



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
- Family
- Students
- ǵʷa:nǵəñ (Kwantlen)
- ǵicəy (Katzie)
- Máthexwi (Matsqui)
- Inuit
- Cultural Presenters
- Waceyá Métis Society
- ya:yəstəł “Working Together” Advisory Committee
- Lexwey (Aboriginal Support Workers)
- School District #35 (Langley)
- Lower Fraser Valley Aboriginal Society
- Fraser Region Aboriginal Child & Family Services Society (Xyolhemeylh)
- Langley Child Development Centre
- 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



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**Creative Design by Susan Cairns**  
**Cover Art by Phyllis Atkins**  
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It is acknowledged that the Langley School District resides within the unceded traditional territories of the Máthexwi (Matsqui), q̓ʷa:n̓x̓ən̓ (Kwantlen) and q̓íçəy̓ (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:n̓x̓ən̓ First Nation

q̓íçəy̓ (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** q̓íçəy̓ 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 q̓íçəy̓ First Nation Langley #2  
by Janet Crockford

The languages within these traditional territories are Halq'emeylem (upriver dialect) and hən̓q̓əmin̓əm̓ (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'è'i: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)  
St'eastexwtset 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:n'áxən First Nation**



# THE SEVEN LAWS OF LIFE

Passed orally to Lekeyten from Xwě lī qwěł 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

## **HUMBLENESS**

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:n̓łə́n̓ (Kwantlen), and q̓icəy̓ (Katzie) First Nations.

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

q̓ʷa:n̓łə́n̓ (Kwantlen) First Nation  
q̓icəy̓ (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 8<sup>th</sup> day of October 2015.

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

\_\_\_\_\_  
Chief Marilyn Gabriel, q̓ʷa:n̓x̓ən̓ First Nation

\_\_\_\_\_  
Chief Susan Miller, q̓icəy̓ 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



# OUR JOURNEY

**THE third Aboriginal Education Enhancement Agreement between Langley School District #35, ya:yəstəł, and the Ministry of Education was completed in June 2015.** Through a focus on the four goal areas of emotional, spiritual, physical and intellectual well being of our children, significant improvements in their school experiences were achieved. At the conclusion of this agreement we recognized that, as the community grows stronger and takes ownership together, students of Aboriginal ancestry will be allowed more opportunities to receive a quality education that embraces and celebrates their cultural identity.

## COMMUNITY CONSULTATION

Once the community established a framework for respectful and productive consultation, four community consultations were held with the question “What is success for students of Aboriginal ancestry in the Langley School District?” (See Appendix vii).

## SYNTHESIZING AND WRITING THE AGREEMENT

A sub-committee was formed and given the task of drafting the EA. (See Appendix vii).

The subcommittee reviewed all stories, comments and ideas from the community consultations to ensure that every voice was heard and honoured. Common themes emerged from these voices and led to the creation of the goals and indicators.

**The community was clear that systemic change is required in how we implement Aboriginal Education Enhancement Agreements.**

The sub-committee met with partner groups for feedback and guidance on targets and community commitments. The two goals reflect our community’s commitment to create a circle of caring with the student in the centre and understanding our shared responsibility of raising our children.

“ It takes a whole village to raise a child. ”



## 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**

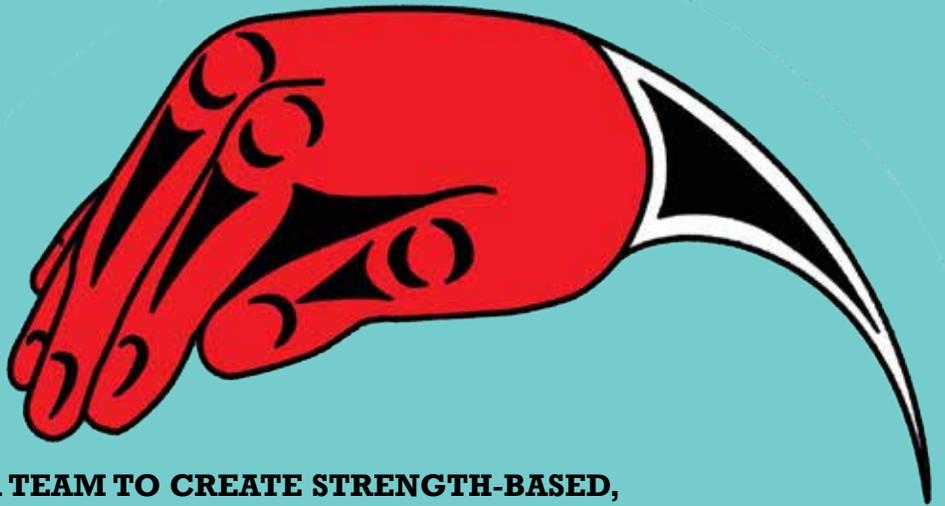


# RATIONALE

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:yəstəł (working together) Dated: December, 2014

### 1. HISTORY:

The Aboriginal Advisory Committee (AAC) was given the hənqəmihəm name ya:yəstəł (working together) at a Traditional Name Ceremony that took place at Fort Langley Elementary on November 21st, 2008. Since the beginning, ya:yəstəł 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 q̣ʷa:ṇx̣əñ (Kwantlen), q̣içəỵ (Katzie), and Máthexwi (Matsqui) First Nations. The Aboriginal Advisory Committee began in 1994.

### 2. PURPOSE:

ya:yəstəł 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, q̣ʷa:ṇx̣əñ (Kwantlen) First Nation

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

### 3. MANDATE:

ya:yəstəł 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:yəstəł 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:yəstəł 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.

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

### 5. DECISION MAKING

Decisions made by ya:yəstəł shall occur through respectful consensus. ya:yəstəł 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:yəstəł on a rotating basis. The hosting community will determine the protocols. Minutes will be distributed to ya:yəstəł members, who will report back to their Nations and communities as required.

### 7. REVIEW

ya:yəstəł 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](http://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](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

**ALLEN, JULIE**

Aboriginal Program

**AMOS, SUSAN**

Aboriginal Support Worker

**ANDRES, DEANNA**

Parent/Aboriginal Support Worker

**ANOLIK, CHRISSY**

Parent

**ARNASON, PETRINA**

Councillor, Township of Langley

**ARNOLD, JACK**

Councillor, Langley City

**BACK, VICTOR**

Elder, Kwantlen First Nation

**BAILEY, RICK**

Councillor, Katzie First Nation

**BAILIE, RENGE**

Langley School District

**BOLTON, LYLE**

Parent

**BOSCHMAN, PATRICK**

Teacher, Langley Secondary

**BROOKS, AIMEE**

Aboriginal Support Worker/Parent

**BROTHERTON, ALISON**

Parent

**BROTHERTON, JAFE**

Student

**BROWN, BARRY**

Elder, Kwantlen First Nation

**BRUMMITT, LAURIE**

Aboriginal Program

**BURNS, SHAWNA**

Aboriginal Support Worker

**BUSBY, GENEVIEVE**

Parent

**CALIXTO-KLIMPLE, MARI**

Teacher, Aboriginal Program

**CAIRNIE BETH**

Vice Principal, Belmont Elementary

**CAPADOUCA, BARB**

Foster Parent

**CARDINAL, ERNIE**

Aboriginal Support Worker

**CARR, HELEN**

Elder, Kwantlen First Nation

**CHRETIEN, DIANNE**

Principal, Langley School District

**COLEMAN, BRIAN**

Teacher, Aboriginal Program

**COLLINS, JACKIE**

Student

**CRAWFORD, NAOMI**

Student

**CROCKFORD, JANET**

Katzie First Nation

**DANDURAND, JOSETTE**

Elder, Kwantlen First Nation

## PARTICIPANTS

**DANDURAND, LUKE**

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**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

**GHOBRUEL, 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**

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Councillor, Langley City

**HALPER, SONYA**

Supervisor, FVACFSS

**HANNAH, COLLEEN**

Ministry of Education

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Aboriginal Support Worker/Parent

**HARRISON, BRANDIN**

Student



# PARTICIPANTS

**HART, LINDA**

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**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

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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, LFFAS

**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

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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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