


alternate Newsletter

The BC Alternate Education Association: A PSA of the BCTF 

Volume 28 Number 2, Fall 2017

A Student Activity Grant at ~~Work~~ Play!

Andrea Thain



Inside:

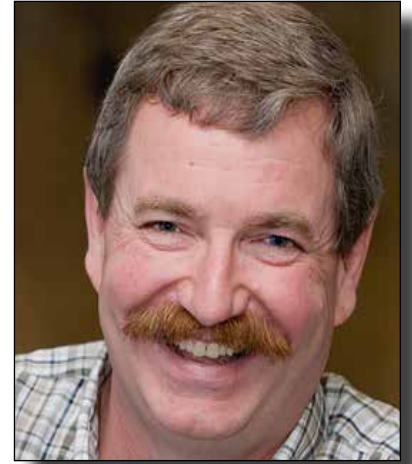
- 2 *President's message*
- 4 *Growing Your Own Kids*
- 8 *Beyond Drugs*
- 10 *Financial Statement*
- 10 *Budget*
- 11 *Association Goals*
- 11 *Contact Information*
- 12 *The Last Last Word*

A Student Activity Grant from the BCAEA helped provide 20 alternate students from One Hundred Mile House with two days of skiing and snowboarding they will never forget. The grade 10-12 students from Peter Skene Ogden Secondary, many of whom had never been to a ski hill before, travelled to Sun Peaks near Kamloops last February. Despite some initial frustrations and a few crash landings, thanks to plenty of support from the more experienced skiers and snow boarders, eventually the rookies managed to get the hang of it.

The funding from BCAEA was essential to help out many of our students with limited financial resources. It's difficult for them to get the opportunity to play in organized sports and outdoor activities so this ski trip really enhances their sense of belonging in the program. The PSO alternate program, which strives to help students get their dogwood diploma in a more flexible environment using self-directed curriculum and individualized academic and social/emotional support, found numerous benefits from the field trip. *...continued on page 3*

President's Message

Mike Shaw



If you have had a chance to register for the conference already, you will have noticed that we have changed conference registration providers. It hasn't been without a glitch or two (hence the late availability of registration this year), but we are happy with the new platform now that we have been able to put it through its paces. Of major note is that we can now accept workshop proposals electronically, and organize the conference program digitally, saving Karen Gadowsky, our speaker coordinator, and DJ Pauls, our conference coordinator, the countless hours they used to spend putting the lineup together manually. Like learning any new platform or process, the learning curve was steep at times, but the hard work put in over the summer and into the fall will pay big dividends in the future.

If you haven't had the chance to register yet, or you haven't yet checked out the conference brochure, head on over to our website, bcaea.com and have a look at the 2018 brochure. I am sure you will find multiple sessions of interest to you.

For those of you like me who have been around alternate for a while, you may have

already heard Dr. Martin Brokenleg speak at our annual conference. I have had the distinct pleasure of sitting with him at lunch twice after his keynotes, and it is always a major treat to have a conversation with him. We are absolutely delighted that he will be our 2018 Keynote speaker once again. His addresses are thought-provoking, inspirational, and well-received by conference attendees.

Dr. Brokenleg is co-author of the book *Reclaiming Youth at Risk: Our Hope for the Future* and provides training worldwide for individuals who work with youth at risk. He is a retired professor, was a director of The Neighborhood Youth Corps, chaplain in a correctional setting, and has extensive experience as an alcohol counselor. He is an enrolled member of the Rosebud Sioux Tribe.

To whet your appetite for the keynote address in February, or to help nudge the undecided of you off the fence, Dr. Brokenleg has granted us permission to reprint an article he wrote in 2015 on *Growing Your Own Kids Today* and the state of contemporary culture. It is well worth the read! ♦

Student Activity Grant

(continued from page 1)

The students discovered that feeling good comes from being outside, being active and hanging out with friends in a healthy environment," said Thain. "Not only on the ski hill, but also time spent in the house cooking meals together and hanging out, gives everyone a chance to see a different side of each individual in a non-school environment.

The ski trip provided an incentive for the students to demonstrate socially responsible behavior and academic success in the first semester. It also enabled the students to work together to come up with creative ideas for planning and fund-raising for the trip. The two days at Sun Peaks also helped many of the youth broaden their horizons when it comes to trying new things. Many have been much more willing to try new activities such as hiking, canoeing, and kayaking which the program has undertaken since the ski trip.

"I was really nervous about going on the ski trip since I had never tried it before and I almost decided not to go," said Gr. 11 alternate student Lauren Ray. "There were a few challenges at the beginning but we had so much fun that all the students who were apprehensive at the beginning were all pretty pumped about skiing by the end."

The students were also put to work in the kitchen of their home away from home, and each individual was given a meal assignment for dinner each night ranging from grocery shopping, food-prep, cooking and clean up. The group of 20 students and four fearless

chaperones were treated to some delicious meals. "The dinners were awesome and making everything as a group was pretty cool," said Gr. 12 student Angelica Ray. "The first night we had chicken fettuccine Alfredo, Caesar salad and jalapeño poppers and it was probably the best meal I've ever had in my life."

There was one minor misunderstanding during the food preparation phase. While the boys were making home-made jalapeno poppers the smoke from the oven managed to arouse the suspicions of the owner that lived in the basement suite below. "The hotel owner came upstairs and banged on the door and yelled at us 'you guys better not be smoking in there,' and we had to let him inside and prove to him that the jalapeño poppers in the oven caused the smoke," laughed Gr. 11 student Denny Gosselin. "He seemed pretty mad but then was cool and calmed down and he might have been a little embarrassed after that."

When we returned from the ski trip we noticed a huge improvement in the rapport with staff and students and the camaraderie amongst the students themselves reached new levels." said Thain. The ski trip is something that the students in the Alternate are asking about on the first day of school in September and for months after. It has become an integral part of our program and we are grateful for the support from BCAEA. ♦

Andrea Thain teaches in the Senior Alternate Program at Peter Skene Ogden Secondary School in One Hundred Mile House.



The ski trip provided an incentive for the students to demonstrate socially responsible behaviour



Growing Your Own Kids Today

Dr. Martin Brokenleg

The Wisdom of the Buffalo. When we Lakota came to live in this world, we survived only because of the help of the Pte Oy-ate, The Female Buffalo Nation. She supplied everything we needed to live in this world. For many reasons, we use a buffalo skull in the centre of our ceremonial areas and feature this in our art.

When the buffalo are under threat they organize themselves into a protective formation that is the most likely to guarantee the survival of the herd. The buffalo bulls form the outside perimeter of the protecting circle. They are the strongest ones in the herd and, as the males, they are not the most necessary for the herd to survive. Inside that perimeter is the circle of the buffalo cows. They are the next strongest members of the herd. As adult females, they are next in importance for the herd to survive so they are protected by the bulls. Should the danger get past the males, then the females will still be present to protect that which is the most necessary for the survival of the herd—the young, the buffalo calves.

When danger arises, the herd encircles the young since they are the future of the herd. The major task of the adult buffalo is to protect the young by enveloping them with care and protection. If the young survive, the herd will continue. Are we human beings living in the 21st century this wise? Without any perceived communication, the buffalo herd uses its cultural behaviour to respond to a threat. Animals have cultural patterns, but so do communities of humans.

Cultural Wisdom. Consider the state of our contemporary culture and its attitudes toward

children. I have developed this working definition of culture:

A culture is a pattern of group behaviour exemplified in thought, speech, actions, and artifacts in a form that can be taught and learned.

Culture defined in this way can be applied to the ethnic culture of any community. The definition can also explain the differences between youth culture and adult culture. This definition can describe the nature of sub-cultures defined by their interests such as those who ride motorcycles or those who follow soccer. We can even use this framework of culture to explore gender differences in a community. Each gender may have distinctive patterns that define behaviour and values. This is the model in mind as we consider the culture we provide for children in our own time.

An ongoing complication in working with any culture is that it functions unconsciously. We are not conscious of cultural factors when they are at work in us since culture functions below our level of awareness. Culture is a powerful controlling dynamic even though it works when we are unaware that it is present. Consequently, we must be culture conscious if we are going to understand its power and make use of it in intentional ways. Consider this behavioural fact: When you get on an elevator, which direction are you supposed to face? Probably no one has ever given you specific instructions on which direction to face but you know the appropriate direction. Should you doubt the power of cultural teachings, some time when you

“
Culture
exists
so a
group
can
function
harmoniously
”

are in a place where no one knows you, get on an elevator and face everyone else and watch what happens. Everyone will be nervous and no one will know why, except you.

Cultures consist of layers of patterns, and identifying them might seem easy but it is not. This is in large part because we are each limited by our own cultural patterns. If something is consistent to what we have learned, we take this for granted. But if a pattern is different from our own culture, we may see the dynamic, but our mind will tell us it is insignificant and will ignore the dynamic or not even be aware of it. If the pattern is made conscious for us, we may then see it manifested in many different levels. For example, one learns that Native American cultures from the prairies are absolute democracies. Even the chief has no authority to tell anyone else what to do. Once this level of democracy is understood, it will become normal to see that a Native American parent is genuinely asking a child if she is going to school today. It is a real question since the parent has understood that he has no innate right to order a child to do anything. Absolute democracy is the cultural norm in Native cultures from the prairies.

Culture exists so a group can function harmoniously. Culture is a group dynamic manifested in diverse ways. From the time of medieval Europe, children were regarded as almost unimportant and more like property than persons. Children were not valued except for their ability to work and accomplish chores. Most children in those times lived with physical poverty and so would have only the barest of physical goods such as clothing, hous-

ing, or the arts. As beings of little value, they were beaten, barely fed, and sometimes sold and purchased. The value of being a child was not high even though religious teaching might have said adults should become like little children. This inferior status still haunts the English word, child. To be told one is “acting like a child” is not a compliment. Contrast this to another cultural system. The Lakota word for child is *wakan’heja*. The etymology of this word comes from *wakan* which means sacred and *heja* to stand. “Standing Sacred” is the Lakota concept of a child. A culture with this concept would demonstrate high respect and honour for a child.

Artifacts. One of the four major areas in which culture is manifested is at the level of artifacts, the physical manifestation of a culture. Included in this category are clothing, food, architecture, technology, and the arts. In North America, held in very high value, technology is probably more advanced than most other places in the world. Certainly the average child in North America would have adequate clothing, shelter, food, and surrounding architecture. Many adults would consider their children well-tended if they are fed, dressed, and sheltered.

There is a contemporary issue that is an increasing risk factor: the presence of technology. Technology allows for new and vital experiences and learning for children. The risk comes when technology replaces human interaction, an increasing issue for all children. Television becomes a child minder, so busy parents can tend to other tasks. *...continued on page 6*



“Standing Sacred” is the Lakota concept of a child. A culture with this concept would demonstrate high respect and honour for a child.



Grow Your Own

[continued from page 5]

“
The
kind of
language
we use to
refer to
children and
youth may
define and
limit youth
in ways
which we
are not
conscious.”

It can entertain children who are tired and in need of activity after school. Computer time and digitally recorded music replaces conversation and sounds of nature. The risk factor comes if time with technology replaces face-to-face time with adults. Human relationships should not be sacrificed in favour of technology. When technology replaces human conversation, the child is at risk of losing the emotional support necessary for confidence and growth in responsibility.

Some primary teachers now report students not knowing how to use their faces to communicate, perhaps because they have spent too much time in front of screens. We have seen studies that report adolescents and youth showing increasing rates of loneliness and depression with increased time with technology. What is crucial for youth development is human contact, and our current cultural patterns display a willingness to surrender relationship time for time with technology, putting youth at risk. The antidote is for adults to set parameters and limits to technology so life for youth is designed with their best interests in mind. There is a place for technology, but it is not every place.

Speech. Anthropologists say that speech is the carrier of culture. In our increasingly multi-lingual society, we may still proclaim an official language but the reality of many languages exists in cities and towns everywhere.

More importantly, one's reality exists in language. We see only what we have words for, and we see reality only the way our language

permits us to see it. A complex example comes from the way people who think in a European language believe that time exists. This is not an objective reality but is rather a function of European verb systems which always come in a time tense for past, present, or future. If one thinks with those very systems, eventually that person will believe time is real. Reality exists in language.

When I began to study German in high school, I was bewildered by the notion of objects having gender and that this was woven into the language. I memorized gender articles but the reality of objects with gender still eludes me. Imagine a Lakota speaker trying to accept the notion that English pronouns come with gender. Lakota pronouns are all gender neutral.

Consider how we use language to speak about children and youth. What terms do we have? How old is the term teenager, for example? The term did not exist in the 1800s, and society consisted of adults and children until the 1920s when the word teenager began to be used. We commonly use the term kid to refer to a child but no one before the mid-19th century would have understood our meaning. Similarly, we should ask about pejorative terms such as the terrible twos, ruggat, crumb-grabber. Is the word child still a pejorative term? Adults use adolescence almost as a term for a pathological condition. The kind of language we use to refer to children and youth may define and limit youth in ways which we are not conscious.

Actions. Every culture has ways of communicating using gestures, eye behaviour, and hand or head signals. These smaller forms of communication are a set of daily ceremonies. A culture will also have a series of complex ceremonies that may add a person to a group, initiate a youth into adulthood, announce the relationship of two persons, and celebrate birth and death.

For our purpose, we can contemplate the daily ceremonies by which we greet a child, acknowledge her worth, add her to our group, or communicate her status. Each school building will have daily rituals that communicate to the students information, directions, or the value they have in the adults' eyes. Families mark birthdays, holidays, and family anniversaries with ceremonies, cakes, foods, and house decorations. Youth's positive environments develop ceremonies that include the young people, address their psychological needs, and affirm their role in that community. This is a welcome development since society in general has lost many traditional ceremonies.

Thought. A culture will have a set of intentionally held values and attitudes. These are spoken of through teaching, story, and song. A vibrant community will instruct their youth in the ethics of the group. If the group values bravery, youth will be taught about bravery and will be admonished to act bravely in the face of doubt or fear. The group's values and ethics may be supported by a religious system that defines the important aspects of life, pro-

vides instruction in how to live by those values, and uses ceremony and ritual to support the values of the group. Instruction or perhaps the religious system will define the metaphysical definitions of the group.

Culture is learned. A defining aspect of culture is that it is not innate. It must be taught if it is to continue. This is the dynamic of enculturation, learning one's own culture. I believe all youth are at risk of not learning the culture of their adults since the adults may not systematically teach their traditions. If one does not learn his own culture, he will learn that of another culture, which we define as acculturation. Media culture is probably the most influential force in teaching youth today, if adults are not intentional about teaching their own cultural system.

In sum, as adults intending to create resilient youth, we can make evident our cultural patterns about young people so we can examine them. Cultural assessment will help us become aware of the true message we use to relate to youth. A youth respecting culture will consistently send positive value messages by language, behaviour, policy, and practice. ♦

Dr. Martin Brokenleg, EdD, is Dean of the Circle of Courage and resides in Victoria, BC. This article was first published in the 2015 winter edition of the journal *Reclaiming Children and Youth*, copyright, Starr Commonwealth. Used with permission from the author.



Culture is learned. It must be taught if it is to continue.



Beyond Drugs: The Universal Experience of A

Dr. Gabor Maté

With the carnage imposed by the current epidemic of opioids and associated overdoses across North America—many dozens of people dying every day—public alarm around addiction is focused almost exclusively on drugs. For all the anguish around substance dependence, addiction cuts a much broader swath across our culture. Most addicted people use no drugs at all and addiction cannot be understood if we restrict our vision of it to substances, legal or illicit.

Addiction is manifested in any behavior that a person craves, finds temporary relief or pleasure in but suffers negative consequences as a result of, and yet has difficulty giving up. In brief: craving, relief, pleasure, suffering, impaired control. Note that this definition is not restricted to drugs but could encompass almost any human behavior, from sex to eating to shopping to gambling to extreme sports to TV to compulsive internet use: the list is endless.

“I’m not going to ask you what you were addicted to,” I often say to people, “nor when, nor for how long. Only, whatever your addictive focus, what did it offer you? What did you like about it? What, in the short term, did it give you that you craved or liked so much?” And universally, the answers are: “It helped me escape emotional pain... helped me deal with stress... gave me peace of mind... a sense of connection with others... a sense of control.”

Such answers illuminate that the addiction is neither a choice nor a disease, but originates in a human being’s desperate attempt to solve a problem: the problem of emotional pain, of overwhelming stress, of lost connection, of loss of control, of a deep discomfort with the self. In short, it is a forlorn attempt to solve the problem of human pain. Hence my mantra: “The question is not why the addiction, but why the pain.”

And the source of pain is always and invariably to be found in a person’s lived experience, beginning with childhood. Childhood trauma is the template for addiction—any addiction. All addictions are attempts to escape the deep pain of the hurt child, attempts temporarily soothing but ultimately futile. This is no less true of the socially successful workaholic, such as I have been, than of the inveterate shopper, sexual rover, gambler, abject street-bound substance user or stay-at-home mom and user of opioids.

Not only is the urge to escape pain shared by all addicts, substance users or not, the same brain circuits are involved in all addictions, from shopping to eating to dependence on heroin and other opioids. The same brain circuits, the same brain systems involving pleasure and reward and incentive, the same neurochemicals—not to mention the same emotional dynamics of shame and lack of self-worth, and the same behaviors of denial and dishonesty and subterfuge.

““
The question is not why the addiction, but why the pain?”

Addiction

It is time to realize, then, addiction is neither a choice nor an inherited disease, but a psychological and physiological response to painful life experiences. It can take many forms, but whatever form it takes:

- it employs the same neurological pathways and emotional patterns;
- the damage it does extends well beyond the suffering imposed by drug use specifically;
- to ostracize the drug addict as somehow different from the rest of us is arrogant and arbitrary;
- to criminalize certain substances, say heroin, while allowing the profitable distribution of more deadly products such as cigarettes is irrational and harmful—yes, though it may be a startling assertion it is medically a simple fact: heroin use, short of overdose, is far less lethal than cigarette smoke;
- to treat the addiction, which is a symptom, without treating the pain that underlies it is to deal in effects rather than in causes, and therefore dooms many to ongoing cycles of suffering.

Finally, a word about childhood trauma and its relation to addiction and the use of opioids. When people see this word, they often—perhaps naturally—assume that we are speaking of terrible events, such as abuse, sexual exploitation, the death of parents, violence in the home, and so on. And surely, as the research abundantly shows, the more such experiences a child has to endure, the

exponentially greater his or her risk of addiction. But trauma is not restricted to horrific experiences. It refers to any set of events that, over time, impose more pain on the child than his or her sensitive organism can process and discharge. Therefore, trauma can occur not only when bad things happen, but also when the parents are too stressed, too distracted, too depressed, too beset by economic worry, too isolated, etc. to respond to a sensitive child's emotional need to be seen, emotionally held, heard, validated, made to feel secure. Such is the reality behind many a story of "happy childhood." In fact, the denial of one's pain, the splitting off of distress from conscious memory, is one of the outcomes of trauma.

As the astute trauma pioneer Peter Levine has written, "Trauma has become so commonplace, that most people don't even recognize its presence."

Not all traumatized people become addicted, but all addicted people, including those addiction to opioids, were traumatized in some way. That is the reality of our culture, where addiction, like trauma, is so commonplace that most people also don't recognize its presence. Yet it surrounds us, engulfs so many of us, that our near-exclusive focus on the troubles of drug addiction is itself but another escape from reality. ♦

Posted on April 5, 2017 at 3:45 PM by Stephanie Lee at <https://drgabormate.com/blog> Reprinted by permission.



Trauma has become so commonplace that most people don't even recognize its presence.



2017 Financial Statement

Statement of Receipts and Disbursements¹ for the Year Ended June 30, 2017

Balance, July 1, 2016 \$219,894.72

Receipts

BCTF grant	5,250.00	
Membership/subscription fees	14,193.13	
Other income	75.00	
Interest	1,944.58	
Exhibits/Sponsorships	2,630.00	
Conference fees	58,716.24	
		\$82,808.95

Disbursements

Meeting - Executive	18,527.31	
Meeting - Subcommittee	1,656.04	
Meeting - AGM	3,489.85	
Meeting - TTOC costs	4,796.32	
Publication - Newsletter	2,287.04	
Publication - Other	5.89	
Operating	346.81	
Scholarships	5,300.00	
Miscellaneous	40.00	
Conference-operating	[3,005.22]	
Conference-facilities	3,745.00	
Conference-catering	9,776.10	
Conference-printing	1,519.84	
Conference-promotions	678.93	
Conference-committee costs	5,502.29	
Conference-entertainment	9,271.56	
Conference-equipment rental	4,624.20	
Conference-speakers	26,168.85	
Set Up Costs	13,137.00	
Hold for Future Conference	9,471.84	
		[\$117,483.13]

Balance, June 30, 2017 \$185,220.54

¹ Note: This statement reflects only funds held by the BC Teachers' Federation on behalf of the BC Teachers of Alternate Education.

2017-18 Budget

Income

99921	Income surplus	185,220.54
99923	Conference surplus	5,348.60
99930	Membership	14,000.00
99931	BCTF Grant @ 20.00 each	5,250.00
99932	Back Issues	0.00
99934	Interest	1,100.00
99940	Conference fees	55,000.00
99943	Conference Exhibitors	2,000.00

Total Income \$267,919.14

Expenses

99950	Meeting - Executive	20,000.00
99953	Meeting - Subcommittee	5,000.00
99954	Meeting - AGM	5,000.00
99958	Meeting - TOC	12,000.00
99961	Publications - Newsletter	5,000.00
99962	Publications - Other	100.00
99970	Operating	1,000.00
99972	Chapter support	1,000.00
99973	Affiliation fees and meetings	1,000.00
99978	Scholarships	20,000.00
99979	Miscellaneous	1,000.00
99980	Conference - operating	10,000.00
99981	Conference - facilities	5,000.00
99982	Conference - catering	15,000.00
99983	Conference - printing	2,500.00
99984	Conference - promotions	2,500.00
99985	Conference - committee	6,000.00
99986	Conference - entertainment	15,000.00
99987	Conference - equipment rental	10,000.00
99988	Conference - speakers	30,000.00
99989	Conference - start-up costs	6,960.00
99998	Conference - hold	82,859.14
99999	Conference - misc	10,000.00

Total Expenditures \$267,919.14

2017-18 Goals and Objectives

Goal	Objectives	Activities	Evaluation
Promote alternate education.	Network with other PSA's and programs that support the Association's goals.	Free conference registration for PSA presidents. Send Newsletter to interest groups. Maintain website.	PSA Presidents attend conference. PSAC receives newsletter. Website updated as necessary and used by members..
	Network with organizations that deal with alternative education programs and students.	Liase with AbED and DL PSAs. Provide related workshops at conference.	Ab Ed and DL presence and workshops at Alt Ed conference.
	Engage and dialogue with Ministry Staff.	Communicate with Ministry Staff. Invite them to participate at annual conference.	Session held. Member feedback received.
Support and promote PSA membership, networking, and professional growth.	Promote PSA membership.	Include membership in conference registration. Encourage non-members to join by extolling the benefits of membership.	Membership increased or maintained.
	Support regional development and promote local chapters of the BCAEA	Provide expertise and financial support for regional conferences and activities. Provide startup and maintenance grants to LSAs.	Membership increased or maintained.
	Support professional growth.	Hold annual conference. Provide info about exemplary programming, services, and curriculum.	Conference held. Exemplary program and services workshops in conference program.
Communicate and engage with members.	Communicate with members.	Maintain website, maintain ListServ, publish newsletter, use Twitter.	Website visited, ListServ used, newsletter read, Twitter account followed.
	Engage with members.	Send welcome letter to new members. Invite them to join ListServ. Use MailChimp to send communications to members three times per year.	ListServ membership increases. MailChimp provides statistics on each campaign and how often communications are read.
Provide services to members.	Maintain provincial directory of Alternate Programs.	Compile and maintain a list of all Alternate Education Programs in the province. Provide access to the list to members through the website.	Directory accessed by members.
	Provide Student Activity Grants.	Provide Student Activity Grants	Student Activity Grants awarded. Winners provided write-up for newsletter.
	Provide Innovative Programming Award.	Provide Innovative Programming Award	Innovative Programming Award granted. Winners provided a write-up for the newsletter.

BCAEA Executive Contact Information

President

Mike Shaw, West Kelowna
president@bcaea.com

Vice President

Leanne Hagglund, Vancouver
vicepresident@bcaea.com

Treasurer

Tianay de Andrade, Mission
treasurer@bcaea.com

Secretary

Jim Lawson, Port Alberni
secretary@bcaea.com

Registrar

John Duncan, Castlegar
registrar@bcaea.com

Conference Coordinator

DJ Pauls, Abbotsford
conference@bcaea.com

Speaker Coordinator

Karen Gadowsky, Delta
speakers@bcaea.com

Publications Manager

Mike Shaw, West Kelowna
publications@bcaea.com

The Last Last Word

Mike Shaw



Our newsletter editor, Liz Louwersheimer was my friend, and it is with profound sadness that I let you know that she passed away in October, after a lengthy and courageous battle with cancer. Right up until the last she contributed to the BCAEA, as she has done since 1991, texting me and my wife to wish us a happy Thanksgiving, and telling me that she was going to miss our October meeting because she was going through a rough patch, but that she was going to bounce back and be at the conference.

Liz was hired to work as a teacher at Abbotsford's PEP [Part-time Education Program] for dropouts age 15-Adults from 1987-1991 at which point PEP merged with Reach Out to form ACE [Abbotsford Continuing Education]. Liz taught in the intermediate program at ACE [ages 13-17] from 1999-2009 during which time she also completed her Masters in Counseling. When ACE turned into Bakerview Centre for Learning Liz got a counseling position where she worked for two years until she got a new job teaching at the Adolescent Day Treatment Program at Abbotsford Regional Hospital in September, 2011. She taught there until the end of October 2016 when she had to retire due to her illness.

Her contributions to the BCAEA are many, including volunteering countless hours, even when she wasn't on the Executive. If you have ever attended the conference, you saw the results of her hard work everywhere; she did the conference packups for 26 of our 31 years. You probably talked to Liz at the registration desk. She was the one there on Wednesday nights making sure early arrivals got their conference folders, and during the conference she was the one you likely talked to, to exchange your card for another session.

She held several positions on the BCAEA Executive: Conference Registrar in 1994, Secretary from 2012-2015 and Newsletter Editor from January 2016 on. As editor, Liz brought her counselling background into play, often choosing articles for us to publish that featured a mental-health component.

She never failed to ask about family when we got together, and was as proud as proud can be of her husband Johan and their two boys. We traded stories about our families often, and it was clear she loved hers deeply.

Her passing leaves a void the association will be hard-pressed to fill. I take comfort in the knowledge that I am a better person for having known her. Rest in peace my friend. ♦