities and to ideologies about harmony with nature and the environment. Colonialism reduced Indigenous sports in general to residual status and in most cases rendered Aboriginal women's unique sports completely invisible" (p. 7).

Residential Schools

Much has been researched and published about the residential school legacy. My attempt is to briefly summarize the experience in Canada to provide a background context for international scholars. The first attempt at educating Aboriginal people in Canada started in 1620 (RCAP, 1996). The purpose was to convert them to Christianity, but when this failed, it was realized "non could ever succeed in converting them, unless they made them men before they made them Christians" (Miller 1996, p. 39). Under the guidance of Father Paul Le Jeune and the French Récollets, it was realized that children needed to be removed from their parents because parental interference was hindering the instruction of the children and "we would not be annoyed and distracted by the fathers" (Miller 1996, pg. 41). The purpose of these schools was to assimilate young Indigenous children. When the Indian Act was put in place in 1876, it allowed church and government officials to regulate the education, housing, movement, and economy of the Indigenous peoples (RCAP, 1996). Children as young as four were separated from their family and community to attend residential schools. Children often tried to run away but were rarely successful. My mom was sent to a day school at the age of 6, where she then was transferred 235 km for Grade 7-9, then 356 km for Grade 10-12, where she graduated from Delta Secondary School. The day school was in her home community of Ts'al'alh (People of the Lakes). She has memories of her mom volunteering at the day school and helping to make

lunches. She also has memories of her mom being intoxicated and smothering her with hugs because of the trauma of being separated from her other children. During the era of residential schools, Indigenous students stayed close to home when available and would then be transferred to a different location for secondary school (grade 8-12) (RCAP, 1996).

The last residential school closed in 1996 (coincidently, the year I graduated from high school) (RCAP, 1996). There are many residential school survivors that are living with the traumatic effects of attending one of these schools (RCAP, 1996; Berry, 1975). Children suffered malnutrition, diseases, and sexual, emotional, and mental abuse (RCAP, 1996; Berry, 1975). The children were not only separated from family and community but were also separated from their traditional and often only language they spoke (RCAP, 1996). They were not being taught the cultural aspects of their family but were indoctrinated into the church and forced to learn the "song and dance" of the church.

During this period of genocide and assimilation, children would often try and fail at creating their own sense of community and family while at the schools (Berry, 1975; De Leeuw, 2007). Children would sneak out and harvest local foods near the school to fill their tummies. I often hear stories of children sneaking out to the crab-apple tree in the orchard to gather apples and bring them back to their rooms to share. Other stories involved children eating raw potatoes, the peels of potatoes, or other food garbage to alleviate the feeling of starvation. Children were segregated by gender and would often never see their opposite gender family members at the school (RCAP, 1996; Haig-Brown, 1988; Hall 2020). They slept, ate and prayed at different locations and times (RCAP, 1996; De Leeuw, 2007). Bonds would form between same gendered children to alleviate the lonely feeling. There are stories of children whispering their home language to one another, despite being punished if caught (RCAP, 1996; De Leeuw, 2007).

There were many different policy changes in regards to the residential school system depending on funding as well as trying different ways of assimilation. In 1910, schools became extremely underfunded and to alleviate costs, Indigenous students attended school half-day and would work the other half (Hall, 2020). Also in 1910 , “Indian Affairs introduced calisthenic programs and military drills in residential schools as part of the health curri-cula to help reduce the spread of pulmonary diseases such as tuberculosis” (Hall 2020, p. 52).

The research aims to display the link to ancestral movement activities, such as hunting, fishing, gathering, harvesting and games, to assist with dealing in survival mode situations of mental, physical and emotional trauma. The history of Canadian sport has been biased with its representation, which has focused on white males and their accomplishments (Forsyth, 2007; Hall, 2020). When examining the history of sport in Western Canada, Indigenous women have not been as equally represented as their Euro-Canadian female counterparts. “It is time that Aboriginal female realities are acknowledged, documented, and addressed through research, policy, and practice, and that their stories are integrated into existing accounts of Aboriginal sport and women’s sport” (Forsyth, 2007, p. 163). Physical Literacy is the motivation, confidence, physical competence, knowledge, and understanding to value and take responsibility for engagement in physical activities (Whitehead, 2016).

There are many accounts of men succeeding post-residential school in professional and amateur sports (Forsyth, 2007). Fred Sasaskamoose, a residential school survivor and a pioneer in the National Hockey League, was one of the first Indigenous men to play hockey professionally (Lakoff, 2018). Tom Longboat, a 1907 Boston Marathon winner, was a residential school survivor and attended school in Ontario, Canada (Veterans Affairs Canada, 2019). James Thorpe was an all-around athlete, known for his many medals and Olympic presence for running,

basketball, baseball and football (The Editors of Encyclopaedia Britannica, 2024). He attended residential school in Pennsylvania, USA. It is important to include the voice of the Indigenous women that excelled in physical literacy. As Bevan Blair Erueti from Massey University stated at the beginning of the "Re-centering Indigeneity in Indigenous Sport Research Panel," *"*a woman's voice should always go first." (Erueti, 2019).

I was surrounded by strong women that were not only physically strong but also encompassed a mental strength because of their experiences with residential schools. There is research that describes the mental, physical, and emotional abuse that women encountered from residential school; however, there is little discussion around the reliance of these women to have a physical outlet for dealing with this trauma (Forsyth, 2007). This topic is important because it will give voice to the women that attended to continue on in their healing journey. They will have the opportunity to share and perhaps help others through their narrative. As M. Ann Hall (2013) states in her article titled "Toward a History of Aboriginal Women in Canadian Sport," "we also need to hear more from Aboriginal sportswomen both current and former" and "we need to provide opportunities for them to tell their own stories" (p. 86). This is what I did.

In 2004, Matthewson published a book, *When I Was Small - I Wan Kwikws,* that explored three St'at'imc women Elders through St'at'imcets (St'at'imc language). The purpose of her book was to analyze their oral narratives in St'at'imcets and provide an opportunity for three things to happen, as quoted by Matthewson (2004):

1. The first is to contribute to ongoing efforts to preserve and document St'át'imcets
2. The second goal is to provide data that will be of use to theoretical linguists.

3. Last but not least, these texts contribute to oral history. The stories contain much information about the history of the Lillooet area, the traditional St'át'imc way of life, and the consequences of contact with Western culture.

The oral narratives explore each woman's memories of growing up and reflecting on the St'at'imc culture and language. The book is heavily reliant on the linguistics of the language, breaking down and analyzing different patterns. However, the oral narratives themselves are rich in knowledge and memories, much like the narratives of the three women I interviewed. Although the three St'at'imc women in Matthewson's book are St'at'imc, they are not Ts'al'alhmec. One Elder, Beverly Frank, taught in Ts'al'alh but does not identify as having kinship ties to the community. It was fascinating to read and hear the stories of these three Elders and to know that similar work had been done but through a different perspective, one being through language revitalization and one through the lens of physical activity and personal narratives.

Truth and Reconciliation Calls to Action (TRC)

Stemming from the Indian Residential School Settlement Agreement, the Truth and Reconciliation Commission of Canada was established to reconcile survivors of residential schools, their families, communities, and all of Canada (Government of Canada, 2022). The Government of Canada allocated $72 million between 2007 and 2015 to support the TRC work. The end result was a 6-volume report where readers learn about the history of the Indian Residential School legacy in Canada. Included with the final report are 94 Calls to Action that are meant "to advance the process of Canadian reconciliation" (Truth and Reconciliation Commission of Canada, 2021). These Calls to Action are frequently referred to for all spaces

related to Indigenous advancement. For the purpose of this research, the TRC Calls to Action that are relevant are:

> 18. We call upon the federal, provincial, territorial, and Aboriginal governments to acknowledge that the current state of Aboriginal health in Canada is a direct result of previous Canadian government policies, including residential schools, and to recognize and implement the health-care rights of Aboriginal people as identified in international law, constitutional law, and under the Treaties.
>
> 22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.
>
> 24. We call upon medical and nursing schools in Canada to require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.
>
> 40. We call on all levels of government, in collaboration with Aboriginal people, to create adequately funded and accessible Aboriginal-specific victim programs and services with appropriate evaluation mechanisms.
>
> 41. We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls. The inquiry's mandate would include:
>
> i. Investigation into missing and murdered Aboriginal women and girls.
> ii. Links to the intergenerational legacy of residential schools.
>
> 62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:
>
> i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

87. We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.

88. We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, and continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.

89. We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.

90. We call upon the federal government to ensure that national sports policies, programs, and initiatives are inclusive of Aboriginal peoples, including, but not limited to, establishing:

i. In collaboration with provincial and territorial governments, stable funding for, and access to, community sports programs that reflect the diverse cultures and traditional sporting activities of Aboriginal peoples.

ii. An elite athlete development program for Aboriginal athletes.

iii. Programs for coaches, trainers, and sports officials that are culturally relevant for Aboriginal peoples.

iv. Anti-racism awareness and training programs.

91. We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous peoples' territorial protocols are respected, and local Indigenous

communities are engaged in all aspects of planning and participating in such events.

St’at’imc

In order to know who my mom is and the family we come from, you need to know and learn about the land and culture of the St’at’imc people. I will bring the colonial context of the land and geography of the area and complete the description with the St’at’imc knowledge of how we came to be.

Seton Portage, BC

The St’at’imc people reside in what is now known as the Lillooet area of British Columbia, Canada (Hayden, 1992; Drake-Terry, 1989; Edwards, 1978). This region is located in the southwestern part of Canada, in the Coastal Mountain Range of British Columbia, north of the United States border. The terrain and environment in the region, which is also known as the Interior Plateau, is varied, with a mixture of high mountains, rolling hills, forests, and inland waters. The region has many rivers and lakes, including the Fraser River, which is the longest river in British Columbia, and the Seton Lake, which is one of the largest freshwater fjord lakes in North America.

The St’at’imc people have developed a deep understanding of the land and have adapted to the climate and environment through many generations. The geography and natural resources of the region have played a significant role in shaping St’at’imc culture and way of life (Hayden, 1992; Drake-Terry, 1989; Edwards, 1978). For example, the nearby Fraser River has provided the St’at’imc people with a vital source of food, transportation, and trade for thousands of years. The St’at’imc people continue to maintain their connection to the land and the environment and work toward protecting it for future generations.

Seton Portage is a small community situated in the Lillooet region of British Columbia, Canada, in the traditional territory of the St'at'imc people. The community is located at the east end of Seton Lake, which features stunning fjord-like scenery and is surrounded by mountains (Hayden, 1992; Drake-Terry, 1989; Edwards, 1978). The terrain of Seton Portage is rugged and varied, with deeply carved valleys, steep mountains, and rolling hills. The community is nestled in a narrow valley that is about 16 km long and surrounded by mountains on both sides. The mountains range between 1,800 and 2,400 m high and are covered in dense forests, with rocky bluffs and tall peaks that add to the striking natural beauty of the area (Hayden, 1992; Drake-Terry, 1989; Edwards, 1978).

The historical records show that the first settler in the Seton Portage region was a Scottish explorer and fur trader named Alexander Caulfield Anderson (Edwards, 1978). Anderson discovered the Seton area in 1846 while working as a fur trader for the Hudson's Bay Company. Anderson had been dispatched to the region to explore the land for possible trade routes and locations for fur trading posts. According to historical records, Anderson travelled to the Seton Lake region by ascending the Fraser River to the mouth of the Anderson River, one of the main tributaries of Seton Lake, and then he continued up Seton Lake to the east end, where the village of Seton Portage is now located (Edwards, 1978). Anderson established a fur trading post on the east end of Seton Lake, which became a critical stopping point for travellers as it provided passage for horses and canoes. Anderson's settlement was an important gathering area for Indigenous peoples both before and after his arrival in the area. Anderson was known to have maintained a friendly working relationship with the local Indigenous peoples, including the St'at'imc people.

The name Seton Portage is a legacy of the Hudson's Bay Company fur trade. Seton Portage is named after Seton Lake, which in turn is named after Alexander Seton, a fur trader who worked for the Hudson's Bay Company (Edwards, 1978). In 1827, Seton was posted at Fort Alexandria near modern-day Quesnel and made the journey to the lake on a hunting expedition. In the late 1800s, settlers attempted to farm the north end of Seton Lake, and some coal mining operations were attempted nearby. The portage allowed boats to bypass the falls on the Seton River watershed and connect to the Shuswap Lake system for transport. Irene Edwards shares in her book, *Short Portage to Lillooeet & Other Trails and Tales,* how the lakes and rivers were named (Edwards, 1978). She explains that Governor Douglas allowed Anderson to name the lakes, and he decided on the name after his cousin passed away during a great ship disaster off the coast of Africa in 1852.

The word "portage" refers to a route of land between bodies of water that facilitates transportation of boats and goods by carrying them over land (Hayden, 1992). The Seton Portage area provided an important portage route for both the Hudson's Bay Company and Indigenous peoples before the arrival of European settlers. As far back as ten thousand years ago, a massive piece of a mountain broke off and tumbled into a large cascade of rocks and shale into the valley and lake below (Edwards, 1978). This slide separated the once one lake into two and created a large land mass between the now known Anderson and Seton Lakes. Over the years the lakes have become very different; Anderson is a deep blue and Seton Lake is green.

Ts'al'alh

Charles Hill Tout, an anthropologist, was employed to record ethnographies of many of the interior BC Indigenous communities. In his 1905 edition, Tout describes a conversation with a 80 year old Lillooet Indian that explains the creation of some of the St'at'imc tribes:

My informant said that in the beginning the inhabitants of the world had animal characteristics. It is doubtful whether at that time real animals and real people existed as we know them to-day. The world was very sparsely settled. A number of transformers gave the world its present shape, and transformed the beings of the mythical period into real people and real animals. These transformers traveled all over the world for this purpose. None of them was born in the Lillooet country. They were strangers, most of whom came from the coast region. Among these was the mink. There is no story which accounts for the origin of the Lillooet tribe as a whole, although some- times it is claimed that the Lillooet are descendants of the Black- Bear-Woman's children.' It is said that Black-Bear and Grizzly-Bear lived with their husband on the east side of Fraser River, north of Lytton, probably in Botani Valley. After the young Black-Bears killed the young Grizzly-Bears, they escaped, and crossed Fraser somewhere between Lytton and Lillooet, and took refuge in the Lillooet country near Pemberton. They became the ancestors of people speaking the Lillooet language, and their descendants spread up down the rivers from this point, intermarrying with the mythical inhabitants; that is, the semi-animal people of the Lillooet country. Others say that the young Black-Bears became the Transformer brothers, the Qoa'qtqwEtl (= "smiling") of the Thompson Indians, and that later on they visited the Thompson country, ascending the Fraser River from the Delta upward. " Every band of the Lillooet originated from the union of a man with one of the semi-animal inhabitants of the country, perhaps from animals. Most of the traditions inform us that a Lillooet man went off and married one or more animal people whom he found inhabiting a certain part of the

> country; and the band that now inhabits this spot claims descent from these ancestors. Thus the Anderson Lake people are descendants of two Grizzly-Bear sisters. Most of the members of the Pemberton band are descendants of two men who lived at the places known as TEzi'l and Leqts, where one married a bear, the other a giant. The original inhabitants of Port Douglas are descendants of a Lillooet man who married a seal woman, who bore him a son and a daughter. 'The Bridge River people are descendants of a black bear those of S tL,2 of a frog; and those of Seaton Lake, of a Satuen crane-like bird). The Seshelt tribe are in part descendants of a man and a porpoise (?) woman. Some of the Seshelt are Lillooet by origin, Their ancestors were a party of Lillooet who descended to the coast and who continued to speak Lillooet until about 1850.
>
> (Tout, 1905)

According to this 80 year old Lillooet man, we are descendants of a crane-like bird. Our community hall is called the “Crane Hall.” We have the “Crane RV Landing Park” and “Crane’s Nest Head Start" depicting our connection to the Crane. Ts’al’alh refers to “People of the Lakes” because of the land mass creating two very different lakes.

Family Tree

The following is a small snippet of my family tree that outlines my mom and her siblings and traces our lineage to the Bull family. Margaret Bull is my mom’s mom, my grandma. My grandma is from the Ts’al’alh band, and my grandpa is from Xwisten band. My grandma passed away when I was 12, and my grandpa passed away in 2022. I remember the phone call when I was 12, when Aunty Rose called our house in Kamloops asking for my mom who was still sleeping. I knew by the tone of her voice that it was vital I woke her up, and it is something I still

remember feeling to this day. Traditionally, we trace our lineage through our mothers, thus I share the family tree of my mom and her mom, which leads us to the Bull family. It is said that the historical figure, Sitting Bull, sent members of his family and community west to St'at'imc territory while they were at war. He was to send for their return when it was safe, but many members stayed and made the St'at'imc territory their home.

Great-grandparents of Margaret Bull (Mary Scotchman's parents)
John Scotchman b: 1848 d: February 26, 1931
Nancy Txin'ek b: 1858 d: 1945

Grandparents of Margaret Bull (William Bull's parents)
Mary Scotchman b: 1873 d: December 28, 1953
Thomas Bull b: August 1859 d: November 30, 1947

Parents of Margaret Bull (Patricia Terry and Rose Paul's mother)
William Bull b: 1897 d: June 30, 1933
Ammellie Peters b: 1900 d: February 15, 1931

Patricia Terry (Rose Paul) parents
Margaret Bull b: February 27, 1928 d: March 12, 1988
Henry Terry b: October 30, 1928 d: February 1, 2018

Children of Margaret and Henry:

Richard Terry b: December 14, 1948 d: August 22, 1969

William Terry b: March 10, 195

Judy Terry b: November 24, 1951

Rose Marie Terry b: October 10, 1952 (Aunty Rose) *

Henry (Hack) Terry b: July 04, 1954 *

Regina Terry b: September 07, 1955 d. June 13, 2012

Patricia Rose Terry b: April 01, 1957 *

Christopher Franklin Terry b: October 4, 1960

Kenneth Patrick Terry b: October 12, 1961

Mom speaks of two other siblings passing away, Eugene and Lucy-Ann (birthing complication, last baby to be born).

The above asterisked (*) are the participants I interviewed. Aunty Freda is not a blood sister to my mom, and Aunty Rose but is married to their brother Henry (Hack) Terry, who is also my godfather.

It is important to acknowledge and share who our families are. When researching this paper, I came across a newspaper that was published in Canada by the Oblates of Mary Immaculate from the early 1930s to the late 1980s (Oblates of Mary Immaculate, 1958; OMI Lacombe Canada, n.d.). “The Missionary Oblates of Mary Immaculate are members of a Roman Catholic religious community of priests, brothers and lay associates. Founded in France in 1816 by St. Eugene de Mazenod, their first foreign mission was to Canada in 1841” (OMI Lacombe Canada, n.d). Here is an example of one of many newsletters.

Going through the newspapers and finding snippets of familiar names, places, and events was a feeling of connection over generations. I then found another website with more recent newsletters that included an article my Aunty Rose had submitted (Missionary Oblates of Mary Immaculate, 1970). I included the first page of the newsletter, which also has Aunty Freda and Aunty Rose in the picture (Figure 2-1). The article below is the one Aunty Rose submitted (Figure 2-2).

Figure 2-1

First Page of the Newsletter With a Picture Including Aunty Freda and Aunty Rose

Les SS. Grises de Montréal
Archives générales

To restore
al
pride

JAN-71-R-5237
SR.SUPERIOR GENERAL
9409 BOU..OUIN O.
ROXBORO 910,QUE.

INDIAN RECORD

Published by the OBLATE FATHERS
1301 Wellington Crescent, Winnipeg 9, Man.
Second Class Mail Registration Number 0062

Heysel photo Vol. 33 #9-10 25¢ Sept.-Oct. 1970

Kamloops Indian students display their proposed flag for Alberta.

The pride of a heritage long ignored is being rekindled by Indian students at Kamloops Indian Student Residence. One of them, Richard Mitchell, has produced, as a symbol of that pride, a new flag for Alberta.

An aged Indian is superimposed on the plains, foothills and mountains of Alberta; its main riches are shown by the oil well derricks.

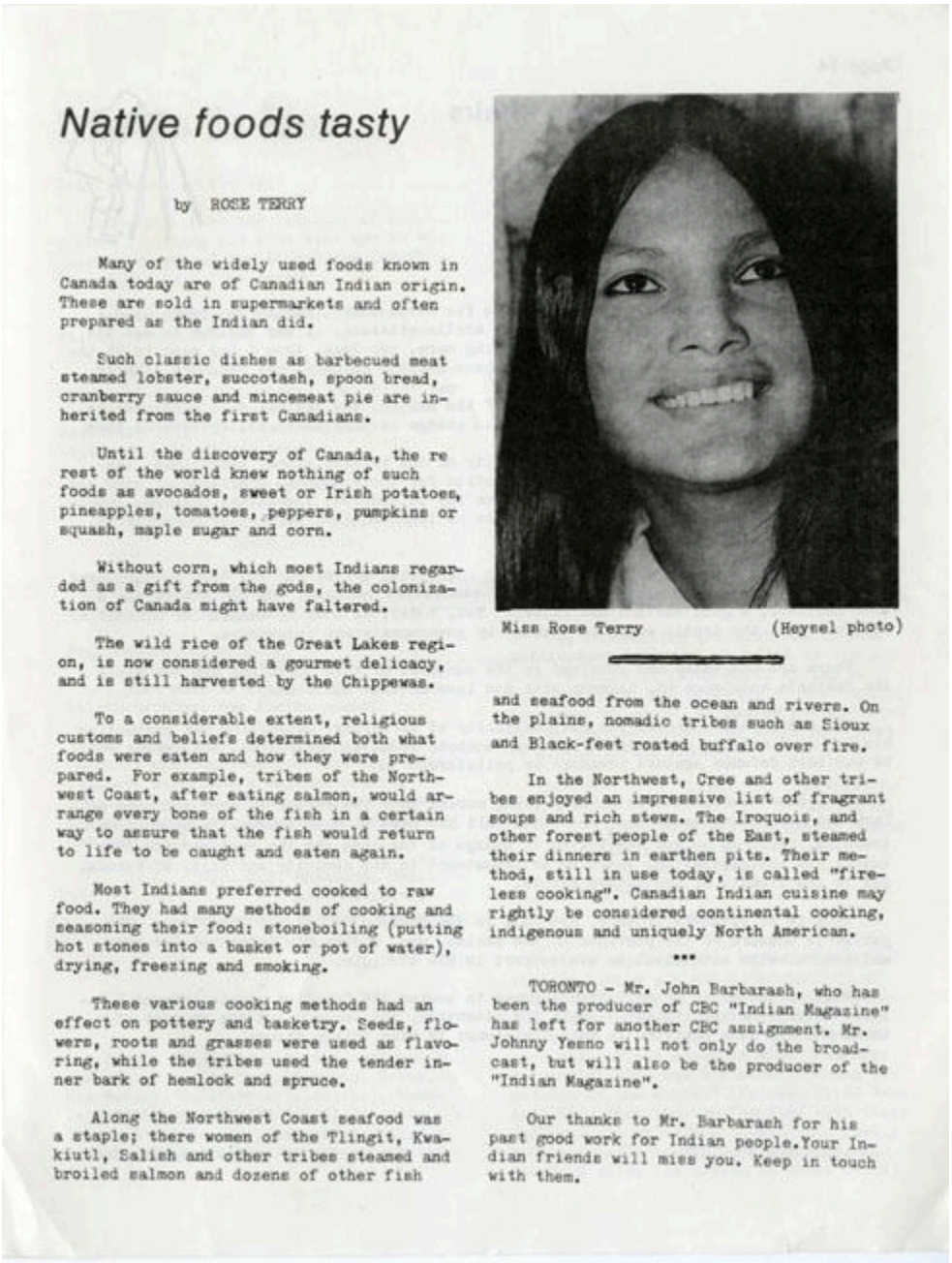
"Six States of the U.S.A. have Indian motifs in their flags Student counsellor Brother Heysel, OMI, said:"I believe it's time that Canada caught up and used its Indian art too." He sees an Indian in the Alta. provincial flag as a symbol of the Indians' rights, a debt owed to Father Lacombe and honest treatment of history.

"The great store of dancing, legends, rituals and folklore of the Indians should be preserved not only for their own children but also for the enrichment of Alberta's cultural heritage", he adds.

Note. (Missionary Oblates of Mary Immaculate, 1970)

Figure 2-2

Aunty Rose's Submitted Article



Native foods tasty

by ROSE TERRY

Many of the widely used foods known in Canada today are of Canadian Indian origin. These are sold in supermarkets and often prepared as the Indian did.

Such classic dishes as barbecued meat steamed lobster, succotash, spoon bread, cranberry sauce and mincemeat pie are inherited from the first Canadians.

Until the discovery of Canada, the re rest of the world knew nothing of such foods as avocados, sweet or Irish potatoes, pineapples, tomatoes, peppers, pumpkins or squash, maple sugar and corn.

Without corn, which most Indians regarded as a gift from the gods, the colonization of Canada might have faltered.

The wild rice of the Great Lakes region, is now considered a gourmet delicacy, and is still harvested by the Chippewas.

To a considerable extent, religious customs and beliefs determined both what foods were eaten and how they were prepared. For example, tribes of the Northwest Coast, after eating salmon, would arrange every bone of the fish in a certain way to assure that the fish would return to life to be caught and eaten again.

Most Indians preferred cooked to raw food. They had many methods of cooking and seasoning their food: stoneboiling (putting hot stones into a basket or pot of water), drying, freezing and smoking.

These various cooking methods had an effect on pottery and basketry. Seeds, flowers, roots and grasses were used as flavoring, while the tribes used the tender inner bark of hemlock and spruce.

Along the Northwest Coast seafood was a staple; there women of the Tlingit, Kwakiutl, Salish and other tribes steamed and broiled salmon and dozens of other fish

Miss Rose Terry (Heysel photo)

and seafood from the ocean and rivers. On the plains, nomadic tribes such as Sioux and Black-feet roated buffalo over fire.

In the Northwest, Cree and other tribes enjoyed an impressive list of fragrant soups and rich stews. The Iroquois, and other forest people of the East, steamed their dinners in earthen pits. Their method, still in use today, is called "fireless cooking". Canadian Indian cuisine may rightly be considered continental cooking, indigenous and uniquely North American.

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TORONTO - Mr. John Barbarash, who has been the producer of CBC "Indian Magazine" has left for another CBC assignment. Mr. Johnny Yesno will not only do the broadcast, but will also be the producer of the "Indian Magazine".

Our thanks to Mr. Barbarash for his past good work for Indian people.Your Indian friends will miss you. Keep in touch with them.

Note. (Missionary Oblates of Mary Immaculate, 1970)

By naming and sharing our family in this document, I hope to create that sense of pride and acknowledgment that one can feel when connecting to family on paper. These Aunties have ancestors, children, and grandchildren that encompass who they are. I begin with our family matriarch, the oldest sister, Aunty Rose.

Chapter 3: Aunties

Aunty Rose

Aunty Rose	b: October 10, 1952
Daughter: Delores Paul	b: June 13, 1974
Grandson: Bryce Paul	b: October 26, 1996
Great Grandchildren:	
Noah Paul	b: April 18, 2018
Zariyah Paul	b: July 19, 2021
Granddaughter: Kaylin John	b:November 9,2007
Son: Michael Paul	b: December 23, 1985
Grandson: Corbin Paul	b: October 20, 2010
Son: Daniel Paul	b: December 25, 1990
Grandchildren:	
Mielah James Paul	b: June 02, 2010
Paxten James Paul	b: November 4, 2015

The following section delves into the life and experiences of Rose Paul, one of my mom's older sisters. Her narrative encapsulates a profound journey spanning childhood in Seton Portage BC and the challenges faced at residential school, attending the school as an older sister, a mother figure. Aunty Rose was born on October 10th, 1952, and her life story unveils many complexities of family, loss, and continued resilience. Aunty Rose was a kindergarten teacher for 23 years.

In her interview, she starts her introduction by starting with her dad, Henry Terry Sr, my grandpa. She explains that Grandpa ventured from Bridge River, BC in 1947 in search of employment. His endeavours included contributing to the construction of the railroad, working on the tunnel at the dam, and engaging in logging activities. It was during this time that Grandpa met Margaret Bull and married her on October 5th, 1948. The honeymoon consisted of a trip to

Squamish BC on the gas car, which is about 290 km away (or just under three hours). Aunty Rose shared that:

> Altogether, they had twelve children. Two of the boys died when they were babies, one girl was stillborn, and one of my brothers died by getting run over by a freight train. My mom never got over this, and drank to ease the pain. We're a close family and look after each other.

Aunty Rose, like her younger sister Trish, remarks on the memories of a sense of freedom and connection with nature. She reminisces about the joy of venturing into the forest to pick berries or just being on the land for a walk. "We never feared going out to the forest to pick berries, or just go for a walk." The pristine waters of Anderson Lake, located approximately 4 km away from their home, were a source of delight for Aunty Rose and her siblings. Unrestricted by the need of supervision, they enjoyed the freedom to swim and play by the lake. Aunty Rose recalls, "we swam in Anderson Lake… And when we were hungry, we would go home." This carefree exploration of the natural surroundings highlights a time when children could immerse themselves in outdoor activities without constraints imposed by our modern society.

At the other end of Ts'al'alh, the crystal-clear waters of Seton Lake were another cherished playground for Aunty Rose and all her siblings. However, Aunty Rose reflects on the transformation of these once-pristine waters, lamenting the pollution caused by the BC Hydro pen-stalks. She emphasized the absence of modern distractions (not lack of technology), noting the lack of television during her childhood. This absence, she points out, led to an environment where physical activity and communal games flourished. "There was no television in those days, so we were always active. We'd play games like red rover, kick the can, day and night, tag games, ball games, swinging in the barn." We discuss later and note that although these games

were cherished childhood pastimes, they were not traditional games and were introduced through the residential school.

One of her most impactful memories, which you can imagine being very challenging considering Aunty Rose is considered the family matriarch, especially after her mom's passing in 1982, was the painful aspect of experiencing systemic separation of siblings, a practice that further intensified the emotional toll on Indigenous families. Aunty Rose vividly recalls the heart-wrenching reality of this separation. In her own words, she reflects on the distressing events that unfold, stating:

> It seems like they didn't want our family to be together, so we were all separated. This is hard as I was used to being with my sisters almost 24/7. I remember seeing my two brothers walking by my building and I wanted to see them, but was not allowed.

This quote encapsulates the profound impact of the institutional policy that forcibly severed familial bonds, leaving siblings isolated from each other in a place already with challenges. This trauma inflicted by such separation rippled through generations, disrupting the natural support systems that families provide.

Transitioning to a public school, Kamloops Secondary School, across the Thompson River, marked a pivotal moment in Aunty Rose's educational journey. During this era of residential schooling, high-school children lived at the Kamloops Indian Residential School and attended a local public high school. On her first day, she recounts the unfamiliarity of the educational system, a sentiment shared by many Indigenous students at the time. On her first day, Aunty Rose and her peers were instructed to line up where their personal information was collected. Among the questions posed was a pivotal one that would shape their academic

trajectory: “What program do you want to be on? Occupational, vocational, or academic?” Faced with a decision that was undefined and complex, Aunty Rose, like her peers, didn't know the implications of this choice. She admits, “I didn’t know what that meant, so I just picked the middle one.” She did not realize that if she chose academics she would have had the chance to enter University. She did well in school and got good grades. She recounts the pressure to perform well was always shadowed by the punishment if she did not.

Aunty Rose’s journey through school extended beyond academics, encompassing physical activity that both challenged and enriched her experiences. She reminisces about her participation in various sports and the lasting impact they had on her life. As a young student, Rose found herself compelled to partake in a spectrum of sports, including soccer, baseball, basketball, track and field, and badminton. Despite not considering herself particularly athletic, Rose approached each activity with a determined spirit, always striving to do her best.

Among all the sports, badminton and long-distance running emerged as Aunty Rose’s favourites. In a memorable badminton tournament, she reached the finals with her younger sister, Regina. Despite the competition, Aunty Rose acknowledges the skills of her sister, saying, “Gina beat me. I came second.” I would have loved to watch that match.

Long-distance running became another avenue for Aunty Rose to showcase her dedication and endurance. Running seven miles a day, she developed a remarkable capacity for distance running. One event she recalls during Grade 12 was when Aunty Rose and other students from Ts’al’alh entered a 100-mile relay, a testament to their commitment to physical activity. Aunty Rose vividly recalls the challenges she faced during her leg of the relay, pushing herself to keep going despite the physical strain. “It was hard, my sides and stomach were aching.” Other members of the relay team included Florance Oleman, Marcelle Oleman, and her

younger sister (my mom), Trish Terry, and her brother, Hack Terry. They were the only team with female participants. She says, “Our main competition was the army cadets from Chilliwack and Mount Currie. If we didn’t take a wrong turn and head to the United States, we might have come in first.” She reflects further and gives testament to the Ts’al’alh community being good athletes. She continues her love of sport now as a spectator:

> I miss those days. Now I travel to watch my grandson play soccer and hockey, my son plays floor hockey and ball. And I get to watch my niece Roxane play ball games as well. I look forward to these times.

The Story of Gwenís

Aunty Rose shared a fascinating story during one of the interviews that captures the role of storytelling within Indigenous cultures. The story begins a long time ago when the people of Seton went fishing in Anderson Lake to look for floaters called Gwenís. As they paddled in their canoe, they yelled, "Gwenís! Come to the surface!" in hopes of finding the floaters. Unbeknownst to them, a whale named Gwenís heard their calls and thought they were calling for him to come to the surface. As a result, he came up and swallowed the canoe and all the people inside. The people found themselves trapped inside the whale and unable to escape. To survive and potentially escape, they decided to build a fire inside the whale. The blubber and grease began to melt, causing it to fall on their heads. This made the whale panic, causing it to swim to the shore and beach itself.

They were eventually rescued by other people, but not before the hot grease dripped onto their heads, causing them to go bald. Aunty Rose explains:

> And they say, ever since then, that all the ancestors south are bald. And it’s in our family, like Adolf Bull was bald, even Howie is getting’ there, Junior, who else in

our family? And over on the other end, Darcy, they're bald. And that's the Whale in Anderson Lake.

This story is also interesting because it is about a freshwater lake, not the normal habitat you would have for a whale. This can signify many things about the story, one possibly being the connection to the coastal tribes who have a strong connection to whales and other ocean fauna.

Aunty Freda

Henry Terry	b: July 04, 1954
Freda Adolph	b: March 14, 1953
Daughter: Carla Adolph	b: May 26, 1973 d: August 26,2001
Grandson: Justin Adolph	b: April 25, 1991
Great Grandson: Onyx Bull	b: July 28, 2019
Son: Thomas Bull	b: October 7, 1974
Granddaughter: Kristen Branget	b: July 21, 1999
Grandson: Isaiah Bull	b: April 7, 2003
Daughter: Rhonda Terry	b: September 30, 1979
Granddaughter: Ashley Dan	b: February 19, 2002
Grandson: Darnell Dan	b: July 26, 2005
Daughter: Samantha James	b: June 28, 1986
Granddaughter: Amanda James	b: February 19, 2008
Grandson: Rhys James	b: December 27,2013
Granddaughter: Alya Humphrey	b: August 5, 2015 d: Dec. 27, 2018
Granddaughter: Shylus James-Lulua	b: May 8, 2021

Aunty Freda, my mom's brother and Hack's wife, came prepared and eager to share her story. Despite her obvious nerves, she dressed nicely and even came with notes prepared. To start the interview, she introduced herself in the St'at'imc language and asked if she could sing the St'at'imc Welcome song before we started. Through these actions, Aunty Freda conveyed her

respect for protocol and traditions in sharing her experiences. As the interview began, her words revealed a life shaped by resilience, cultural pride, and commitment to honouring her ancestors.

Aunty Freda shares her journey as a survivor of the Kamloops Indian Residential school, where she spent 12 years, from 1959 to 1971. Reflecting on her departure from the school, she recalls waiting for the Greyhound bus above her Grandma Emily Hews' place. Despite having to attend the residential school system, Aunty Freda expresses gratitude that she did not endure significant trauma during her time there. However, she does share a memory, a reminder of the oppressive environment she faced. She recounts the experience of being under the supervision of two Indigenous supervisors tasked with enforcing silence as they watched hockey on television. In her own words, Aunty Freda recalls the enforced silence:

> We had to sit in front of that T.V. and watch Hockey. And we were not allowed to say anything, we had to sit still. Meanwhile those two supervisors were giggling and laughing. If they caught us talking, we got a ruler on both of our hands and had to stand in the corner.

Now, our family jokes that you can hear Aunty Freda cheer for her favourite hockey team (Vancouver Canucks) across the valley.

Aunty Freda recalls her experience with sports at the residential school, highlighting the positive memories she associated with basketball. Despite the challenges of her time there, sports provided a source of joy. She reminisces about playing basketball and belonging to a team named the Hurricanes. While she does not remember if her team won, the experience of playing basketball was fun and memorable. For Aunty Freda, basketball was the primary sport she engaged in, offering a sense of belonging and enjoyment admits the confines of the residential school environment.

Aunty Freda shared her reflections on the challenges many children face during Christmas at the Kamloops Indian residential school, highlighting the system's use of holidays for control and punishment (RCAP, 1996). She recalls, "I remember I had to stay at the residential school during Christmas and Easter." These occasions were specifically difficult as children watch their peers leave to go home while they remain behind. The experience was particularly memorable for Aunty Freda, as she remembers feeling left behind while others returned to their families. She shares, "The awful thing about that was watching all of the kids leave, to go home. And I had to stay there." The disparity between those who could afford to go home and those who could not highlights the economic barrier space faced by Indigenous families that had children at the Kamloops Indian Residential School. Despite the hardship, Aunty Freda found solace in the presence of her brother George during some of these times. She reflects, "but I remember sometimes I was there with my brother George, so that was good." The companionship offered by family provided a source of comfort amidst that feeling of isolation and longing for home.

The residential school system's manipulation of holidays to enforce compliance or conflict punishment underscores the systemic injustices embedded within the institution. Children were often denied the opportunity to participate in festival events or reunite with their families, perpetuating feelings of alienation and longing. Through Aunty Freda's narrative, we confront the harsh reality of Indigenous children during the holidays, where the spirit of togetherness clashed with the harsh realities of institutional confinement. Her words serve as a testament to the resilience of those who endured, finding moments of connection and strength amidst the adversity imposed by the residential school system.

Aunty Freda reflects on her limited connection with her brothers, Frankie and Ken, who also attended the Kamloops Indian Residential School. The system of residential schools kept siblings apart, denying them the opportunity to form meaningful relationships with each other. Aunty Freda explains, “I never really knew my brothers, Frankie and Ken… I hardly, hardly ever knew who they were.” The institutional separation inflicted a profound loss, depriving Aunty Freda of the chance to develop close bonds with her siblings. Despite the barriers imposed by the residential school system, Aunty Freda expresses a determined effort to maintain a connection with her only surviving brother, Ken. She emphasizes, “but somehow I got to know who they were, I try my best to keep in touch with my only brother left, Ken.” Through her resilience and determination, Aunty Freda seeks to bridge the gap created by years of separation, striving to forge a sense of familial connection despite the odds.

This narrative underscores the devastating impact of the residential school system on sibling relationships, highlighting the systemic barriers that fractured families and disrupted the bonds of kinship. Aunty Freda’s journey serves as a reminder of the resilience required to navigate the legacy of colonial oppression, as she seeks to reclaim the ties that were unjustly severed by these institutional forces.

These experiences that Aunty Freda endured has her reflecting on love at the Kamloops Indian Residential School. She reflects on the absence of love during her time and its lasting impact on her ability to express affection. She shares, “one thing, when I was at the Kamloops Residential School, they never showed us love.” This deprivation of love and affection during her formative years left a profound mark on her ability to demonstrate love to her own children and family members. Upon becoming a mother, Aunty Freda experienced fear and hesitation around expressing affection toward her children. She recalls, “I was afraid to show them love. I

was afraid to hug them." The emotional scars from her own experiences hindered her ability to openly demonstrate love and affection, extending even to the terms of endearment she used with her relatives. The lack of familial connection during her time at the residential school also contributed to a sense of estrangement from her own family. Aunty Freda shares, "and I also didn't really know my mom." This disconnect further complicated her ability to navigate familial relationships and express love and meaningful ways. Despite these challenges, Aunty Freda acknowledges her growth and healing journey. She admits, "to me, I think I was, I don't know, I was kind of like, I don't know. I was really afraid to say I love you, that was one thing I was afraid to say." However, she has since learned to overcome her fears and actively expresses love and affection toward her children and grandchildren. Aunty Freda's journey highlights the profound impact of trauma on one's ability to love and connect with others; her willingness to confront and overcome these challenges serves as a testament to her resilience and capacity for healing. Through her story, she exemplifies the transformative power of love and the resilience of the human spirit when overcoming adversity.

Throughout the interview, Aunty Freda frequently mentions the other children at the residential school and how she did not know what was happening. This form of survivor's guilt is frequent and found with many residential school survivors:

> I remember, I mean, I was told that the kids were taken out of their beds at night by the priests. I was just so lucky that didn't happen to me. Like sexual abuse, kids were thrown out of the window. Kids got, kids got… Pregnant by the priests. They were buried and murdered in the Apple tree orchard. That was so awful to hear about that.

With the 215+ Indigenous children being rediscovered at the Kamloops Indian residential school, this event retraumatized many survivors. With Aunty Freda, it hit her really hard and she could not believe what happened. “How are they just put in holes, not buried properly? Every time I hear stories about that, it makes me cry.”

Aunty Freda ends the interview sharing her experience of loneliness at the residential school, a feeling compounded by confusion and uncertainty about her surroundings. Admitting the overwhelming sense of isolation, she finds solace in the kindness of a fellow student named Martha Abel. Martha's simple acts of care and companionship, such as ensuring Freda had her toothbrush and toothpaste, provided a ray of light in the darkness of loneliness. Freda finally remembers Martha’s presence and the comfort it brought during a challenging time. Despite the passage of time and the likelihood of not seeing Martha again, Aunty Freda’s memory of her remains vivid.

Patricia Terry

Patricia Terry	b: April 1, 1957
Daughter: Roxane Lee Letterlough	b: August 23, 1978
Grandson: Rylee Terry Bull	b: March 7, 2001
Granddaughter: Micah Lee Letterlough	b: January 5, 2012
Grandson: Zion Lee Malakai Letterlough	b: May 14, 2014

My mother, Patricia Terry (Trish) is St’at’imc from the Ts’al’alh band. Ts’al’alh means “people of the lakes.” My mom was born in 1957 on April 1st. Yes, she is an April Fool's baby, but do not be fooled by her short 5 '2 stature, as she is a strong resilient woman. Born in Lillooet, BC and growing up in Ts’al’alh alongside her five brothers and three sisters, she built a life of resiliency based on physical literacy and rooted in her Indigenous identity. My mom is well known in the interior of BC for her athleticism in all sports. If there was a ball, a hoop, a net, or any type of running, she would excel and dominate her opponents. Although she was considered

the baby of the family, my mom grew up with fond early memories of spending time with her mom on the land learning medicine. She was also shown what foods she could eat when the Indian agents would come, and they were sent up into the mountains to prevent being captured.

If there was a tournament, it was guaranteed my mom would either get “Most Sportsmanlike” player or “Most Valuable” player. Fleeing a domestic-violence relationship in the skid rows of downtown Vancouver, she began a relationship with my dad, (Larry Johnston) that she gives credit to saving her. The relationship saved her from domestic abuse as well as her struggle with alcoholism. In her early years at the Kamloops Indian Residential School, she was immersed, sometimes involuntarily, into different sporting events at the school. When she transferred to Vancouver, she lost her connection with sports and began a downward spiral into alcohol. It was not until my birth that she began to realize, with the help of my dad, the importance of physical activity to begin her healing journey. Although some would say her training regimen was to the extreme, with the immense trauma that she was healing from, this type of training was something that she was familiar with and allowed her to cope. Along with the physical exertion that she would put her body through, she began to build healthy relationships with other women through sport.

I learned how to hunt and fish with my dad and how to process and harvest deer, moose, fish, bear, berries, sage with my mom and my aunties. My dad worked long hours at a local mine, while my mom cared for the house. She spent her spare time playing soccer, basketball, volleyball, broomball, and fastball. I attended many tournaments and witnessed her receive many MVP and most sportsmanlike trophies. I began playing with her at the age of 15 and was always (and still) referred to as “Trish’s daughter.”

My mom, along with her siblings, attended residential school, as did her parents. As a child of a residential school survivor, my mom never spoke of her experiences, nor did she appear to be a woman that suffered, much like others have reported (RCAP, 1996, p. 361). I can not recall when I found out she attended residential school or where I learned about it. She did not seem to have the anxieties of a person that was traumatized as a child by a residential school. She did not shy away from entering an institution that could trigger emotions and trauma. She would often bring me Kentucky Fried Chicken for lunch, attend awards ceremonies, where I would receive Girl Athlete of the Year, and was comfortable talking to my teachers (many of which were white males). She was a heavy drinker until I turned two and with my dad's support, she quit drinking. She displayed the right amount of affection a mother should to a child, and she demonstrated a nurturing spirit to myself and also my friends.

All of these things became important to me when asking the question, how was my mom able to overcome and become a "functional" mother with such a traumatic childhood herself? Where did her passion for diverse sports come from? Despite being sent to a residential "day school" and then shipped to a residential school for Grades 8 and 9 and sent to boarding homes through 10 and 12, she portrays herself as a strong Indigenous woman. She suffered from mental, emotional, and spiritual abuse. When my son had the option of researching residential schools at public school in Grade 9, these stories started to emerge. When posed these questions of trauma and her story of survival, she spoke about the love and care she felt in her early years (before residential school) and the passion and love she felt for sport, or physical literacy. Providing day school on reserves was part of an action to try to incorporate parental involvement, which began in the mid 1950s (RCAP, 1996). This allowed for children to attend schools within their

communities and still live with their parents (many of whom attended residential schools away from home).

My mom's mother, my grandma, refused to speak her own language to her children due to the fear of her children accidently speaking it at the residential school. My mom states:

> When I was that young, I didn't even know what was going on as to why my brothers and sisters were leaving for the residential school. They were gone for so long, and she didn't speak with us in the cultural language. I remember her dancing the welcome song, and she was singing it. She just stopped and looked at me and said, 'I can't do that.'

My mom tells a heart wrenching memory of being around six years old and seeing her mom cry and cry and not understanding why she would be crying so much. All her mom kept saying was, "I cry. I cry." It was not until years later, perhaps when having me, that she fully understood the heartache of your children leaving and having no control. My grandma was an alcoholic and would frequent treatment centres to try and quit drinking. She was a memorable grandma, even though she passed away when I was 12. I could not have my own dog in the city of Kamloops, BC because of the housing we rented. So instead, we shared a dog that would live with her, and I would get to see him every time we went to visit, which was quite often when I was younger (summer holidays, Christmas, spring break, and often long weekends). Bozo, the dog, relished in having two owners; when I would go home to visit, he would follow me everywhere.

Women that attended residential schools still found ways to persevere and overcome many barriers and re-create their roles within their traditional communities. However, these stories have not been told. Their voices have not been heard. Our Indigenous women were and

are physically strong and competitive. Residential school sought to segregate, but our women found ways to be physically fit and compete. Sporting events were geared toward the males at the residential schools, but there are many accounts of women partaking and thriving when given the opportunity.

Interview Transcript

The following is my first interview with my mom. We sat down, both nervous and unsure of the process. We gathered at the kitchen table with our beads, and my two youngest children sat not too far away but far enough that they could not hear too much of the details. I wanted to ensure that my mom could speak freely and not censor her words for fear of scaring her grandchildren. As I pressed record on the Zoom button, I heard her take a deep breath……

Start Interview

My name is Patricia Rose Terry. Born April 1st, 1957. My mom is Margaret Terry, my dad is Henry Terry Sr, and we're originally from Seton Lake. I have four brothers and three sisters. Originally, there were 13 of us in our family. So, we had a big family. We lived on the road that's now called Bull Run. We had a big house, but it was kind of a, how do you say, just like a big living room, one bedroom, and kind of a laundry room I guess you'd call it on the side. And lots of chickens. We had one rooster that was just like, mean. You had to be really fast, because if you went outside it'd chase you. You had to run very fast.

Knowing my mom played every sport you could think of I asked, "is that how you started your training? Hahah!"

Yeah, I think that's how I started my training hahaha…..

We had um, right beside our house was our Uncle Adolf, whom I thought for the longest time was my moms oldest brother but I found out later that he was actually my mom's uncle. And I

didn't know that until I dunno how many years ago. So Uncle Adolf was on this side, and then us, and then the Sampsons by the lake. We had lots of visitors all the time, and the door was always open to whomever came around.

This idea of having an open door seems to be common in many Indigenous communities. It interested me to see who she remembered in her home. I remember hearing the names when I would listen to my mom tell stories with my aunties. It's important to remember the names.

Yep! I remember my dad's youngest brother, Sam Terry. We used to call him Sam Bones. I don't even know if that's his real name! I remember a lot of his other brothers used to come visit too, Uncle Nelson and Uncle Dave. They used to bring their... yea their children. I remember Robert. He was always there. And I remember Frank Bull and his wife at the time was Gladys Bull, coming to visit a lot. And Aunty Lavina.

We had lots of chickens, lots of fresh eggs all the time I guess. I remember walking a lot with mom, going to look for mushrooms all the time along the creek. Yea, well it was across by Spider creek, just down by where Aunty Judy's house is now. Just down there, just a walk down there and look for mushrooms. Lots of swimming and playing, had kind of a free for all play area. I remember a lot of Uncle Adolf. He had the warmest house.

Like fireplace warm? I knew she meant a welcoming home when she said the warmest house, but I wanted her to elaborate and tell me more about this feeling.

Yea, fireplace and welcoming. You know how you go to someplace and you just can feel the warmth of being welcomed. We slept there a lot. I remember when the Day School started, well when my older siblings went. And when I started going, and Uncle Hack, who is my daughter's Godfather, Henry Terry Jr. The part I remember all the time is getting off the bus, the school bus

at the corner, and the race started there. And, of course, Uncle Hack was the fastest, so we'd race to Uncle Adolf's, because Uncle Adolf would cook us pancakes in the morning, and there would be leftovers. And so, whoever got there first was the one who got to eat em all! So, by the time we got to him, he would have all the pancakes rolled up into a ball... and of course, we're not gonna wanna have it when it's like that, but he'd just be standing there eating it like an apple.

We've always had dogs. I can't remember the dogs' names that were at the old house, I think there was Bingo, I think his name was Bingo. I remember a lot of swimming down by the lake, even when I was… yea, don't even know how old I was and we'd just go down there, didn't even know how to swim, just swimming, crawling like a baby on the shallow end. I think that's how we learned, just on our own. But mom used to come down there and sit by the beach at Seton Lake, not Anderson. She didn't even know how to swim, but she let us swim anyway, even though she couldn't.

I remember that, down at the lake, and I just have the memory of all of you guys having her in the water on a blanket. Because she was so hot, and wouldn't go in or something. And I just remember you and my dad, and I can't remember which aunties or uncles but they all had a corner of the blanket and she's just half-laying like a floatie.

Hahaha yea… And it was a good thing that she seen Larry, your dad, because I think she was facing him, and she was the first one he seen when she woke up. (I heard that my dad was a favourite of my grandma's).

Oh, she was sleeping?

Yea, she was sleeping and she was so hot. All she said, that I can remember: "Ahhh you!"

"Shit you goddam," hey. When my grandpa was in the hospital nearing his time to the "happy hunting grounds," I was told the story of "shit you goddamn well fed". This was a phrase my gramma was known for saying when someone was acting "better" than someone else. We kind of figured that she was implying that because someone was "well fed" that they demonstrated being better than others.

Yea, shit you goddamn well fed. I have a picture.

We used to have a cellar that was right by where Uncle Tom's house is right now. We used to have to go down into the cellar. Mom would send us down, "Go get some carrots, apples, or potatoes." There was lots of beans, I think. The kind of stuff they had from the garden… Y'know, pears. But the steps, well to me they were kind of like straight down.

Scary?

Yea, it was kind of scary, because… that's another story. I'm scared of the dark.

But there were little lizards there, obviously, it's underground I guess. So, when you're getting what you need, and a little lizard crawls away from you, startle you. But the fruit and that, what they preserved, it lasted a long time.

I remember being the youngest girl and my mom used to call me baby, and then nobody was allowed — I was a baby (laughs). They used to go up to the train station to go up to the beach or whatever. Hah, I used to just plop down on the ground, and I wouldn't move. My brother and sisters had to come down and get me. If you know Seton, then you know where the Bull turnoff is and then going straight up to the bridge. I used to plop right down in the middle of the road right down in the corner. And they would just keep walking and walking… Keep looking back at

me and trying to get me to go, but I wouldn't. They'd have to come all the way back and get me, they were just about up to the bridge.

They carry you or..?

They had to carry me, they had to cross their hands like that.

Brat! (Laughs)

(Laughs) Yea.

"So..?" Hahaha

Mom said I was the baby!

I probably had a pretty loud voice too, crying and crying, until they come back and get me. Used to have a horse, his name was Flame and the other one was Dusty. We used to play with the Alexanders, they were across the river, across by spider creek. Used to play lots of games, Tag and Kick the Can.

I'm just wondering how you guys learned the games? This seemed like school yard games that I used to play and it made me wonder how in such a remote community, these games were being played.

That's a good question. Hmm. I know I probably learned… what you call that… When you play baseball and it's 3 vs 3… three at bat.

Oh, like a scrimmage?

Yea, but there were only three batters.

I don't remember my… I don't think mom and dad had a car yet, and didn't have any TV. Don't think we had any running water either. We had a pump outside, a water pump. Don't even know if we had electricity there. Have to ask Aunty Rose. Oh yea we must have had electricity there because Uncle Adolf used to have a little record player. Yea, one of those rewind ones. And that's where we learned the song "The Witch Doctor." And the other one was about some kind of rabbit… Peter Rabbit or something. And he always used to play those for us.

I remember going to the school, the day school. I don't remember who my teacher was though. I remember, the reason I remember I think is because that lockhouse store was opened across from the school. I remember being at the school but not too much of my teachers. But I remember my friends.

What do you remember doing at this school?

Playing outside, mostly just outside.

Recess?

Recess, yea. Going on the monkey bars and the swing and that. But the best part was getting on the bus to go home.

That's the part I remember.

Go home and try to beat Hack to get those pancakes.

We never did.

And he'd never share?

And he wouldn't share!

He'd just laugh.

What did Grama call you?

Babe, Baby. She called me baby until I was about 13 I think. Didn't call me by my name, always baby. I remember a lot of times watching Uncle Hack. Uncle Adolf used to always take him out to work in the fields. I think that's why Uncle hack is really good at looking after the trees and gardening and all that. Used to always wish I could've tagged along with them. And they had to go, a lot of times, I think to dig the ditches so you could get water.

You said there were 8 of you?

Yea

Three girls, four boys?

Mmhm.

Were you guys there all at the same time or..? Because, you know, the age difference.

Yea, I think that's when I think Uncle Willy and Uncle Richard started going to the residential school. Somewhere in there. But yea we were all there. It was really nice, the wood stove. I always remembered the wood stove.

You do like your heat.

Mmhm. I remember in the winter time we used to play tag and make a big square thing and lines… Do you remember playing a game like that?

No.

And then kind of like a frozen tag, you'd have to tag somebody and then they would freeze, but you only had the lines to run in, that we made.

Like a… Line-tag/Freeze-tag?

Mmhm. We used to… Mom and dad would give us enough money to go to Bridge River, we had to walk to the bridge river library, to watch a movie. I think they had them either on Friday or Saturday. We'd walk on the train tracks, and go through the tunnel and that. Didn't seem like it took us that long, but you can imagine when you're little it was probably a long ways!

Holy!

To see a movie.

Do you remember which movies you'd see?

The one that I remember the most is the Jungle Book. I don't really remember the other ones. The reason why I remember the Jungle Book is because Uncle Willy was with us, he took us… Hahaha. Just hearing him laughing. You know, he was the only one laughing in the whole theater. It wasn't that big but to me it was big.

And he has such a big belly laugh.

Yea, he was just laughing through the whole movie. *Just a, bear necessity* (sing-song)

And we'd each have enough for a pop and a bag of chips or chocolate bar. It was a real treat. Didn't get those treats very often but when we got it it was –

Delicious?

Delicious!

And we had to walk all the way back from the movie. Sometimes it was cold, but I think we were all adapted to it. We knew what was in store. Then, we'd get home and mom and dad would

be laying in their bed reading those Enquires Dad-Grandpa used to always get? Reading those, or some kind of book, but they'd always be reading and waiting for us. We'd pile on the bed or kneel down by the bed and we'd all be telling them what happened in the movie.

Retelling the story?

Yea, telling them what we remembered. And another really good part of when we got home was having the roaring fire.

Oooh yea

Hahaha, yea… Snap, crackle, pop. Mom always used to have a pot of juniper and cedar on the stove, steaming away. I remember that… But yea, they would just sit in the bed, listen and let us talk, sometimes they'd ask questions. We were always playing outside anyway, in the winter time and the summer…

Grandma always had… well, grandma and grandpa always had stray different kinds of animals. I remember we had a fawn. Yea, something happened to the fawn, so I don't know who brought the fawn home. Looked after it, and mom mended it back to health, and they set it free.

For hunting season?

Yea hahaha!

Think it was a female, so, yeah. I remember going out to the… I think me and Hack were making our way to go up to the mountains. For hikes. And I was yelling at him, "Look at that puppy! Look at that puppy!" And then we'd get closer "Look at that puppy!" and Hack got closer and he said, I was getting pretty close to it and then he's yelling at me "Don't touch it! Don't pick it up!" Hehehe, it was a coyote. So I can only imagine if I'd picked up… well he was just a little but

still, little coyote. Yea. It was a little baby, and we didn't see any mom around so we brought it to Mom. Yea, she looked after it and when it was all better and old enough to look after itself she set it free. And it used to go down by where Aunt Judy's house is down by the ditches, used to go down there after. And Mom used to say "Awooo" or whatever coyotes say, you know, yip yip. And off it would go. Can't remember what else we had. Ooh, can't forget Wild Bird. Uncle Kenny got it on the clothesline. What kind of bird was it? Like a parrot or something?

Cockatiel, something like that?

Cockatiel, yea… I think they went around, to try and see if anyone lost it or whatever.

Had a pet umm gerbil or something.. Hamster? Chickens would roam around in the house.

Did they have names?

I can't remember her name, but yea they did have names.

Was she named like the Coyote or?

No, no. But I remember seeing it in the corner of the house, well inside, the blanket and everything, just laying there. Had dogs, Bingo, Bozo, Silver, Tulip. Mom got a… I don't know if you'd remember, the dog named Silver? I think that was before your time.

Yea. I remember in the old house we had family dinners and we had a big table, we used to sit at the table and eat. Mom used to set the table. Used to love it when she used to make yeast bread, yeast buns.

Still my favourite!

She used to send us out to the field and pick frozen apples. We used to, she used to make what we called (Achuk), used to put them on a big pan or whatever, used to put sugar, brown sugar,

whatever she had to sweeten it up. Oh, it was really delicious. Cook in the oven, probably I would say maybe 30 minutes or maybe longer to make them roasted apples. It was a good life, you know. There were hard times and that, but we had loving and caring parents. All that, like I said, the Alexanders, we'd help each other help. I remember a lot of times going over to the Alexanders and playing with them over there, or the Sampsons. And you always got fed. Even if it was just a little bit, that little bit helped. Get rid of the growlies. But if they came over to our home, mom would always feed them, even though we already had a big family and so did they.

End Interview

Exercising as a Coping Mechanism

As an Indigenous woman researching my own mother's experience at the Kamloops Indian residential school, I have come to learn the far-reaching impact of residential schools on Indigenous communities. My mother's experience attending the residential school has affected not only her but also my own life and well-being. My mother's rigorous exercise regime, which began in the early morning and continued until late in the evening, was a coping mechanism to deal with the trauma of residential school. The enforced physical labour and abuse they faced at the school had a lasting impact, not just on their physical but also their emotional and psychological well-being. This coping mechanism, while effective in helping my mother deal with the trauma, is not a viable long-term solution for addressing the emotional and psychological impact of residential schools on Indigenous peoples.

The residential school system was designed to strip Indigenous peoples of their language, culture, and identity, and ensured that this carried over to subsequent generations. My mother's experience at the residential school highlights the need for continued recognition and addressing of the harm caused by colonial practices, such as residential schools, and the need for ongoing

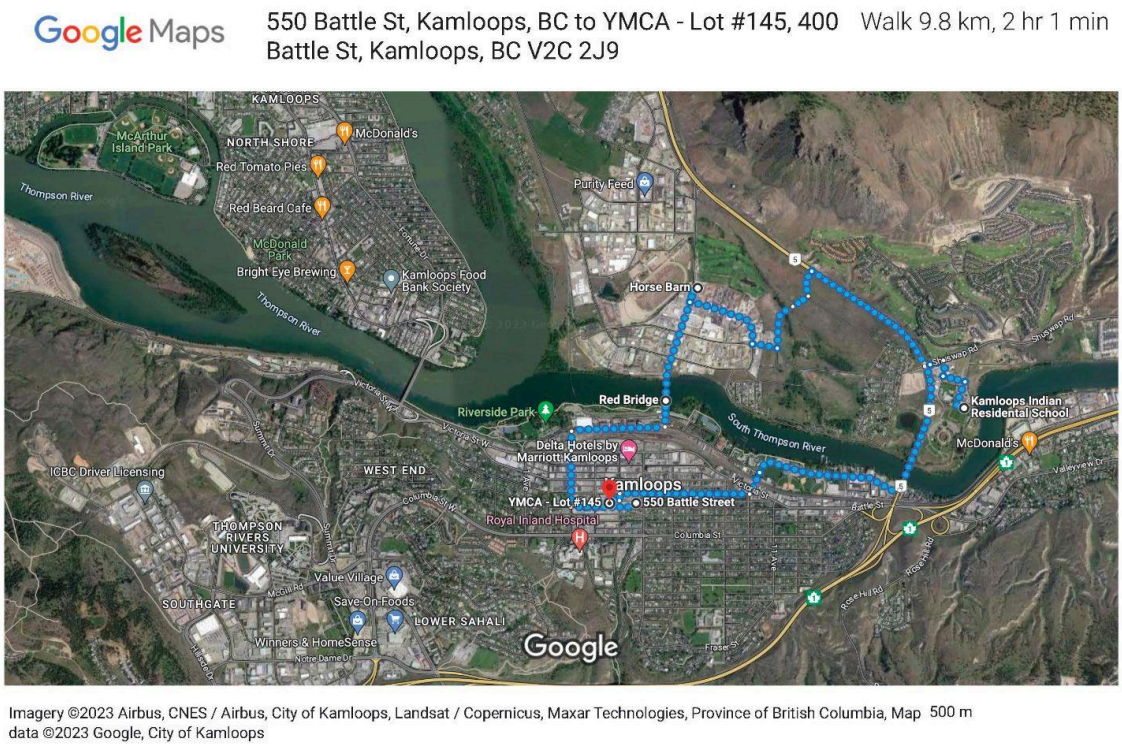
decolonization efforts. The work of decolonization is not merely a matter of returning land or apologizing for past injustices but is an ongoing process that requires continued education, awareness, accountability, and action toward justice and reconciliation.

My childhood would be considered a positive one, one that is seen by Western society as a healthy, loving home. My parents did not drink; my dad worked while my mom attended to the home. But I know my mom was doing the best she could to cope and her drive to provide me a home with no trauma and only love caused her a different kind of anxiety.

After my mom got me ready for school she would walk me a few blocks (seven minute walk) and would start her run from downtown. She would run from downtown Kamloops, across the Red Bridge, along the highway, pass the Kamloops Indian Residential School and head back downtown, for just under 10 km (Figure 3-1). She would run for 10 km each morning, pushing herself to go faster and further with each step. She would end her run down to the local YMCA where she would lift weights, work on her flexibility through a series of stretches and do about 30 minutes of laps in the pool. All in her little red shorts.

Figure 3-1

My Mom's Running Route



Note. (Google, 2023)

On the days that she started with weights, she would return from her run and head straight to the sauna where she would sweat out any toxins in her body. After her workout, she would take a quick shower, change, and pick me up from school at 2:30 pm.

Each season she would play a different sport. In the winter, she played broomball. In the spring, it was fastball. In the summer, she played soccer. And in the fall, it was floor hockey. She also played volleyball, basketball, and badminton. Sometimes these sports would overlap, and she would have to leave her soccer game early to bike down (with me along) to her fastball game. Alongside these team sports, she would continue to lift weights and run in the mornings. She accumulated many, many trophies, including MVP, "Most Sportsmanlike" player, and All

Star, to go along with her first place ribbons and awards. I found an abundance of newspaper articles highlighting her plays and scores in Kamloops, BC (Figures 3-2 to 3-17). The articles report on soccer, broomball, and fastball. There were numerous other sports she played but were not reported on in the newspapers.

Figure 3-2

Kamloops This Week — Wednesday, June 7, 1989 — Fastball

KAMLOOPS THIS WEEK, Wednesday, June 7, 1989 41

Quilchena continues its topsy turvy season

The up and down season of the Quilchena A's continued Thursday as they scored a 13-4 triumph over Stockmen's Hotel in Kamloops Ladies Fastball League action.

Quilchena, which started the season fast, but has faltered in recent weeks, breezed to a 9-0 lead against the pitching of Kelly Powell in the first two innings.

Trish Terry provided a big blow as she singled to score Karen Coutlee and Deb Manuel in the second inning.

Rhonda Ned provided the only highlight for Stockmen's belting a second inning home run.

Manuel got the win with an eight hitter, while Powell suffered the loss.

In other action, the Kami Inn Raiders downed lowly PetroCan 9-7.

Audrey Stevens pitched the win, while the loss went to Chelan Cotter.

In statistics released by the league Thursday, Village Hotel's Lorene Moen had the best batting average at .577 with 15 hits in 26 plate appearances.

Moen is followed by Donna Hender of Truckline, who has a .462 average with 12 hits in 26 at bats. Third is Cheryl Desrosiers of Kami Inn with a .419 average on 13 hits in 31 at bats.

In the pitching department, Debbie Smith of Village Hotel is 4-0, while teammate Barb Flottorp is 4-1.

Chase triumphs over Midgets

The Chase Lakers moved their record to 3-4 with a 9-3 Thursday night victory over the Greyhound Midgets in Kamloops Major Men's Fastball League action.

The Lakers broke open a tight ball game with one run in the third inning, two each in the fifth and sixth innings and one in the sev-

to the A and five dropping to the B side.

Individual statistics as of Monday showed Dapper's Randy Frilund and Jay Pyett of Brock Pub with the highest batting averages, impressive .500 marks, followed by Steve Halladay of Central Hotel at .478 and Village's Rob Egan at .440.

Frilund also scored eight runs with 12 hits in 24 plate appearances, while Pyett has 22 at bats with five runs scored and 11 hits.

Steve Rainer of Barriere and Scott Austin of Dapper lead all pitchers at 6-0. Halladay is at 6-1.

Province of British Columbia
Ministry of Transportation and Highways
FREEDOM TO MOVE
Honourable Neil Vant, Minister
Giving You The Freedom to Move

Thompson Highways District
Notice of Public Meeting

A public meeting will be held in both Kamloops and Little Fort to introduce the provincial equipment hiring policy. Ministry representative will be available to answer your questions.

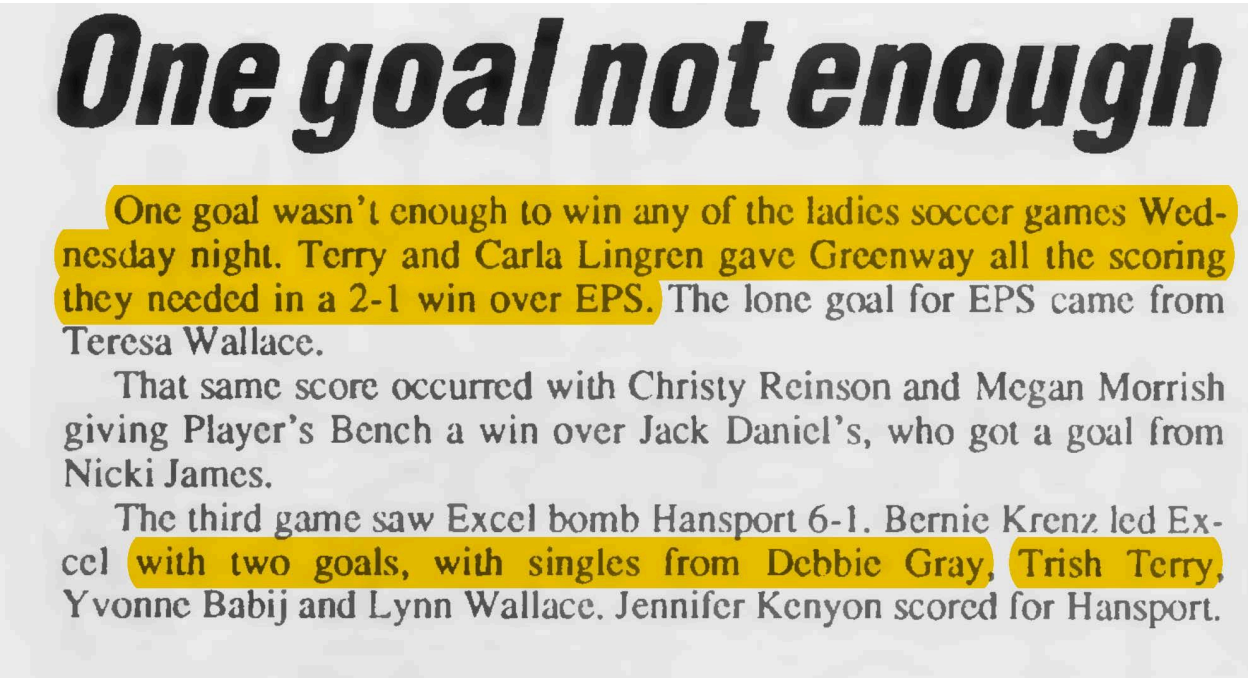
THE PLACE INN
Kamloops
Poolside Room
June 13, 1989 - 7:00 p.m.

LITTLE FORT COMMUNITY HALL
(Lower Floor)
Bridge Lake Rd. - Hwy. 24
June 14, 1989 - 7:00 p.m.

Note. Highlighted: Trish Terry provided a big blow as she singled to score Karen Coutlee and Deb Manuel in the second inning. ("Quilchena continues," 1989)

Figure 3-3

Kamloops This Week — Sunday, May 5, 1991 — Soccer



One goal not enough

One goal wasn't enough to win any of the ladies soccer games Wednesday night. Terry and Carla Lingren gave Greenway all the scoring they needed in a 2-1 win over EPS. The lone goal for EPS came from Teresa Wallace.

That same score occurred with Christy Reinson and Megan Morrish giving Player's Bench a win over Jack Daniel's, who got a goal from Nicki James.

The third game saw Excel bomb Hansport 6-1. Bernie Krenz led Excel with two goals, with singles from Debbie Gray, Trish Terry, Yvonne Babij and Lynn Wallace. Jennifer Kenyon scored for Hansport.

Note. Highlighted: One goal wasn't enough to win any of the ladies soccer games Wednesday night. Terry and Carla Lingren gave Greenway all the scoring they needed in a 2-1 win over EPS…. with two goals, with singles from Debbie Gray, Trish Terry…" ("One goal not enough," 1991)

Figure 3-4

The Daily News — Friday, November 13, 1998 — Broomball

Back from the Brink

Calgary team stays together for run at Western Canadian broomball title

By CHAD DOUGLAS
Daily News Staff Reporter

The image of a Phoenix rising out of the ashes fits the Calgary women's team at the Western Canadian Broomball Championships in Kamloops very well.

Calgary Phoenix was close to calling it quits as a team after winning westerns in St. Albert, Alta., and placing third at nationals in Regina last season.

But the second-place team from provincials in Alberta couldn't find enough players to compete in Kamloops. So Phoenix, the third-place team in Alberta, got another golden opportunity.

"We were the next option," said Calgary coach Kathy McCune.

"Last season was supposed to be our last season for this team. We were pretty much in retirement mode, then we got the call asking us to go to westerns and we said, 'Why not.'"

Phoenix's nothing-to-lose attitude may have contributed to its two wins

'Last season was supposed to be our last season for this team. We were pretty much in retirement mode, then we got the call asking us to go to westerns ... '

Calgary Phoenix coach
KATHY McCUNE

Thursday to start the 12-team broomball westerns.

Calgary edged the Manitoba team, the Stray Cats of Brandon, 1-0 and blanked the B.C. rep, the Hi-Way Propane Bombers of Kamloops, 4-0 at Memorial Arena.

Karita Jalava scored the lone goal with two minutes remaining to lift Phoenix to its first win.

Jalava whacked in two more goals in the second victory. Singles came from Holly Pazer and Linda Balsor. Goalie Brenda Ogilvie got the second goose egg.

McCune said her team can tap into its first experience at westerns last season. That savvy should compensate for the loss of some key players.

"I wouldn't necessarily think this is as strong a team as we had last year but we seem to be holding our own so far. I'm expecting we could be in the final," said McCune.

"Anything after last season is gravy for us. We're just enjoying the ride as we go along."

Hi-Way Propane ended its first day at westerns with a 1-1 record. The Bombers beat the Hay River North Stars of the Northwest Territories 2-1 Thursday at McArthur Island Sports Centre.

Trish Terry and Lisa Hendricks scored for B.C.

The host Westsyder Pub Cats lost their first women's game 1-0 to the Saskatoon Canadians of Saskatchewan Thursday.

◆ Continued on Page A15

Note. Highlighted: Trish Terry and Lisa Hendricks scored for B.C. ("Back from the brink," 1998)

Figure 3-5

The Daily News — Monday, November 16, 1998 — Broomball.

Alberta teams sweep western broomball titles

By TRACY ELSAESSER
Daily News Staff Reporter

Alberta once again reigns supreme in the broomball arena.

Both of the province's representatives — the Calgary Phoenix women's team and the Calgary North Stars men's squad — captured their respective crowns Saturday at the Western Canadian Broomball Championships at Memorial Arena.

Team B.C., the Hi-Way Propane Bombers of Kamloops, won the women's bronze.

In the women's final, the defending champion Calgary Phoenix completed a perfect tournament by blanking the Hay River North Stars of the Northwest Territories 5-0. Calgary didn't give up a goal en route to the championship, compiling a 5-0 round-robin record and defeating Saskatchewan's Saskatoon Canadians 6-0 in the semifinal.

The Phoenix dominated and controlled the game — even when shorthanded. Gloria Bednar, with two, Sherry Gardin, Sharon Kisby and Pam Cameron put the ball past Hay River goaltender Val Pond for the victory. Brenda Ogilvie earned the shutout.

Bednar, a centre, is actually a pick-up player who normally plays with the Calgary Bruins. But her experience combined with an already experienced Phoenix core, smart play and ball control gave Calgary its second straight Western title.

"We're a pretty strong team and I think we kind of dominated the tournament a little bit," said Bednar, who opened each half with a goal. "That's not to take away from any of the teams that are here. A lot of the girls we have have quite a bit of experience, so I think that helped us a lot coming through in the medal games."

The men's final was a much more closely played affair. The Calgary North Stars held Manitoba's Tenby Stingers in check for a 2-0 victory.

Award Winners

MEN

Overall MVP — Craig Mouland, Hay River Bears, N.W.T.
Top Goalie — Nathan Petherick, Kamloops Icemen, Host team.
Top Scorer — Ruben Beattie, Kamloops Icemen, Host team (five goals, four assists).
Most Sportsmanlike Team — Tenby Stingers, Manitoba.

All-Star Team

Goal — Garth Mackie, Hay River Bears, N.W.T.
Defence — Keith Loucks, Calgary North Stars, Alta.; Eric Gunderson, Castlegar Warlocks, B.C.
Forward — Ruben Beattie, Kamloops Icemen, Host team; Clayton Tipeway, Weekend Warriors, Sask.; Mart Klassen, Tenby Stingers, Man.

WOMEN

Overall MVP — Linda Belsor, Calgary Phoenix, Alta.
Top Goalie — Shelly Hartel, Brandon Stray Cats, Man.
Top Scorer — Karita Jalava, Calgary Phoenix, Alta. (four goals, two assists).
Most Sportsmanlike Team — Saskatoon Canadians, Sask.

All-Star Team

Goal — Monique Poncelet, Hi-Way Propane Bombers, B.C.
Defence — Isabelle Panasiuk, Brandon Stray Cats, Man.; Linda Belsor, Calgary Phoenix, Alta.
Forward — Karita Jalava, Calgary Phoenix, Alta.; Shawna Fleck, Hay River North Stars, N.W.T.; Lisa McFadyen, Saskatoon Canadians, Sask.

Mark Lunnin opened the scoring on Manitoba goalie Reg Grudeski early in the first half. Keith Howatt's empty-net goal with 28 seconds left sealed it.

"It was being in the right place at the right time — I just come across in front, I got a broom on it and it went top side," said Lunnin, a familiar face who played with the Kamloops Old Stockers years ago and Vancouver Outlaws before moving to Calgary last year. "It was back and forth all the way. They're a great team but we lucked out this time to come out on top."

The Stingers had plenty of chances to score, but Calgary keeper Ken Lovett came up big time and time again.

Calgary went through the round robin with a 4-1 record, and defeated the Weekend Warriors of Saskatchewan 3-2 in the semifinal. Tenby was 3-2 after round-robin play and earned a berth in the final by downing B.C.'s Castlegar Warlocks 4-1.

Saskatchewan won the men's bronze, downing B.C. 9-5 in overtime. The score was tied 5-5 after regulation.

The Hi-Way Propane Bombers earned the women's bronze with a 3-1 victory over Saskatchewan. Linda Coutts, Trish Terry and Louise Lodge, into an empty net, scored for the Kamloops team. Monique Poncelet was between the pipes for the victory.

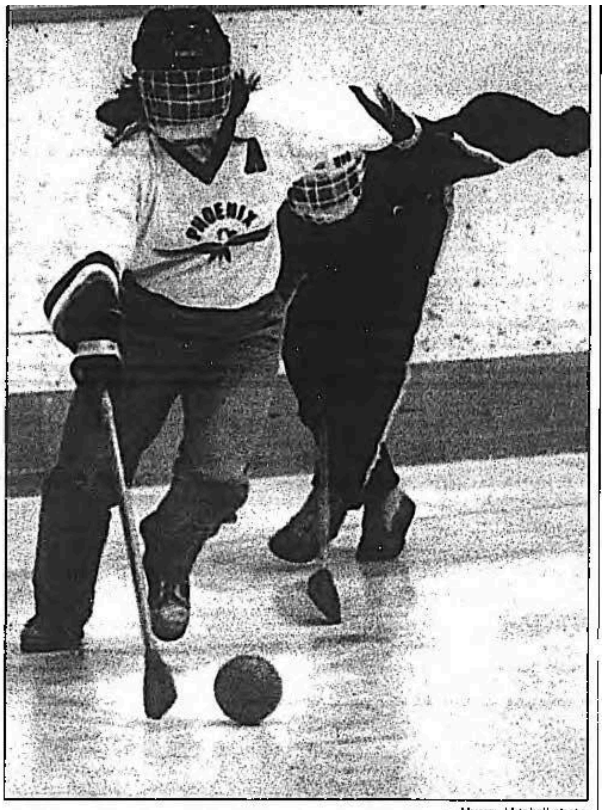
Lise Devonshire tallied in a losing cause.

"It was just teamwork," said Bombers coach Barb Warsimage. "It was the best passing game we've had in the whole tournament. We should have had three or four more goals than what we did. We would have liked to have been in (the gold medal game), but a medal is still worthwhile."

The Bombers lost their semifinal game 1-0 to Hay River. Elizabeth Gordon scored the game-winner for the N.W.T. team.

The other local teams in the championships, the host women's Westsyder Pub Cats and men's Kamloops Icemen, both missed the playoffs.

The Cats finished with a 1-4 round-robin record. The Icemen were 2-3 after round-robin play.



— Murray Mitchell photo

PAM CAMERON of the Calgary Phoenix, left, controls the ball under pressure from Elizabeth Bordon of the Hay River North Stars during the women's gold-medal game.

Note. Highlighted: The Hi-Way Propane Bombers earned the women's bronze with a 3-1 victory over Saskatchewan. Linda Coutts, Trish Terry and Louise Lodge, into an empty net, scores for the Kamloops team. (Elsaesser, 1998)

Figure 3-6

The Daily News — Saturday, November 28, 1998 — Broomball

SPORTS

IN THE CITY

PR Flyers take the rock out of Brock

Despite a late-game comeback attempt, the Prudential Realty Flyers still had enough in the tank to edge Brock Pub 4-3 in Rookies Premier Men's Hockey League action on Thursday.

The Flyers led 4-1 with less than three minutes remaining when Brock Pub mounted its comeback. Unfortunately, it was too little, too late.

Dan Gunton led Prudential with two goals and an assist. Ralph Charlton added a goal and two helpers.

Clint Garcia scored once and collected an assist for Brock Pub.

In other action Thursday, Lee Grant had a five-point night as the McCracken Blues trounced Fogg 'n' Suds 5-1. Grant scored a goal and four assists.

Mark Orr added two goals to lead the Blues, with Brandon Irwin and Stan Menduk each adding singles.

Shaun Jeannotte scored the lone marker for Fogg 'n' Suds.

And, Todd Wiseman scored twice and had one assist as the 88 Pave-Rite Steelers downed the Consenheim Bulldogs 7-5.

Al Walkley scored a goal and three assists for the Steelers. Other goals were scored by Wes Reusse, Karl Poeschek, Dan Kohut and Ted Desireau. Bulldogs' Ryan Van Dieman notched a natural hat trick for his team in a losing cause.

Sheppard trains with national team

Kamloops mountain biker Chris Sheppard will be among 31 members of Canada's national cycling team who gather in Victoria on Monday for its annual two-week national team training camp.

The camp will be held at the Commonwealth Centre for Sport Development National Cycling Centre, and brings together competitors in road, track and mountain biking.

The national team is coming off a banner year on the international stage. This camp will continue that wave, with 14 days of physical, mental and psychological training.

The schedule includes daily rides on Victoria's roads, medical, physiological and mental testing, career development and personal marketing workshops, sports medicine lectures, and cross-training opportunities such as hiking, squash and swimming.

Sheppard and his teammates will be under the guidance of national coach Yury Kashirin, assistant coach Steve Lund, team physician Dr. Gloria Cohen and team psychologist Saul Miller.

Terry's goal stands up for Bombers

Trish Terry scored the lone goal as the Hi-Way Propane Bombers shut out the Westsyder Pub Cats 1-0 in Kamloops Broomball League play Thursday.

Monique Poncelet earned the victory in goal. Chantel Maiorment and Judy Hulme assisted on the goal, which was scored in the first period on losing goaltender Charlene Richards.

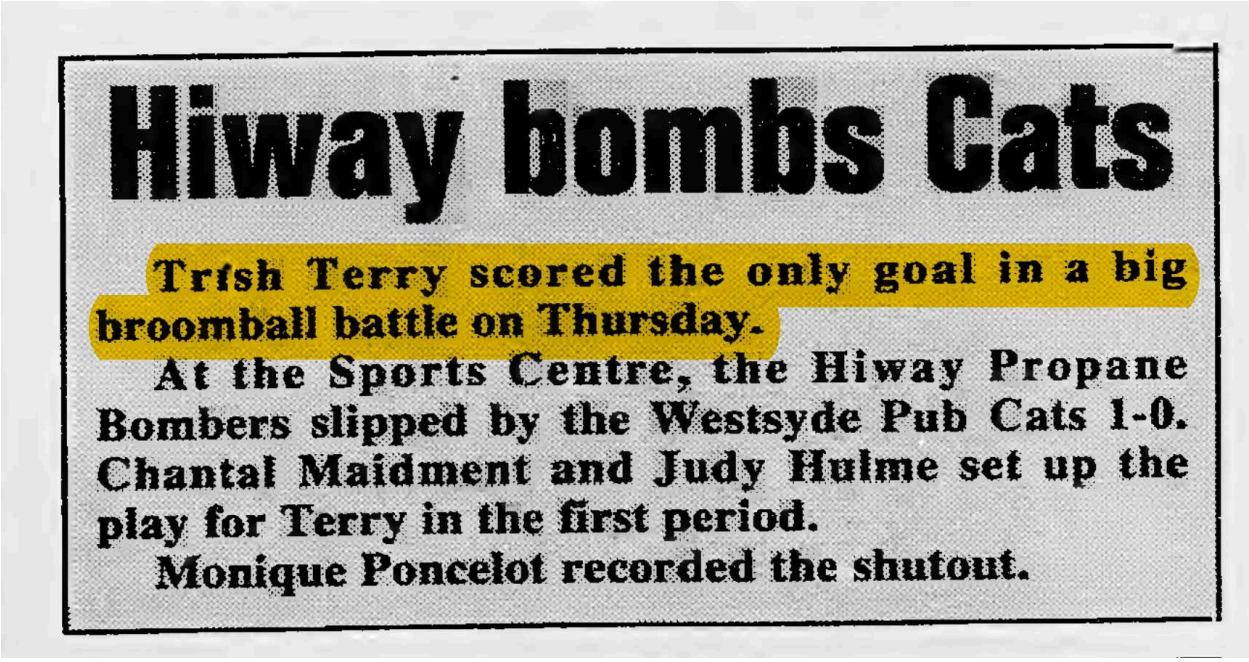
Crusaders host basketball tourney

The St. Ann's Crusaders continue to host a five-team high

Note. Highlighted: Trish Terry scored the lone goal as the Hi-Way Propane Bombers shut out the Westsyder Pub Cats 1-0 in Kamloops Broomball League play Thursday. ("PR flyers take," 1998)

Figure 3-7

Kamloops This Week — Sunday November 29, 1998 — Broomball



Hiway bombs Cats

Trish Terry scored the only goal in a big broomball battle on Thursday.

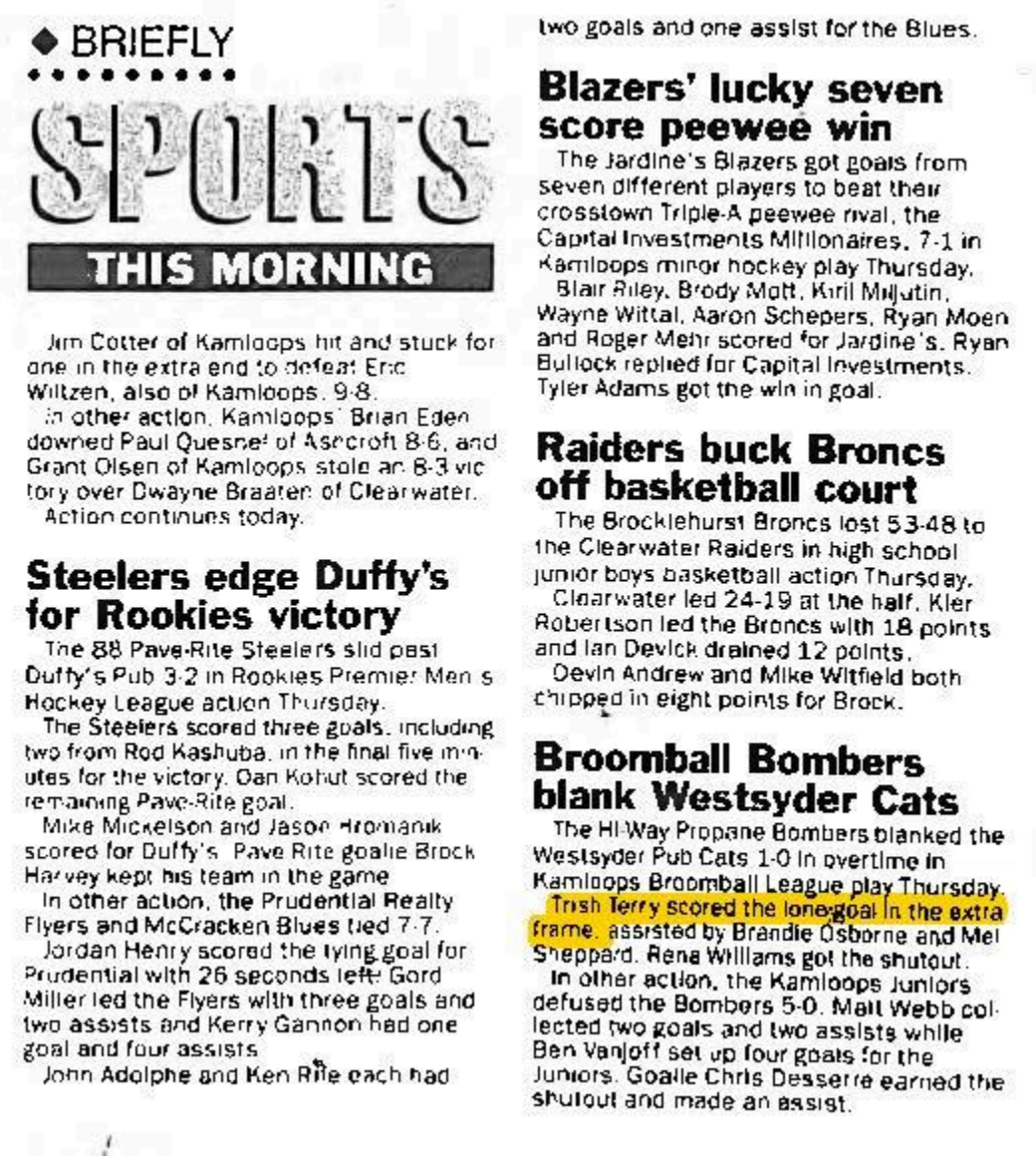
At the Sports Centre, the Hiway Propane Bombers slipped by the Westsyde Pub Cats 1-0. Chantal Maidment and Judy Hulme set up the play for Terry in the first period.

Monique Poncelot recorded the shutout.

Note. Highlighted: Trish Terry scored the only goal in a big broomball battle on Thursday. ("Hiway bombs Cats," 1998)

Figure 3-8

The Daily News — Saturday December 12, 1998 — Broomball



◆ BRIEFLY

SPORTS

THIS MORNING

Jim Cotter of Kamloops hit and stuck for one in the extra end to defeat Eric Wiltzen, also of Kamloops, 9-8.

In other action, Kamloops' Brian Eden downed Paul Quesnel of Ashcroft 8-6, and Grant Olsen of Kamloops stole an 8-3 victory over Dwayne Braaten of Clearwater.

Action continues today.

Steelers edge Duffy's for Rookies victory

The 88 Pave-Rite Steelers slid past Duffy's Pub 3-2 in Rookies Premier Men's Hockey League action Thursday.

The Steelers scored three goals, including two from Rod Kashuba, in the final five minutes for the victory. Dan Kohut scored the remaining Pave-Rite goal.

Mike Mickelson and Jason Hromanik scored for Duffy's. Pave Rite goalie Brock Harvey kept his team in the game.

In other action, the Prudential Realty Flyers and McCracken Blues tied 7-7.

Jordan Henry scored the tying goal for Prudential with 26 seconds left. Gord Miller led the Flyers with three goals and two assists and Kerry Gannon had one goal and four assists.

John Adolphe and Ken Rife each had two goals and one assist for the Blues.

Blazers' lucky seven score peewee win

The Jardine's Blazers got goals from seven different players to beat their crosstown Triple-A peewee rival, the Capital Investments Millionaires, 7-1 in Kamloops minor hockey play Thursday.

Blair Riley, Brody Mott, Kiril Miljutin, Wayne Wittal, Aaron Schepers, Ryan Moen and Roger Mehr scored for Jardine's. Ryan Bullock replied for Capital Investments. Tyler Adams got the win in goal.

Raiders buck Broncs off basketball court

The Brocklehurst Broncs lost 53-48 to the Clearwater Raiders in high school junior boys basketball action Thursday.

Clearwater led 24-19 at the half. Kler Robertson led the Broncs with 18 points and Ian Devick drained 12 points.

Devin Andrew and Mike Witfield both chipped in eight points for Brock.

Broomball Bombers blank Westsyder Cats

The Hi-Way Propane Bombers blanked the Westsyder Pub Cats 1-0 in overtime in Kamloops Broomball League play Thursday.

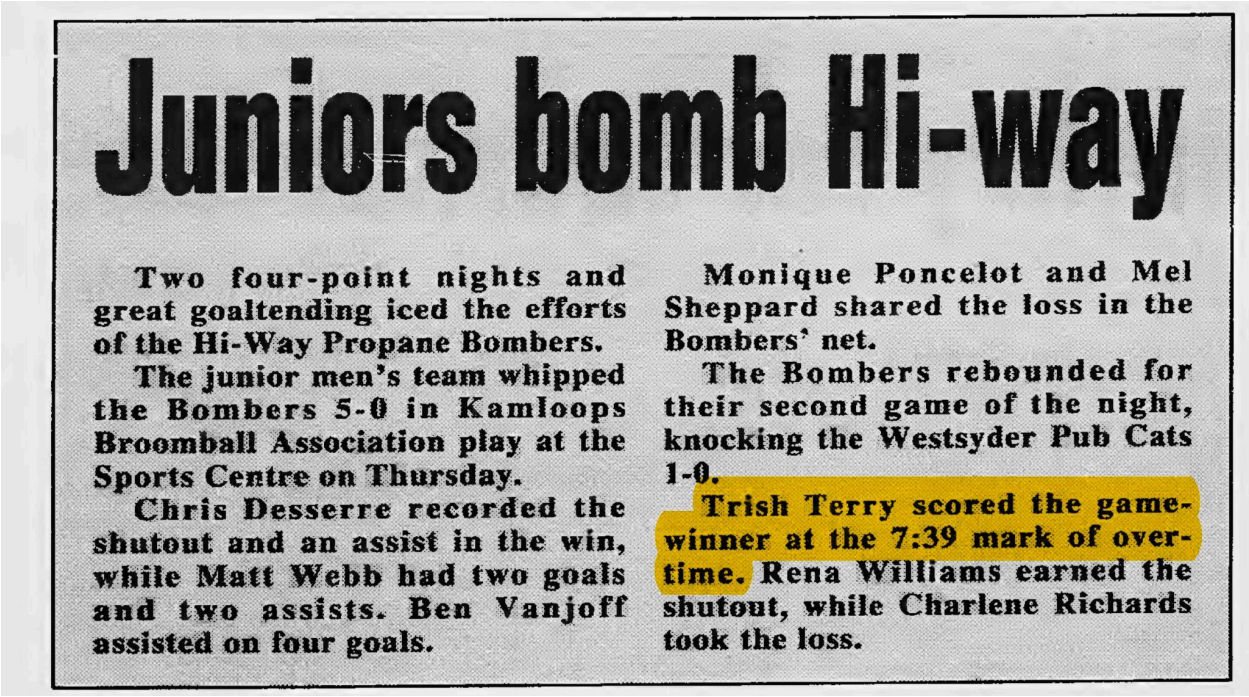
Trish Terry scored the lone-goal in the extra frame, assisted by Brandie Osborne and Mel Sheppard. Rena Williams got the shutout.

In other action, the Kamloops Juniors defused the Bombers 5-0. Matt Webb collected two goals and two assists while Ben Vanjoff set up four goals for the Juniors. Goalie Chris Desserre earned the shutout and made an assist.

Note. Highlighted: Trish Terry scored the lone-goal in the extra frame… ("Broomball Bombers," 1998)

Figure 3-9

Kamloops This Week — Sunday, December 13, 1998 — Broomball



Juniors bomb Hi-way

Two four-point nights and great goaltending iced the efforts of the Hi-Way Propane Bombers.

The junior men's team whipped the Bombers 5-0 in Kamloops Broomball Association play at the Sports Centre on Thursday.

Chris Desserre recorded the shutout and an assist in the win, while Matt Webb had two goals and two assists. Ben Vanjoff assisted on four goals.

Monique Poncelot and Mel Sheppard shared the loss in the Bombers' net.

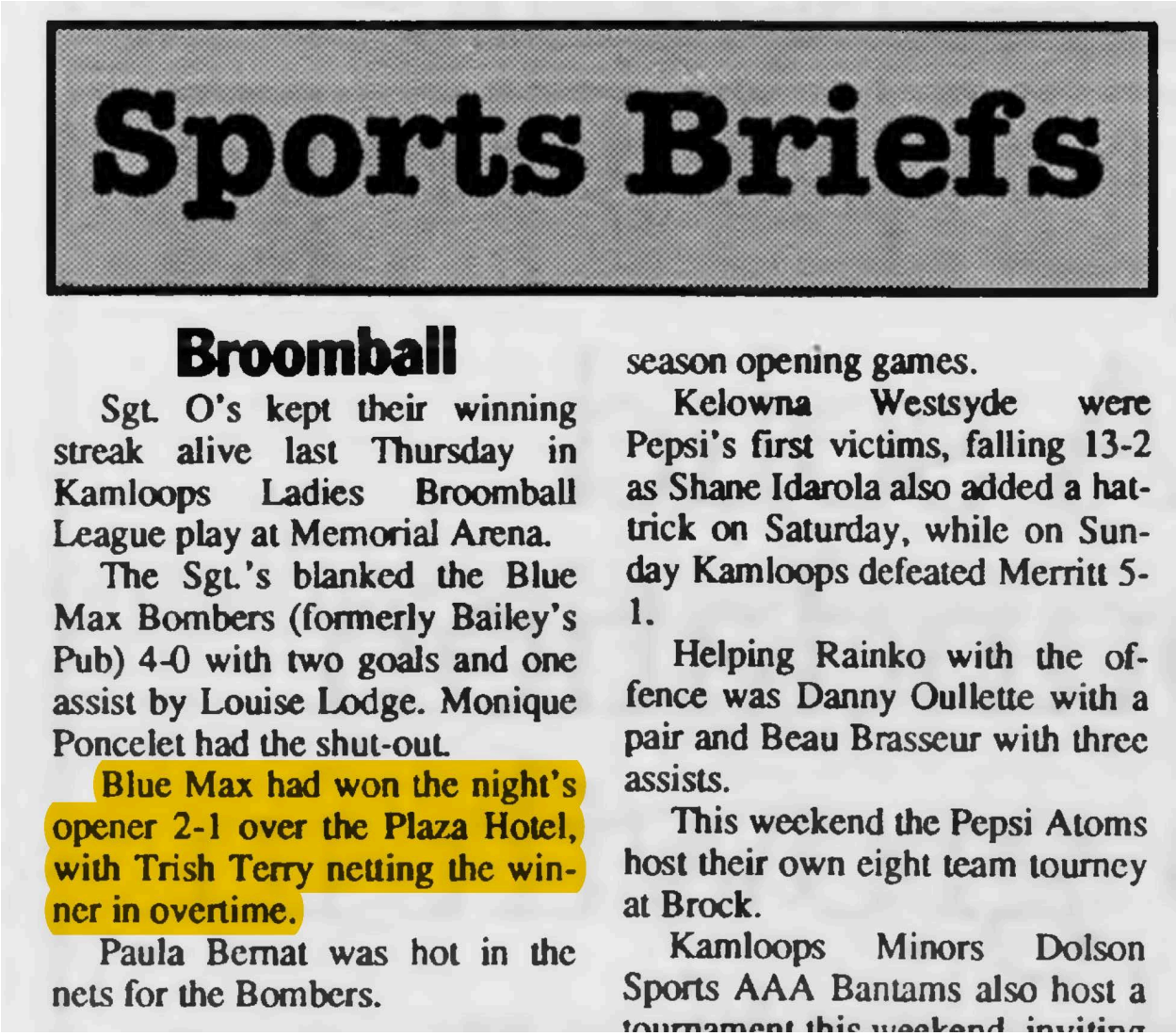
The Bombers rebounded for their second game of the night, knocking the Westsyder Pub Cats 1-0.

Trish Terry scored the game-winner at the 7:39 mark of overtime. Rena Williams earned the shutout, while Charlene Richards took the loss.

Note. Highlighted: Trish Terry scored the game-winner at the 7:39 mark of overtime. ("Juniors bomb Hi-way," 1998)

Figure 3-10

Kamloops This Week — November 7, 1990 — Broomball



Sports Briefs

Broomball

Sgt. O's kept their winning streak alive last Thursday in Kamloops Ladies Broomball League play at Memorial Arena.

The Sgt.'s blanked the Blue Max Bombers (formerly Bailey's Pub) 4-0 with two goals and one assist by Louise Lodge. Monique Poncelet had the shut-out.

Blue Max had won the night's opener 2-1 over the Plaza Hotel, with Trish Terry netting the winner in overtime.

Paula Bernat was hot in the nets for the Bombers.

season opening games.

Kelowna Westsyde were Pepsi's first victims, falling 13-2 as Shane Idarola also added a hat-trick on Saturday, while on Sunday Kamloops defeated Merritt 5-1.

Helping Rainko with the offence was Danny Oullette with a pair and Beau Brasseur with three assists.

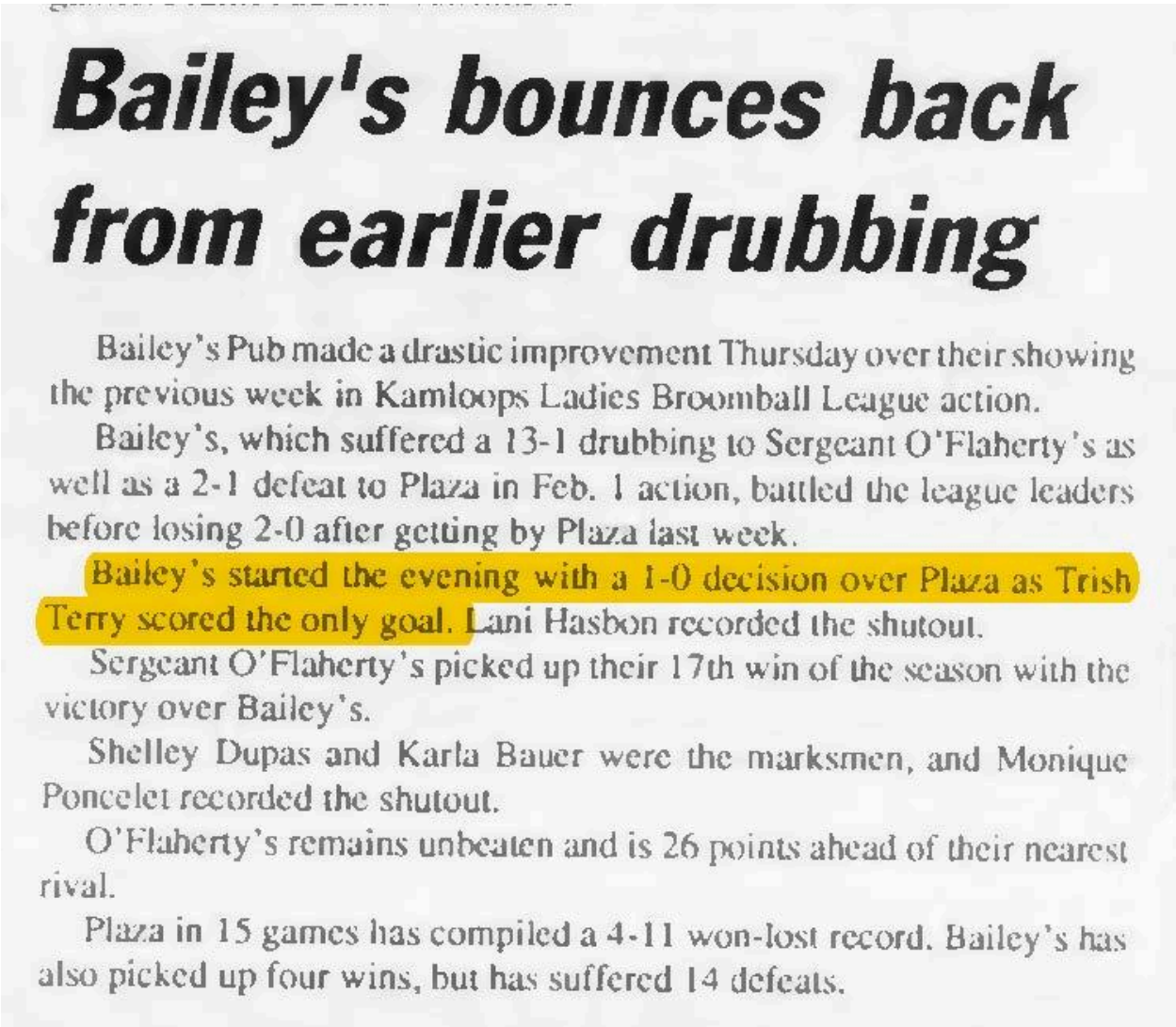
This weekend the Pepsi Atoms host their own eight team tourney at Brock.

Kamloops Minors Dolson Sports AAA Bantams also host a tournament this weekend, inviting

Note. Highlighted: Blue Max had won the night's opener 2-1 over the Plaza Hotel, with Trish Terry netting the winner in overtime. ("Sports briefs: Broomball," 1990)

Figure 3-11

Kamloops This Week — February 11, 1990 — Broomball



Bailey's bounces back from earlier drubbing

Bailey's Pub made a drastic improvement Thursday over their showing the previous week in Kamloops Ladies Broomball League action.

Bailey's, which suffered a 13-1 drubbing to Sergeant O'Flaherty's as well as a 2-1 defeat to Plaza in Feb. 1 action, battled the league leaders before losing 2-0 after getting by Plaza last week.

Bailey's started the evening with a 1-0 decision over Plaza as Trish Terry scored the only goal. Lani Hasbon recorded the shutout.

Sergeant O'Flaherty's picked up their 17th win of the season with the victory over Bailey's.

Shelley Dupas and Karla Bauer were the marksmen, and Monique Poncelet recorded the shutout.

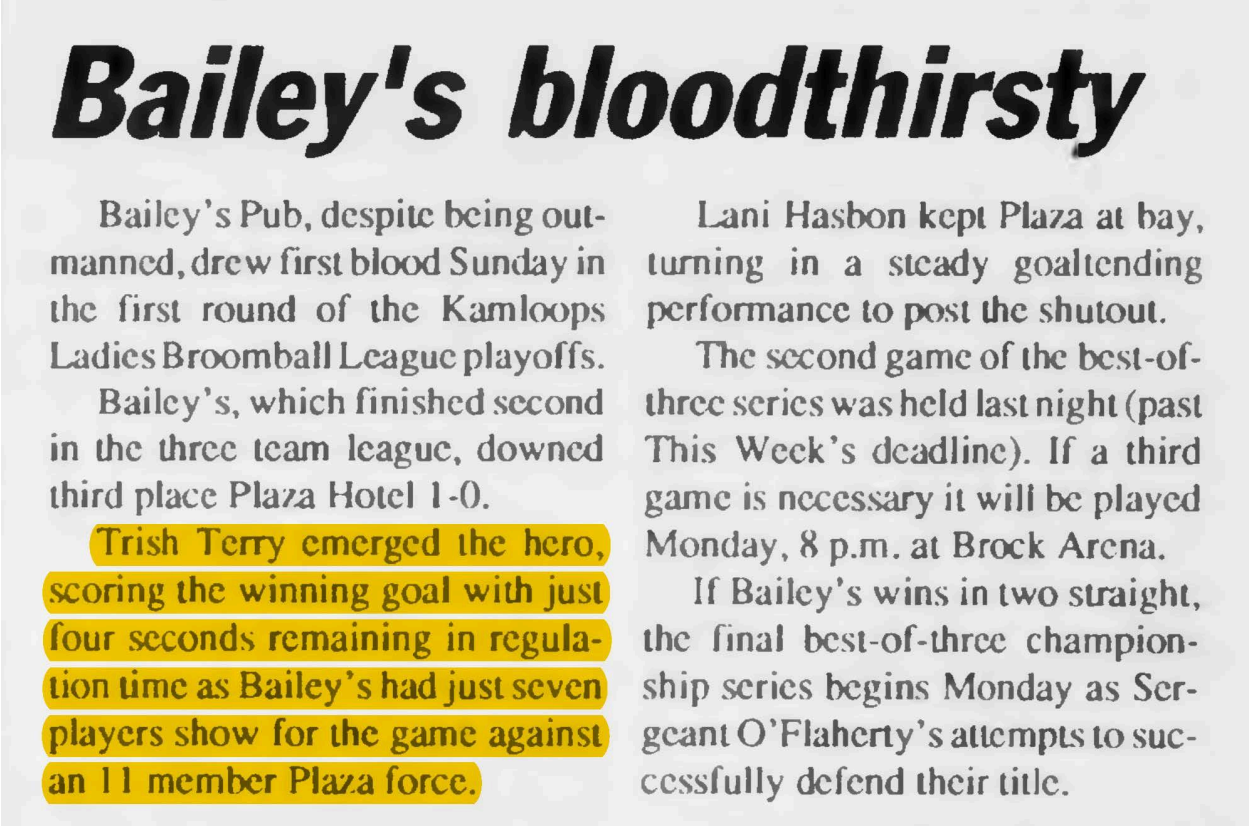
O'Flaherty's remains unbeaten and is 26 points ahead of their nearest rival.

Plaza in 15 games has compiled a 4-11 won-lost record. Bailey's has also picked up four wins, but has suffered 14 defeats.

Note. Highlighted: Bailey's started the evening with a 1-0 decision over Plaza as Trish Terry scored the only goal. ("Bailey's bounces back," 1990)

Figure 3-12

Kamloops This Week — March 21, 1990 — Broomball



Bailey's bloodthirsty

Bailey's Pub, despite being outmanned, drew first blood Sunday in the first round of the Kamloops Ladies Broomball League playoffs.

Bailey's, which finished second in the three team league, downed third place Plaza Hotel 1-0.

Trish Terry emerged the hero, scoring the winning goal with just four seconds remaining in regulation time as Bailey's had just seven players show for the game against an 11 member Plaza force.

Lani Hasbon kept Plaza at bay, turning in a steady goaltending performance to post the shutout.

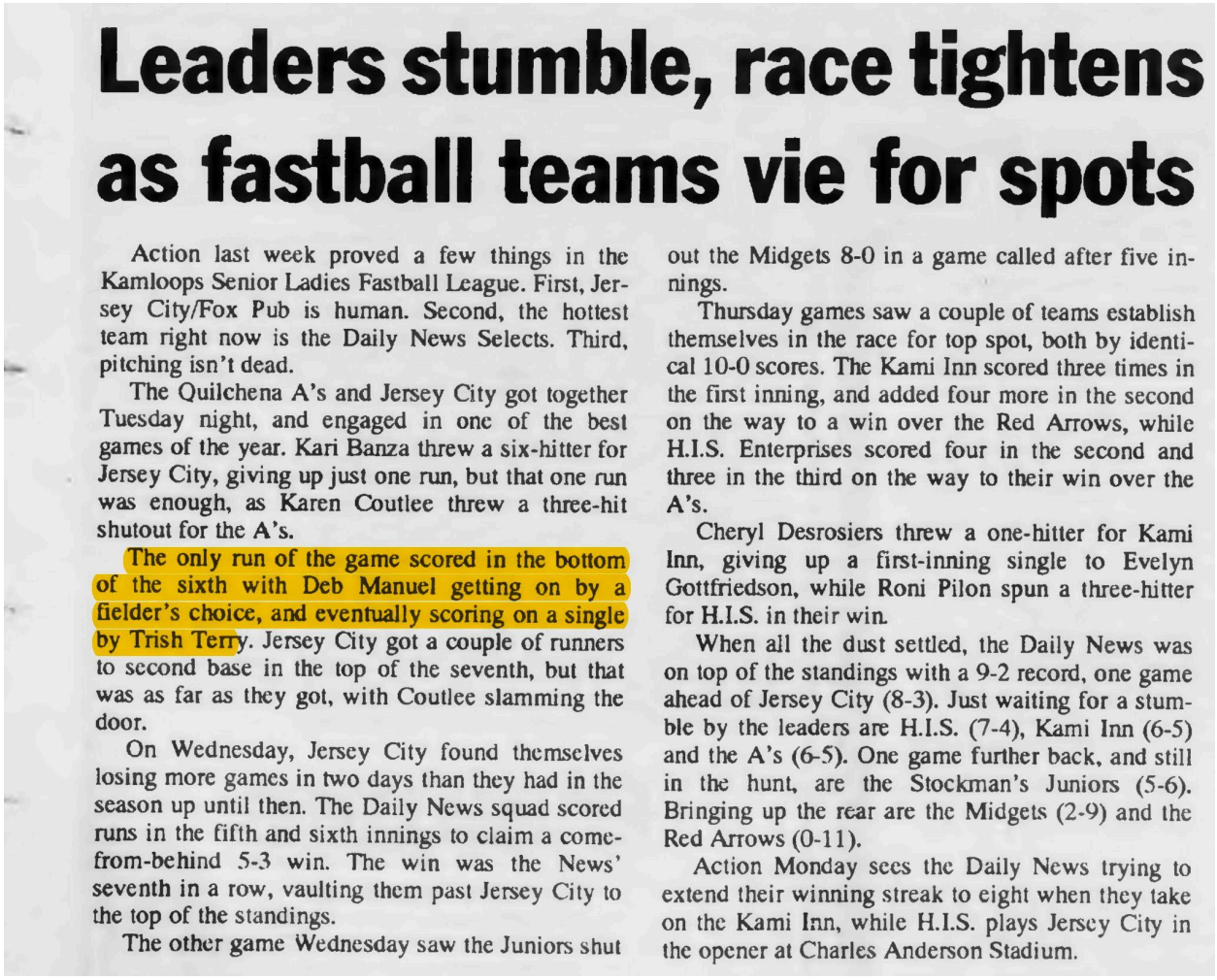
The second game of the best-of-three series was held last night (past This Week's deadline). If a third game is necessary it will be played Monday, 8 p.m. at Brock Arena.

If Bailey's wins in two straight, the final best-of-three championship series begins Monday as Sergeant O'Flaherty's attempts to successfully defend their title.

Note. Highlighted: Trish Terry emerged the hero, scoring the winning goal with just four seconds remaining in regulation time as Bailey's had just seven players show for the game against an 11 member Plaza force. ("Bailey's bloodthirsty," 1990)

Figure 3-13

Kamloops This Week — June 16, 1991 — Fastball



Leaders stumble, race tightens as fastball teams vie for spots

Action last week proved a few things in the Kamloops Senior Ladies Fastball League. First, Jersey City/Fox Pub is human. Second, the hottest team right now is the Daily News Selects. Third, pitching isn't dead.

The Quilchena A's and Jersey City got together Tuesday night, and engaged in one of the best games of the year. Kari Banza threw a six-hitter for Jersey City, giving up just one run, but that one run was enough, as Karen Coutlee threw a three-hit shutout for the A's.

The only run of the game scored in the bottom of the sixth with Deb Manuel getting on by a fielder's choice, and eventually scoring on a single by Trish Terry. Jersey City got a couple of runners to second base in the top of the seventh, but that was as far as they got, with Coutlee slamming the door.

On Wednesday, Jersey City found themselves losing more games in two days than they had in the season up until then. The Daily News squad scored runs in the fifth and sixth innings to claim a come-from-behind 5-3 win. The win was the News' seventh in a row, vaulting them past Jersey City to the top of the standings.

The other game Wednesday saw the Juniors shut out the Midgets 8-0 in a game called after five innings.

Thursday games saw a couple of teams establish themselves in the race for top spot, both by identical 10-0 scores. The Kami Inn scored three times in the first inning, and added four more in the second on the way to a win over the Red Arrows, while H.I.S. Enterprises scored four in the second and three in the third on the way to their win over the A's.

Cheryl Desrosiers threw a one-hitter for Kami Inn, giving up a first-inning single to Evelyn Gottfriedson, while Roni Pilon spun a three-hitter for H.I.S. in their win.

When all the dust settled, the Daily News was on top of the standings with a 9-2 record, one game ahead of Jersey City (8-3). Just waiting for a stumble by the leaders are H.I.S. (7-4), Kami Inn (6-5) and the A's (6-5). One game further back, and still in the hunt, are the Stockman's Juniors (5-6). Bringing up the rear are the Midgets (2-9) and the Red Arrows (0-11).

Action Monday sees the Daily News trying to extend their winning streak to eight when they take on the Kami Inn, while H.I.S. plays Jersey City in the opener at Charles Anderson Stadium.

Note. Highlighted: The only run of the game scored in the bottom of the sixth with Deb Manuel getting on by a fielder's choice, and eventually scoring on a single by Trish Terry. ("Leaders stumble, race tightens," 1991)

Figure 3-14

Kamloops This Week — July 31, 1991 — Fastball

Top squads set for intermediate ladies provincials on weekend

The lineups for the Kamloops and District Ladies Softball League finals are set, and the two teams meeting in the A division final are hoping they'll meet at least one more time than scheduled.

The Kamloops Daily News won the A division round robin series, and were able to wait for the winner of H.I.S. Ventures and the Kami Inn Raiders to come out of the semifinal.

It took a while, but H.I.S. took the series two straight in a series delayed twice because of weather. The Ventures blew the opening game apart in the seventh inning, as they scored nine runs to post an 18-6 win. Lila Zelinski went three-for-five at the top of the order, and scored four times to lead the attack. Roni Pilon drove in five runs with four hits, including a double and a triple.

Barb Flottorp went the distance for the win, giving up seven hits.

The second game, Monday night, was a slightly different affair, as H.I.S. needed an extra inning to claim the win by an 8-7 score.

Flottorp again went the distance for the win, and gave up a pair of hits in the top of the eight before settling down and getting the last two outs. Pam McDonald led off the bottom of the eighth by reaching first on an error. She moved to second on another error, reached third when Lori Hamer-Jackson was hit by a pitch, and scored on an infield grounder by Tracey McLaurin.

The teams had been tied at five heading into the seventh, but scored twice each to send the game into the extra inning.

H.I.S. and Kamloops Daily News start their final series tonight, and will also be hoping to face each other in the Intermediate Provincial A finals on Sunday afternoon at Charles Anderson Stadium.

The eight-team event has the two local squads hosting a pair of teams from Vancouver, as well as squads from Burnaby, New Westminster, White Rock and Quesnel.

The B Division final, which also starts tonight, will match the Quilchena A's against the Midgets. Quilchena advanced to the final with a pair of wins over the Stockmen's Juniors.

The opening game last Tuesday saw Deb Manuel pitch a five-hitter while her teammates scored in every inning on the way to a 9-1 five inning win. Iva Jewels, Manuel and Trish Terry scored twice each in the win.

The second game Monday night was a much tighter affair, with Manuel pitching another five-hitter in a 3-1 Quilchena win. Wendy Warsimage matched Manuel's performance on the mound, but two runs in the fifth inning broke a 1-1 tie and gave the A's the win.

Note. Highlighted: Iva Jewels, Manuel and Trish Terry scored twice each in the win. ("Top squads set," 1991)

Figure 3-15

The Daily News — June 24, 2004 — Fastball

McIntosh boys too much for Merritt bantam side

Russell McIntosh scored six goals on Tuesday, leading Armageddon Paintball to an 11-6 victory over Merritt in bantam lacrosse action.

Gavin McIntosh added three goals and four assists, with Ron Keely adding two goals. Lucas Brown-John added two assists in support of goaltender Jake Gallichan.

Challan Hughes struck for three Merritt goals and Damon Bennett added one. The other Merritt scorers weren't available.

❐ ❐ ❐

The Squilax Construction Diamondbacks dropped the Executive Inn 16-9 on Tuesday in a Kamloops and District Ladies Softball Association game that was shortened to 2½ innings by time limit.

The Diamondbacks struck for 10 runs in the bottom of the first inning and added six in the second.

Kelley Aqualion was 2-for-2 with an RBI and three runs for the winners, who also got 2-for-2 efforts out of Roxanne Terry and Trish Terry. Roxanne scored three runs; Trish scored twice and drove in two. Kala Morgan got the victory.

Jen Powers was 2-for-2 with two runs and two RBIs for the losers.

Last night, Pat Thorpe's seventh-inning home run broke a 2-2 tie and gave the Westsyder Pub Trappers a 4-2 victory over the Drobot Dragons.

LOCAL NOTES

Lynn Hawrys pitched a three-hitter for the victory over Karen Loewen.

Daphne Nelson doubled and tripled for the winners.

❐ ❐ ❐

Chase won over Chu Chua by forfeit in the Molson Major Men's Fastball League on Wednesday night.

❐ ❐ ❐

The Paskell Contracting Rattlers rapped up first place in the North Okanagan bantam lacrosse league, beating the Forster's Rattlers, 9-5, on Tuesday.

Paskell Contracting finished with an 11-1 record, its only loss coming to Forster's, which finished second at 9-3.

The line of Curtis Teichrib, Andrew Paskell and Garrett Burton scored all nine goals for the victors. Burton had four goals, Paskell scored twice and set up two others, and Teichrib had two goals and three assists.

Kelly McLellan was the winning goaltender.

Forster's got two goals apiece from Duncan Schulz and Colton Jules, with Chase Edwards adding a single. Kyle Smail had two assists. Keenan Lambright stopped 52 shots in goal.

❐ ❐ ❐

Dale Findlay and Ralph Warner had two goals each to lead Jay's to a 5-4 victory over Beach House in Kamloops Oldtimers Recreational Soccer League, 32-plus, play on Tuesday.

Richard Reekie also scored for Jay's. Beach House goals came from Bob Tollovsen, Kelly McGonigall, Craig Douglas and Andrew Pecuszok.

In another game, John Bradley's two goals helped Platinum Realty to a 4-2 victory over Duffy's. Chip Bantock and Derek Morris also scored for the realtors with Keith Trainor getting both Duffy's goals.

❐ ❐ ❐

Shane Niemi and Gary Reed, both of the Kamloops Track and Field Club, will compete at the B.C. juvenile and senior championship in Abbotsford this weekend.

The event will act as a qualifier for the Canadian Track and Field Championships and Olympic Trials, which will be held in Victoria, July 9-11.

Niemi set the Canadian 400m record (44.86 seconds) in 2001.

Reed is ranked second at 800m in Canada with a time of 1:45.5.

❐ ❐ ❐

The Exstream Currents, a Kamloops dragonboat team that practises three times a week, are looking for paddlers.

A mixed team, they finished third in the consolation A final at the 178-team Vancouver Alcan International Dragonboat Festival last weekend.

There are also ladies and survivors teams. For more information, call 374-4826.

Note. Highlighted: "...who also got 2-for-2 efforts out of Roxanne Terry and Trish Terry. Roxanne scored three runs; Trish scored twice and drove in two." ("McIntosh boys too much," 2004)

Figure 3-16

Kamloops Daily News — July 7, 2004 — Fastball

Jaxxs squeak by Quesnel to capture ball tournament

Austin Moran threw six innings, struck out five and allowed just one walk and David Dennison earned the save as the Kamloops bantam Jaxxs beat Quesnel 6-5 to win the 11th annual Cougar Invitational baseball tournament in Revelstoke over the weekend.

In semifinal action, Mike Lowndes pitched a complete game, allowing just six hits and striking out six, to lead the Jaxxs to a 7-2 triumph over another Kamloops ball club.

Dennison had a home run and Chris Lofgren went 2-for-4 for the Jaxxs.

The Jaxxs won all but one game at the tournament. They battled Vernon to a 4-4 tie as Dennison and Adam Halland pitched strong for the Jaxxs.

Dennison was 4-for-4 and Moran and Lowndes both had appearances on the mound as the Jaxxs beat Quesnel 13-1.

The Jaxxs also beat Edmonton Millwood 14-5. Dennison was in the game for the first four innings, allowing four runs and striking out 4, and Halland closed the game.

Dennison and Halland were both 3-for-4 and both players scored three times.

Moran was named MVP of

Lowey, Venables each earn $500

A pair of Kamloops athletes have received McDonald's Valuable Player (MVP) scholarships.

Michelle Lowey, who helped the Westsyde Whundas senior girls basketball team to a silver-medal finish at the AA provincials in February, and Drew Venables, a Sa-Hali Secondary athlete who recently committed to playing for the UCC Sun Demons men's volleyball team in the fall, have each earned $500 scholarships.

MVP scholarships are given to athletes based on "hard work in the classroom, commitment to sports excellence and contributions to the community."

Sixty awards are given to athletes in B.C., and the Yukon each year.

will be the Brentwood Bruins (3) versus the Lorne St. Bottle Depot Creekmen (6).

All games will be played at Memorial Arena.

Playoff action continues on Friday. At 8 p.m., fourth-ranked Thompson Valley Roofing will begin its series against the Bailey's Rangers. At 9:15, the Whalers will battle Fox 'n Hounds in Game 2 of their series.

At 10:30, the Blackjacks and Bulldogs will meet.

Meanwhile, the Blackjacks were recently ranked 10th among all ball hockey teams in the nation.

The Blackjacks are preparing for the A division national championships, scheduled to be held Aug. 16-22 in Toronto.

and four runs in the fourth.

Trish Terry had a single in the first inning for Squilax's lone hit of the night. Kala Morgan took the loss.

In action on Monday, Pat Thorpe went 4-for-4 and had six RBIs and three runs to lift the Westsyder Pub Trappers to a 15-10 victory over Squilax Construction.

Bryanne Wishart also had four hits and scored four runs and Pam Chudiak and Daphane Nelson were both 3-for-4. Karla Crellin earned the victory.

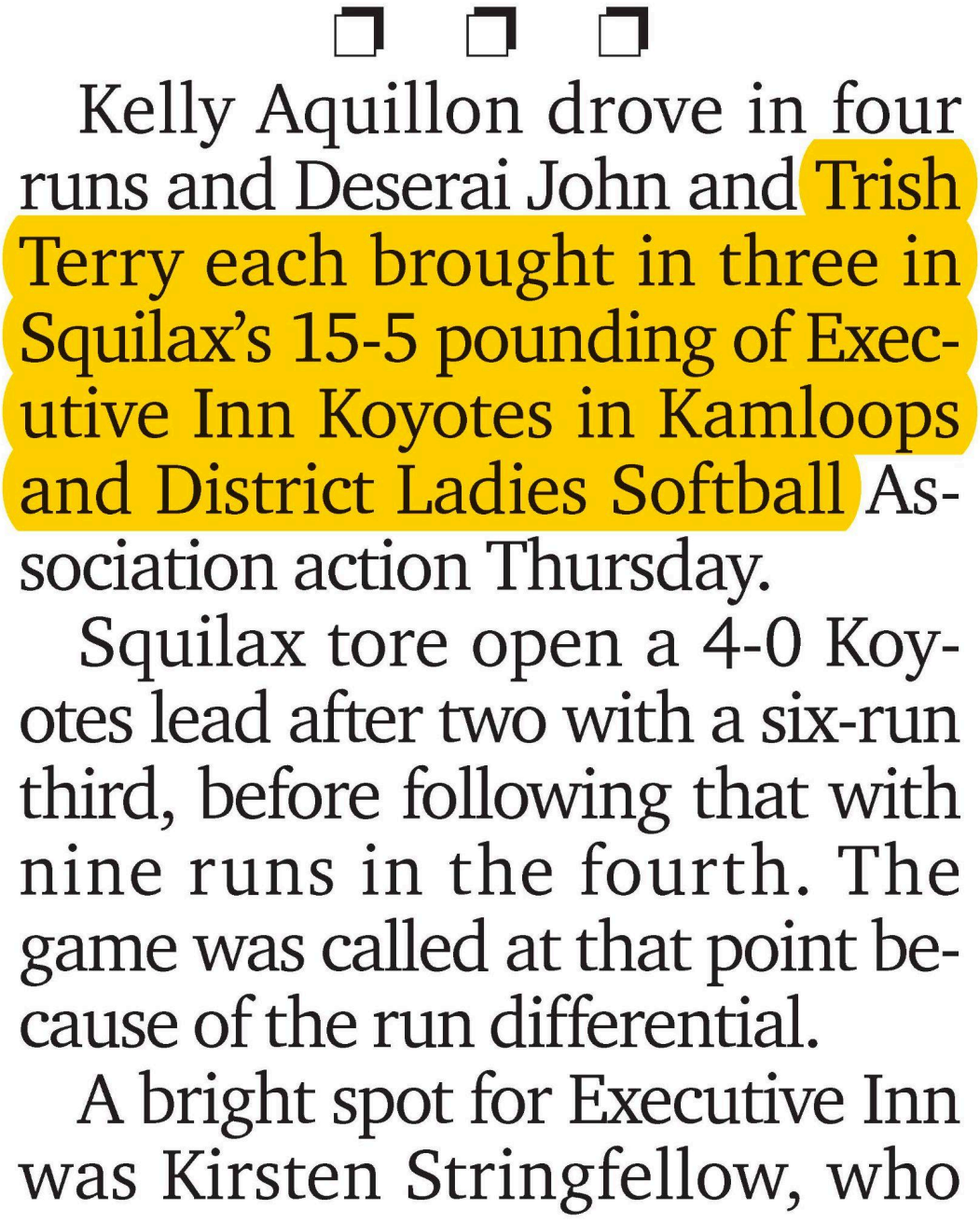
Jan Michel, with a two-run double and two runs, and Kala Morgad, who went 2-for-3 with a pair of RBIs, were strong at the plate for Squilax.

Kala Morgan took the loss.

Note. Highlighted: Trish Terry had a single in the first inning for Squilax's lone hit of the night. ("Jaxxs squeak by Quesnel," 2004)

Figure 3-17

The Daily News — Saturday, June 18, 2005 — Fastball



Kelly Aquillon drove in four runs and Deserai John and Trish Terry each brought in three in Squilax's 15-5 pounding of Executive Inn Koyotes in Kamloops and District Ladies Softball Association action Thursday.

Squilax tore open a 4-0 Koyotes lead after two with a six-run third, before following that with nine runs in the fourth. The game was called at that point because of the run differential.

A bright spot for Executive Inn was Kirsten Stringfellow, who

Note. Highlighted: Trish Terry each brought in Squilax's 15-5 pounding of Executive Inn Koyotes in Kamloops District Softball. ("Aliens shade Pythons," 2005)

As one can imagine, it was exhilarating researching and finding old articles that gave a glimpse into the type of athlete my mom was. I was filled with immense pride in the depictions of the articles and how they uplifted her athleticism. I thought, “wow, why can’t she be recognized at a larger level and be considered for a Sports Hall of Fame?” She encompasses the drive, motivation and resiliency of an all-around athlete. However, her intense exercise routine was a response to the trauma she faced at the residential school. She had developed a new coping mechanism to deal with the pain and anguish that resulted from her experience there. This rigorous exercise regimen was part of her emotional and psychological healing, and it continued until much later in her life. At residential school, they had much of the same training. They would wake up early to run, and play different sports and do heavy physical labour on the residential school grounds. Essentially, she was continuing what she was taught and doing it every day.

As she describes, "Once we started we’d have to go for a run...and it was all marked out on the old highway. I would go four miles, around four miles. Then once I knew the routine then I’d do seven, six. Depending on how I felt." Although running was a difficult and sometimes physically demanding task, it offered her a way to stay active and create a routine for herself.

After completing their physical activity, students at the residential school were expected to complete a range of chores, such as sweeping the floors, cleaning the bathroom, and mopping the hallway. Mom remembers being sent with her friend, Marilyn James, to clean the gym late at night when it was already getting dark. “That was not a fun thing to do," she recall:

> We’d sweep all the bleachers, clean the bathroom, sweep the gym floor. And me and Marilyn we’d take turns… We were both scared of the dark. So one would

> keep the door open and cause the lights were way in the back, and once would go and turn the lights off and run.

Most of my mom's memories seem to be around physical activity. She remembers her physical education teacher, Mr. Burger, who made an impact on her during her time at the residential school. She recalls that he had a point chart for tracking physical activity and participation, and that she was particularly motivated by the idea of earning a residential school jacket. "Right around the time the point system was gonna end," she says:

> I only needed a certain amount of more points, but he never told me and he made me run the seven miles and that day I didn't feel like running seven miles and he says 'No, you're running seven miles even if I have to come with you.'

Despite feeling resistant to the idea of running the full seven miles that day, my mom pushed herself to meet the challenge and, ultimately, earned enough points to qualify for the jacket. "After that is when he told me that I got enough points to get the jacket, the residential school jacket," she remembers. "I did have it but I don't know where it's gone. Yeah, it was good. I was quite competitive in everything that I did, coming from being back home and always wanting to be first, and always wanting to do our best." When I shared this story at a Ts'al'a'lh Chief and Council meeting, many of the members also recalled the residential school jacket and the stories around attaining one.

Mom's memories of playing games like scrimmage, baseball, and Kick the Can highlight the ways in which children have long used play and sport to build skills, develop relationships, and pass the time. She goes on to explain:

> There was so much that we did at home to learn how to be the best you can. Be the fastest that you can but always help the ones that aren't as fast. You put your

> hand back, 'Come on!' you know, 'You can do it!' Always encourage each other and protect each other.

While these games may have originated in an urban context, my mom notes that they quickly spread to Indigenous communities across Canada, where they took on new forms and meanings. "A lot of the sports and that, that I learned how to do came from being home. Being with my brothers and sisters when I was a young age," she says. "And playing with the ball, I can't remember what that one was called. Kind of like a Tag but you throw a ball." These games reflect the broader impact of colonization and assimilation on Indigenous communities, she continues. "Even in the winter time, we had Tag too. We made a square outside, with the X and we'd play tag in those in the winter time and the snow was quite deep," she explains. While children in residential schools were cut off from their communities, forced to speak English or French instead of their own languages, and cut off from their cultural traditions, they often turned to sport and recreation as a means of coping.

My mom's memories of swimming in rivers, climbing trees and mountains, and playing games with her siblings when she was young not only brought her joy and a sense of freedom, but also helped prepare her for the challenges of residential school:

> From climbing trees and climbing the mountains and swimming in the rivers and swimming in the lakes, and that really helped me be better at the residential school because of what Mr. Burger and what the teachers were expecting from me. It kind of went right in from being back home to being out there. In a different world.

My mom was already physically fit before she went to residential school. She continues. "Being competitive kind of going against my brothers and my other sisters and that. Being 3rd

youngest." This competitive environment, fostered by her siblings and her childhood surroundings, gave my mom a sense of leadership and self-confidence that carried over into the institutional setting of residential school. My mom's memories of physical competition begin before residential school, with her childhood experiences of competing with her siblings. However, her competitiveness also extended to her time in institutions like residential schools. When asked if teachers favoured her because of her athleticism, my mom responds with:

> I don't think I would say the teachers favoured me because of my athleticism. They noticed, yes, because when I went to the Valleyview school (local public high school) when we had to run from the school to a 2 mile run, I would wait till everyone left, then I would go so I would know who I had to beat. I would leave and then pass all of them, and then be the first back, just to kind of compete with myself too. To make myself better.

This drive to succeed, even when no one was watching, reflects my mom's deep-seated commitment to personal excellence. Whether by running up and down hills in Ts'al'alh or by pushing herself in the physical fitness tests required of her at residential school, my mom was always trying to be the best she could be. Despite the systemic obstacles that she faced in residential school, including the trauma of being removed from her community and the restrictions on her physical expression, my mom found ways to thrive by drawing on the competitive spirit honed in her childhood.

My mom moved from Kamloops to Delta in Grade 10 to live with a boarding family, which was a significant change from the institutional setting of residential school. Reflecting on the experience, she shares: "I had to grow up fast. You know being out there away from my mom and dad and my brothers and sisters at such a young age, you wouldn't think about kids doing

that now." Despite the challenges of living apart from her family, my mom sought community in the three other students who lived with the same family and in the family itself: "I have to admit to say that they were good people. Always had breakfast and lunches and suppers. They made us do our chores...They made us feel like family. Well, to me anyway."

Despite the warmth of the boarding family, my mom found it harder to participate in sports at the Delta school, largely because it was not mandatory and because others were not doing it either: "I didn't partake in any sports at the Delta school. Kinda went from Delta to New Westminster to Vancouver. And then finally graduated." By stopping sports, my mom was also adapting to a new context where physical education was no longer a core part of her routine, which is also when she started drinking heavily.

This experience highlights mom's resilience and adaptability in the face of significant changes in her environment. By leaving the institutional setting of residential school to live with a family she did not know, my mom navigated new social dynamics and expectations. Yet her determination to succeed, fostered by a competitive spirit and a commitment to achieving personal excellence, carried her through, both during her time in Delta and beyond.

Memories of Residential School

My mom shared some early memories at day school for her Day School Settlement Class Action Suit (Federal Indian Day School Class Action, n.d.). From September 1962 to February 1964, she attended Seton Lake Indian Day School in Shalalth, BC. During her time there, she was subjected to emotional, mental, and physical abuse. She vividly remembers feeling hungry and being forced to eat biscuits that she referred to as "dog biscuits" and drink powdered milk.

She recalled some of her classmates; however, what stuck out for her was one boy who did not like her. It is unclear why, but he would often bully her by calling her names, pulling her

hair, and hitting her. Whenever they played California kickball, the boy would always tattle on her, and she would end up standing in the corner to face the wall.

One day, my mom was throwing rocks to see how far she could throw them when she accidentally hit the boy with the spear-shaped stick. The boy became furious and chased her with a stick that hit her head, causing a lot of bleeding. Despite the severity of her injury, she could not go to the hospital as it was far away, and her parents did not have any means of transportation. Her mother provided first aid and kept her home for a few days.

On another day, my mom and her classmates were trying to catch a squirrel on a big maple tree. The older boys were using rocks and sticks to hit the squirrel from the top of the tree when she ran underneath it. Unfortunately, one of the boys accidentally hit her with a stick on the head, causing her to lose consciousness. She was rushed to the hospital with her parents and stayed there for an unknown length of time.

When my mom turned 13, she started at the Kamloops Indian Residential School. Her earliest memory of the residential school was the first day when she and her siblings finally boarded the bus together. She vividly recalls feeling uncertain about where they were going, how long the trip would take, and what to expect when they arrived. "It was hard to leave mom, dad," she says, "My two little brothers, Chris and Ken. It was a little bit easier to go there because I knew some of the people on the bus. Florence Oleman or Marcella Oleman. I remember them a lot, good friends."

Although my mom felt somewhat reassured by the presence of her friends, the long bus ride was still challenging, and she had no clear idea about the experience that awaited her. As they pulled up to the residential school, she saw the faces of other students from a variety of Indigenous nations, and while she was greeted kindly as they disembarked, she still felt a sense

of overwhelming anxiety in the face of the new environment. "Seeing faces I'd never seen before and a lot of other people there," she says, "So that was my first memory of getting there. I can still see myself today, wondering what to do."

For my mom, the first day at residential school was a source of confusion and anxiety. "My brother Hack is my best friend," she says, "And he couldn't really show me where to go. But I had my sister there." The boys and girls were separated into different parts of the residential school, with the girls being taken upstairs to the top door. My mom describes seeing a big kitchen on the left side of the building, and approximately six girls being housed in each room.

After being shown to their rooms and putting their belongings away, my mom and her fellow students were sent downstairs for supper. The experience was highly regimented, with my mom feeling unclear about the rules and expectations: "Still kind of confused and anything about how you're supposed to, um, how would you say it, how you're supposed to be...Just following the next person in front of you I guess."

The dining experience was similarly regimented, with a line-up in which students were served food placed on a tray. "You had to eat what was on your tray," Mom remembers, "Different food that I didn't really eat I guess...You didn't really have a choice on how much you wanted to take, they served you." Despite her feeling of confusion and lack of agency in this setting, it was a memorable first day, and one that underscored the impact of residential schools on Indigenous communities.

Passing Down Knowledge

This memory demonstrates the difference in a memory she shared about her mom. In reflection, my mom vividly recalls teachings passed down regarding Indigenous medicines and

sustenance derived from the land. She states, “she (her mom) showed us where the little strawberries were, the dandelions, mushrooms, black caps.” My mom, she emphasizes, “we spend a lot of time out in the, on mother earth and in the land.” These experiences were not merely botanical lessons; they embodied a holistic understanding of survival and resourcefulness. Her mom’s teachings extended beyond the mere identification of plants, emphasizing the delicate and potentially dangerous balance between humankind and nature. “She felt we were safe enough to be out there, that we could survive with the traditional medicines she showed us,” my mom reflects.

The guidance instilled a profound sense of respect for the systems intricacies and interconnectedness of all living beings. My mom provides an example of a time when discomfort is encountered, she recalls, “if we got mosquito bites or burns, put it on and feel better.” Through these experiences, she demonstrates insight into the intrinsic bond between humanity and the natural world, a common interconnectedness with Indigenous traditional knowledge.The teachings passed down to my mother and her siblings became a crucial means of survival when the Indian agent arrived, signalling the impending threat of being forcibly taken to the residential school. In these dire moments, they would retreat into the mountains, relying on their ancestral knowledge to endure. With the wisdom imparted by their mother, they could spend days navigating the rugged terrain, free from the spectre of hunger or illness. Thus, the teachings of their ancestors became a steadfast companion, guiding them through adversity and preserving their connection to the land.

Motherhood

Speaking with my mom, she candidly reflects on the trauma she endured at school, where she felt marginalized and belittled by her teachers, resulting in deep emotional scars that would

influence her approach to parenting me. She recalls feeling the pain of her parents, who struggled to assert control over their children's upbringing amidst assimilation imposed by day schools and residential schools. "My mom and dad's pain, not being able to raise us because of the day schools and residential schools," my mother reflects, highlighting the profound sense of loss and helplessness experienced by her parents. These experiences fueled her determination to create a nurturing environment for her own child, embodied with love and support. In an effort to provide a different upbringing for me, not like her residential school experience, my mom found solace in the love and knowledge her parents bestowed upon her before she was sent to residential school. She reminisces, "when I found out that I was with my baby, Mom had so much love, dad had so much love." Drawing from her parents and her own experience of love pre-residential school, my mom resolved to be a pillar of support in guidance for me. She speaks of her heartfelt conversations with her unborn child, promising to be present and involved in every aspect of my upbringing. "I used to talk to my belly, I'm going to be here for you, I'm going to do everything I can for you," she recalls, a testament to her unwavering commitment to break the cycle of intergenerational trauma experienced by many residential school survivors.

In her role as a mother, my mom embraced the responsibility of nurturing her children's minds and spirits. She took proactive steps to instill foundational knowledge, teaching the ABCs, counting, and fostering creativity through beading — all before kindergarten:

> I want everything for you to the best of my ability and knowledge to make you, not make you, but to feel in your spiritual being that you're smart. I wouldn't let anybody call you stupid, there was no such word as stupid, dumb, idiot.

Therefore, she had me reading before kindergarten. Her actions were a reflection of her determination to reclaim the parental role that had been denied to her own parents and herself.

My mom also reveals her unwavering commitment to ensuring the well-being of myself and my peers at school. Motivated by her own painful experience at public education and the desire to shield me from this treatment, she eagerly volunteered whenever there was a call for parental involvement. “I wanted to make sure that the teachers knew that I’m going to be there, so that they didn’t treat you badly,” my mom articulates, underscoring her proactive approach to safeguarding my rights and dignity in the educational setting. Her presence served as a silent reminder to educators of their responsibility to create a nurturing and inclusive environment for all students. Moreover, my mom’s compassion extended not just to me, but to my friends. Recognizing that not all parents could actively participate in school activities, compelled to advocate for inclusivity and fairness. “I wanted to be there for your friends,” she affirms, emphasizing her commitment to fostering a sense of belonging and acceptance among all students.

Her commitment to being visible at school is a response to her childhood resilience. She understood that her presence at the school was important, not just for me but for all my peers. It takes a lot of bravery and courage to be able to go to a school setting that created a harmful experience for yourself, to put that aside for the betterment of all children.

Shortly after I turned two, my dad accepted a job in Logan Lake, British Columbia at the local mine, Highland Valley Copper. We moved to Kamloops, British Columbia, which is a short 45 minute drive to Logan Lake. Logan Lake is a small mining town, while Kamloops is a bit larger with more accessible resources and a familiar place to both my parents. For the first two years of my life, my mom admittedly was a closet drinker, an alcoholic. It came to the point where my dad provided my mom with two alternatives: me and my dad, or continue drinking. Fortunately, my mom put down the bottle. However, this is when the intense training began, to

alleviate the need for alcohol, intense physical training was replaced. Some would say another type of addiction, but one for the better. She was able to face her trauma and later reflected, “I dealt with it, with the school.” Mom said, “your dad saved me, by making me choose, he saved me.”

Chapter 4: The St’at’imc Seven Laws of Life Through a St’at’imc Matriarch Model

Reflecting on my mom, Aunty Rose and Aunty Freda and the stories they chose to share demonstrates not only their resilience but their commitment to their healing and to the future generations. These three St’at’imc, Ts’al’alhmec women each have their own journeys through residential school, separation of family and struggles with addictions. I know my mom has stories of abuse, physically and sexually, but the purpose of this research was not to glorify her trauma, and instead to explore her reaction to it and how this could be used as an example for other Indigenous women and girls experiencing trauma. They each have a journey through healing and different ways of how they became the strong women they are today. By choosing to not be defined by their past experiences, they instead actively engaged in the St’at’imc 7 Laws of Life intuitively. The following will explore the Laws and reflect on their stories and my childhood memories to demonstrate how intuitively they were incorporating an ancestral way of being.

Áma swa7s — Health — The St’at’imc Medicine Wheel

Physical

My mom used intense training of physical activity to heal and come to terms with her trauma inflicted by the impacts of residential school. She immersed herself in different sports to push herself to be a better athlete. Later on in life, she continued her physical activity by being out on the land picking medicines and grounding herself with her grandchildren. Both Aunty Rose and Aunty Freda were avid gatherers and spent a lot of time doing yard work, not only in their yard but in the community garden. These acts of physical activities ensure their being active

to maintain a healthy lifestyle. Their goals may not have been to lose weight or gain muscle but were a necessity to ensure the land is looked after and families had food to preserve.

Emotional

This quadrant may not be as explicit in my childhood memories or as evident in their interviews as to how they maintained their emotional connection to themselves, but perhaps it is more obvious in the love that was demonstrated between the sisters and other family members that proved to be successful.

Mental

My aunties love to read, do jigsaw puzzles, and continually learn more about their cultural traditions. My mom would take many courses on cooking; I have binders of recipes cut out into a scrapbook format. She would take moccasin making classes, leather glove making classes and even language classes. Aunty Rose retired from being a kindergarten teacher and would always be taking professional development courses to be a better teacher. She also would engage in learning as much as she could around cultural activities. Aunty Freda loves to do jigsaw puzzles and is our baker of the family. She would always bring different food items to our family gatherings that everyone looked forward to. Another family favourite that surprisingly challenges the mental quadrant is bingo. Bingo is a fast-paced number game where you find certain patterns in order to win; Bingo has been and continues to be a family favourite game to play to bring our family together. These acts of mental challenges ensured that these ladies continually challenged themselves.

Spiritual

Spirituality encompassed the backbone of healing from residential schools. My family actively engaged in cultural activities around hunting, fishing, and harvesting plants and berries. These

activities always included elements of spirituality, with giving thanks to the Creator, smudging, and attending community cultural events. Drumming and singing were integral in our family gatherings and allowed us to spiritually connect with each other, the land, and our Creator. Our weddings, funerals, and other celebrations started and ended with prayer, gift-giving, and acknowledgment of one another.

T’aks ta ámha nt’ákmen — Happiness

By balancing their spiritual, physical, emotional and mental aspects of their life, they were able to reach a level of happiness to navigate adversity and be role models of resilience. By pursuing happiness at an early age of adulthood, these three ladies began their roles of matriarchy. They did this through the many family adventures, gatherings, and memories I have growing up with them and the rest of our family. My childhood is based on memories of cultural survival by being on the land harvesting berries, down at fish camp preserving salmon and midnight swims at the lake. Many cousins grew up to be brothers and sisters because of the work the aunties did in preserving our family traditions and ensuring we understood that we are the caretakers of the land and we must look after it for the generations to come.

I Kelkla7lhkálha múta7 I cúzá áw’ta — Generations

With these three Ts’al’almec women, the time spent with family is evident in the giving and receiving of the care for the past and future generations. The passing of knowledge and the roles and responsibilities of their matriarch leadership are modeled for my generation of women to follow. How each of these women, with their own gifts, uplifted their children and grandchildren by sharing knowledge in a good and holistic way.

I slilqkálha — Generosity

The generosity and patience my mom and my aunties demonstrated to myself and my cousin-siblings was demonstrated through their time and effort they took sharing what they had. My mom opened her home to many of my cousins to room and board so they could attend school in Kamloops. There were and are many fundraisers of bingos and loonie auctions to support family members in need. My aunties ensured that meat, fish, and fruit was sent to our house in Kamloops so that we would have canned goods throughout the winter. This act of generosity was very evident in my memories of childhood.

Múzmitan — Pity/Compassion

This notion of pity and compassion really demonstrates how my aunties have easily encompassed each and every one of these values presented. The act of service without any expectation of anything in return is the epitome of the work that these women do continually. They offer help, assistance and service without any question or response of "what's in it for me?" My mom will do all that she can, not only for her grandchildren but for anyone that is in need. She is always thinking of others. In her small two bedroom home will be filled with items that she has acquired for someone in the family that she feels might need it. She will have random hunting or fishing items stored in closets because she knows one of her brothers or nephews will use it. It did not matter how long these items would sit for until they reached their new home; she would store them knowing that one day they would serve a purpose. My Aunty Rose will travel hours and if not days to attend a family member's sporting event, graduation, or wedding. She will give up her time and travel funds just to be and sit witness to an event knowing that her presence was acknowledged and would bring smiles to the faces of those she went to see. Aunty Freda would frequently send fish or canned goods to my house, which is four hours away,

without the expectation of me paying for or trading items of equal value. They would do these things not out of complete pity or compassion but an act of service that is instilled in their ancestral teachings that allow them to provide what they are good at and have no expectation of anything in return but good loving thoughts.

S7á7xa sgélgel — Power

Power is the ability to pass on cultural competency to others through a lifetime of learning and acquiring information to pass on and to teach. All three of these women have accumulated a sense of Indigenous knowledge that is particular to their interests and all have taken on the role of passing on this knowledge. My mom is continually teaching and sharing her knowledge around sewing, beading and medicine making. My Aunty Rose, being our family matriarch, is a role model in decision making and bringing the families together. She also is a caretaker of the land and shares her knowledge of preserving and canning. Being a kindergarten teacher, she is and has been in a role of passing on knowledge for most of her life. Aunty Freda shares her knowledge through singing and drumming, she has knowledge and shares all she knows to our family.

Áma sptínusmen — Good mind/Quietness

This last law of good mind and quietness is a reflection of where these women are today. As emerging Elders in our community, they are always observing and are more often in a situation where they are alone. They are alone because they are in a moment of life where their own children are grown and their grandchildren are no longer in a high need situation of infancy. These women are keeping themselves busy with upkeep of their own homes and finding themselves in moments of reflection with each other. They are reflecting on how things were and have changed. Change does not necessarily mean a negative thing but simply a matter of a

fact. The world is changing, and our teachings will adapt to the situation that arises. Having conversations with these women, you can really notice that they are in a moment of reflection and are able to articulate their life's journey and how it has affected them and how they can make change and continue to pass on their knowledge.

Chapter 5: Contemporary Adaptations of Physical Literacy and Holistic Teachings

On February 25th, 2024, my daughter Micah and I attended a workshop that would allow us to explore and understand physical literacy and how to create quality experiences in programs offered to Indigenous participants (Figure 5-1). It was based on the holistic model and had participants reflecting on how to incorporate holistic practices into their programs. Participants were from the interior of British Columbia and two even flew in from the neighbouring province in Alberta. There were six male and seven females present to learn and provide opportunities to share their experiences as Indigenous athletes, coaches and community members. By bringing Micah, I wanted her to learn and gain insight into the holistic pieces of an athlete. As she struggles with anxiety with sports, even though she is very talented, it was an opportunity for her to see and hear the holistic aspects of physical literacy. Also, by bringing Micah, I was able to engage her again with intergenerational research methods. She took the photos of the flip chart papers, transcribing them onto a word document to summarize. Micah was the only youth present and had opportunities to share her insights as an emerging athlete to the larger group.

I introduced myself and Micah to the workshop participants and the facilitator and indicated my purpose was to observe and take notes around my PhD research. I gave a verbal summary of my intended research, sharing my mom's story and was open to feedback. I verbally asked if I could take photos of the flip chart paper with their brainstorming ideas and everyone was in agreement. The flipchart paper did not have names attached and decided to keep the findings as a collective information from the workshop.

Figure 5-1

Indigenous Communities: Active for Life Workshops

Note. (Interior: Indigenous Sport, Physical Activity & Recreation Council, 2023)

The following questions were placed on the walls around the Okanagan Indian band Community Center. We were separated into groups and had time to discuss each question and provide feedback onto flip chart paper. The discussions were empowering and justified a lot of the philosophies around physical literacy and Indigenous holistic worldview that I had been

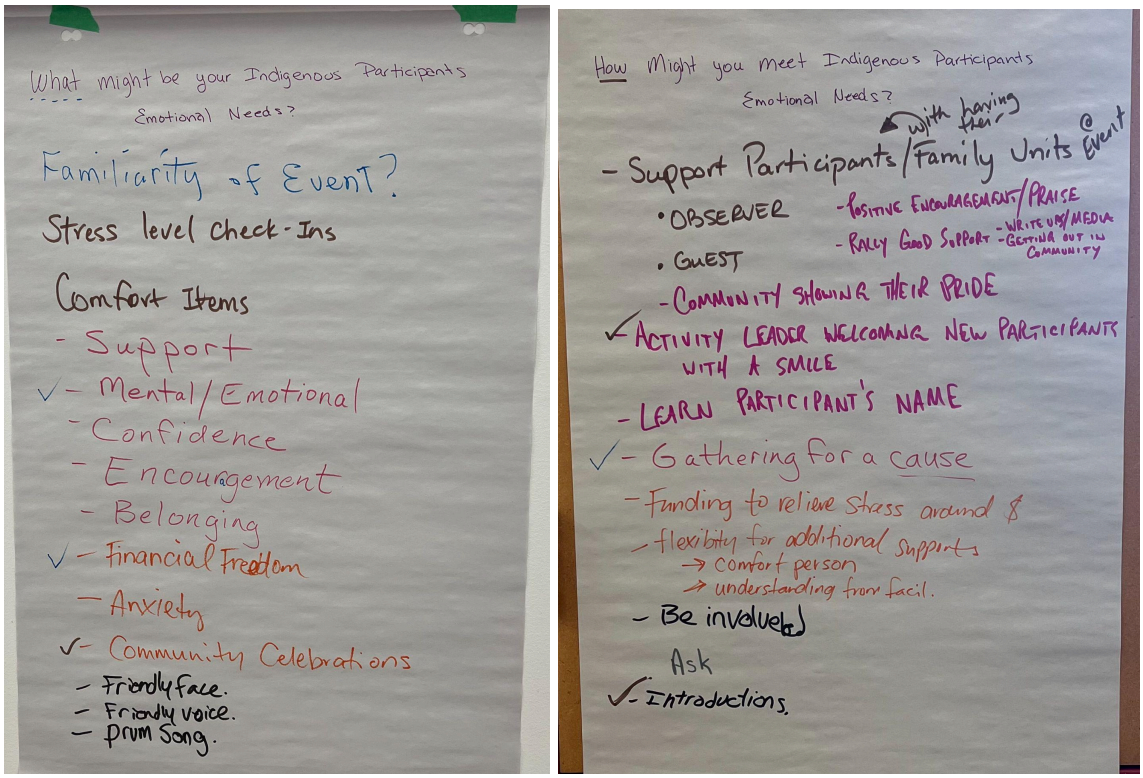
exploring through my mom's story and the St'at'imc 7 Laws of Life. Indigenous physical literacy is a multifaceted concept that extends beyond just physical activity; it encompasses emotional, mental and cultural dimensions essential for holistic well-being with an Indigenous worldview and perspective.

In this workshop, we were invited to provide our insights on each of the quadrants, and I will attempt to synthesize the responses that were posted on the flip chart paper and discussions shared out to the larger group (Figure 5-2 to 5-5). I tried to record ideas and summarize them into complete sentences to capture the brainstorming sessions. At first, I put the thoughts into paragraph form, but it read choppy in terms of readability as each bullet had its own different thought; thus, I decided to present the findings in full sentences but in bullet points. It is also worth noting that when we discussed "participants" we were interchangeably discussing community members regardless of age or athletic ability. We did note that many of the conversations were around emerging elite athletes.

Indigenous Participants' Emotional Needs

Figure 5-2

Discussion About Indigenous Participants' Emotional Needs



Note. From R. Lettterlough workshop, October 2023

What Might Be Your Indigenous Participants' Emotional Needs?

The responses gathered from the workshop participants underscored a diverse array of emotional needs crucial for fostering a supportive environment conducive to Indigenous physical literacy.

- Stress level check-ins emerged as a pivotal component, indicating the necessity of acknowledging and addressing the stressors Indigenous individuals encounter.
- Recognizing and validating their emotional states lay the groundwork for cultivating a safe and nurturing space for engagement and physical activities.

- Comfort items were highlighted as significant elements contributing to emotional well-being during physical endeavors. These items surveyed tangible symbols of comfort and familiarity. Incorporating comfort items into physical literacy initiatives not only promotes emotional stability but also strengthens cultural connections, anchoring individuals to their culture and traditions.
- Support, both tangible and intangible, emerged as a recurring theme among participants' responses. The presence of emotional and practical support networks play a pivotal role in bolstering individuals' resilience and commitment to physical activities. Encouragement and reassurance from peers, family members, and community leaders serve as powerful motivators, instilling a sense of confidence and determination to overcome obstacles encountered along the physical literacy journey.
- Mental and emotional well-being were emphasized as foundational pillars underpinning Indigenous physical literacy. Cultivating resilience and emotional intelligence equips individuals with the tools to navigate challenges and factors encountered during physical activities.
- Participants stressed the importance of fostering a positive mindset and cultivating emotional resilience as indispensable components of Indigenous physical literacy initiatives.
- Belonging also emerged as a fundamental emotional need essential for fostering a sense of inclusion and connection within Indigenous communities. Creating spaces where individuals feel valued, respected, and embraced strengthen social

cohesion and foster the sense of belonging, nurturing the collective spirit necessary for sustainable engagement and physical activities.

- Financial freedom surfaced as an underlying concern impacting Indigenous individuals emotional well-being and access to physical literacy opportunities. Addressing socio-economic disparities and advocating for equitable access to resources are essential steps toward ensuring that financial constraints do not serve as barriers to engagement in physical activities within Indigenous communities.
- Anxiety was acknowledged as a pervasive emotional experience that warrants attention and support within the context of physical literacy. Providing avenues for individuals to express and address their anxieties fosters a culture of openness and support, empowering individuals to confront and overcome emotional challenges hindering their participation in physical activities.
- Community celebrations in cultural expressions were highlighted as integral components of Indigenous physical literacy initiatives. Incorporating traditional ceremonies, drum songs, and communal gatherings into physical activities fosters a sense of cultural pride and belonging, enriching the overall experience and deepening individuals' connection to their heritage. This was in overall agreement that included time and space for proper protocol especially in larger events and tournaments.

How Might You Meet Indigenous Participants' Emotional Needs Be Met?

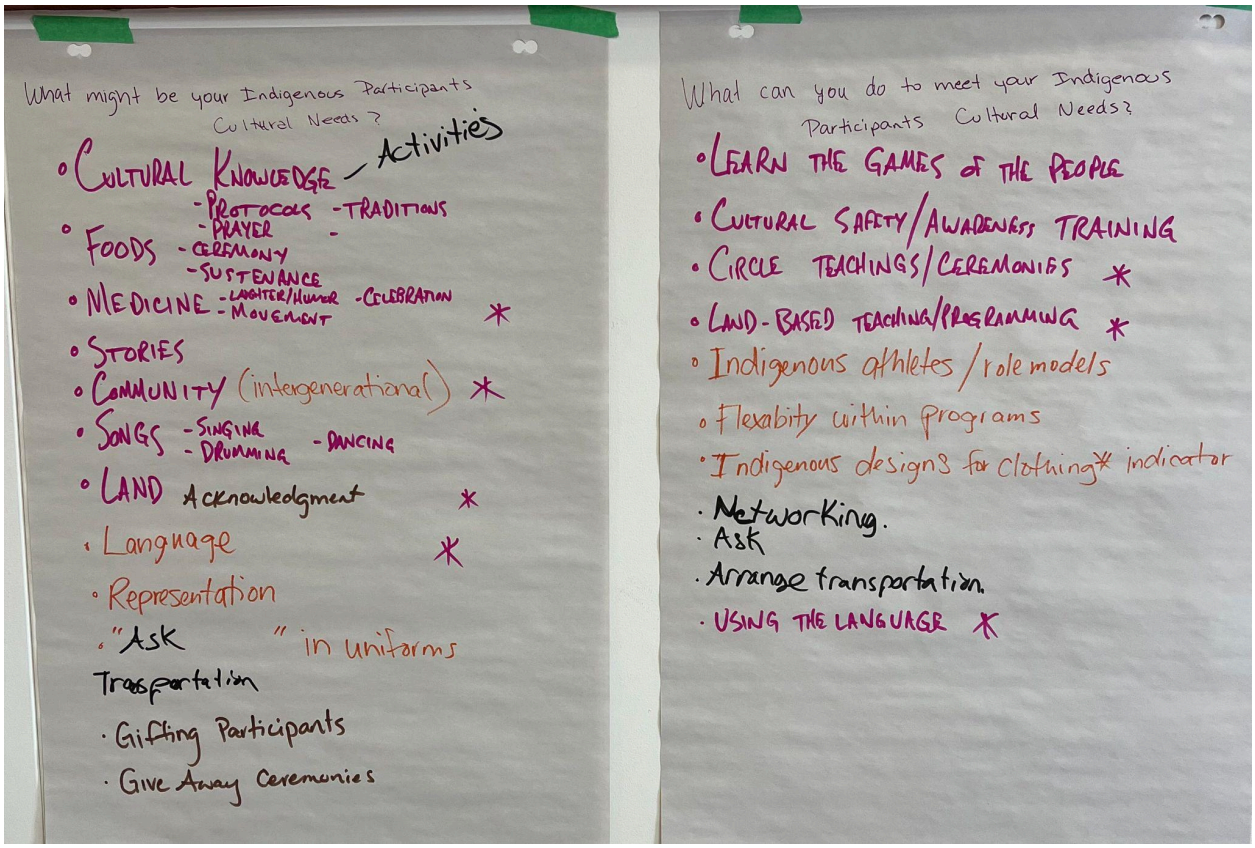
After highlighting the emotional needs for Indigenous athletes, participants were then asked to address how these needs would be met.

- It became apparent that recognizing the importance of familial bonds within Indigenous communities, integrating support for participants' family units at events ensures a holistic approach to emotional well-being. By creating opportunities for family involvement, programs foster a sense of belonging and strengthen social support networks.
- Providing consistent and genuine positive reinforcement fosters a culture of encouragement in empowerment among participants. Recognizing individual achievements and milestones instills confidence and motivates continued engagement and physical activities.
- Utilizing various media platforms and organizing community events showcase Indigenous pride and celebrate cultural heritage. Organizing events centered around meaningful causes amplifies participant sense of purpose and community involvement. By aligning physical activities with causes that resonate with Indigenous values and aspirations, programs deepen participants emotional investment and commitment to collective well-being.
- Addressing financial stressors by providing funding opportunities alleviates burdens associated with participation in physical literacy initiatives.
- Offering flexibility for additional support, such as a support person and accommodations for mental health, like anxiety, demonstrate a commitment to meeting participants' diverse needs with empathy and understanding.

Indigenous Participants' Cultural Needs

Figure 5-3

Discussion About Indigenous Participants' Cultural Needs



Note. From R. Lettterlough workshop, October 2023

What Might Be Your Indigenous Participants' Cultural Needs?

Recognizing and honouring the cultural needs of Indigenous participants within physical literacy programs is essential for creating inclusive and empowering experiences. In response to the inquiry posed during the workshop, participants shared insights into the cultural elements that are integral to Indigenous well-being, engagement and physical activities.

- Incorporating traditional knowledge systems and culturally relevant activities enriches participants' experiences and deepens their connection to their culture.

Programs should integrate Indigenous teachings, practices, and customs into physical literacy curricula to promote cultural pride and identity of affirmation. Providing opportunities for participants to engage in traditional ceremonies and observe cultural protocols fosters a sense of respect and continuity with ancestral practices.

- Acknowledging the spiritual dimension of Indigenous cultures, the program should accommodate space and time for prayer and ceremony. Creating environments that honours participants' spirituality enhances emotional and spiritual well-being, fostering a sense of balance in harmony.
- Recognizing the significance of traditional foods and medicinal plants, the program should incorporate elements of food sovereignty and traditional healing practices. Providing access to nutritious Indigenous foods and medicinal resources nourishes participants bodies and spirits, promoting holistic health and wellness.
- Embracing laughter and humour as integral aspects of Indigenous culture creates inclusive and joyful environments conducive to learning and growth. Incorporating moments of humour will foster positive relationships and strengthen community bonds enhancing participants overall well-being.
- Movement-based activities rooted in cultural traditions promote physical health and vitality while celebrating Indigenous resilience and creativity. Engaging in dance, drumming, and other forms of cultural expression fosters a sense of pride and connection to ancestral lands and traditions.
- Sharing oral histories, legends, and personal narratives preserves Indigenous culture and fosters intergenerational connections. Programs should create spaces

for storytelling and community dialogue, facilitating knowledge transmission and cultural continuity across generations. Incorporating traditional music, song, and dance into physical activities honours Indigenous artistic expression and promotes cultural vitality.

- Acknowledging the traditional territory in stewardship of Indigenous peoples is a fundamental gesture of respect and reconciliation. Programs should incorporate land acknowledgment protocols into their practices, recognizing the enduring connection between Indigenous communities and the land.
- Upholding Indigenous language and ensuring representation through program materials, signage, and communication channels and affirm participants' linguistic and cultural identities. Promoting language revitalization efforts and featuring diverse Indigenous voices and perspectives amplify cultural visibility and representation.
- Reflecting Indigenous cultural motifs, symbols, and designs in uniforms and program materials reinforces participants' cultural pride and sense of belonging. Incorporating meaningful symbolism and representation celebrates Indigenous culture and promotes cultural resilience in solidarity. Embracing the practice of gifting and giveaway ceremonies acknowledges the principles of reciprocity and generosity embedded within Indigenous cultures.
- Recognizing participants' contributions and achievements through ceremony gives athletes gratitude and strengthens community bonds.

What Can You Do to Meet Your Indigenous Participants' Cultural Needs?

- Understanding and incorporating traditional games and activities specific to Indigenous cultures into program activities promotes cultural preservation and enhances participants' sense of identity and belonging.
- Providing culturally safety training to staff and volunteers ensures that programs are respectful, inclusive, and responsive to the diverse cultural backgrounds and experiences of Indigenous participants.
- Incorporating circle teachings and ceremonial practices respects Indigenous traditions and fosters a sense of community and spiritual connection among participants.
- Offering programming that integrates teaching about the land, including traditional land uses, environmental stewardship, and connection to nature, honours Indigenous relationships with the land and promotes holistic well-being.
- Inviting Indigenous athletes as role models to participate in programs as mentors and instructors provides positive representation and inspires participants to pursue their goals in sport and physical activity.
- Adopting program schedules and activities to accommodate Indigenous cultural practices, such as ceremonies and seasonal events, demonstrates respect for participants' cultural priorities and values.
- Allowing participation to be flexible within the needs of the participant is also important.
- Incorporating Indigenous designs and motifs into program clothing and uniforms celebrates cultural heritage and promotes the sense of pride and identity among

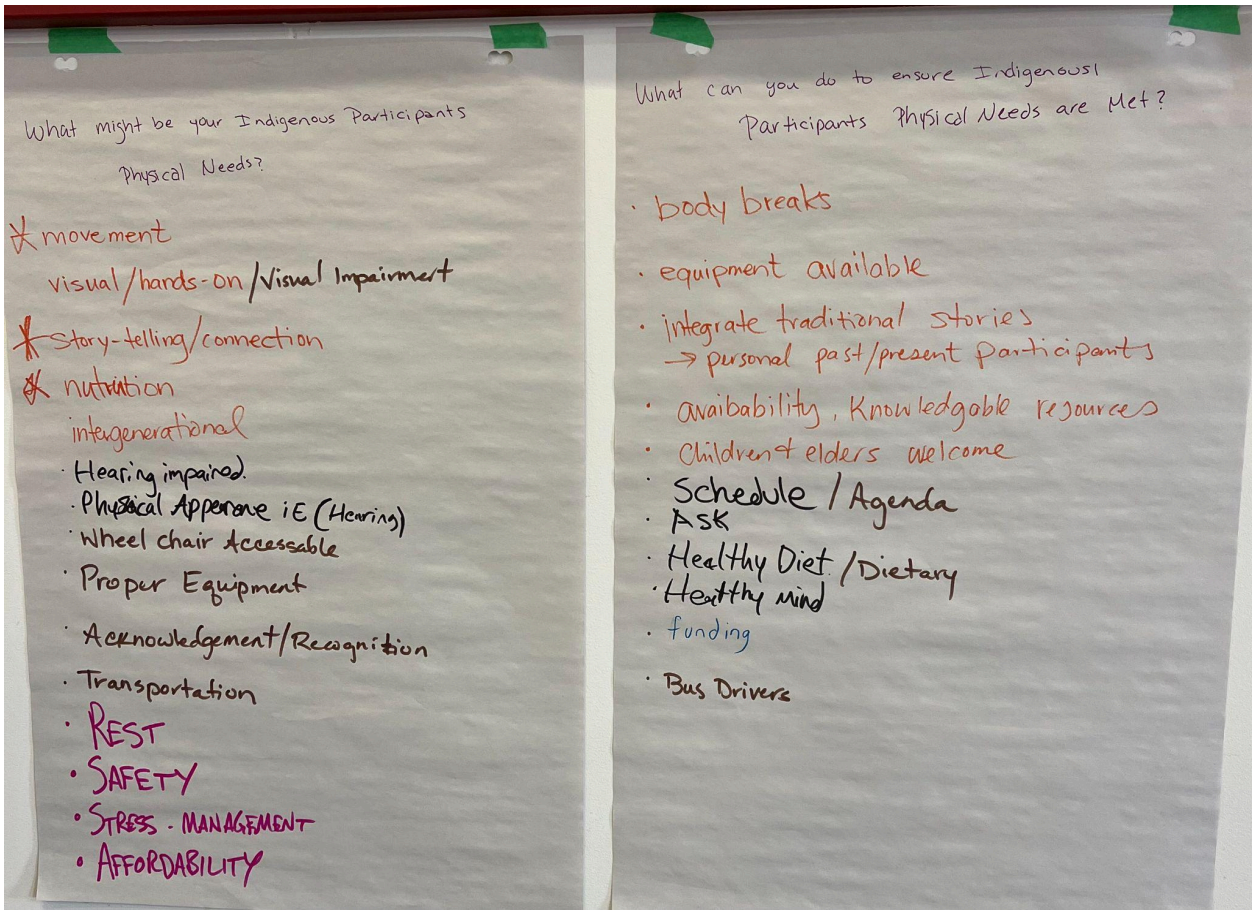
participants. Building partnerships with Indigenous organizations, Elders, and community leaders fosters collaboration and ensures that programs are culturally relevant and responsive to community needs.

- Integrating Indigenous language into program materials, instructions, and communications acknowledges the importance of language revitalization and promotes linguistic and cultural diversity.

Indigenous Participants' Physical Needs

Figure 5-4

Discussion About Indigenous Participants' Physical Needs



Note. From R. Lettterlough workshop, October 2023

What Might Be Your Indigenous Participants' Physical Needs?

Providing opportunities for diverse types of movement and physical activities that cater to different preferences and abilities ensures that participants can engage in activities that resonate with them personally.

- Incorporating visual and hands-on learning experiences allows participants to engage fully with program content and activities accommodating various learning styles and preferences.
- Integrating storytelling and cultural narratives into physical activities fosters a deeper connection to Indigenous traditions and values, enriching the overall experience and promoting cultural preservation.
- Offering access to nutritious food options and promoting education about healthy eating habits supports participants physical health and overall well-being.
- Creating opportunities for intergenerational participation encourages family engagement and strengthens bonds between generations, promoting cultural continuity and knowledge exchange.
- Ensuring that program materials and instructions are accessible to participants with hearing impairments through visual aids, sign language interpretation, or captioning facilities inclusive participation.
- Ensuring that program venues and facilities are wheelchair accessible enables participants with mobility impairment to fully participate in activities and events.
- Providing appropriate and well maintained equipment tailored to participants needs and abilities enhance safety and enjoyment during physical activities.

- Recognizing participants' achievements and contributions fosters a sense of pride and motivation, reinforcing positive behaviour and commitment to physical literacy goals.
- Acknowledging the importance of rest in the recovery and physical development and performance allows participants to recharge and prevent burnout or injury.
- Prioritizing safety measures and protocols, such as proper warm-up routines, supervision, and emergency preparedness, ensures participants can engage in activities with confidence and peace of mind.
- Offering resources and support for stress management techniques, such as mindfulness practices or relaxation exercises equips participants with coping strategies to navigate challenges and promote overall well-being.
- Making programs and resources affordable or offering financial assistance options ensures that cost does not serve as a barrier to participation, promoting equitable access to physical literacy opportunities.

What Can You Do to Ensure Indigenous Participants' Physical Needs Are Met?

- Incorporate regular body breaks during activities to allow participants to stretch, hydrate, and rest is needed, promoting physical comfort and preventing fatigue injury.
- Ensure that appropriate and accessible equipment is readily available for participants to use during activities, accommodating diverse abilities and preferences.
- Weave traditional stories and cultural narratives into program content to provide context and relevance to physical activities, fostering a deeper connection to

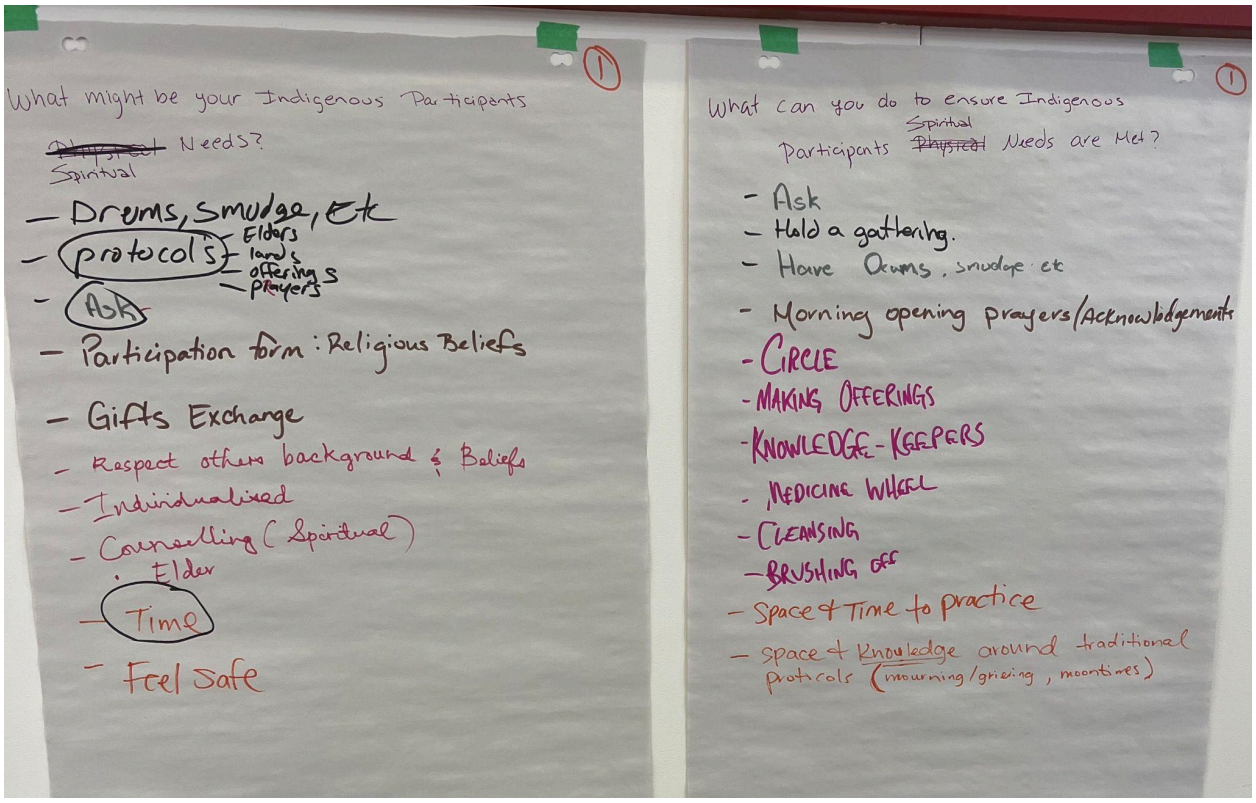
Indigenous culture and values. Create opportunities for participants to share their personal stories and experiences related to physical activity, promoting cultural exchange, and building community connections.

- Offer access to knowledgeable resources, such as Elders, cultural advisors, or health professionals, who can provide guidance and support tailoring to Indigenous participants unique needs and perspectives.
- Design programs that welcome participants of all ages, including children and Elders, fostering intergenerational learning and community engagement.
- Prioritize access to healthy food options and nutritional education to support participants physical health and overall well-being, recognizing the interconnectedness of nutrition and mental well-being.
- Seek funding opportunities and partnerships to ensure that programs have the necessary resources to meet participants physical needs, including equipment, facilities, and staffing.

Indigenous Participants' Spiritual Needs

Figure 5-5

Discussion About Indigenous Participants' Spiritual Needs



Note. From R. Lettterlough workshop, October 2023

What Might Be Your Indigenous Participants' Spiritual Needs?

- Incorporating drumming circles and traditional drum songs into program activities honours Indigenous cultural practices and promotes spiritual connection and healing.
- Providing opportunities for smudging ceremonies allows participants to cleanse and purify themselves spiritually, fostering a sense of renewal and harmony.

- Respecting traditional protocols and practices related to Elders, sacred lands, offerings, and prayers demonstrates reverence for Indigenous spirituality and fosters a sense of cultural authenticity and respect.
- Offering participation forms or surveys that allow participants to express their spiritual preferences and needs ensures that programs are tailored to accommodate diverse spiritual beliefs and practices. Facilitating gift exchanges or ceremonial offerings among participants cultivates the spirit of reciprocity and generosity, strengthening community bonds and honouring Indigenous cultural traditions.
- Creating a respectful and inclusive environment where participants feel free to express and share their spiritual beliefs and traditions without fear of judgement or discrimination promotes cultural acceptance and understanding.
- Providing access to individualized counselling, spiritual guidance, and Elder support services acknowledges the importance of personalized spiritual care and addressing participants' unique spiritual needs and concerns.
- Allowing adequate time for spiritual rituals, ceremonies, and reflections within program activities demonstrates a commitment to honouring Indigenous spirituality and promoting a balanced and mindful approach to physical literacy. Creating safe and supportive spaces where participants feel emotionally and spiritually safe to explore and express their beliefs and identities fosters trust, authenticity, and meaningful engagement and program activities.

What Can You Do to Ensure Indigenous Participants' Spiritual Needs Are Met?

- This question was pretty evident with the responses that it needed to begin by consulting with Indigenous participants and community leaders to understand their spiritual needs and preferences.
- Hold Gatherings or meetings to discuss and co-create program elements that honour Indigenous spirituality.
- Integrate traditional drumming circles and smudging ceremonies into program activities, providing opportunities for participants to connect spiritually and cleanse themselves energetically.
- Start each session with a morning opening prayer or acknowledgment of the land, ancestors, and traditional territories, fostering a sense of reverence and connection to Indigenous spirituality.
- Utilize circle formats for discussions, reflections, sharing, and honouring Indigenous cultural traditions of communal gathering and storytelling.
- Encourage participants to make offerings to the land, ancestors, or spirits as a gesture of gratitude and reciprocity, reinforcing Indigenous values of stewardship and respect.
- Invite Elders, knowledge keepers, and spiritual leaders from the Indigenous community to share teachings, ceremonies, and guidance with participants, enriching the program with cultural authenticity and wisdom. Incorporate the teaching and symbolism of the medicine wheel into program activities, providing a holistic framework for understanding and navigating life's journeys.

- Foster awareness and understanding of traditional protocols related to mourning, grieving, and ceremonial practices (such as a women's monthly moon time) creating a supportive environment where participants can honour their cultural heritage and spiritual beliefs.

These four areas of focus (spiritual, cultural, emotional and physical) at the workshop really depicted the holistic worldview many Indigenous communities share. The variety of Indigenous nations attending this one workshop and the mix of genders and ages demonstrated the similar worldviews and perspectives that were shared. Overall, these strategies aim to create inclusive, culturally respectful environments where Indigenous participants can connect spiritually, embrace their cultural heritage, and thrive within physical literacy programs.

Chapter 6: Running as Resiliency and Taking Back

When talking with Aunty Rose and reflecting on how running was a healing journey for her sister Trish (my mom), she reminded me of the annual Feather Run our people (Ts'al'alhmec) take part in leading up to the St'at'imc gathering on May 10th every year. The St'at'imc gathering is hosted by a different community each year and is held on May 10th for a few days depending on the community. May 10th signifies the day the St'at'imc Declaration was signed in 1911 (St'at'imc, 1911). The St'at'imc declaration was a document recorded by anthropologist James Teit. It reads:

> Declaration of the Lillooet Tribe (St'at'imc, 1911):
> (May 10, 1911)
> To Whom It May Concern:
> We the underwritten chiefs of the Lillooet tribe (being all the chiefs of said tribe) declare as follows:
> We speak the truth, and we speak for our whole tribe, numbering about 1400 people at the present time.
> We claim that we are the rightful owners of our tribal territory, and everything pertaining thereto.
> We have always lived in our country; at no time have we ever deserted it, or left it to others.
> We have retained it from the invasion of other tribes at the cost of our blood.
> Our ancestors were in possession of our country centuries before the whites ever came.
> It is the same as yesterday when the latter came, and like the day before when the first fur trader came.
> We are aware the B.C. government claims our country, like all other Indian territories in B.C.; but we deny their right to it.
> We never gave it nor sold it to them.
> They certainly never got the title to the country from us, neither by agreement nor conquest, and none other than us could have any right to give them title.
> In early days we considered the white chiefs like a superior race that never lied nor stole, and always acted wisely, and honourably.
> We expected they would lay claim to what belonged to themselves only.
> In these considerations we have been mistaken and gradually have learned how cunning, cruel, untruthful, and thieving some of them can be.

We have felt keenly the stealing of our lands by the B.C. government, but we could never learn how to get redress.
We felt helpless and dejected; but lately we begin to hope.
We think that perhaps after all we may get redress from the greater white chiefs away in the King's country, or in Ottawa.
It seemed to us all white chiefs and governments were against us, but now we commence to think we may get a measure of justice.
We have been informed of the stand taken by the Thompson River, Shuswap, and Okanagan tribes, as per their declaration of July 16th, 1910.
We have learned of the Indian Rights Association of B.C., and have also heard the glad news that the Ottawa government will help us to obtain our rights.
As we are in the same position in regard to our lands, etc., and labor under the same disadvantages as the other tribes of B.C., we resolved to join them in their movement for our mutual rights.
With this object, several of our chiefs attended the Indian meeting at Lytton on Feb. 13th, 1910, and again the meeting at Kamloops on the 6th of Feb. last.
Thereafter we held a meeting ourselves at Lillooet on the 24th of Feb. last, when the chiefs of all Lillooet bands resolved as follows:

- First – That we join the other interior tribes affiliated with the Indian Rights Association of the Coast.
- Second – That we stand with them in the demand for their rights, and the settlement of the Indian land question.
- Third – That we agree unanimously with them in all the eight articles of their Declaration, as made at Spences Bridge, July, 1910

In conclusion, we wish to protest against the recent seizing of certain of our lands at "The Short Portage," by white settlers on authority of the B.C. government.
These lands have been continually occupied by us from the time out of mind, and have been cultivated by us unmolested for over thirty years.
We also wish to protest against the building of railway depots and sidings on any of our reservations, as we hear is projected.
We agree that a copy of this Declaration be sent each to the Hon. Mr. Oliver, the Superintendent of Indian Affairs, the Secretary of the Indian Rights Association, Mr. Clark, K.C., and Mr. McDonald, Inspector of Indian Agencies.
(SIGNED)
James Nraiteskel, Chief Lillooet Band
James Stager, Chief Pemberton Band
Peter Chalal, Chief Mission Band
James James, Chief Seaton Lake Band
John Koiustghen, Chief Pasulko Band
David Eksiepalus, Chief No. 2 Lillooet Band

Charles Nekaula, Chief Nkempts Band
James Smith, Chief Tenas Lake Band
Harry Nkasusa, Chief Samakwa Band
Paul Koitelamugh, Chief Skookum Chuck Band
August Akstonkail, Chief Port Douglas Band
Jean Babtiste, Chief No. 1 Cayuse Creek Band
David Skwinstwaugh, Chief Bridge River Band
Thomas Bull, Chief Slahoos Band
Thomas Jack, Chief Anderson Lake Band
Chief Fransois
Thomas Adolph, for La Fountain Indians
Spences Bridge, B.C. May 10th, 1911

In honour of this document and to carry on the legacy, in a Facebook message Aunty Rose said, our ancestors had, "certain people that would run to all the communities to invite them to a gathering." In each community, singing and drumming takes place. The people would sing and drum as they neared a village, and they would be welcomed by the village through songs and drumming. She also told me that:

> A long time ago we were at war against another nation. We would have young strong people watching the village. If the other nation was coming the runners would run as fast as they could to warn the village. And people would swim or canoe across the lake. We finally made peace with these people.

Running seems to be a strong theme of connection to healing and resiliency. In 2017, our St'at'imc community came together and brought the spirits of the children that did not make it home from the Kamloops Indian Residential School. It was also meant to call the inner child of the St'at'imc residential school survivors home. It was called Náskan Úxwal: I am going home. This event started with four days and four nights of ceremony at the Kamloops Indian Residential School with five days of running and walking to each community. The community

had the journey documented and can be found at: Náskan Ūxwal (I'm Going Home) Documentary 2017 (Figure 6-1) (St'at'imc Outreach Health Services, 2017).

Figure 6-1

A Still Photo of the Documentary of My Youngest Son Zion Drumming on His Grandma's Drum.

Note. (St'at'imc Outreach Health Services, 2017)

A ceremonial fire was lit on the first day and kept burning until the fourth day when we departed. During the four days at the residential school, we drummed, sang, and danced; our medicine people smudged every room at the school and the outside of the building. During these four days, we were collecting the spirits of the St'at'imc children through our songs and preparing them to walk and run back to their respective communities. We gathered at the river near the school to prepare our minds and bodies for the journey ahead. We had runners that would run ahead of the vehicles, and as we approached closer to each community, others would

join and walk as we sang and drummed. We stopped at each St'at'imc community to do a ceremony and bring home the children from that St'at'imc community. The Wellness Almanac website states: "The journey started in Tk'emlúps te Secwepemc, Skeetchestn, Stuctwewsemc (Bonaparte), and went to Ts'kw'aylaxw, Xaxli'p, Sekw'el'was, T'it'q'et, Xwisten, Tsal'alh, N'Quatqua and Lil'wat" and was to "help in the healing journey of the St'át'imc residential school survivors and their families" (Richardson, 2018). According to Google Maps, Kamloops, BC to Shalalth, BC is 278 km and would take 64 hours to walk (Google, n.d.).

I keep going back to this metaphor of my mom being a running messenger for her Nation. Through her story of running and healing, she is sending a message to all residential school survivors, a message of resiliency, healing and cultural pride. I see her story as one that runs across our Nations and brings awareness to the hurt the residential school caused and carries the message that we are still here, and we are strong.

Aunty Role Model Posters

In many Indigenous communities the concept of an "Aunty" is widely understood as an Aunty being someone you can go to when you feel you can not talk to your own parents. Sometimes, the Aunty is seen as the unconventional parental figure that will guide you in a different perspective than maybe your mom would not. Often, an Aunty will not be your actual biological aunt (mom or dad's sister) but a close friend to the family or someone in the community that is a (tad) bit older than you. The CBC Radio (2022) article titled *'The mom that you tell secrets to': Aunties on the role they play and what their own aunties mean to them* explores the significance of aunties in Indigenous communities, and the roles they play in nurturing and supporting their families.

When speaking to my colleague, Alexis Brown, about my research and how I was including two of my aunties, she spoke to the Indigenous role model posters you often see in schools and suggested doing something similar. It sparked a great process of another way to include my daughter Micah who is an artist and has been already supporting me with my graphics for my research. Micah and I then sat down and discussed some ideas of what it would look like and what information would be relevant for the posters. My daughter is in Grade 6, so having her create the posters for her peers that potentially would see them in their classrooms or their homes was ideal. She came up with four questions to ask and we sent the questions on to the Aunties:

1. What is the earliest game you remember playing as a kid?
2. What is your favourite physical activity to do?
3. What message do you want to give our indigenous youth?
4. How does culture play a part in your life today?

Figure 6-2 to 6-4 are what she created using Canva.

Figure 6-2

Aunty Role Model Poster: Patricia Terry Ts'al'almec

Note. Poster by my daughter, Micah

Figure 6-3

Aunty Role Model Poster: Rose Paul Ts'al'almec

Note. Poster by my daughter, Micah

Figure 6-4

Aunty Role Model Poster: Freda Terry Ts'al'almec

Note. Poster by my daughter, Micah

Involving my daughter Micah in yet another aspect of my research allowed her to create connections with her grand-aunties and fill her with a sense of pride and generosity. She took the time to find the appropriate photos and graphics that she felt adequately represented their stories.

BC Sports Hall of Fame

Another outcome of this dissertation is it began the process of nominating my mom for the BC Sports Hall of Fame (BC Sports Hall of Fame, n.d.). In accordance with the Truth and Reconciliation Calls to Action 87, there is a call to uplift and honour past and present Indigenous athletes (Truth and Reconciliation Commission of Canada, 2015). Therefore, a colleague, Alana Hoare, and I began to look into what this would encompass and put together an application. It is ironic that the most relevant category (Athlete, Builder-Coach, Pioneer, Media, Team, and W.A.C. Bennett Award) to nominate her for was the "Pioneer" category:

> 3. PIONEER: (Individual or Team)
>
> - Attained a high level of excellence and brought honour and recognition to British Columbia sport and sport history.
> - Nominees must exhibit a "pioneering" quality in athletic, builder-coach, or team accomplishments, involving some aspect of invention, innovation, or trailblazing that changed the shape of sport in BC for those who followed.
> - Teams in the Pioneer category are selected for their achievements in one year that best represents a team's accomplishments over a larger era.
>
> Especially the application called for:
>
> (1) Background, biography, or resume on candidate's career
> (2) Letters of support
> (3) Other supporting material or documents, such as copies of key articles or stories
> (4) Information on where and when athlete developed skills or received training in sport, and any other background information that may help (newspaper clippings, match and tournament results, statistics, etc.).

My mom definitely was a “pioneer” in the sense of being a trail-blazer for changing the shape of sport in BC with her all around athleticism and activity in all sports. The award called for support letters; thus, I reached out to our Chief of Ts’al’alh, and he eagerly responded with support to follow up with the Chief and Council to get a letter going (Figure 36). I also reached out to Secwepemc knowledge keeper and fellow athlete of my mom’s, Garry Gottfriedson. Garry played many sports mom and witnessed her athleticism. Garry is a renowned published author and has two honorary doctorates, one from the University of Northern British Columbia and one from Thompson Rivers University (UNBC Newsroom, 2023; Van Haren, 2023).

I will provide pieces of the application (14 pages) but not all, as a lot of the application refers to the information in this dissertation. To begin the process of discussion around the problematic use of “Pioneer,” we first wanted to provide some education around the word and for this nomination provide an alternative:

April 30, 2024

> Dear BC Sports Hall of Fame Adjudication Committee,
>
> Please accept this nomination for **ELDER PATRICIA TERRY,** St’at’imc from the Ts’al’alh First Nation for the 2025 BC Sports Hall of Fame – Pioneer Category. As a St’at’imc matriarch and residential school survivor, I believe Elder Patricia Terry’s track record evidences a high level of excellence and brings honour to Indigenous Sport in BC.
>
> However, from the perspective of many Indigenous peoples the concept of “pioneer” is problematic, as it often refers to someone who is among the first to explore or settle in a new area, particularly when it is used to describe historical figures who were involved in the colonization of Indigenous lands. The term can imply a glorification of the colonial process and a failure to acknowledge the violence, displacement, and cultural erasure that often accompanied it. When discussing the achievements of Elder Patricia Terry, we offer an alternative term from St’at’imcets (the language of the St’at’imc Nation) to recognize her achievements and contributions to Sport and community: *skésen*, which means messenger.

> ***SKÉSEN***
> Traditionally, *skésen* were runners, those who shared news and helped maintain connections between communities. Being a *skésen* means embodying the spirit of overcoming immense challenges while staying connected to one's cultural traditions and values. A *skésen* is someone who not only excels in their sport but also forges a path for future generations by uplifting their community and preserving their cultural identity.

We ended the application by stating: It is evident with the resiliency of residential school trauma and the perseverance of Aunty Trish's dedication to healing through sports, she should be recognized by the BC Sports Hall of Fame (Figure 6-5).

Figure 6-5

Chief of Ts'al'alh's Letter of Support

TSAL'ALH

p 250 259 8227 | tf 1 866 259 8227 | f 250 259 8384
1355 Shalalth Drive | Box 76 | Shalalth BC | V0N 3C0 | www.tsalalh.net

BC Sports Hall of Fame Adjudication Committee

BC Sports Hall of Fame

May 7, 2024

Dear BC Sports Hall of Fame Adjudication Committee,

It is with great honour and admiration that I write this letter of support for Trish Terry's nomination for the 2025 BC Sports Hall of Fame—Pioneer Category. Trish's unwavering dedication to sports throughout her life is a testament to her unwavering spirit and unrelenting passion. Her commitment to excellence, both on and off the field, is nothing short of inspiring. As a member of the Tsal'alh community, we are proud to have Trish as one of our own and are thrilled to see her recognized for her years of hard work and dedication to sports. We believe that Trish is a true pioneer in her field, and we cannot think of anyone more deserving of this honour. We wish her all the best in her future endeavours and look forward to seeing her continue to inspire and challenge future athletes.

Sincerely,

Chief Randy James
Tsal'ålh

Note. (R. Letterlough, personal communication, May 7, 2024)

Chapter 7: Conclusion

This dissertation was really meant to be an opportunity to share my beautiful mom. My mom, regardless of her own childhood, raised me with my dad in a safe and culturally strong household. This is not always the case for children of intergenerational survivors. Her resiliency of motherhood was rooted in her chosen form of healing, physical literacy. The physical quadrant of the St'at'imc medicine wheel linked her to positive relationships and the strength to engage in cultural activities (hunting, fishing, and berry picking). She was the driving force of my education. She did not know how to navigate university systems, and I had to figure out a lot on my own, but she was always there to support me. This is not to take away from the amazing and unconditional support from my dad, a white European-mixed male, but an acknowledgment that my mom, despite her odds, did just as well at parenting.

To tell her story of sports also meant I had to explore the research around physical literacy. In order to make this process "academically" strong, I needed to include more stories: more stories of women who attended residential school and their journey. However, due to the pandemic and the le estcwicwéy̓ (215+ missing Indigenous children), my scope of interviews reduced to two more female family members. As Linda Tuhiwi Smith said to me in conversation, one story is enough. We are well aware of the traumatic effects residential schools have had on the survivors as well as the intergenerational effects. This dissertation was not meant to continue that story; instead, this dissertation is a story of intergenerational resurgence through research. It depicts how the grandchildren of a residential school survivor came together to uplift, support, and tell the story of their St'at'imc grandmother, their matriarch. To share the healing process and allow more space, the Aunties were included. The process of research strengthened my relationship with Aunty Rose and Aunty Freda.

Through this thesis, as stated in the introduction, I was able to solidify and encapsulate the St'at'imc worldviews and the St'at'imc Seven Laws of Life, a process that has never been published. Making space for my mom and my aunties to share selected stories and analyze them through our laws demonstrated that the matriarchy is so ingrained in our culture that they did not need to be explicitly taught it. I included my children in the research not on purpose but through an organic approach; as a mother and a matriarch, I saw it as an opportunity to uplift each of their strengths and begin the healing process of intergenerational trauma. They were able to see their grandma and their aunties through a strength-based lens and see that regardless of how much trauma one can endure, culture can save lives.

I conclude this dissertation with a poignant memory I introduced from my mom's transcript that brings to mind a significant moment during my grandpa's final days, "Shit you too, god damn well fed." A statement my mom and aunties recall their mom, my grandma saying and nobody else. My grandmother was known for her hospitality, always welcoming friends, who frequently visited her home. Despite having a large family to care for, she extended her generosity to everyone who came by, ensuring they were well fed. Her kindness even extended beyond her many children; she often fed visitors, neighbors, and even the horses. Her home was a place of warmth and abundance, reflecting her unwavering commitment to nurturing and caring for those around her. Her ability to create a nurturing environment for family, friends, and even animals exemplify the enduring values of love, hospitality and communal responsibility that define Indigenous matriarchal societies. Shit you too, god damn well fed.

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