

ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT

Our Visions Our Voices



School District #38 (Richmond) OUR FOCUS IS ON THE LEARNER

Dedication

To all learners, young and old, may the purpose of this Agreement enrich your educational experience.



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Recognition of Traditional Coast Salish Territory

Since time immemorial, the First Nations people have inhabited the lands that make up British Columbia. Although the First Nations of the province are many and diverse, they have a common connection, an enduring relationship with the land, a bond so strong that it defines who they are.

This Aboriginal Education Enhancement Agreement recognizes that School District #38 (Richmond) resides within traditional Coast Salish territory.



Traditional Territories Map – Figure 1.1

School District #38 (Richmond)

What is an Aboriginal Education Enhancement Agreement ?

An Aboriginal Education Enhancement Agreement (AEEA) is a working agreement between a school district, all local Aboriginal communities, and the Ministry of Education designed to enhance the educational achievement of Aboriginal students. The AEEA establishes a collaborative partnership between Aboriginal communities and school districts that involves shared decision-making and specific goal setting to meet the educational needs of Aboriginal students.

AEEAs highlight the importance of academic performance and more importantly, stress the integral nature of Aboriginal traditional culture and languages to Aboriginal student development and success. Aboriginal student success is identified through community engagements and is reflected in the AEEA goals. It is holistic, encompassing the academic as well as mental, physical, emotional and spiritual well-being of each student.

Fundamental to AEEAs is the requirement that school districts provide comprehensive programs on the culture of local Aboriginal peoples on whose traditional territories the districts are located. All Aboriginal students (First Nations, Métis and Inuit) in the participating school district are included. However, the agreements reach beyond Aboriginal students to increase the knowledge and respect for Aboriginal culture, language and history among ALL students.

Enhancement Agreements

- are intended to continually improve the quality of education and graduation rates achieved by all students;
- support strong cooperative, collaborative relationships between Aboriginal communities and school districts;
- provide Aboriginal communities and districts greater autonomy to find solutions that work for Aboriginal students, the schools and the communities; and
- require a high level of respect and trust to function.

The Elements of an Aboriginal Education Enhancement Agreement

Aboriginal Education Enhancement Agreements address specific performance and delivery expectations for all Aboriginal learners.

1. The Aboriginal communities must be represented by a unified body whose authority to speak for the Aboriginal communities is accepted by the Aboriginal communities.
2. Shared decision making by the Aboriginal communities and the school district must be an established practice.
3. Both the Aboriginal communities and the school district must support participation in the AEEA.
4. Joint consultation and collaboration between the Aboriginal communities and the school districts will enable vision and goal setting in all areas of education for all Aboriginal learners.
5. The Aboriginal communities and the school district track key performance indicators at the student level.
6. The Aboriginal communities and the school district must be committed to regular reporting of results. This would include an evaluation and reporting process on the outcomes of the AEEAs.
7. The scope of the Aboriginal Education program must include a focus on continuous improvement in the academic performance of all Aboriginal students.
8. Meeting the cultural needs of Aboriginal students in all aspects of learning, including resources, strategies and assessment.
9. Focus on increasing knowledge of and respect for Aboriginal culture, language and history, which enables a greater understanding for everyone about Aboriginal people.

The Aboriginal Education Enhancement Agreement is a collaborative process based on open and meaningful dialogue. An Aboriginal Education Committee is set up in each school district, and the committee works to ensure that all Aboriginal communities are involved in the process. The Aboriginal Enhancement Agreement Branch works closely with the communities to assist in developing their Aboriginal Education Enhancement Agreements.

School District #38's Aboriginal Education Enhancement Agreement represents the thoughtful collaboration of many stakeholder groups. The voices of our Enhancement Agreement committee include representatives from the Aboriginal community (students and parents), the Musqueam Indian Band, the Richmond Teachers Association (RTA), Canadian Union of Public Employees (CUPE #716), the Richmond District Parents Association (RDPA), the Richmond Board of Education, Richmond Association of School Administrators (RASA), Richmond Youth Services Agency (RYSA), Pathways Aboriginal Centre, the City of Richmond, Richmond Museum Society, Vancouver Coastal Health, and the Ministry of Education.

School District #38 (Richmond)

Aboriginal Education Enhancement Agreement Goals

Goal #1

Richmond's students with Aboriginal ancestry will work toward a strong sense of belonging and confidence through pride in their cultural heritage.

Our Voices:

Parents, grandparents, and guardians of our Aboriginal students frequently expressed the need to foster self-confidence and pride for our students with Aboriginal ancestry. Richmond's Aboriginal community voiced a strong request for schools to inform all of our students, not just those with Aboriginal ancestry, of the rich and diverse tapestry of Aboriginal cultures and their histories. This includes historical and cultural content across the curriculum so that Aboriginal students feel represented in the classroom, with the hope that a common understanding can lead to the eradication of prejudice and stereotypes.

Our Vision:

A welcome and safe educational setting for all students, Aboriginal and non-Aboriginal, so that they feel connected and involved in their school community

A flexible model of District Aboriginal Support programs to better meet the needs of the students

Representation of Aboriginal content at District-wide events such as Science Jam, Education Week, and Heritage Day

Established District protocol to acknowledge traditional Coast Salish territory at District and school-based gatherings, meetings, and assemblies

Clearly communicated procedures that encourage families to self-identify when registering for school

Indicators of Success:

Increased Aboriginal student involvement in district-offered Aboriginal cultural activities and support programs

**Baseline data will be generated from the 2011/12 school year*

Increased school satisfaction data from Ministry of Education School Satisfaction Surveys in grades 4, 7, 10 and 12

**Baseline data established from 2009/10 Ministry of Education School Satisfaction Survey*

District-based parent surveys indicating growth in children's confidence and pride in their cultural heritage

**Baseline data will be generated from the 2011/12 school year*

Increased numbers of students who are celebrated for their achievement at the Aboriginal Achievement Ceremony

**Baseline data established from the 2011/12 school year*

**Baseline data will be generated as indicated and targets (Our Vision) will be reviewed and revised annually by the Aboriginal Education Advisory Committee.*

Contributing Voices

"Provide opportunities for the children to feel that their culture is important and valued. Input into their education should be collaborative."

"Make it known that who they are is something to be proud of and encourage them to learn and celebrate their heritage."

"It is important to work with students in a respectful way – all students, all heritages, all cultures."

"I like learning about my culture. I don't like being in the dark. It helps me to find out who I am and not just a floater who doesn't know who they are in life."

Grade 11 Hugh Boyd student – Coast Salish Nation

"Having a strong connection to my Aboriginal identity is important to me. Not knowing is not knowing a part of yourself. I want to find out everything I can."

“KNOWING WHO YOU ARE IS ONE OF THE MOST IMPORTANT THINGS IN THE WORLD!! If you don't have a good sense of yourself how can you get by in life? How would you know what type of job you wanted or where you might want to live? You would not have any identity! Sure you would have a name but no sense of your history and being connected to something!

Making a drum in the Aboriginal group allowed me to reflect back on myself and my life. I was going through a difficult time and in the First Nations group I felt whole and felt that I could be myself.

Grade 9 student, McRoberts Secondary



Goal #2

All students in Richmond will demonstrate a deeper understanding and appreciation of the histories, languages, and cultures of Aboriginal communities from an Aboriginal perspective.

Our Voices:

Aboriginal content has historically been marginalized in classrooms. Parent and guardian input from community gatherings indicates that students with Aboriginal ancestry feel a disconnect between their heritage and the curricular content that is presented in our schools. This not only does a disservice to the Aboriginal students, but to all students who deserve to be taught Aboriginal-infused curriculum that is based on research-informed practice and Indigenous knowledge.

Increasing the delivery of Aboriginal content in all classrooms requires teachers to have a deeper knowledge of the Coast Salish people, the First Nations of BC, and Canada's Aboriginal population. Our students' exposure to Aboriginal content will grow when teachers have the confidence to teach the material in a knowledgeable and respectful way.

Our Vision:

To increase Aboriginal content in Richmond classrooms from K-12 and across the curriculum through:

Educational opportunities for ALL students to take courses rich with Aboriginal content, such as BC First Nations Studies 12 and English 10, 11 and 12 First Peoples

Grade appropriate, student-friendly Aboriginal resources for the Strong Start Program, for all-day K classrooms, and for all reading levels in all grades

Established District protocol for recognizing and acknowledging traditional Coast Salish territory

Meaningful Professional Development activities that will allow teachers to deliver Aboriginal content to our students with confidence and respect

After-school study groups around incorporating Aboriginal content across the curriculum

A comprehensive District resource library of Aboriginal content with an easily-accessible on-line catalogue including web-based resources and community contacts

Indicators of Success:

Increased general student knowledge and understanding about Aboriginal history and / or culture

**Baseline data determined by a Lickert Scale questionnaire that will be administered in grades 3, 5, 8, and 10*

Increased general enrolment in BC First Nations Studies 12 and in English 10, 11, and 12 First Peoples courses

**Baseline data will be generated from the 2011/12 school year*

**Baseline data will be generated as indicated and targets (Our Vision) will be reviewed and revised annually by the Aboriginal Education Advisory Committee.*

Contributing Voices

"The BC First Nations course taught me a great deal about our province's Indigenous people which I otherwise wouldn't have learned. I continue to learn through their history and their teachings of how to become a better person, and my interest with the First Nations people continues to grow."

"BC First Nations Studies offers a new way of seeing our country's history, through the eyes of the Aboriginal community. This not only offers us more information, both favourable and deplorable, about our country's history and how we came to be, but it allows us to see further into the history, arts, and culture of BC's First Nations. This gives us, the students, a chance to diversify and expand our knowledge of the cultures that surround us."

"I know that just adding a topic/book or reading in the curriculum is not enough. There has to be engagement and discussion about the material and an opportunity for Aboriginal students to teach peers and the teacher about their culture."

"Separate but equal never works."

Grade 12 student, McMath Secondary

"What do you think would improve Aboriginal education at your school? Offering First Nations 12...Aboriginal content is only covered in grade 9 and teachers treat it as boring so nobody is interested in learning about it after that."

Grade 12 student, McMath Secondary

“Ceremonies help you in life. They relieve emotional effects that have happened. Once you take care of it in ceremony, it can help to heal you.”

Grade 10 student, Hugh Boyd Secondary



Goal #3

Increased transition rates in all areas, but most specifically:

- *Into Kindergarten*
- *From elementary to high school*
- *From Grade 9 to Grade 10*
- *When preparing to leave secondary school*
- *When moving into the Richmond community*
- *When changing schools*

Our Voices:

Community forums emphasized that transitional periods in a child's life can, at the best of times, be unsettling. There is an acknowledged need to create a network of supports as our students enter Kindergarten, move from their elementary schools to their high schools, complete their junior secondary courses and enter the graduation program, and as they pursue their post-secondary or vocational goals.

There is also a recognized need to enhance supports for students who are entering new homes, new schools, or new communities. Improving transitional support for the families and students with Aboriginal ancestry will allow students to settle into and to feel comfortable in their educational settings.

Our Vision:

Welcome letters highlighting district personnel and resources available to the Aboriginal community when families are self-identifying at registration (at any grade level)

Specific communication between the Richmond School District and the Aboriginal parent group with the aim to encourage parental involvement in their children's educational experience

Parent gatherings and workshops to build connections, answer questions, and listen to community voices

Purposeful consultation and information dissemination around the graduation program – increasing the number of students who are recommended for more academic core courses

Dissemination of scholarship information and educational opportunities specific to Aboriginal students and inclusive of all general information

Students who feel encouraged and supported as they pursue their goals of transitioning to post-secondary education / trades or employment

Indicators of Success:

Increased numbers of self-identified students / families at registration for Kindergarten and when moving into the Richmond School District

**Baseline data established from the 2010/11 school year (1701 data)*

Increased number of students transitioning from elementary to secondary who request / maintain cultural support through Richmond's Aboriginal Education Support Services Team

**Baseline data established from the 2011/12 school year*

Increased transition rates into the graduation program (grade 10 year)

**Baseline data established from the 2010/11 school year*

Continued improvement in graduation rates for Richmond's Aboriginal student population

**Baseline data from Ministry of Education "Aboriginal Report 2005/06 – 2008/09 How Are We Doing?"*

More Aboriginal students transitioning into higher level academic courses in their graduation program

**Baseline data will be generated from course enrollment for the 2011/12 school year*

Improved performance in Language Arts and Math at grades 4 and 7 for students with Aboriginal ancestry

**Baseline data will be generated from FSA results for the 2010/2011 school year*

Increased numbers of students transitioning into post-secondary education facilities in academics and / or trades

**Baseline data will be generated from the 2011/12 school year*

**Baseline data will be generated as indicated and targets (Our Vision) will be reviewed and revised annually by the Aboriginal Education Advisory Committee.*

Contributing Voices

"The one person who made my life in school easier was my kokum (grandmother). Also my family by supporting me through the rough stages of school."

"With the Enhancement Agreement – focus on support for families before they arrive in the school system."

"There are many aspects that meet the needs of Aboriginal children but many of them end when the child enters into the High School level."

"We need to extend the supportive/non-judgmental environment of Elementary to Secondary school."



Goal #4

Richmond's students with Aboriginal ancestry will have increased opportunities to develop their personal leadership abilities and to engage in leadership opportunities within the schools and in the broader community

Our Voices:

Providing all students with the opportunity to be leaders in schools and / or in the broader community is an essential aspect of their collective educational experiences. Discussions at community gatherings highlighted the need to see more of our Aboriginal students in leadership roles. This promotes confidence and personal growth in the individual student. Furthermore, this encourages both Aboriginal and non-Aboriginal students to be active citizens in the community and take ownership of their paths in life. This sense of empowerment will further enable our students to be confident in their abilities and to be active decision-makers in the community. Our learners today will be the leaders of tomorrow.

Our Vision:

A committee or club connecting interested secondary school students and interested school district graduates with Aboriginal ancestry with elementary schools in order that they can assist in cultural activities

Representation of Aboriginal students and programs at the Aboriginal Day Celebration in Richmond

Leadership opportunities within school and district-based leadership programs such as Student Council, Peer Tutoring, and Table 38

Students with Aboriginal ancestry becoming increasingly involved in school and district-based leadership opportunities

Recognition of students, who are of Aboriginal ancestry, at awards ceremonies for exceptional academic, athletic, and leadership accomplishments

Indicators of Success:

Self-identified Aboriginal students taking on leadership roles in areas such as Student Council, Table 38, Grad Committee, school clubs, and athletic teams

**Baseline data will be generated from the 2011/12 school year*

Evidence of students planning and participating in community-based

Aboriginal celebrations

**Baseline data will be generated from the 2011/12 school year in conjunction with Pathways Aboriginal Program data*

Aboriginal students honoured with leadership awards at the annual Aboriginal Achievement Ceremony

**Baseline data established from 2011 Aboriginal Achievement Ceremony participants*

Aboriginal students honoured at valedictory ceremonies, awards nights, athletics banquets, and community-based recognition evenings for their active roles in their school communities and their personal achievements

**Baseline data will be generated from the 2011/12 school year*

Increased student involvement with OSKAYAK Youth Leadership Program at Pathways Aboriginal Centre.

**Baseline data will be generated, in cooperation with Pathways, from the 2011/12 school year*

**Baseline data will be generated as indicated and targets (Our Vision) will be reviewed and revised annually by the Aboriginal Education Advisory Committee.*



Contributing Voices

"I have always shown a keen interest in learning and expanding my field of knowledge. In general, I think school has helped me a great deal. But it all comes back to the teachers. When teachers take an interest and an active roll in your future, it helps a great deal."

"Without building loving, solid, committed friendships/mentorships, anything else will fall short. This is a SLOW process, but I believe it is worth investing in and will make all the difference."

"We need school programs that allow youth to work together helping each other."

"We will know we are successful in our schools when the students can openly discuss and practice their beliefs and cultural values, teach others respectfully and learn from each other academically and socially."



Baseline And Performance Targets:

Annual targets will be established and reassessed by the School District and Aboriginal Education Enhancement Agreement Advisory Committee to ensure that they:

- are specific, measurable, attainable, realistic, and timely;
- represent meaningful progress;
- account adequately for changing populations;
- are reviewed annually (Intended Actions - Appendix B)



On behalf of School District #38
(Richmond)

ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT COMMITTEE

The Richmond School District's Aboriginal Education Enhancement Agreement (AEEA) is the result of the intense work done over the last four years by many dedicated people and stakeholders who make up the AEEA Committee. It has been an honour for all of us on the Committee to come to understand the value of community engagement and the power of community voice, and to learn from so many in our Aboriginal community.

The Committee began with a vision for the future of our Aboriginal students, our ideals, where we wanted to go. The journey and accompanying task was to develop a plan that was real, something that we could do to help Aboriginal students succeed in school both academically and socially. By listening to the voices of the Aboriginal community, youth, Elders, parents and educators we were able to collectively develop this plan. The Committee felt that if any of these voices were not heard then the whole process would be out of balance. Just as four posts hold up a longhouse, if one post is not there, the roof and the walls of the structure cannot protect the inhabitants. Thus, throughout the development of our Agreement, Aboriginal people had a voice in the future of their education. Trust has to be established in the school systems and learning must be made meaningful for Aboriginal children.

The AEEA was developed around 3 key questions, which were asked at community gatherings, student forums and District and community presentations:

- **What is success?**
- **What do I need to do to be successful?**
- **How do I know when I am successful?**

At each of these venues, the responses were collected and sorted to see which themes were emerging and from those themes we created our four goals. Strategies that support the goals were developed with the understanding that if a strategy is not working, it can be revised without having to rewrite the goals. This reflects the need to be flexible, respectful, reflective and supportive in the educational experience of Aboriginal students.

Our AEEA will be the vehicle which will enhance the learning of all students in the District so that all of us, educators, students and families may have some knowledge about the history and culture of Aboriginal peoples. There is enormous potential with the signing of our first Aboriginal Education Enhancement Agreement, including, but not limited to:

- the community partnerships and connections to be made;
- more options for the Aboriginal Education programming;
- the increased cultural richness of the school environments;
- the addition of relevant resources; and the sharing of stories, cultures and pride.

The AEEA is a living document that will serve the Aboriginal community and School District #38 (Richmond) for many years to come, and which will be meaningful to all of us involved with and connected to students, families and the community of Richmond. This document creates a shared responsibility for all educators, all learners and all learning settings. This will not only help us understand each other better by having a more balanced perspective of our history and enable us to celebrate our differences, but also it will help Aboriginal students reach their true potential and change some of the educational outcomes we have seen in the past.

As always, the end of one journey is the beginning of another. We have written and signed our Agreement and now the journey of implementing our goals begins. Our vision for the future of Aboriginal students will continue to be our shining light that offers guidance and direction for the future. Our new journey however will be a much different path as we try new strategies in the District, build programs and open up new opportunities for our students. It is our hope as a Committee that when Aboriginal culture is reflected in textbooks and in the hallways and classrooms of our schools, when traditional practices are celebrated and when all Aboriginal students feel pride in their heritage because they know where they come from and who they are, then the healing process for all Aboriginal people will have truly begun.

On behalf of the Aboriginal Education Enhancement Agreement Committee
School District #38 (Richmond)

The Aboriginal Education Enhancement Agreement Committee would like to thank our Aboriginal families, students, community members and educators in School District #38 (Richmond) for participating in the community gatherings and sharing their thoughts and voices for a vision of a better future for all of our learners.

We would like to also thank the Musqueam Chief and Council for their guidance and support in the development of this Agreement.



School District #38 (Richmond)

Aboriginal Education Enhancement Agreement

Guiding Principles:

Culture

It is essential that all learners learn about their own and other Aboriginal cultures, languages, and histories.

Achievement

It is essential to improve upon and find ways to recognize Aboriginal learners' academic achievement.

Respect

It is essential that all learners and educators continue to develop respect for and of self, others, community and diversity.

Collaboration

This Agreement is a living document which will evolve and improve over time. This requires commitment to continued consultation, review and dialogue through formal and informal meetings.

Belonging

It is essential that all learners feel they are a meaningful part of, and take pride in, an educational system in which their heritage and culture are reflected, celebrated, and respected.

Commitment

Richmond School District, in cooperation with its community partners, is committed to the intended actions of this Agreement (Appendix B) to the best of its abilities.



School District #38 (Richmond)

Commitment to the Aboriginal Education Enhancement Agreement

This Agreement marks a very special event in the Richmond School District and the beginning of a journey. It is a living document and a powerful tool that helps build relationships based on trust, respect and a shared vision, a vision that promotes Aboriginal student achievement and helps all students to have a better understanding of Aboriginal heritage and culture.

The Richmond Board of Education is very excited to sign this important agreement and is committed to this collaborative journey for the success of all our students.

Chairperson

Donna Sargent

on behalf of the Richmond Board of Education

We endorse and support the Aboriginal Education Enhancement Agreement of School District #38 (Richmond). The Agreement will encourage our Aboriginal students to appreciate their own culture while providing new avenues to enhance their accomplishments as learners. At the same time the Agreement will improve all students' understanding of Aboriginal ways of viewing the world.

We value the time and contributions made by the many people who provided input into the development of the Aboriginal Education Enhancement Agreement and look forward to working together to support the success of our Aboriginal students as the Agreement is implemented.

Monica Pamer – Superintendent of Schools

Al Klassen – President of Richmond Teachers Association (RTA)

June Kaiser – President of Canadian Union of Public Employees (CUPE) #716

Eric Yung – President of Richmond District Parents' Association (RDPA)

MEMORANDUM OF AGREEMENT

Richmond Aboriginal Education Enhancement Agreement

BETWEEN

Richmond's Aboriginal Community
 and
School District #38 (Richmond)
 and
The Aboriginal Education Enhancement Agreement Committee
 and
The Ministry of Education

This Aboriginal Education Enhancement Agreement has been developed to improve the success of Aboriginal students and to enrich the educational experience of all students who are served by School District #38 (Richmond). Working together in harmony, trust, and mutual collaboration with respect for all Aboriginal peoples, we jointly recognize our collective responsibility for the success of all Aboriginal learners and we honour the special relationship that exists between School District #38 (Richmond) and the First Nations in whose traditional territories it operates.

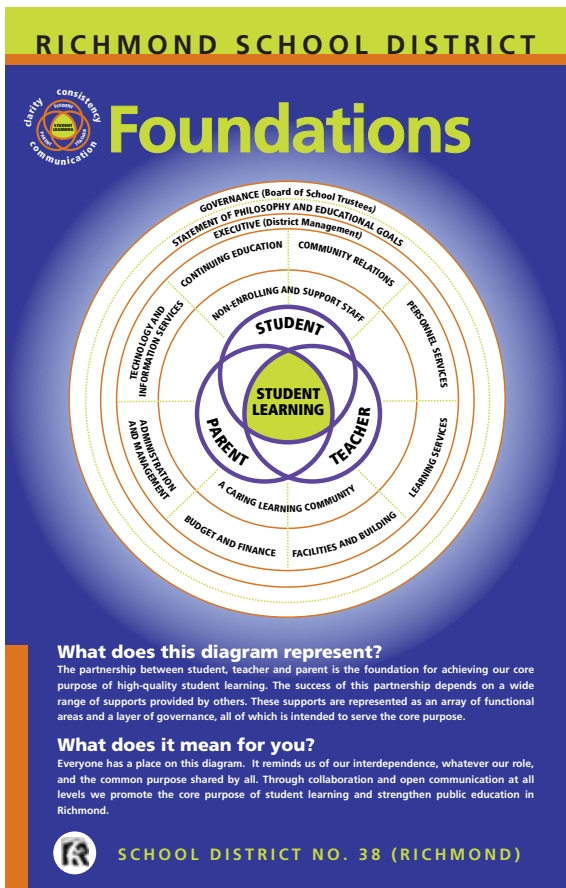
In signing this Agreement, all parties acknowledge the directions that the District will need to pursue as it continues to work with the Aboriginal community to meet the needs of all Aboriginal students.

Agreed to on this 21st of day of June, 2011.

Mariah Price <i>Aboriginal Student</i>	Roberta Price <i>Aboriginal Parent</i>	Rosalyn Ing <i>Aboriginal Elder</i>
George Abbott <i>Ministry of Education</i>	Donna Sargent <i>Richmond Board of Education</i>	Monica Pamer <i>Superintendent of Schools</i>
Al Klassen <i>Richmond Teachers Association (RTA)</i>	June Kaiser <i>Canadian Union of Public Employees Local # 716</i>	Nancy Brennan <i>Assistant Superintendent</i>
Councillor Jordan Point <i>Musqueam Indian Band</i>	Andrea Davidson <i>District Administrator (AEEA)</i>	Diane Jubinville <i>Teacher Consultant (AEEA)</i>
Jelica Shaw <i>Pathways Aboriginal Centre</i>	Ingrid Trouw <i>Richmond District Parents Association</i>	Diane Bissenden <i>Director - Population & Family Health Vancouver Coastal Health Authority</i>

In order for the whole community to prosper, it is a communal responsibility to pass on collective knowledge.

First Nations Educational Philosophy
BC First Nations Studies (Campbell et al., p. 52)



Community Voices



Musqueam Language and Culture Program 2011

ni? ct k'ə ʔaw mək' wet tə x'məḷk'əyəm Band Council x'təlqən k's nīš ʔaw stəbōy tə Aboriginal Education Enhancement Agreement ʔi? ʔaw stəbōy k's haik'əx ʔewəl ʔə ʔ Richmond Board of Education tə s'la:nʔ syəḷas k's ʔəyts k'ə programs k's maʔayts ɣ'te? ʔə k'ə x'əlməx' st'eʔax'əʔ səsaw ɛwətam ce? k' ʔi ʔə tə ʔia tə s'la:nʔ sx'əlməx'əʔʔ tənəx'.

ni? ɣ'pətaʔx'əš tə x'məḷk'əyəm Band Council ʔaw ʔniməʔas tə x'məḷk'əyəm Education Committee səctaw sɣəqip k's ya:ys ct ʔi? tə Richmond Board of Education, nəcawməx' x'əx'ilməx' ʔi? tə BC Ministry of Education. ʔa ce? k'ə saw ʔəyətəl ct ʔaw ni?ət ce? wəʔ ya:ys saw sɣəqip ct k's ɛwəl ct tə st'eʔax'əʔ, saw mīš ʔi:wəstəm tə st'eʔax'əʔ tə sya:ys saw yaštəbōyts tə snəwayts ʔə k'ə sk'ul ʔi? k'əš əw ʔəmət.

s'ki? ct k's ɣ'qəp ct ʔi? tə sk'ulk'əstənaq ʔi? mək' siyəyə k's ɣ'te?əʔet ct ce? k'ə programs ʔə k'ə x'əlməx'əʔʔ stəhīm. ha? ct ce? xiləš səsəw x'ə ʔəy tə sx'q'eləwəns tə st'eʔax'əʔ ʔi? ʔinamət k'ə ɣ'ɣi:ls ʔaw ni?as ʔə k'ə sk'ul. s'li:nʔ ni? ɣ'əət k'ə sya:ys ct: ʔəqəllax'əš tə ʔbələq tə sx'əʔesəts tə sx'əlməx'əʔʔ. ʔa ce? ʔəw'ələm k's ʔəyət k'ə syəḷas saw mīš x'ə təfəmət k'ə st'eʔax'əʔ k'ə sweʔs syəḷas, ʔi? ʔaw ʔi?ʔas k'ə nē məsteyax' k'əš sx'əlməx'əʔʔ syəḷas.

The Musqueam Band Council supports the Aboriginal Education Enhancement Agreement between Musqueam Indian Band and the Richmond Board of Education to promote the use of Musqueam history and culture in developing school programs targeting Aboriginal learners within Musqueam traditional territory.

On behalf of the Musqueam Band Council, the Musqueam Education Committee has entered into a collective partnership with the Richmond Board of Education, other aboriginal communities who have representation within School District 38, and the BC Ministry of Education. This partnership is based on a foundation of mutual respect and will focus on setting goals and developing strategies that will foster both academic and personal success for aboriginal learners in the district.

Our goal is to collaborate with educators and families to develop and support programs that facilitate academic success and positive self-esteem through cultural awareness for Aboriginal learners. To achieve this, we will draw on the resources of individuals who carry the traditional values of their First Nations, Métis or Inuit ancestors and are willing to share their knowledge with us. This way, children from those Aboriginal communities who are enrolled in School District 38 will benefit from learning more about themselves and as well, witnessing the respect given to their own valuable heritage.

Presented by the Musqueam Band Council

Greetings to the students in School District #38, Richmond.

I am honoured to be involved in this collaborative effort of many dedicated educators, students, parents and committed community members in Richmond to create our own Aboriginal Education Enhancement Agreement (AEEA). To the Aboriginal students in Richmond, whose schools are located on Coast Salish territory, I know you join me in thanking Musqueam First Nation for their support during the development of this Agreement. We thank them for their continued hospitality and allowing us to thrive on their land. "Heychga siem." All those involved in this worthy process have your success and happiness as the end goal.

A key to successful living is education. Although I spent 11 years of my childhood in residential school, I have always valued education. I had dreams. I set my goals, and I successfully reached all my goals in education, beginning with upgrading to go to university. Later, I began my Bachelor of Social Work; then onto a Master's Degree in Education; and finally, the penultimate was my Doctorate of Philosophy (Ph.D.). Education inspired me to help others.

This new AEEA vision and initiative will help ensure that you have a sense of belonging as you learn and achieve your dreams of graduation from secondary school. We, as a committee, helped make this commitment. To develop a lifelong love of learning, your responsibilities include cultivating good study habits; reading to help improve your writing; and striving to do your very best. You will have support and respect. We believe that the emphasis on including Aboriginal content in your learning is vital to your success. Our ancestors survived difficult times to give us a good future. We honour them. Be proud of who you are.

All My Relations.
Rosalyn Ing, Ph.D.
Opaskwayak Cree
Nation Elder



First of all, I wish to honour the Musqueam First Nation, amongst whom I have many relatives, for allowing me to reside in their territory. My name is Roberta Price; I am Coast Salish, Snuneymuxw on my dad's side and Cowichan on my mom's side. I am a mother of four and grandmother of two.

I have lived in Richmond for close to thirty years. I have always been committed to being involved in many initiatives in the community in the capacity of parent, volunteer, professional, and grandparent.

I am pleased to be a contributing member on the Aboriginal Education Enhancement Agreement Committee of the Richmond School District. I have chosen to become involved in this initiative as it is my belief that every student in the school system, no matter what their heritage is, be encouraged, supported and celebrated towards reaching their goals in school from entry-level in Kindergarten up to Grade Twelve. It is also my belief to respect the goals of all our students, therefore, achievement in academics and the trades be equally supported.

It is my belief that it is very important to recognize, acknowledge and respect the histories of First Nations, Métis and Inuit people, (who are the First peoples of this land), in order to witness success in graduation levels in British Columbia. I have personally committed to this very goal as a volunteer to share my culture within the District for more than two decades. Upon looking back, at first what I felt was a very daunting task. Today I feel that it is very healing, as many of the wonderful staff and students in this district warmly welcome me into the classrooms. It feels very rewarding to have the acknowledgement of their acceptance, respect and warm thanks of my cultural interpretations. I will continue this contribution for as long as possible.

I wish to give honour and thanks to many of the committee members, district staff and all of the students and family members for all of their hard work towards the goals in this Agreement.

Roberta Price,
Parent, Grandparent,
Educator



What is the true meaning of success? Does it have the same meaning for all students in our educational system? Our elders say that in order to experience the true meaning of success we need to walk in both worlds. We can only survive with our cultural knowledge and identity intact. Gone are the days when we needed to sacrifice our cultural identity in order to succeed in the dominant society.

For Aboriginal people, the history of colonization is not just a legacy of the past. In the educational system, we address the issue of reconstruction from colonization on a daily basis.

As a fair and just multicultural society, we focus on inclusion and equal access to education for all learners. What does inclusion mean for Aboriginal students? Is it the same or different? Can we have inclusion without equity? Aboriginal Education Services in School District #38 (Richmond) provide Aboriginal students with an opportunity to explore their cultural heritage, to connect to the knowledge, wisdom, values and teachings of our multicultural Aboriginal societies, and from which students may then integrate into their daily life.

Our culture is our strength. Some may argue that without a sense of cultural identity there will always be something missing in our lives. In the Aboriginal Circle Program (which includes First Nations, Status and non-status, Inuit, and Métis) students get excited about connecting to the power of storytelling, values, elders' teachings, drum making, songs, and ceremonies that bring to life the depth and beauty of indigenous knowledge. When students have the opportunity to draw on the strength of their culture, of who they are, it gives them the strength and confidence they need to fully participate in classroom activities and connect to contemporary education. The school district's Aboriginal Support Teachers provide personalized education which allows students to develop a deeper understanding of who they are as Canada's First Nations. Sharing our stories, history and cultural traditions with Aboriginal students provides them with the strength, knowledge and skills they need to fully integrate and participate in their classrooms. Most importantly, drawing on traditional knowledge and strength from the culture creates the necessary link to authentic identity that helps Aboriginal students cope with dominant ideology and ultimately encourages success in the educational system.

Lynn Wainwright

Aboriginal Support Teacher -
Richmond School District



Vancouver Coastal Health Authority

Vancouver Coastal Health is committed to supporting healthy lives in healthy communities. A key strategic objective for us is the promotion of better health through reducing inequities in health. Education and a strong sense of belonging are two critical determinants of health throughout the life span. Vancouver Coastal Health is therefore pleased to offer our support for the goals articulated in the Richmond School District's Aboriginal Enhancement Agreement. We believe these goals will provide a strong framework towards developing a school community and a learning environment that will enable Aboriginal students to thrive and achieve their potential.

Susan Wannamaker – Chief Operating Officer

Dr. James Lu – Medical Health Officer

City of Richmond Museum Society

The Richmond Museum Society is pleased to be part of the shared effort to promote the success of Aboriginal learners in Richmond. Museum programming has helped to encourage a deeper understanding and appreciation of Aboriginal history and culture through a number of different initiatives including:

- a professional development workshop for teachers;*
- a learning resource that recognizes the history of the Musqueam Indian Band in Richmond;*
- hosting an exhibit created by Aboriginal youth during their leadership training at Pathways Aboriginal Centre;*
- providing a venue for Pathways Aboriginal Centre to host National Aboriginal Day celebrations and programming; and*
- through Heritage Fairs as a venue for students with Aboriginal ancestry to nurture a strong sense of pride in their cultural heritage, and an opportunity through self directed exhibits to share this with the broader community.*

These programs support the goals and framework of the Aboriginal Education Enhancement Agreement, and the Museum Society looks forward to continuing to work collaboratively with the community to support our Aboriginal students.

Jack Wong, Chair, Richmond Museum Society

Pathways Aboriginal Centre

With an idea, focus, and training, anything is possible . . . education lends to the training that makes any idea or dream possible. I encourage the children and youth that I have the opportunity to work with to have a dream, to set a goal, to focus on the goal, and to embrace the required education and training and they will have a rewarding life.

Jelica Shaw BA D.V.A.T.I.

Pathways Aboriginal Centre Program Coordinator
& Child, Youth and Family Worker

Education is a very important component of life. It opens many doors and gives many opportunities to those who pursue it. Through an education we can have a greater perspective of life and it is an amazing way of discovering yourself and finding the things that you like and do not like. Gaining an education will ensure that you find what you like to do; education will help you find your place in society and it will guide you on the right path. Having an education will give you the opportunity to focus on what you really like and it will keep you busy and away from bad influences. Acquiring an education is an excellent way to ensure that you will lead a successful life, doing the things that you love to do.

Laura Baracaldo

Student Intern at Pathways Aboriginal Centre
3rd year Health and Science Student at SFU

The City of Richmond

The City of Richmond is supportive of the Aboriginal Education Enhancement Agreement. The City vision is for Richmond "to be the most appealing well managed and liveable community in Canada". For this vision to be fully realised our children must continue to receive good quality public education. Good quality education means that all pupils can see their cultural identities reflected in their educational curriculum and in the daily life of their respective schools. The Aboriginal Education Enhancement Agreement is an important step towards the realisation of these goals.

Allan Hill

City of Richmond

Acknowledgements

The logo for the cover of this Aboriginal Education Enhancement Agreement was created by Hugh Boyd Secondary graduate Corissa Arsenault and the motto “Our Visions Our Voices” was designed by Hugh Boyd Secondary graduate Morgan Johnson.

CORISSA ARSENAULT

Corissa Arsenault is a student at the Justice Institute of British Columbia and is currently taking a paramedic course in hopes that maybe she can make a difference. Corissa struggled through the beginning years of high school, not knowing where she fit in, or how, but soon found her place in Combined Studies with wonderful teachers, learning everything she could possibly soak up in three short years.

“The logo was something that I came up with that represented First Nations to me. Dream catchers were originated by the Ojibwa Nation which is part of my heritage and the feathers are that of an eagle which represents the way I see the teachers and counselors who worked countless hours to teach us the history of our elders. The graduation cap with a dove feather represented the end of a long journey for me, and I hope represents the goals of many other students who look at it. As for the colours surrounding the dream catcher and the globe, they represent the Nations around the world who, although they may not be part of First Nations heritage, are part of the earth that we, as First Nations people, are so proud of.”

“BC First Nations Studies was like diving into a pool of shadows and coming out the other end into a brighter world.”

MORGAN JOHNSON

Morgan Johnson is a Combined Studies graduate who spends her time honing a natural aptitude and passion for words. Presented with an opportunity to showcase her passion along with a markedly profound visit from Canadian Aboriginal artist, George Littlechild, Morgan was inspired to create a wordly vessel capturing the positive momentum of the Aboriginal Education Enhancement Agreement.

“Through the BC First Nations curriculum, I’ve gained incredible insight into Canadian politics, multiple perspectives on Canadian history, and I’ve benefited greatly from combating encountered ignorance with a new understanding of the Aboriginal plight.”

Appendix A

The Journey: Past, Present and Future

“Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me again, as in the days of old, dominate my environment. Let me humbly accept this new culture and through it rise up and go on.”

Excerpt from a speech by Chief Dan George of Sleil Waututh First Nation, hereditary Chief of the Coast Salish tribe and honorary Chief of the Squamish tribe of B.C., at the centennial celebrations of 1967 in Vancouver.

To make sense of the present and move confidently towards the future, we must understand the past. The story continues to evolve as more voices are heard, our voices, and more visions are realized, our visions.

Since Time Immemorial

Although estimates are varied, and frequently contested, thousands of years ago diverse settlements with complex cultures developed in this land we now know as British Columbia (B.C.). By the 1700s, just before contact with Europeans, about 40% of the total Aboriginal population of Canada at the time lived within the present boundaries of B.C.

Contact with Spanish and British explorers in the late 1700s brought the future trade, which increased the material wealth of some Aboriginal societies, but this came with a price. European contact also brought diseases, firearms, and alcohol, all of which wreaked havoc on the Aboriginal population of B.C.

In 1847, the British government established Vancouver Island as a colony and, with increasing pressure from settlers for land, it became necessary to set policies around establishing ownership of land. Around this time, James Douglas, Chief Factor of the Hudson Bay Company, was given clear instructions to follow British colonial policy, which was to recognize Aboriginal title to the land and to negotiate a treaty or settlement to purchase land required for settlement. Douglas negotiated 14 treaties across Vancouver Island but he did not negotiate any treaties after 1854. On the mainland, however, the colonial government ignored official federal government policy of the time and simply allotted reserve lands to Aboriginal peoples.

National Policy, The Indian Act and Residential Schools

When B.C. joined Canada in 1871, control over Aboriginal peoples passed from the local governor to the office of the Secretary of State in Ottawa, and thus the trusteeship and management of lands reserved for Aboriginal use and benefit was assumed by the government of Canada. To consolidate all previous legislation regarding Aboriginal peoples in all existing provinces and territories, the government passed the Indian Act, which tightly defined and controlled Aboriginal people in Canada.

In 1920, the Indian Act was amended making it mandatory for Aboriginal parents to send their children to residential school – this was to have a long-lasting adverse effect on Aboriginal communities for generations to come. The purpose of these church-run, government-funded residential schools was to eradicate Aboriginal culture and teach Aboriginal children how to become productive members of “white society”. According to the former Grand Chief of the Assembly of First Nations, Matthew Coon Come, “the goal was to take the Indian out of the child.”

Across Canada, children as young as 6 years old were forcibly removed from their homes and boarded where parents could not reach them. Many of these schools were horrible institutions where Aboriginal boys and girls were forced to learn and speak English only or risk being beaten and starved for practicing Aboriginal culture or traditions. Psychological and emotional abuses were rampant – shaming by public beatings, vilification of Aboriginal culture, and widespread racism from authority figures. Physical and sexual violence further escalated the devastation.

In B.C., the first residential school was established at Mission in 1861, long before the Indian Act made it mandatory for Aboriginal students to attend. It would also become the last operating school in the province, finally closing in 1984 and ending over a century of direct abuse and causing severe harm to generations of Aboriginal survivors and their families that continues to this day. In 2008, Prime Minister Stephen Harper issued a formal apology that recognized that “this policy of assimilation was wrong, has caused great harm, and has no place in our country.”



Moving Forward

Since 1951, Aboriginal Nations have succeeded in amending this document that was meant to ensure their marginalization, but as it stands today, the Indian Act still impacts the lives of many First Nations people. In 1991, the federal government created the Royal Commission on Aboriginal Peoples to propose specific solutions to the problems that confront

Aboriginal people and plague intercultural relations. The recommendation was that recognition be given to the moral, historical and legal rights of Aboriginal peoples to govern their collective lives in ways they themselves determine (Castellano, 2000, p. 22).

Policy was to be devised to improve every aspect of their lives including land and economic development, health, family rehabilitation and education by ensuring:

- The participation of Aboriginal people
- The application of Indigenous Knowledge
- The incorporation of tradition to the extent Aboriginal people deemed appropriate

From this, each province was to consider policy directions to address the underachievement of Aboriginal students in school. "Policy makers, Aboriginal leaders and educators across Canada are striving to make a difference to the tragic national record of lack of school success for Aboriginal learners" (Wells, 2005).



Aboriginal Education in B.C.

Our schools have not been successful in ensuring that Aboriginal students receive a quality education, one that allows these students to succeed in the larger provincial economy while maintaining ties to their culture. Growing recognition of this problem led to the signing of a Memorandum of Understanding in 1999:

"We...acknowledge that Aboriginal learners are not experiencing school success in B.C. We state our intention to work together within the mandates of our respective organizations to improve school success for Aboriginal learners in B.C."

The signatories of this included the B.C. Teachers' Federation, B.C.'s Ministry of Education and several provincial and federal Aboriginal organizations. This led to initiatives on the part of the Ministry of Education to improve the delivery of Aboriginal education. One strategy was to establish a framework for the creation of the Aboriginal Education Enhancement Agreement (AEEA), initially known as Aboriginal Education Improvement Agreement. Through this Agreement, new relationships and commitments were to be made that would ultimately improve the educational success of Aboriginal students.

In 2010, the provincial graduation rate for Aboriginal students was 50.4% compared to the Non-Aboriginal rate of 79.7%. Clearly there is room for improvement for all students; however, it is to our Aboriginal students for whom we have a responsibility to deliver on our goals in the AEEAs across the province. In 2007, Richmond began its journey to elevate Aboriginal education in the district and began its journey to a signed AEEA.

The Journey to a Signed AEEA in School District #38 (Richmond)

The City of Richmond is situated on traditional Coast Salish territory, which is acknowledged by School District #38 (Richmond). With a population of approximately 195,000, approximately 1,300 people have self-identified as having Aboriginal ancestry. In fact, the identified Aboriginal population grew faster than the total population from 2001-2006, which represents the most current data provided by the City of Richmond.

There are approximately 23,000 students attending Richmond's public schools. Within the Richmond School District, there are approximately 225 self-identified students with Aboriginal ancestry from Kindergarten through to Grade 12. Richmond's six-year graduation rate for Aboriginal students over the last three years has averaged 63%. This Aboriginal

Education Enhancement Agreement is intended to support district initiatives that will create equity in success rates for all our students.

Richmond does not have a local Band office and is home to a wide range of students from diverse Aboriginal cultural groups from across the province and Canada. Languages and cultures of Aboriginal peoples in B.C. are greater in number than languages and cultures in Europe. This is a challenge for the Aboriginal student population and for our educators; finding a delivery model that serves the diversity in cultures requires a great deal of thought, time and consultation.

Richmond's Aboriginal Education Enhancement Agreement Committee was formed in the spring of 2007 and has met on a monthly basis since its inception. The Committee extended an open invitation to anyone who wished to participate. In the first year, the bulk of the Committee meetings were to clarify the process of developing an Aboriginal Education Enhancement Agreement for School District #38 (Richmond). The Committee heard from guests representing other districts who shared their Aboriginal Education Enhancement Agreement development experiences. It took that first year for everyone to come to a deeper understanding of what the mandate and process was all about.

In the fall of 2008, the Aboriginal Education Enhancement Agreement Committee met with the Ministry of Education Aboriginal Education Enhancement Agreement Branch to formulate a strategy for developing this Enhancement Agreement. From here, the Committee met with district staff to explain the purpose and development process of the Agreement.

The most important step in developing this Agreement began with the first community gathering, an opportunity for all stakeholder groups to meet and discuss topics around Richmond's Aboriginal Education Program. Most importantly, students and their extended families had a forum to share their ideas around improving the services and delivery of Aboriginal programs across the district. The process for collecting information from the community in Richmond as a basis for our Aboriginal Education Enhancement Agreement followed a qualitative research approach.

The first community gathering took place in January of 2009, followed by four additional community gatherings during the remainder of the 2008/2009 school year. At the heart of these gatherings was the intent of gathering rich feedback from members of the Aboriginal community so that the Enhancement Agreement is a genuine reflection of what will most benefit the Aboriginal student population, as well as enhance the educational experience for all students.

The Aboriginal Education Enhancement Agreement Committee endeavored to gather a wealth of information and data that make up the voices and visions identified in the goals of this Aboriginal Education Enhancement Agreement.

Other stakeholder groups were provided opportunities to ask questions and generate feedback on the goals of the Enhancement Agreement in a series of presentations. In addition to formal presentations, teacher and student questionnaires were distributed and collected, Musqueam Chief and Council were kept apprised of the development of this Agreement, and ongoing committee meetings were held to discuss the progress of the Agreement. Following the presentation series and extensive data collation, a cumulative community consultation and gathering was held at Pathways Aboriginal Centre on March 30, 2009 to facilitate additional discussion and feedback around the core principles of the goals.

A writing committee then took the compiled information and generated “Our Visions and Our Voices”, the foundation of how School District #38 (Richmond) will implement and support the initiatives and strategies in its Aboriginal Education Enhancement Agreement.

The Future of Aboriginal Education in School District #38 (Richmond)

The process of developing this document has been a meaningful and worthwhile journey. We have heard inspirational stories from those who have overcome seemingly insurmountable struggles and those who are continuing to rise above their challenges. Most importantly, we have opened up a space for dialogue about Aboriginal education in Richmond. By making a commitment to improve the academic and personal lives of Aboriginal students, we are reaffirming our commitment to all learners in Richmond.

“Have I done all to keep the air fresh? Have I cared enough about the water? Have I left the eagle to soar in freedom? Have I done everything I could to earn my grandchild’s fondness?”

Quote from Chief Dan George of the Tsleil-Waututh Nation, hereditary Chief of the Coast Salish tribe and honorary Chief of the Squamish tribe of B.C.

While the Enhancement Agreement is specific to improving the educational experience and outcomes for the Aboriginal students, the entire student population of Richmond, Aboriginal and non-Aboriginal, will benefit from increased exposure to Indigenous knowledge.

"I want to tell you what Aboriginal support means to me. I have participated in the program since early elementary and it has helped me to have a better understanding of who I am. Being surrounded by homework, technology, and media are hard when you don't have a solid background to stand on. It is as if you are being pounded and shaped by them to be someone I don't even know if I want to be. To be educated, to get a good job and connected to technology to guide me through life is sometimes not enough to guide me through life. I can have all the guidelines and plans but without an emphasis on my identity as an Aboriginal person I can't truly be happy and complete with who I am because there would always be something missing. Succeeding at all my goals requires me to be at my best. However, if I am not whole I can slip backwards not forwards with the emptiness I carry and the weight of not knowing who I am."

Brenna Robert

Dene/Heiltsuk Nations

Grade 10, Palmer Secondary

"My time in (school) was an eventful time filled with key points of knowledge that I obtained in my studies. One element of the curriculum that stood out for me amongst many interesting courses was BC First Nations Studies, especially due to my own heritage of being part native. It was interesting to learn the history of my people from the earliest days of recorded history till the time of settlement, and beyond. I will admit, at first I was angered to learn the full truth, thus becoming aware of what had befallen upon my people, yet it was enlightening to know this history at the same time. It allowed me to think of my own ways to help my race in this current age. I greatly enjoyed First Nations Studies, and I emphasize that it is for all to help grasp a better understanding of First Nations and, for those who hold a typical stereotype in mind, to break that chain, allowing us to further ourselves as human beings, as one."

Juan Jose Marion-Beltran

Cree and Ojibway; Nipissing Band

Former Hugh Boyd Secondary student

"My involvement in the Aboriginal studies course was pivotal and quite integral to my growth as an individual. Although not of Aboriginal ancestry, I found the course fascinating; however, I believe that the process or journey of learning the material is the real prize. Above and beyond learning about Native culture and history were the lessons of critical thinking and objective observation prior to judgment. Learning about the ancient Egyptians, Greeks and Romans across the Atlantic Ocean doesn't hit home nearly as effectively as learning about Aboriginal society, mainly because Aboriginal culture is still a part of our lives today. It's something we can see, touch and participate in. It's in our geography, our stories, and our history. So, why shouldn't it be in our classrooms as well?"

Adam Krahn, Graduating Class of 2009

First Peoples Principles of Learning*

The following principles represent an attempt to identify a number of common elements that are affirmed within First Peoples societies:

- 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

**From English 10 and 11 First Peoples Curriculum 2010*

Appendix B**INTENDED ACTIONS****GOAL #1**

Build up representations of Coast Salish art work in the foyers of school and in common areas and in classrooms (student generated, donated, and commissioned)

Encourage participation in Science Jam, Education Week, and Heritage Day displays

Provide opportunities for presentations at school assemblies where parents and elders are specifically invited

Provide schools with Coast Salish protocol for territory recognition at school and district gatherings such as assemblies and general meetings

GOAL #2

Develop meaningful Pro-D that will allow teachers to deliver Aboriginal content in classrooms with confidence and respectful knowledge

Raise the profile of Aboriginal culture at the district convention and at joint Pro-D activities

Provide workshops at the District Convention with an elementary, secondary,

and French Immersion focus Develop a Pro-D session that can be presented school-to-school on common Pro-D days

Develop study groups around available district resources on ways to integrate Indigenous knowledge across the curriculum

Enhance and maintain a comprehensive resource library with Aboriginal content with an accessible on-line catalog, including web-based and community resources

Create easy-to-use teachers guides with references to assist in incorporating Aboriginal content in the classroom

Create grade kits complete with lesson plans and materials / resources for teachers

Increase student access to BC First Nations and English First Peoples for 2011/12 for all senior secondary students through mainstream and Distributed Learning

Develop a website that allows teachers to share ideas / lesson plans – a link on Richnet



GOAL #3

Implement district procedures for families to easily self-identify

Engage in early intervention for struggling students

Maintain a school district website link devoted to scholarship / post-secondary / employment opportunities for students with Aboriginal ancestry

Increase awareness around cultural sensitivity in classroom activities and when dealing with students with Aboriginal ancestry

Increase communication between our Aboriginal Support Teachers and our Career Counselors and our School Counselors around educational opportunities and academic or fine arts contests open to Aboriginal students

Ensure First Nations Support Teachers connect with families and with kindergarten students to welcome them to the district

Provide a welcome package that includes contact information for Aboriginal support services in the district to support a smooth transition (ie. a brochure outlining district services for all new registrants)

Increase communication between the school district and the Aboriginal parent group

Foster connections with school Parent Advisory Councils and Richmond District Parents Association

Look at creating an Aboriginal parent-network

Incorporate a combination of pull-out and inclusive cultural programs



GOAL #4

Display student-created projects and presentations at a joint Aboriginal celebration (open house) that concludes with the Aboriginal Achievement Ceremony and dinner

- Could coincide with or around National Aboriginal Day
- The displays could be carried over from Heritage Fair

Include students in the planning and execution of the Aboriginal Achievement Ceremony

Support joint cultural activities with Pathways Aboriginal Youth Centre

Introduce parent workshops around transitions issues such as stress and anxiety

Increase mentorship – elementary – secondary program and university – high school program

Disseminate information about scholarship and educational opportunities for Aboriginal students at an early age – grade 9/10 and again at graduation age and beyond grade 12

Develop a voluntary mentoring program for the grade 7-8 transition involving transitioning Aboriginal students and senior Aboriginal students

Create opportunities for students to voluntarily plan and participate in National Aboriginal Day

Develop a district-wide leadership program for Aboriginal students, possibly run as a Distributed Learning course for graduation credit

Could include peer helping at elementary schools, teacher assistance with cultural activities, community connections to help plan celebrations and cultural fairs

Invite parents and students to share their cultural knowledge with classes and in schools

Create an open seat at Table 38 should a student with Aboriginal ancestry want to represent the student Aboriginal population



Appendix C

Glossary of Terms

Aboriginal Peoples:

Aboriginal peoples are the descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – First Nations, Métis and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Band:

There are two ways you may see the term band used. People who study traditional First Nations of B.C. often refer to an extended family group as a band. A band was identified with a certain geographical area. Today, however, a band refers to a group of people living in a community on an Indian reserve.

Traditional Coast Salish Territory:

The Coast Salish inhabited the present day city of Vancouver and surrounding mainland north to Bute Inlet, the Gulf Islands, the southern area of Vancouver Island including the City of Victoria and along the coast of Washington and Oregon.

First Nation:

A community of Aboriginal people who identify themselves as a distinct cultural group and who are descendants of the original inhabitants of the land.

Indigenous Peoples:

Peoples who have the earliest historical record of living in a particular geographic region.

Indigenous Knowledge:

Traditional Aboriginal knowledge systems incorporate a comprehensive understanding of the traditions and practices that have been maintained by Aboriginal groups across North America for thousands of years. In Aboriginal educational tradition, the individual is viewed as a whole person with intellectual, spiritual, emotional and physical dimensions.

Ministry of Education School Satisfaction Survey:

An annual survey of students in grades 4, 7, 10 and 12, their parents, and school staff administered since 2002 in British Columbia public schools. The Survey was developed with input from partner groups, experts in educational measurement and special education, and teachers of early grades. Each year feedback from participants is considered in order to improve the survey questions and features.

Nation:

A culturally and politically organized body of First Nations people under a single government. Bands or tribes can exist as sub-sects within a Nation.

Time Immemorial:

A term meaning the beginning of time.

Traditional Territory:

The geographic area identified by a First Nation to be the area of land which they and / or their ancestors traditionally occupied or used.



Appendix D

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Traditional Territories Map – Figure 1.1

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