



Phyllis Atkins

**ABORIGINAL EDUCATION
ENHANCEMENT AGREEMENT
2015 - 2020**



Nurturing Each Students ʔxʷhəli (spirit) and Their Gifts

This design was inspired by Musqueam Elder, Dr. Vincent Stogan and a teaching he shared about “Hands Back and Hands Forward”. When we gather to share our knowledge and to discuss important ‘work’, we stand in a circle to give thanks and show our support for one another by holding hands. We hold our left palm upward to symbolize reaching back to receive help from our Ancestors and those who have walked before us. We learn to use these teachings and our responsibility is to help those who came after us. We then extend our right palm downwards as a symbol giving help. This is the teaching of “Hands Back and Hands Forward”.

The design that I created for the Aboriginal Education Enhancement Agreement is one of a Coast Salish Spindle Whorl with hands nurturing a spiral symbol. The left hand is in the colour white and is in an upward position symbolizing reaching back to the Ancestors for help. The right hand is the colour red and is in the downward position, symbolizing giving help and passing on the teachings from the Ancestors.

The most important focus of the design and the purpose of all the hard work for this Enhancement Agreement is ‘the student’. In the centre of my design is a representation of the student in a form of a spiral, an ancient symbol used in many different cultures around the world and found in pictographs and petroglyphs dating as far back as 10,000 years ago. The spiral has different meanings for each culture. It could be used to represent time, the sun, or water.

In my design the spiral symbol represents the student’s ʔxʷhəli (spirit) and it is our responsibility to nurture and protect the child’s ʔxʷhəli and their gifts. The spiral also represents ‘time’, all the time and good work that is in place to support the child by their:

- | | |
|--------------------------|--|
| • Elders | • Waceyá Métis Society |
| • Family | • ya:ʔəstəl “Working Together” Advisory Committee |
| • Students | • Lexwey (Aboriginal Support Workers) |
| • ǵʷa:n̓ǵə́n̓ (Kwantlen) | • School District #35 (Langley) |
| • ǵicə́y̓ (Katie) | • Lower Fraser Valley Aboriginal Society |
| • Máthexwi (Matsqui) | • Fraser Region Aboriginal Child & Family Services Society (Xyolhemeylh) |
| • Inuit | • Langley Child Development Centre |
| • Cultural Presenters | • Langley Aboriginal Services Committee |

I’m sure there are more people, groups and organizations involved and, if I missed anyone, please forgive me as you are so important in this work. Thank you to everyone involved in supporting our students, my hands go up to each and every one of you.

All my relations.

Front Cover Artwork & Design by Phyllis Atkins, K’wy’i’y’e Spring Salmon Studio
Front Cover Graphic Design by Pete Arkell



ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT – 2015

Creative Design by Susan Cairns
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It is acknowledged that the Langley School District resides within the unceded traditional territories of the Máthexwi (Matsqui), q̓ʷa:ḥə́n̓ (Kwantlen) and q̓íçə́y̓ (Katzie) First Nations.

The role of our Elders is to look for that gift in our children...
and then work to develop and nurture this gift so they can
become our artists, nurses, singers, and teachers.

Chief Marilyn Gabriel q̓ʷa:ḥə́n̓ First Nation

q̓íçə́y̓ (Katzie) are a proud, strong and vibrant people. We are striving to meet the educational needs of our children by working closely within the School District through the Aboriginal Education Enhancement Agreement. Our goal is to have EVERY child graduate with the best educational and social tools available to them for their continued growth.

Chief Susan Miller q̓íçə́y̓ First Nation

In the web of life, strands can break through our lives. Young people can struggle in every day life, in school and at home, or with sports and at work. As parents and with our elders, it is our obligation to teach our young people through traditions and culture to create balance and harmony. When they can trust themselves to learn, everything else falls into place.

written for q̓íçə́y̓ First Nation Langley #2
by Janet Crockford

The languages within these traditional territories are Halq'emeylem (upriver dialect) and hə́n̓q̓ə́m̓iḥ̓ə́m̓ (downriver dialect).



THE IMPORTANCE OF EDUCATION

EDUCATION IS A POWERFUL TOOL. IT GIVES US STRENGTH AND GUIDANCE WHEN WE NEED IT; IT GIVES US UNDERSTANDING AND COMPASSION; IT GIVES US AN ABILITY TO KNOW AND LEARN FROM OUR HISTORY AND DIRECT OUR FUTURE AND OUR DESTINY.

The importance of education is reflected in Kwantlen's vision statement, which reads as follows:

Ts'elhxwemexw Qw'ontl'en/Q'wantal

Since time immemorial, we live by the seven traditional laws that guided our ancestors: health, happiness, generations, generosity, humbleness, forgiveness and understanding. Through learning, family, health, our culture and traditions and looking after our lands and resources, we are tireless in our spirit to make a better world for our future generations. In working together and learning from our Elders, we are respectful, proud, independent and responsible.

At Kwantlen, we value that education and learning takes many forms, is life-long, and it is our responsibility to foster and support all forms of education. Not all learning for us takes place in the classroom; and we have much that we can teach and provide. We strive for an educational system for our children that understands and respects this.

We learn from our grandmothers and grandfathers, and their ancestors before us; we learn from our Elders; we learn from the river and all its precious resources; we learn from the land; we learn from our connection to all living things and Mother Earth; we learn from our songs, traditions and our prayers; we learn from our children and the unborn.

This is expressed in an excerpt from a Sto:lo prayer, St'ehyelh xwelam kw'e mi á:y maqa (A prayer for a better future), translated below:

Maytoxw kw'es hokwex te q'ei:les te siwalelhtset, te télmels ye selyolexwé (Help us use the wisdom of our ancestors, the knowledge of our elders). Te shxw'eyems ye sí:ya:mtset, te shxw'eyems ye q'alemi swoweles, qas ste'a te smestiyexws te xwewa is kwó:l kw'as thi:yt kw'e ey wayeles xwelam ye staxwelhtset (The strength of our leaders, the vigour of the youth and the purity of the unborn to make a better tomorrow for our children) Ste'astexwtset cha wa sq'eq'otset cha (Together it will be done)

As First Nations people, we often are challenged and tested to balance the practicing of our traditional teachings and culture with living and being part of the modern world. It is a balance that we must strive for; and it is this balance that our educational system needs to support.

It is easy in this modern world to become cynical and negative; it is empowering to reflect on our traditions and culture that have sustained us for countless generations and will continue to guide and strengthen us as we head towards the future. The teachings of our Elders - the wisdom of our ancestors - the importance of education - this sustains and strengthens us in our journey today.

-statement by Councillor Tumia Knott, on behalf of

q'w'a:náxən First Nation



THE SEVEN LAWS OF LIFE

Passed orally to Lekeyten from Xwě lī qwě l tēl
The Honourable Steven Point, past Lieutenant Governor of British Columbia

HEALTH

Encourage the physical needs of our children

HAPPINESS

Encourage the sense of belonging within the school

GENERATIONS

Attention to the historical impact on the Aboriginal children and families

GENEROSITY

Sharing the teachings through Nation-to-Nation gatherings. Knowing the joy of giving

HUMBLINESS

To honour ourselves and be thankful and give back. When people thank you, you need to be humble to accept it. To be able to learn your own lessons. To be able to share your own mistakes that you have made.

FORGIVENESS

To forgive is to continue life - recognizing the things that you can't change. To forgive can change others. If you don't forgive, it is the end of the life cycle. You need to be humble to forgive. Asking for forgiveness takes humbleness and courage. You need courage to forgive.

UNDERSTANDING

You need to have empathy and to see outside of your own self. You need to see the other person's perspective. Knowing that you teach what you know to be 'the truth' and you also need to teach our younger generations to be worldly.



FROM THE ELDERS

“ Every child matters. ”

“ The little people are teaching us. ”

“ We are listening and watching the
process of your learning. ”

Quotes from Community Consultations



LANGLEY ABORIGINAL **ENHANCEMENT** **EDUCATION AGREEMENT**

BETWEEN
 ya:yəstəł (Aboriginal Advisory Committee)
 AND
 School District #35 (Langley)
 AND
 The Ministry of Education

THIS ENHANCEMENT AGREEMENT acknowledges that the Langley School District resides within the traditional territories of Máthexwi (Matsqui), q̓ʷa:n̓x̓ən̓ (Kwantlen), and q̓içəy̓ (Katzie) First Nations.

ya:yəstəł (See Appendix i.) includes representatives from:

q̓ʷa:n̓x̓ən̓ (Kwantlen) First Nation
 q̓içəy̓ (Katzie) First Nation
 Máthexwi (Matsqui) First Nation
 Waceyá Métis Community
 Lower Fraser Valley Aboriginal Society

While ya:yəstəł respects and honours the special relationship that exists with the First Nations in whose traditional territories we reside, it also acknowledges the collective responsibility to promote the success of all Aboriginal students.

MEMORANDUM OF AGREEMENT

LANGLEY ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT

BETWEEN

ya:yəstəł' (Aboriginal Advisory Committee)

AND

School District # 35 (Langley)

AND

Ministry of Education

We, the undersigned, in recognition of our shared responsibility to promote the success of all Aboriginal students in School District # 35 (Langley), agree to the terms of the attached Langley Aboriginal Education Agreement for the period of September 2015 to August 2020.

Dated in Fort Langley on the 8th day of October 2015.

ON BEHALF OF ya:yəstəł' (ABORIGINAL ADVISORY COMMITTEE)

Chief Marilyn Gabriel, q̓'w̓a:n̓'x̓ə'n̓ First Nation

Chief Susan Miller, q̓'icəy̓ First Nation

Chief Alice McKay, Máthexwi First Nation

Shelby Desjarlais, Waceya Métis Nation

Christine MacIntosh, Lower Fraser Valley Aboriginal Society

Michael Morgan, District Administrator

ON BEHALF OF SCHOOL DISTRICT #35 (LANGLEY)

Rob McFarlane, Chairperson

Suzanne Hoffman, Superintendent

ON BEHALF OF THE MINISTRY OF EDUCATION



THE VOICES OF OUR COMMUNITY

This document reflects the voices of our community who participated in the Aboriginal Education Enhancement Agreement journey. With good hearts and good minds we worked together to develop these goals.

It is the expectation of this Agreement that the following partners will work together for the benefit and success of our Aboriginal students:

- Elders
- Máthexwi, q̓ʷa:n̓łə́n and q̓içə́y First Nations
- Waceyá (Métis Nation)
- Inuit
- Lower Fraser Valley Aboriginal Society (Urban Aboriginal Community)
- Xyolhemeylh (Fraser Valley Aboriginal Children & Family Services Society)
- Cultural Presenters
- ya:yəstəl “Working Together” (Aboriginal Advisory Board)
- School District #35 (Langley)
- Lexwey (Aboriginal Support Workers)
- Parents/Guardians
- Students
- Families
- Ministry of Education





CIRCLE OF CARING



The concept comes from the Coast Salish and is meant to represent our people and to signify the spiritual, emotional, physical and intellectual aspects of our culture.

My first thought was to begin with a circle and have a design in each of the four directions:

East (Red) – The Spiritual representation in this design is the “Eagle” because First Nations people believe that the Eagle is the most sacred bird and that he carries our prayers to the Creator. The feathers of Eagle are considered to be the most sacred of healing tools and it is with this in mind that each of the feathers represents the seven laws (health, happiness, generations, generosity, humility, forgiveness and understanding).

South (Yellow) – The Emotional representation in this design is the “Moon” and it’s lunar phases (new moon, first quarter, full moon and last quarter). When I think of emotions, I think of Grandmother Moon and how each phase of the moon effects our emotions, especially when it’s full moon. Also, I think of women and when it’s our moon time we are in our most powerful time, cleansing our bodies only to begin a new cycle just as the moon and it’s lunar phases.

West (Black) – The Physical representation in this design is “Man” and being human. We are all just people good or bad. We are all created equal. Each one of us is given opportunities, but it is up to the individual to decide how he or she is going to live. It is all about finding the balance in our lives, making healthy choices and finding peace and happiness or making unhealthy choices and finding sorrow and sadness.

North (White) – The Intellectual representation in this design is the “Sun” and the higher plane. I wanted to use “Grandfather Sun” because everyone needs sunshine as it provides us with the vitamins we need. Even the moon needs the sun. The moon is always half illuminated by the sun and when we can see the moon fully illuminated, then the sun and moon are on opposite sides of the earth; this is a full moon. So we need both the sun and the moon. See the beauty in both, love the shadow as well as the light.

Phyllis Atkins '10



CHANGING OUR THINKING

An innovative, inspiring and unified approach

THE COMMUNITY HAS ASKED US TO TURN OUR LENS INWARD. How can we better serve the student rather than expecting the student to adjust to the system. A strength based, holistic approach examines how partners can work together for student success.

The *Circle of Caring* approach emerged during our first community meeting at **Kwantlen First Nation Cultural Centre** from the **Hands Back Hands Forward** teaching, shared by Musqueam Elder, Dr. Vincent Stogan.

“When we gather to share our knowledge and to discuss important ‘work’, we stand in circle to give thanks and to show our support for one another by holding hands. We hold our left palm upward to symbolize reaching back to receive help from Ancestors and those who have walked before us. We learn to use these teachings and our responsibility is to help those who come after us. We then extend our right palm downwards as a symbol giving help.” <http://blogs.ubc.ca/edst591/background/>

The day ended with our community gathered in a circle, hands back and hands forward, with a student in the centre. It became evident the power this teaching would have if it was enacted on a daily basis in our schools with our Aboriginal students.

The *Circle of Caring* approach grew from this teaching, with the child at the centre and all community members (partners) forming a *Circle of Caring* around the student. This *Circle of Caring* includes those working directly and indirectly with the student. The spiritual, emotional, physical and intellectual goals (as symbolized in the facing page) of the previous Aboriginal Education Enhancement Agreement will guide and support the creation of this *Circle of Caring*.



RATIONALE

Students perform better when there are strong partnerships within the school and with the community.

A common understanding of the historical context is essential to building a shared vision of what success is for our students.

GOAL



TO ESTABLISH TRUSTING, RESPECTFUL PARTNERSHIPS BETWEEN SCHOOLS, THE SCHOOL DISTRICT, AND ABORIGINAL COMMUNITY, ACKNOWLEDGING SHARED RESPONSIBILITY TO IMPLEMENT THE **ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT.**





INDICATORS

- **District employees understanding of the historical context of Aboriginal peoples in Canada**
- **Schools and Departments serving students with an implementation plan for the Enhancement Agreement using the *Circle of Caring***
- **Students with an Individual *Circle of Caring* plan**
- **Departments not directly related to student service with an implementation plan for the Enhancement Agreement**
- **Schools with dedicated private spaces for Aboriginal Support Worker that includes a safe, healthy, working space for students**
- **Aboriginal parent, guardian and caregiver involvement**

Note: These are some of the indicators that we will be collecting and analyzing over the next five years. These indicators will help us better understand our progress in this goal while implementing our Enhancement Agreement.





TARGETS

- **Increase number of district staff with education in the historical context of Aboriginal peoples in Canada**
- **All schools have an implementation plan for the Enhancement Agreement in their Action Plans For Learning**
- **All Aboriginal students have an Individual *Circle of Caring* plan**
- **All District departments not directly related to student service have an implementation plan for the Enhancement Agreement**
- **All schools provide a dedicated, private space for Aboriginal Support Workers**
- **Each school has a plan that follows the spirit of the Enhancement Agreement to increase Aboriginal parent, guardian and caregiver involvement**





THE BEGINNING OF THE STORY

Since time immemorial, the First Nations people have lived on these lands.

We thrived within a complete and unique holistic society. In 1778 the Europeans arrived. They did not understand our unique social, political, and economic structures. Therefore, they felt the need to impose their European culture upon the First Nations' peoples. This was called assimilation. It resulted in the following injustices:

- Disease through European contact (smallpox epidemic, 1782)
- Racism
- Colonization
- Gradual Civilization Act (1857)
- Assimilation
- Indian Act (1886)
- Some Historical Treaties
- Loss of traditional lands and resources
- Loss of fishing and hunting rights
- Residential School
- BC Treaty Process

As a result of these injustices some of the consequences include the following:

- Loss of a 'sense of belonging'
- Poverty
- Substance abuse
- Poor nutrition
- Family breakdown
- Loss of identity
- Loss of spirit
- Loss of inner self
- Loss of pride
- Loss of spirituality
- Loss of language
- Loss of culture and traditions
- Loss of traditional parenting
- Loss of traditional foods



TRUTH AND RECONCILIATION

We need to acknowledge the atrocities of the past in order for our people to regain dignity and a rightful place in society. This process began in 2008 with the Government of Canada's formal apology for the Indian Residential Schools System and continued with the Truth and Reconciliation Commission of Canada from 2009 to 2015. The recent publication of the Truth and Reconciliation final report, *Honouring the Truth, Reconciling for the Future*, acknowledges the critical role that our education system will play in reconciliation.

“ It is precisely because education was the primary tool of oppression of Aboriginal people and miseducation of all Canadians that we have concluded that education holds the key to reconciliation. ”

The Honourable Justice Murray Sinclair, Chair of the Truth and Reconciliation commission of Canada.

On June 16, 2015 the Langley Board of Education made a statement on behalf of the district committing to Truth and Reconciliation (See Appendix viii).

We have acknowledged the atrocities of the past and, together, must begin the process of reconciliation.

“ While the Truth and Reconciliation Commission's work is finished, ours has just begun. ”

Chair Rob McFarlane



RATIONALE

The community recognizes everyone plays a role in working together to build upon and nurture every student's gifts.

The community acknowledges the need to *pull back the blanket of history* and embrace our students with everything taken from those that came before them.

GOAL



**TO WORK TOGETHER AS A TEAM TO CREATE STRENGTH-BASED,
PERSONALIZED, STUDENT-CENTERED, LEARNING THAT RESPECTS ABORIGINAL
HISTORY, CULTURAL VALUES AND NURTURES A SENSE OF BELONGING FOR THE
SUCCESS **OF ALL ABORIGINAL STUDENTS.****





INDICATORS

STRENGTH-BASED, PERSONALIZED, STUDENT-CENTERED, LEARNING

- **Grade-to-Grade transitions**
- **Future completion rates ***

ABORIGINAL HISTORY AND CULTURAL VALUES

- **Mutual Engagement between students and staff**
 - school “Tell Them From Me” student survey results
 - classroom assessments compared to external assessments

SENSE OF BELONGING

- **Attendance**
- **School “Tell Them From Me” student survey results**
- **Students experiencing success in their school of choice**
- **representation of Aboriginal students in Special Needs categories**
- **Aboriginal students who have been identified as having special needs have appropriate individual learning supports.**

* Future Completion rate includes Reading, Writing, Numeracy Assessments, Provincial Course results, Graduation Requirements and School Completion.

Note: these are some of the indicators that we will be collecting and analyzing over the 5 years of our Enhancement Agreement. We will continue to look at all indicators that may help us better understand our progress.





TARGETS

STRENGTH-BASED, PERSONALIZED, STUDENT-CENTERED, LEARNING

- Increased grade-to-grade transitions
- Increased future completion rates

ABORIGINAL HISTORY AND CULTURAL VALUES

- Increased mutual engagement between students and staff

SENSE OF BELONGING

- Increased attendance
- Increase in positive responses in “Tell Them From Me” student survey
- Increased number of Aboriginal students experiencing success in their school of choice
- Equitable representation of Aboriginal students in all Special Needs categories
- Recognition of Aboriginal student’s gifts to ensure they are receiving the appropriate individual learning supports



**ABORIGINAL EDUCATION
ENHANCEMENT AGREEMENT
APPENDICES**



TERMS OF REFERENCE

ya:yəstəf (working together) Dated: December, 2014

1. HISTORY:

The Aboriginal Advisory Committee (AAC) was given the hənqəmīnəm name ya:yəstəf (working together) at a Traditional Name Ceremony that took place at Fort Langley Elementary on November 21st, 2008. Since the beginning, ya:yəstəf has recognized and advocated for all Aboriginal students (First Nations, Inuit, and Métis). The Langley School District resides on the un-ceded traditional territories of q̓ʷa:n̓x̓ən̓ (Kwantlen), q̓ic̓əy̓ (Katzie), and Máthexwi (Matsqui) First Nations. The Aboriginal Advisory Committee began in 1994.

2. PURPOSE:

ya:yəstəf will assert the inherent right* of our Aboriginal students to receive a quality education that embraces Aboriginal language and culture throughout their educational journey.** In addition, we will continue to provide leadership and support for all students and staff in the Langley School District.

* by Lekeyten, Elder, q̓ʷa:n̓x̓ən̓ (Kwantlen) First Nation

** as upheld by the United Nations Declaration on the Rights of Indigenous Peoples

3. MANDATE:

ya:yəstəf shall work with the Board and the First Nations to fulfill the following mandate:

- recognize the shared responsibility with the Board of Education for the education of our Aboriginal children. ya:yəstəf encourages strengthening the partnership through respectful collaboration on all Aboriginal matters.
- support the work of the Aboriginal Leadership Team (District Aboriginal Principal and the District Teachers). ya:yəstəf expects collaboration at all times between the District Leadership Team and the Aboriginal Leadership Team on any major changes to budget allocations.
- collaborate with, and support, the District Aboriginal Principal and District Teachers (Aboriginal Leadership Team).
- provide an opportunity for two Aboriginal representatives from the committee, in addition to the Aboriginal Leadership Team, to participate in the interview process.
- recognize and understand that Aboriginal Program funding including, but not limited to, the targeted funding will be allocated by the Aboriginal Leadership Team to meet the goals of the Enhancement Agreement.
- shall be provided with financial reports three times per year.

4. COMPOSITION

Each Nation and community organization will notify the Aboriginal Leadership Team (in writing) of the names of their representatives in September prior to the first meeting.

- | | |
|--|---|
| • q̓ic̓əy̓ (Katzie)
Chief, 1 Elder & 1 Representative | • Board of Education
1 Trustee Representative |
| • q̓ʷa:n̓x̓ən̓ (Kwantlen)
Chief, 1 Elder & 1 Representative | • District Leadership Team
1 Representative |
| • Máthexwi (Matsqui)
Chief, 1 Elder & 1 Representative | • Aboriginal Leadership Team
3 Representatives (1 District Principal & 2 District Teachers) |
| • Stó:lo Nation Representative) may have alternate | • Parent/Guardian
2 Representatives (with children in the Langley School District)
(* to be determined by the Aboriginal Leadership Team) |
| • Waceya Métis Society
1 Representative | • Guests to include youth |
| • Lower Fraser Valley Aboriginal Society
1 Representative | |

5. DECISION MAKING

Decisions made by ya:yəstəf shall occur through respectful consensus. ya:yəstəf members will exclude themselves from all discussions and/or decisions that may pose a conflict of interest.

6. MEETINGS

Meetings shall be held on a regular basis, commencing in September, or as needed. The Aboriginal Leadership Team is primarily responsible for preparing the Agenda, recording and distributing the Minutes. Meeting dates will be determined in June. The locations are determined by the members of ya:yəstəf on a rotating basis. The hosting community will determine the protocols. Minutes will be distributed to ya:yəstəf members, who will report back to their Nations and communities as required.

7. REVIEW

ya:yəstəf will evaluate the Terms of Reference in 2020 and review them in September of each year.

**FIRST
PEOPLES**

PRINCIPLES OF LEARNING

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



For First Peoples
classroom resources
visit: www.fnesc.ca





COMMITMENTS



- **Recognition of Traditional Territories**
- **District's commitment to Truth and Reconciliation displayed and acted upon in schools**
- **Staff has knowledge of resources and opportunities available specifically to Aboriginal students**
- **Teach the present and historical context including Aboriginal world view through cross-curricular, inclusive programs**
- **All school district employees gain an understanding of the historical and present context**
- **Cultural representation throughout District**
- **District Parent Advisory Committee develops a goal linked to the Enhancement Agreement**
- **Review of school Action Plans for Learning**
- **Aboriginal Support Workers invited to all team meetings pertaining to Aboriginal students and provided with notes of meeting they are not able to attend**



COMMITMENTS



- **District implements B.C. Representative for Children and Youth's recommendation #4 from Paige's Story: Abuse, Indifference and a Young Life Discarded. (See Appendix v.)**
- **District ensures that all Special Needs Individual Education Plans are :**
 - **Strength-based**
 - **Culturally relevant**
 - **Aboriginal Support Workers included in meetings**
- **Based on the established "best practices" within the District, schools will monitor and establish a plan to address barriers for students who do not have the required courses for their grade level**
- **District develops an outreach plan to engage the students who have left the School District**
- **Each school will provide a team to monitor coursework completion and sense of belonging for all Aboriginal students. This includes, but is not limited to, reviewing:**
 - **Attendance and reasons for absence**
 - **Student engagement through a school survey**
 - **Student engagement through classroom assessment compared with provincial examination results**
 - **Personalized assessment**
- **District develops *Circle of Caring* Resource**



PAIGE'S STORY

The recommendation shown below is one of six taken from *Paige's Story: Abuse, Indifference and a Life Discarded*. https://www.rcybc.ca/sites/default/files/documents/pdf/reports_publications/rcy-pg-report-final.pdf. This is an investigative report from the Representative for Children and Youth, examining the life of Paige, a young Aboriginal girl who led a life of neglect and abuse. At 19 she died alone of an overdose.

Recommendation 4

That MCFD, the Ministry of Education through its own initiative and with its partners, and the First Nations Education Steering Committee work together to create a system that ensures attendance at school by all Aboriginal children in the care of MCFD is closely monitored and encouraged, that MCFD actually fulfills its role as an active and engaged parent with regard to the education of these children, and that the Ministry of Education and school districts ensure that a flexible and adaptive system, including active outreach to vulnerable Aboriginal children not currently attending school, is in place and appropriately funded.

Details:

- School districts to be required to monitor the attendance of Aboriginal children in care and report any unexplained absence to MCFD.
- If an Aboriginal child in care has an unexplained absence of two days, MCFD to be in contact immediately with the caregiver or family to determine the reason and share this with school authorities so that a plan can be developed to quickly reconnect the child with school.
- Every school district to report annually to the Ministry of Education on Aboriginal children in care who have missed more than five days without an explanation for their absence, and also report to MCFD for those children who are in care, on Youth Agreements or on independent living arrangements through MCFD.
- Schools to develop a comprehensive plan for the successful enrolment of Aboriginal children after extended absences.
- MCFD to reinforce that education is a major component of a child's Care Plan and that any prolonged absence or lack of achievement is monitored and addressed on a yearly basis.
- The Ministry of Education to explore the feasibility of offering monetary incentives to school districts that improve the attendance and graduation rates of vulnerable Aboriginal children.

The first annual reports to the Ministry of Education by school districts to be completed by July 1, 2016.

As stated in the report, "Given the significant child welfare concerns raised by this investigation into the short life of Paige, the Representative believes that MCFD, and the provincial government as a whole, should do their utmost to ensure that lessons are learned and that learning is incorporated into approaches and services going forward." **Mary Ellen Tuurpel-Lafond**

PARTICIPANTS

January 30th, 2015, February 5th, 2015, April 8th, 2015,
Monday, April 20th, 2015, Wednesday, April 29th, 2015

AKAI, MABELINE Aboriginal Support Worker	BROWN, BARRY Elder, Kwantlen First Nation
ALLEN, JULIE Aboriginal Program	BRUMMITT, LAURIE Aboriginal Program
AMOS, SUSAN Aboriginal Support Worker	BURNS, SHAWNA Aboriginal Support Worker
ANDRES, DEANNA Parent/Aboriginal Support Worker	BUSBY, GENEVIEVE Parent
ANOLIK, CHRISSY Parent	CALIXTO-KLIMPLE, MARI Teacher, Aboriginal Program
ARNASON, PETRINA Councillor, Township of Langley	CAIRNIE BETH Vice Principal, Belmont Elementary
ARNOLD, JACK Councillor, Langley City	CAPADOUCA, BARB Foster Parent
BACK, VICTOR Elder, Kwantlen First Nation	CARDINAL, ERNIE Aboriginal Support Worker
BAILEY, RICK Councillor, Katzie First Nation	CARR, HELEN Elder, Kwantlen First Nation
BAILIE, RENGE Langley School District	CHRETIEN, DIANNE Principal, Langley School District
BOLTON, LYLE Parent	COLEMAN, BRIAN Teacher, Aboriginal Program
BOSCHMAN, PATRICK Teacher, Langley Secondary	COLLINS, JACKIE Student
BROOKS, AIMEE Aboriginal Support Worker/Parent	CRAWFORD, NAOMI Student
BROTHERTON, ALISON Parent	CROCKFORD, JANET Katzie First Nation
BROTHERTON, JAFE Student	DANDURAND, JOSETTE Elder, Kwantlen First Nation

PARTICIPANTS

DANDURAND, LUKE

Aboriginal Support Worker

DANIELLE, PLACEK

Parent

DAVIS, ANGELA

Parent

DEMARZO, CARMEN

Teacher, Aboriginal Program

DOHERTY, ALANA

Parent

DOLINSKI, LISA

Director, Langley School District

DUMAIS, DANIELLE

Student

EKMAN, ROGER

FVACFSS

ELSON, PATSY

Aboriginal Support Worker

EPPICH, SUSANNA

Principal, Blacklock Elementary

ERNST, LINSEY

Aboriginal Support Worker

EVERSON, TIM

Principal, Yorkson Creek Middle School

FILLARDEAU, RICHARD

Elder, Kwantlen First Nation

FINLEY, KATHY

Langley Child Development Centre

FITZGERALD, VONNA

Constable, RCMP

FROEHLER, BETTY

Foster Parent

GABRIEL, CHERYL

Education Coordinator, Kwantlen First Nation

GABRIEL, MARILYN

Chief, Kwantlen First Nation & Parent

GABRIEL, NATACHE

Aboriginal Support Worker

GHOBRIEL, MAGDY

Principal, R.E. Mountain Secondary

GILL, MAL

Director, Langley School District

GIOVANI, PHILLIS

Principal, Willoughby Elementary School

GOLDSACK PAM

Aboriginal Support Worker

GOLLER, GINA

Parent

GRACIE, CATHY

Vice Principal, Parkside Centennial Elementary

GREEN, ROBIN

Councillor, Katzie First Nation

GUY, CLAIRE

Assistant Superintendent, Langley School District

HALL, DAVE

Councillor, Langley City

HALPER, SONYA

Supervisor, FVACFSS

HANNAH, COLLEEN

Ministry of Education

HANSEN-HUGHES, DANICA

Aboriginal Support Worker/Parent

HARRISON, BRANDIN

Student

PARTICIPANTS

HART, LINDA

Aboriginal Support Worker

HAYDEN, JENNAYA

Aboriginal Support Worker

HELPS, TARA

Aboriginal Support Worker

HENRIKSEN, TIA

Principal, Fort Langley Elementary

HERMAN, KERRY

FVACFSS

HOFFMAN, SUZANNE

Superintendent, Langley School District

HORVAT, ELEANOR

Foster Parent

JACK, SHEILA

Aboriginal Support Worker

JAMES, PETER

Councillor, Katzie First Nation

JOO, ALAN

Vice Principal, Betty Gilbert Elementary

KELLY-GABRIEL, MICHAEL,

Student, Kwantlen First Nation

KELLY, KEVIN

Parent, Soowahlie First Nation

KIRBY, DANA

Parent

KIRBY, JOSEE

Parent

KLIMEK, CONNIE

Pucks Pave Program

KOKS, MARISSA

Student

KOKS, MIRANDA

Student

KOZLOVIC, GEORGE

Principal, Walnut Grove Secondary School

KUBIS, ISAAC

Student

KUNST, MARGARET

Puck's Pave Program

LANGSET, DIANNA

Parent

LANDRY, HAIDEE

Foster Parent

LEKEYTEN

Elder, Kwantlen First Nation

MACINTOSH, CHRISTINE

President, LFVAS

MAJDANAC, CARMEN

Aboriginal Support Worker

MALCOLM, JENNIFER

Aboriginal Support Worker

MASON, DONNA

President, CUPE 1260

MATTHEWS, BRENDA

Aboriginal Support Worker

MCCOTTER, ANNE

Grandma, Elder, Katzie First Nation

MCCOTTER, PAM

Parent, Katzie First Nation

MCFARLANE, ROB

Chair, School Trustee

MCKAY, CARMAN

Matsqui First Nation

PARTICIPANTS

MCKIMMIE, COLIN
Student

MCKONE, SALLY
Parent

MCNEILL, HEATHER
Parent

MILLER, SUSAN
Chief, Katzie First Nation

MOINO, MARCELLO
Principal, Brookwood Secondary

MOORTHY, BALAN
Principal, D. W. Poppy Secondary

MOORTHY, DAVID
Principal, Parkside Centennial Elementary

MORGAN, MIKE
District Principal, Aboriginal Program

MOYER, UNA ANN
Aboriginal Support Worker

MURPHY, ERINN-LYNN
Student

MURPHY, TANYA
Student

OLSON, CLARKE
LFVAS

PACHECO, DEAN
Vice Principal, D.W. Poppy Secondary

PEARSON, KATIE
LFVAS

PERRY, CAROL
Vice Principal, Shortreed Elementary

PETTIS, JESSICA
FVACFSS

PHILPOTT, RHONDA
Teacher, Aboriginal Program

PIERRE, COLLEEN
Katzie First Nation

PLACEK, DANIELLE
Parent

POWDERHORN, GIGI
Student

PUE, MIKE
Vice Principal, Aldergrove Community Secondary

PUSIC, JOHN
Principal, Aldergrove Community Secondary

RAFIGHI, VICTORIA
Parent

REEKIE, CECELIA
Former School Trustee

REEVE, KEVAN
Principal, Betty Gilbert Middle School

RESEIGH, MELISSA
Parent

RICE, CHANTEL
Parent

ROBERTS, CAROLYN
Teacher, Aboriginal Program

ROBINS, DONNA
District Teacher, Aboriginal Program

ROGERS, TANYA
Principal, Shortreed Elementary

SAKAMOTO, KAYLA
Aboriginal Support Worker

SAM, DEAN
Elder, Katzie First Nation

PARTICIPANTS

SANDERSON, CEASAR

Student

SAVINO, KIM

Elder, Kwantlen First Nation

SCHMIDT, INGRID

Grandparent

SCHMIT, ESTHER

Principal, Douglas Park Elementary

SCHWAB, DAWSON

Student

SCHWAB, JESSELYN

Student

SERVISS, CONNIE

Langley Child Development Centre

SINCLAIR, KATANNI

Aunt

SMITH, TROY

Vice President, CUPE 1260

STARNER, GAIL

Foster Parent

STROMQUIST, JANET

District Teacher, Aboriginal Program

THOMAS, MERCY

Elder, Nlsga'a First Nation

TRATTLE, KRISTI

Aboriginal Support Worker

TRATTLE, ROANNE

Aboriginal Support Worker

VAN HATTEN, BONNIE

Aboriginal Support Worker

VERIGIN, MONICA

Parent

WALLACE, LORETTA

Former Parent

WALLACE, ROSEMARY

School Trustee

WARD, MINDY

Parent

WEJR, CHRIS

Principal, James Hill Elementary

WICKER, SEAN

Vice Principal, Langley Secondary

WILLIAMSON, BRIANNA

Former Student

YOUNG, ROBERT

Parent

YU, GORD

Vice Principal, D.W. Poppy Secondary

ZEIGLER, MARJORIE

Elder, Kwantlen First Nation



COMMUNITY CONSULTATIONS

February 5, 2015

Families with Children in Care and Children with Special needs at Newlands Golf and Country Club

April 8, 2015

Langley Secondary School

April 20, 2015

Walnut Grove Secondary School

April 29, 2015

Aldergrove Community Secondary School

A survey asking the same question was also distributed at family gatherings, schools and online to allow for consultation from community members who were unable to attend sessions.

WRITING SUB-COMMITTEE

The sub-committee including the following members was formed and given the task of drafting the Aboriginal Education Enhancement Agreement:

Cheryl Gabriel

K-12 Education, Co-ordinator Kwantlen First Nation

Janet Crockford

Katzie First Nation

Christine MacIntosh

President, Lower Fraser Valley Aboriginal Society

Trustee Rosemary Wallace

School District 35 Board of Education

Donna Robins

District Teacher, Aboriginal Program

Janet Stromquist

District Teacher, Aboriginal Program

Laurie Brummitt

Administrative Assistant, Aboriginal Program

Michael Morgan

District Principal, Aboriginal Education



LANGLEY BOARD OF EDUCATION JUNE 16TH, 2015 MINUTES:

1.1 COMMITMENT TO TRUTH AND RECONCILIATION

Chair McFarlane read a statement on behalf of the Board on the Truth and Reconciliation report. He introduced Josette Dandurand (residential school survivor), Luke Dandurand (Josette's son and an Aboriginal Support Worker in the School District) and Cecelia Reekie (former Trustee and current cultural presenter).

Josette spoke on her life and her commitment to presenting to students about her experience while attending residential schools. She volunteers with a program 'Little Voices' and they teach the language to pre-school children.

Luke Dandurand thanked staff and Trustees for being supportive of the Aboriginal program in the Langley School District. He presented on Truth and Reconciliation and encouraged everyone to become involved in this process.

Cecelia Reekie presented to the Board on her process discovering her culture and her birth parents. She spoke on the impacts of residential schools on the children that attended there over the 100 years they were in operation.

NOTES





**ABORIGINAL EDUCATION
ENHANCEMENT AGREEMENT
2015 - 2020**

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