



Phyllis Atkins '10

ABORIGINAL ENHANCEMENT AGREEMENT

2010 - 2015



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



This Enhancement Agreement acknowledges that the Langley School District resides within the traditional territories of Máthexwi (Matsqui), ǵʷa:ńłəń (Kwantlen) and ǵiǵəy (Katzie) First Nations.

Our children are our most precious resource

Our children are our medicine

Our children are our future leaders

Chief Marilyn Gabriel ǵʷa:ńłəń First Nation

Katzie First Nation is pleased to be a part of the shared responsibility to promote the success of all Aboriginal learners in the Langley School District. As we believe literacy is the foundation for academic success, we would like to see and offer programs and initiatives to support literacy development on all levels of education. We would like to see the improvement of student attendance, retention and graduation rates reinforced with culturally based education to give our students a strong and healthy sense of belonging in their schools.

**Jay Bailey (Chief, Katzie First Nation)
by Len Pierre (KFN Councillor of Education)**

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 fall into place.

**written for Katzie First Nation Langley #2
by Janet Crockfor**

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'é:iles 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 smestiyexus te xwewa is kwó:l kw'as thi:yt kw'e ey wayeles xwelam ye staxwelhtset (The strength of our leaders, the vigor of the youth and the purity of the unborn to make a better tomorrow for our children)

St'eastexwtset cha wa sq'eqotset 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'xən First Nation



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OUR JOURNEY

LANGLEY ABORIGINAL ENHANCEMENT AGREEMENT

BETWEEN

SCHOOL DISTRICT #35 (LANGLEY) AND *ya:yəstəl*

AND

THE MINISTRY OF EDUCATION

The Langley School District #35 Aboriginal Program completed the first Enhancement Agreement in June, 2008. We have been given the enormous task of commencing another incredible journey in our commitment to support, guide and assist all Aboriginal students in their pursuit of success in education.

We began our journey in October, 2007 with our first meeting held in the boardroom at the Langley School District. The format for this meeting was structured by questions posed to the group of people who support, assist and care for our Aboriginal students in this school district. There were three important questions which brought forward many great discussions, conversations, stories and, above all, the truth!

- What is success for our children?
- What does success look like?
- What do you want for your children?

Throughout the meetings the participants came up with four goals. The four goal areas included are emotional, spiritual, physical and intellectual. Our Enhancement Agreement supports the integration of Aboriginal culture within our schools. This is essential to ensure that all our children have the best chance for success. The participants agreed to work together within a holistic approach for the success of each and every Aboriginal child identified in the School District #35 (Langley).



This Enhancement Agreement acknowledges that the Langley School District resides within the traditional territories of Máthexwi (Matsqui), q̓ʷa:n̓łə́n̓ (Kwantlen), and q̓íçə́y̓ (Katzie) First Nations.

We the undersigned, in recognition of our shared responsibility to promote the success of all Aboriginal students in School District #35 (Langley), agree that the terms of the attached Langley Aboriginal Education Enhancement Agreement will form the basis of Aboriginal Education funding for programs and services provided by School District #35 (Langley) for the period of June 21, 2010 to June 30, 2015.

It is agreed that any changes that may take place affecting the use of Ministry Targeted Funding by SD35 (Langley) or otherwise impacting the intent of this Agreement must be done in consultation with ya:y̓əstə́l̓. (see Appendix A). ya:y̓əstə́l̓ includes representatives from:

- School District #35 (Langley)
- q̓ʷa:n̓łə́n̓ (Kwantlen) Nation
- q̓íçə́y̓ (Katzie) Nation
- Máthexwi (Matsqui) Nation
- The Lower Fraser Valley Aboriginal Society
- Waceyá Métis Community

While ya:y̓əstə́l̓ respects and honours the special relationship that exists with the First Nations in whose traditional territory we reside, it also acknowledges the collective responsibility to develop programs to promote the success of all Aboriginal students attending in School District #35 (Langley).



THE SEVEN LAWS OF LIFE

Passed orally to Lekeyten from Xwě lī qwěł tēl
The Honorable Steven Point, 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.

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



THE VOICES OF OUR COMMUNITY

This document reflects the voices of our community who participated in the 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, ǰ^wa:ǰ^hǰ^h and ǰⁱǰ^ǰ 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:ǰ^ǰstel “Working Together” (Aboriginal Advisory Board)
- School District #35 (Langley)
- Lexwey (Aboriginal Support Workers)
- Parents/Guardians
- Students
- Families
- Ministry of Education



“ It is important to establish an understanding of the historical injustices that have taken place so we can move forward in our journey. ”

ya:ǰ^ǰstel Writing Committee



PARTICIPANTS

October 15th, 2007, November 30 th, 2007, January 31st, 2008,
April 24th, 2008, June 24 th, 2008, November 26th, 2008 & February 25, 2009

Allen, Julie
Aboriginal Program Secretary

Adams, Joan
Sto:lo Nation, ya:yəstəl

Andres, Deanna
q̓içəy̓ First Nation, Aboriginal Support Worker

Baker, Mike
Aboriginal Program Consultant

Bako, Zoltan
Principal, Nicomekl Elementary

Beaumont, Cheryl
Langley School District, Superintendent

Bech, Joan
School Board Trustee

Bereska, Ralph
Principal, D. Park Elementary

Brummitt, Laurie
ya:yəstəl, Cultural Presenter, Aboriginal Secretary,

Bryson, Lori
Principal, Fort Langley Elementary

Canas, Jennifer
Langley School District, Assist. Superintendent

Carr, Helen
Elder, q̓ʷa:n̓x̓əṇ̓ First Nation, Cultural Presenter

Chauvin, Harvey
D. W. Poppy Secondary Leadership Student

Clark, Loretta
ya:yəstəl, Parent

Cody, Stacey
School Board Trustee

Coutu, Dave
Principal, Langley Secondary

Crockford, Candace
*q̓içəy̓ First Nation, Walnut Grove Secondary Grad,
Cultural Presenter*

Crockford, Janet
q̓içəy̓ First Nation, ya:yəstəl, Cultural Presenter

Dancy, Brenda
Teacher, EAGLE Program

Dandurand, Luke
q̓ʷa:n̓x̓əṇ̓ First Nation, Aboriginal Support Worker

Davis, Angela
Parent

Davis, Shelby
Student

Davis, Shiann
Student

Dawson, Liz
Kʷakʷakaʷwakʷ First Nation, Cultural Presenter

Dejarlais, Shelby
Waceyá Métis Society, Aboriginal Support Worker, Parent

DeValera, Jonathan
Aldergrove Community Secondary Grad

Doherty, Lana
Parent

Etchell, Charlie
Langley School District, Assistant Superintendent of Schools

Friday, Rylan
Langley Secondary School Grad Student

Gabriel, Cheryl
q̓ʷa:n̓x̓əṇ̓ First Nation, Education Coordinator, ya:yəstəl

PARTICIPANTS

October 15th, 2007, November 30 th, 2007, January 31st, 2008,
April 24th, 2008, June 24 th, 2008, November 26th, 2008 & February 25, 2009

Gabriel, Karen
q̣ʷa:n̄łəñ First Nation, Cultural Presenter, Grandparent

Gabriel, Marilyn
Chief, q̣ʷa:n̄łəñ First Nation, ya:yəstel

Gabriel, Maureen
Elder, q̣ʷa:n̄łəñ First Nation

Gabriel, Natache
q̣ʷa:n̄łəñ First Nation, Aboriginal Support Worker

George, Sam
səfilwətaʔt First Nation, Aboriginal Support Worker

Gladue, Betty
Elder, Saulteau Cree Nation, Waceyá Métis Society
Cultural Presenter

Gladue, Philip
Elder, Métis Cree Nation, Waceyá Métis Society
Cultural Presenter

Gludo, Hazel
Elder, q̣ʷa:n̄łəñ First Nation, ya:yəstel, Cultural Presenter

Goldsack, Pam
Waceyá Métis Society, Aboriginal Support Worker

Goldstone, Bev
Parent

Gravelle, Vicki
Waceyá Métis Society, Aboriginal Program Support Worker

Greene, Rose
Skowkale First Nation, Aboriginal Support Worker

Haddock, John
Grandparent

Haddock, Mrs. J.
Grandparent

Hall, Nancy
Parent

Hansen-Hughes, Danica
Waceyá Métis Society, Aboriginal Support Worker, Parent,

Hart, Linda
Waceyá Métis Society, Aboriginal Support Worker, LFBAS

Heyes, Lynn
Inuit Parent, Cultural Presenter

Hillis, Gabby
H.D.Stafford Graduate

Hughes, Dustine
Brookswood Secondary Student

Jack, Sheila
Waceyá Métis Society, Aboriginal Support Worker

Jennings, Ricky
Parent

Jim, Victor
Ministry of Education, Aboriginal Branch

Johnson, Wendy
School Board Trustee

Jongenburger, Ryan
D.W.Poppy Secondary Student

Jongenburger, Nathan
D.W.Poppy Secondary Student

Klein, Leslie
Langley School District, Administrator Aboriginal Program

Knott, Tumia
Councillor, q̣ʷa:n̄łəñ First Nation, ya:yəstel



PARTICIPANTS

October 15th, 2007, November 30 th, 2007, January 31st, 2008,
April 24th, 2008, June 24 th, 2008, November 26th, 2008 & February 25, 2009

Labach, Lindsay
Aboriginal Support Worker

Lekeyten
Elder, q̓'w'a:ì'łəñ First Nation, Cultural Presenter

Lenarduzzi, Grant
Langley School District, Assist. Superintendent

Leon, Donna
q̓'icəy First Nation, ya:yəstel

Leon, Mike
Chief, q̓'icəy First Nation

Lesik, Tiana
Brookswood Secondary Student

Lowen, Corrine
University of Victoria Doctoral Student

MacKenzie, Don
Principal, West Langley Elementary

Mason, Donna
Langley School District, CUPE 1260

Matthews, Brenda
Waceyá Métis Society, Aboriginal Support Worker

May, Jill
Langley School District, CUPE 1260

McBeath, Don
Principal, Brookswood Secondary

McDonald, Carel
Tutchone First Nation, Teacher, West Langley Elementary

McFarlane, Rob
School Board Trustee

McIvor, Victoria
Elder

McLean, Sandra
Waceyá Métis Society, Aboriginal Program Support Worker

McLeod, Doug
Vice-Principal, D. W. Poppy Secondary

McMahon, Eric
Ministry of Education, Aboriginal Branch

McNeil, Tyrone
Sto:lo Tribal Council

McVeigh, Alison
School Board Trustee

Michel, Dave
Principal, R.E. Mountain Secondary, President, LVPVA

Morrison, Les
Langley School District CUPE 1860

Moyer, Una Ann
Tabltan First Nation, Aboriginal Support Worker, Cultural Presenter

Muraca, Sam
Langley School District, Coordinator Instructional Services

Nelson, Bryan
Waceyá Métis Society, Aboriginal Support Worker

Linda Parkinson
EAGLE Teacher

Paterson, Sonya
School Board Trustee

Patson, Julie
Parent

Patterson, Lionel
DPAC, Parent

Patterson, Maureen
Teacher, Shortreed Elementary

PARTICIPANTS

October 15th, 2007, November 30 th, 2007, January 31st, 2008,
April 24th, 2008, June 24 th, 2008, November 26th, 2008 & February 25, 2009

Paulicelli, Caroline
Teacher, West Langley Elementary

Perry, Linda
Parent

Picton, Leslie
Parent

Reekie, Cecelia
Haisla First Nation, ya:yəstəɫ, President, LFBAS

Reekie, Chris
Haisla First Nation, Student, D.W. Poppy Secondary

Richardson, Beverley
Teacher, EAGLE Program

Robins, Donna
q̓ʷa:n̓x̓ə̓n̓ First Nation, ya:yəstəɫ, Aboriginal Teacher

Robinson, Gary
Community Development Worker, Xyolhemeylh

Sampson, Gail
Grandparent

Smith, Elaine
Langley School District CUPE 1260

Stewart, Gord
Principal, Aldergrove Community Secondary

Stromquist, Gail
Nlaka'pamux Nation, ya:yəstəɫ, Aboriginal Teacher

Stromquist, Janet
Nlaka'pamux Nation, Teacher, EAGLE Program

Thomas, Chris
q̓ʷa:n̓x̓ə̓n̓ First Nation

Michelle Saul Thomas
Skatin First Nation

Thomas, Stan
Nisga'a First Nation, Aboriginal Support Worker

Timothy, Amber
sṭəyemən First Nation, Aboriginal Support Worker

Timothy, Jackie
sṭəyemən First Nation, Cultural Presenter

Trattle, Kristi
Waceya Métis Society, Aboriginal Support Worker, LFBAS

Trattle, Roanne
Waceya Métis Society, Aboriginal Support Worker

Trenamen, Dale
Langley School District, CUPE 1851

Van Hatten, Bonnie
Aboriginal Support Worker





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

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

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 has begun with the Government of Canada and the Churches publicly apologizing to Aboriginal people for the wrongs that were committed against us.

For some, these apologies are the beginning of the healing process for our communities. We must continue to acknowledge the wrongs and offer support to those who continue to suffer.

“Throughout their educational journey, we will raise our children with pride, dignity and strength. We will give our Aboriginal children the opportunity to walk in both worlds.”

ya:yəstəl Writing Committee



CONTRIBUTING VOICES

It is interesting to see how the Aboriginal way of life has changed from past generations during the days of residential schools to now in the year 2010. When we hear the stories from our Elders, family members and past ancestors, it goes without saying that, yes we are aware and recognize the struggles and hardships they went through in order for us to be here today. That is why we are fortunate to finally be on the path to healing, the path to a new road of hope, the path to a renewal in faith and cultural practices, the path to renewing our language, but more importantly, the path to where our Elders and other family members are actually learning how to love for the first time.

In residential schools they were only taught how to lie, cheat, steal, hate and to be ashamed of their bodies, skin colour, language, the list goes on and on. It is said it will take seven to ten generations to fully recover for what Western society attempted to do to our people. As we are now in the third generation and the healing has only begun a couple of years ago. It is quite obvious to see that a lot of families across Canada are still suffering from the repercussions and aftermath of the paternalistic views and policies in which the Canadian Government and Roman Catholic Church thought was in our best interest. But I must raise my hands and be very thankful that I am part of the Aboriginal Program here in Langley and be able to contribute my thoughts and knowledge for this document as we help our children succeed and be led on the right path in life.

Luke Dandurand
q̓ʷa:n̓x̓əṇ First Nation
Aboriginal Support Worker



The experience of sitting on the committee to write this enhancement agreement has been very fulfilling for me. The experience has taught me a lot about working together and also the opportunity to share our own stories and experiences with each other. We have incorporated goals that pertain to our teachings and knowledge that has been passed down for generations.

We are all also true survivors; Residential School has had a profound affect on each aboriginal person for generations. We continue to share the stories from the past with our children in the hopes that we as a Society do not repeat them. We must continue to honor the experiences of those who have survived residential school, for those that are willing to share their stories takes great courage and strength and with each one sharing our children will be able to be stronger.

We raise our children with a sense of dignity and respect that will bring them to a place where they can be proud of who they are and where they come from.

Cecelia Reekie
President of Lower
Fraser Valley Aboriginal Society



EMOTIONAL GOAL

To nurture, guide, strengthen, and enhance a sense of belonging and strong cultural pride for Aboriginal children – our future leaders

RATIONALE

The community wishes to develop well-balanced children who feel a strong sense of belonging, who are proud of their Aboriginal heritage, and who feel safe in expressing their identity.

INDICATORS OF SUCCESS

- Improved school attendance
- Results of survey completed by children, parents/guardians, and staff

COMMUNITY COMMITMENTS

- respect and honour each and every child
- assist in building strong, self-assured children who can take pride in who they are
- hear and honour our children's voices and not just listen to them
- build self esteem by providing a welcoming and safe environment
- address the child's emotional needs to support their intellectual needs
- provide a safe and private space to listen to and deal with emotional issues within a school setting
- provide opportunities for parents/guardians and families to develop a sense of pride
- build self-esteem by having Aboriginal Presenters come into the schools
- review and enhance the quality of resources for Support Workers, Cultural Presenters, and school staff (i.e. workshops, teaching materials, curriculum, staff)
- liaise with parents, staff, and community groups to work together to strengthen a sense of belonging
- promote access to the Aboriginal program website



CONTRIBUTING VOICES

I worked with a young girl from grade 5 to grade 7. She had severe learning disabilities. She couldn't read and had difficulty grasping abstract math concepts. She was being raised by a single mom with an abusive boyfriend. I spent a lot of time supporting her, listening to her and just hanging out with her. When she was in the 7th grade she was asked to write a story on her hero. She chose me. She said I made her feel like a person.

Danica Hansen-Hughes
Waceyá Métis, Aboriginal Support Worker



I have been privileged to have had the opportunity to adopt my beautiful daughter a number of years ago and as a new father of this little baby I was in for some good times ahead. Although I am not Aboriginal, I have learned a lot about the Native culture. My dear wife comes from the Six Nations and is from the Bay of Quinte (Mohawk). So many of my relatives are Aboriginal.

As my daughter was growing up she went through the Langley School system. My wife met Donna Robins and that is when my daughter started to learn of her background and got involved in the Sto:lo program. I am very proud of her as she has won many awards during her school years. She is now a mother of two beautiful daughters who are in the Langley School system and they have just recently been enrolled in the EAGLE Program. My wish is that they be proud of their heritage and grow into mature young people who can be an asset to society.

My other wish is that my daughter gets better and feels good about herself. She has been meeting her biological family and I think that is helping also. She is in attendance here tonight so I hope she will learn a few things which will help her. I want to thank the members of the Enhancement Committee for inviting my family and me to these meetings.

I do wish this program the greatest success possible. Thank you for this program.

John Haddock
Grandparent



CONTRIBUTING VOICES

I grew up going to an all-white class and it wasn't until high school that I was introduced to the Aboriginal program. It was wonderful taking time and learning different art projects. This led to getting a summer job at the UBC Museum of Anthropology. I spent the summer with peers from all over B.C. teaching tourists about our culture. It wasn't just a job, but a learning opportunity.

I now have two girls, one in grade 1 and one going into kindergarten next year and I'm so thankful that they get to start learning about our culture earlier than when I did. I hope that they are able to pass it down to their children. I look forward to learning together.

Carissa Haddock
Parent



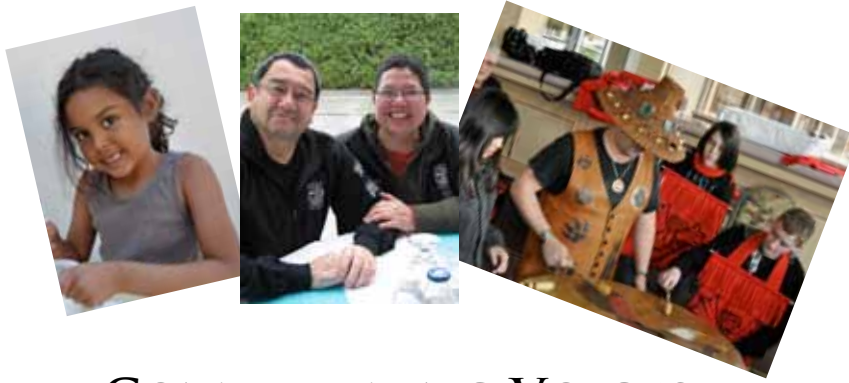
I have worked for the Aboriginal program for two years. I have been given the opportunity to work with my family, neighboring communities, schools, principals, teachers, students, my own nation, friends, parents, and have learned so much from it.

The program and the people involved work from the heart for the future of our children. I am very fortunate to be a part of this team. I am constantly learning in this job. The kids that I've worked with have brought a purpose and meaning to the last couple of years of my life.

I am proud of my parents who have been involved with the Enhancement Agreement and who sit on the Provincial level. They are speaking for our kids on our reserve, in the Langley School District, and schools across the Province. They speak from their heart and carry wisdom beyond me. I'm glad to have sat in on the few Enhancement Agreement meetings that I have. The people I've met were from all different levels and communities.

I've been very fortunate and am thankful to be a part of the Aboriginal program and the Enhancement Agreement.

Natache Gabriel
ᑭᓄᓐᓇᓐᓇᓐ First Nation Aboriginal Support Worker



CONTRIBUTING VOICES

One day our daughter came home from school and told us of a Cultural Presenter that was in her class that day. His name was Phil. He introduced himself to the class, stating he was Métis /Cree. Our daughter spoke up and said “So am I!” that was the first time we knew she was truly starting to understand who she was. Had it not been for the school’s Aboriginal program and workers, we’re not sure how or when our daughter would have embraced her heritage.

Nancy & Bev Goldstone-Hall
Parents



Over the years I have worked with many families and students in the Aboriginal program. It has been a pleasure to be able to share the knowledge that this program has afforded me. It is directly because of the support and professional development of the Aboriginal program that stands behind me that I feel confident and competent in my role. Without the full and complete support I receive, I would not be able to serve my families in the way I feel they need.

Pam Goldsack
Waceya Métis Aboriginal Support Worker



It warms my heart when the family (Aboriginal Program) gets together on days like this, knowing our children have a good future ahead of them. I do a little bit of work with this family and it’s always an honour to do so. Cultural Presenters play a roll in which way our children should go. Meaning, they are encouraged to always remember who they are as well as where they came from as First Nations people.

I really put my hands up to the family (Aboriginal Family) for all that they do for our people.

Chris Thomas
ᑕᑦᑦᑦᑦᑦ First Nation



CONTRIBUTING VOICES

The Aboriginal program has helped me learn more about myself, my culture and my history. It has helped me understand other cultures within the Aboriginal community. We work together. Small successes make up for being a big success.

I remember sitting with one of my Aboriginal students. His name was Tanner. He loved it when Auntie visited the school to do beading. He said that this was his most favourite day to smile and laugh.

Cheryl Gabriel
Education Coordinator ᑭᵂᵃᵃᵃᵃᵃᵃ First Nation



I am the daughter of a Residential School survivor. I grew up on reserve, but I still knew nothing of my culture. I always felt as though something was missing. I was a stay-at-home Mom for nearly 13 years. I religiously signed and returned my consultation forms for the Aboriginal program every year, but, I admit, I didn't know what the program was about. In May 2006 I met with Judy Dallin and she asked if I would be interested in coming and facilitating a workshop for the Aboriginal Support Workers and provide them with materials for scrapbooking. I designed a scrapbooking kit called "All About Me" and it was designed to increase writing skills, confidence and identity for Aboriginal students. "Hmmmmmmm..... this program is kind of interesting.....", I thought, "Maybe I want to learn more, for me, for my girls."

In May 2007, I received another call from Judy, but this time she was asking if I would be interested in coming in to interview for the position of an Aboriginal Support Worker. It was something I wanted with all m heart, but I lacked the confidence and didn't really think I'd be qualified.

Almost two years later, I trust that I do what I need to do to make a difference for my students. Sometimes I still don't think I'm worthy of this job – this job that teaches me everyday. I learn so much from our Elders, from my co-workers, from my students. I am grateful to my Aboriginal Family for providing what was missing from my life: my culture, my language and my people. I know I'm where I need to be. If I can help one student feel like I do now, then I know I'm doing my job.

Deanna Andres, Mom, ᑭᵂᵃᵃᵃᵃᵃᵃ member, Aboriginal Support Worker



SPIRITUAL GOAL

To strengthen the spiritual connection for our
Aboriginal children

RATIONALE

The community wishes to encourage and strengthen the voices of Aboriginal children through the teachings of history, language, culture and traditions.

Spirituality encompasses the inter-connection of spirit to balance mind (intellect), body (health), and emotion (self-esteem), to the world around us – past, present, and future.

Spirituality is a personal journey, which may include understandings of:

- the importance of Elders as advisors in the community
 - traditional circles, elders onsite
- the significance of oral traditional teachings
- the role of Aboriginal languages in enhancing the appreciation of history, culture and traditions
- the significance of drumming and singing in Aboriginal culture, traditions and medicine
- the protocol and purpose of traditional ceremonies from all nations including, but not limited to:
 - the First Salmon Ceremony
 - the use of cedar, sage, sweet grass, and tobacco
 - drumming and singing
 - medicine wheel
 - traditional openings
 - pow wow dancing
- the connection and need to respect Mother Earth (nature) and all living things



SPIRITUAL GOAL

Continued

INDICATORS OF SUCCESS

Improved school attendance

Participation in school

- Cultural enrichment programs
- Lexwey student participation records
- Anecdotal feedback

Participation in School District

- Carving Class registrations
- Classroom Cultural Presentation bookings
- Anecdotal feedback
- EAGLE registrations
- First Peoples English 10, 11 & 12 and First Nations 12 registrations
- Aboriginal Family Gatherings
- PALS participation
- Transition Conference (grades 5, 7 & 8)
- Transition activities from secondary to post-secondary
- Aboriginal Prep Program (post secondary bridging program)
- Traditional Circles

Participation in regional

- Aboriginal Youth Leadership Conference (grades 9-12)
- Future Leaders Conference (grades 6-8)

Participation in community

- The First Salmon Ceremony
- Aboriginal Family Gatherings
- Pictures and media coverage of community events

School-based Initiatives such as Aboriginal Awareness Days





SPIRITUAL GOAL

Continued

COMMUNITY COMMITMENTS

Guide the child through a traditional, holistic approach that will support the child's spirituality and continue to support and promote the Aboriginal cultural presentations and traditional (family) gatherings.

Provide school programs that start at an early age and contribute to the success of the goal such as:

- EAGLE Kindergarten, PALS
- Cultural summer programs based on cultural teachings
- Presentations to raise awareness of cultures and traditions for all nations
- First Peoples English 10, 11 & 12 and First Nations 12
- Carving classes

Include activities that contribute to the goal in events such as the Transition & Leadership Conferences, school-based initiatives, field trips, Canoe Journey.

Encourage participation in regional and community programs, such as the First Salmon Ceremony, Aboriginal Family Gatherings, and regional conferences.





CONTRIBUTING VOICES

As I walk in this life I find my story will never end. The people in my path are still teaching me the importance of our life's journey. Our Elders walk with us in all walks of life – teaching us as we go – listening to us as we go – sharing with us as we go – always planning for tomorrow – for we are the true survivors.

We've raised our families to always respect the Ancestors' ways and laws. We look at today for a new hope. We pray, sing for we have to share the stories of our well being. We must look after the earth and it will look after us. What befalls the earth befalls All Mankind.

Lekeyten & Chief Seattle
Elder q̓ʷa:ḥ̓əḥ̓ First Nation



Twelve years ago I was asked to do a fifteen-minute presentation at Lochiel Elementary School for the Langley school system. It was to be based on my life experiences growing up as a Métis man. That day, I shared my culture and my language with those kids.

It was a powerful thing to share this history and culture in public especially in the schools. I felt accepted and honoured to bring my story and experience, now seen as gifts, into this community. This was a wish of mine since being a little boy – to see how Aboriginal kids and people could get a good education and be accepted in today's society – to be proud of that history, the language and the culture.

Since then, I have learned much about other things – so many Aboriginal groups, each with their own culture, language and gifts to share with everyone especially the children - Aboriginal and non-Aboriginal. At this time I feel respected and honoured by the school boards, the administrators, the teachers, and the support staff.

I would like to acknowledge the following people, who really brought the Aboriginal school programs into clear focus, and made it so meaningful for everyone:

Heike Sasaki, Judy Dallin, Donna Robins, Chief Marilyn Gabriel, Laurie Brummitt; also the surrounding First Nations communities of q̓ʷa:ḥ̓əḥ̓ First Nation, q̓içəy̓ First Nation and Máthexwi First Nation, and all the great, much-loved and respected Elders.

Philip Gladue
Elder, Waceya Métis Senator & Cultural Presenter



CONTRIBUTING VOICES

I'm happy to be part of this great committee, the Langley School District. Going to the classes with the children and teaching them about my cedar – they are so eager to learn about our culture. My work with them teaches them to have patience and respect for the cedar.

Hazel Gludo, Elder, q̓ʷa:n̓łəṇ̓ First Nation



Most people know me as Michelle Saul, but my traditional name is Plaxulwit. I am married into the Kwantlen First Nation. Through the past 14 years I have been learning and doing my best to pass on that knowledge to as many people as I can. Through my husband, Chris Thomas, I have had the honor of teaching various classes the traditional hand drum songs, as well as demonstrate the Big Drum protocol. We have held demonstrations in various communities, at all grade levels, from pre-school to university, conferences and forums, opening and table songs for meal's prayers.

We share the history of where the hand drum and big drum came from. It is always an honour for Chris and I to be invited to participate in these events. Watching the young Eagles soar, Newlands Leadership Conference, Openings, Dinner Songs.

I am fortunate to have the teacher that I have. I am glad to have a lifetime commitment and teacher, "A Gift"

**Michelle Saul Thomas
Skatin First Nation**





CONTRIBUTING VOICES

My journey in the Aboriginal community started 12 years ago when I found myself working in the Aboriginal program looking after the daily operation of the cultural program. Believe it or not, I had never met an Aboriginal person. Only because the opportunity had never presented itself. My Fine Arts university background gave me a natural connection and respect for the First Nations' artists – the weavers, carvers, storytellers, drummers, and beaders. Heck - I became a beader myself!

The next thing I knew, I was holding a hand drum and learning 250 year old songs. The more culture that I learned and practiced, the better I felt.

I would like to thank the Kwantlen First Nation, in particular, Cheryl Gabriel, Lekeyten, Donna Robins, Auntie Helen, Hazel Gludo, Chief Marilyn Gabriel, Kevin Kelly, Christopher and Michelle Thomas and Tumia Knott for their continuous support.

Today, my learning continues, as I am enrolled in the UBC First Nations Language class studying the downriver dialect – *hə́nqəmíhə́m̓*. I am really enjoying the class and when I finish I will have just enough credits to complete my Bachelor Degree.

Laurie Brummitt
Aboriginal Program



PHYSICAL GOAL

**To improve the physical well-being of Aboriginal children
and to empower them to make healthy choices**

RATIONALE

The community recognizes issues outside of school impact learning. We need to provide for the unique needs of our Aboriginal children and families. The community wishes to address the physical needs of our children.

INDICATORS OF SUCCESS

- Participation in physical activities – either individual or group sports
- Portfolio information contained within the grad transitions 12 requirement
- School attendance

COMMUNITY COMMITMENTS

- Commit to being a good physical role model by respecting ourselves, our bodies and our minds
- Integrate Aboriginal sports and games into the PE curriculum (e.g. Pow Wow Dancing, Métis Jigging, and Slahal)
- Promote extra-curricular activities such as canoe clubs, lacrosse, swimming, soccer, hockey, golfing, baseball, karate, weight lifting, boxing, hiking, etc.
- Provide nutritious snacks
- Provide workshops on Aboriginal health issues
- Acknowledge and promote the importance of fishing (history, safety, nutrition, science curriculum)
- Provide a list of agencies to assist Aboriginal communities e.g. Township of Langley, City of Langley, Province of British Columbia, Police, Youth Resource Officers, Community Nurses, Dental Health, Mental Health, LFBAS, Wacey, etc.



CONTRIBUTING VOICES

Two-fold, both as a parent of children who attend school in Langley, and as a community Aboriginal worker in Langley. As a parent I take great pride in my children being given the opportunity to take part in and that they can have pride in their Aboriginal heritage – can celebrate it openly – something I was never given the opportunity to do.

As a community worker, our Aboriginal Support Workers are our first point of contact with families and children. They connect these families to needed resources and, in essence, bring the classroom out to the community – for education beyond the classroom walls. Without this connection, many of these families would remain isolated, therefore, as a family/community does not function in a vacuum – their children’s education would suffer. They make my job easier and more enjoyable.

Gary Robinson

Community Development Worker, Xyolhemeylh



Hello, I may only be 13, but I have learned a bit of how schools used to be. I gratefully never had to experience any of the terrible things I’ve heard, but I’ve never known differently. Since grade 3, I can remember the great things I learned about my heritage. To be honest, I never even knew I was Métis until I was put into the program. Making Bannock, teepees, enjoying the beautiful dancing and even doing it in front of people, has really helped me to create a need and passion to learn as much as I can.

Thank you for this wonderful gift!

Amy Patterson, Student

Langley Fundamental Middle Secondary

Iam also the Canadian Diabetes Association Regional Delegate for the Fraser Valley. I have seen many examples of how a past lack of knowledge of our traditions has directly hurt the health of our People. We have suffered a past loss of our traditional diets and poverty which led to improper eating habits, lack of self care, obesity, diabetes and addictions. Physical health is the basis for all wellness. Without it everything else suffers emotionally, spiritually and intellectually. I feel truly blessed to work in a position that supports me in my choice to try my best to set a good example to my Students and our families. I try to do so through sharing knowledge and by encouraging them to work on their cardiovascular health through running or walking, their physical strength through using weights, and their overall well being by eating healthy diets. Combined together, this all helps to avoid contracting diabetes which is directly affecting over 60% of the Aboriginal population in this country. It is great to work with a program that encourages me to live as healthy a life as I can to control my diabetes, to have a quality life with good health, and to share it with our students and families.

Sheila Jack, Aboriginal Support Worker, Waceya Métis Nation Society



INTELLECTUAL GOAL

To improve the success of our Aboriginal children by building their self-esteem, self-worth, and self-confidence

RATIONALE

The community wishes to acknowledge and nurture the gifts of each child to help develop their knowledge, skills, and attributes to become successful.

INDICATORS OF SUCCESS

- Increased grade-to-grade transitions
- Increased school completion rate
- Increased early literacy performance
- Increased number of students transitioning to post-secondary trades/education or employment

COMMUNITY COMMITMENTS

- Support the Elders in mentoring students
- Respect for, and support of, diverse learning styles
- Celebrate transitions for all students
- Raise the educational awareness of graduation and course selections at an early age
- Promote the benefits of education
- Facilitate family support (i.e. parent groups, PALS)
- Support Tutoring Program
- Support EAGLE Program (PALS)
- Acknowledge and award student success
- Support early teachings of life skills
- Involve Aboriginal Support Workers in all Individual Education Plan/School Based Team meetings
- Provide professional development for Support Workers on intervention strategies
- Understand and respect Aboriginal history
- Support the Leadership/Future Leaders Conferences
- Promote First Peoples English 10, 11 & 12, and other Aboriginal curricula
- Share information about scholarships and bursaries
- Provide opportunities for attending Career Fairs



CONTRIBUTING VOICES

I was a student at Walnut Grove Secondary when the Aboriginal program began, so I guess you can say that I was a guinea pig. My first teachers were Xwalactun, Richard Baker, Chuck Sam, Bryan Stephenson and Stephen Charlie. To say that these teachers had an impact on my life is a huge understatement.

The Aboriginal program has come a long way since then. Not only has it grown as a family, but its presence within the community and the impact it has had on so many lives cannot be denied.

If it was not for the guidance and insight of so many great people, I would not be the person that I am today. I mean that!!! I have been through the worst and best of times of my life under the auspices of so many great people. I consider each and every person involved with the Langley School District Aboriginal Program as a part of my family.

Today, I am a graduate of Kwantlen Polytechnic University and Emily Carr University. I am past-President of the Langley Arts Council, Curator of many-an-art exhibition and I am now an Instructor of Indigenous Arts at the University of the Fraser Valley.

THANK YOU!

Brandon Gabriel, q̓ʷa:ḥłəḥ First Nation



I've returned to B.C. after traveling for 48 years. I am doing volunteer work with two Kwantlen First Nation students, one grade 6 – Michael, the other grade 1 – Quantal.

One day I was trying to motivate each of these students. Michael had a project to do – I said “If you complete this project before the due date I’ll take you out for lunch.” He said, “No, I would rather have some sour gummie candies”. With Quantal “If you get all your spelling right, I’ll take you out to lunch.” She said, “No I’d rather have one of those sports drinks.” I said “like Gatorade?” she said “yes, a blue one”. Here I was picturing them wanting to go to McDonalds or Burger King!

**Josette Dandurand
Elder q̓ʷa:ḥłəḥ First Nation**



CONTRIBUTING VOICES

As a small child I attended a residential school in Saskatchewan. You can imagine how I grew up feeling about school in general! When my daughter went to school I never felt comfortable going to anything school-related. I never imagined I would one day be working in schools!

I remember being part of the last Enhancement Agreement and thinking back to my past experiences. I never thought I'd see the day that we, as Aboriginal people, would ever be asked for our opinion on how we'd like to see things done in our school district, and actually be heard!

I am so proud, grateful and humbled to be part of this process once again. It's all for the success of our future leaders – our precious children.

Linda Hart
Waceyá Métis
Aboriginal Support Worker



I wasn't sure what to expect going into the Enhancement Agreement. After a few meetings I started to see how important it was to have everyone's input. Without the voices of our community our Enhancement Agreement would not be as powerful. I am so glad to have been a part of it and will continue to help educate our young ones in any way I can.

Lindsay Labach
Aboriginal Support Worker



CONTRIBUTING VOICES

A great success story is the fact that these Enhancement meetings are put in place. It is very important for everyone to be part of the accountability for the success of our students. I have heard many times how much appreciated some of the little things are that our program does for our students. One example told to me by an Aboriginal Support Worker, is how much her students appreciate that they can earn movie passes or some other incentive, for doing things that are in their reach, such as attending school regularly or doing their homework. All of these little things help in a big way.

Julie Allen
Office Assistant, Aboriginal Program



I left high school soon after finishing grade 10. I found everything about education seemed to restrict me and I was very worried that the things I learned in school would not help me live in the ‘real world’. It took 20 years of living in the ‘real world’ for me to recognize that, if I wanted to make a difference in my own life and the lives of my children, I would need to return to school.

As an adult student at the University of Victoria I met many Indigenous students who were my age. Like me, they were returning to school to bring change to their lives and the conditions in their communities on reserves and in the cities. But the stories they shared of experiences of school in early years were disturbing. I learned how so many bright, capable, beautiful children were discouraged in school by a system and by individual teachers who would not, and could not, acknowledge their gifts. And, as I learned more about the stories and experiences of Aboriginal students, I began to realize that many of the discouraging conditions those adults experienced still exist today.

I decided to study the education system and to find out what was happening and what changes could be made to improve the conditions which Aboriginal children and families experience in school. My search for answers led me to the Enhancement Agreements.

I am honoured to be included in the E/A process with Langley School District and hope that my completed thesis will be something I can give back – a small offering for the deep learning that being included here has brought me.

Corrine Lowen
Student, University of Victoria



CONTRIBUTING VOICES

My story starts with the first Enhancement Agreement, way back when there were only three or four districts writing E/A's. We had to break new ground, progressing from the former cultural and student support that was Ministry-directed. The District wanted more self-determination on how to provide cultural and learning support. My part was to write the “success in school” aspect of the document.

We used a student growth model – indicating that we would monitor and review student results on a number of key indicators. The model paralleled the District Accountability Contract, yet allowed for the Aboriginal community to choose areas of greatest priority.

There were several fundamental principles: e.g. better to do a few things well than take on too much, try to improve the grade-to-grade transitions at the secondary level, use data to identify specific children and specific areas that need interventions.

Over the five years I have seen a remarkable growth in the success of Aboriginal students in school so much so that in many of the areas Aboriginal children are at, or even above, average.

My hope is that success in school together with the appreciation of their cultural heritage will enable Aboriginal students to accomplish the life they want and deserve.

Mike Baker
District Administrator (Retired)
Consultant, Aboriginal Program



I always like to share my story of how one of my students was struggling with his math. He was so shy, so he wanted his best friend to come along. We all got along great and soon both boys' grades were improving rapidly. The boy, not in our program, told his mom that he wanted to be an “Indian” because he could get the help he needed. He is now a buddy to some of my kids and has continued to succeed.

Our program offers so much to all, no matter who you are. We have a wealth of knowledge to give, and receive more in return.

Vicki Gravelle
Waceyá Métis
Aboriginal Support Worker



CONTRIBUTING VOICES

The best part of this journey has been getting to know the people involved. Getting to know part of the culture, the spirits, the pains and heartache felt by the native people. It gave me a learning experience and a greater incite into the problems faced by the natives and the pupils that attend the school that I work at.

Dale Trenaman
Vice-President, CUPE 1851



My story begins when I was first welcomed to the Langley Aboriginal Advisory Board (ya:yəstəɪ). The story I tell is one of caring, sharing, humour, tears and belonging.

The people I've met on this journey have taught me so much about their culture, their respect for each other and how everyone in our society should be treated.

This community cares, shares, laughs, and cries. What I've learned the most is – it's all okay! I'm very honoured to have been a small part of this Enhancement Agreement and very proud of everyone's input or accomplishments.

Joan Bech
School Board Trustee



I thought it was important to bring the community together so that everyone had a voice. I appreciated hearing from the Elders, Parents, Aboriginal, Support Workers, Kids, Trustees, Community Leaders, etc. Incorporating the Medicine Wheel and following it through all of our meetings was vital. Not only did planning for this Enhancement Agreement help our students, it also brought us closer as a community.

I'm honoured to have been a part of it.

Roanne Trattle
Waceyá Métis
Aboriginal Support Worker



CONTRIBUTING VOICES

As a new EAGLE teacher I have been so thrilled to teach the EAGLES! Here is a mini tale from our humble classroom filled with wonder and curiosity:

After we had begun working with the Ovoids, S-shapes and U-shapes making patterns, little Dayton came to me after the weekend and said “Ms. Parkinson, me and my mom looked all over for those ovoids, s-shapes and u-shapes (he used the correct language too!), and we couldn’t find them anywhere! Where do you buy those from? Can you get them at the Dollar Store?”

This led us all into a wonderful discussion about Aboriginal art and its connection to the beauty of nature all around us. There is so much I am learning from the program myself!

Thank you to all of you for all your efforts in the creation of EAGLE and PALS for early learners! Amazzzzzing!

Linda Parkinson
EAGLE Teacher



My son Dylan has enjoyed immensely his experience at the EAGLE program. He enjoys the help he gets from his Aboriginal Support Worker. My daughter has enjoyed her experiences as well, especially the Leadership Conferences she was able to attend. It really helps having Aboriginal Support Workers who care for our children and show it to the children.

Thank you.

Lionel Patterson
DPAC, Parent



When I was invited to attend an Enhancement Agreement meeting I felt so blessed to be included. I attended my first meeting and was immediately humbled by the words and songs shared amongst the people. I have learned many lessons on this journey and have made many new friends... friends I could call family. I have looked forward to attending each meeting and have always left with a renewed strength and faith in our great community.

Thank you from the bottom of my heart, the depths of my soul. I am truly a better person for having been allowed the privilege of joining you all on this journey.

Stacey Cody
School Board Trustee

TERMS OF REFERENCE

ya:yəstəl' (working together)

1. **History**
The Aboriginal Advisory Committee (ACC) was given the name ya:yəstəl' at a Traditional Name Ceremony that took place at Fort Langley Elementary on November 21st, 2008.
2. **Purpose**
To ensure regular and ongoing consultation, services, dialogue, monitoring and participation regarding the education and well being of Aboriginal students and, to collaborate on the development, implementation, and evaluation of culturally appropriate Aboriginal programs which enhance academic, vocational, personal, social, and cultural growth.
3. **Mandate**
ya:yəstəl' shall work with the Board and the First Nations to fulfill the following mandate:
 - a) to engage in meaningful consultation with regards to the planning, development, and implementation of all District Aboriginal Programs which are supported by the Supplementary Targeted Funding.
 - b) to make recommendations, which will assist the Board to address and support the needs of Aboriginal learners.
 - c) to inform and guide the Board in matters pertaining to Aboriginal protocol and culture.
 - d) to appoint two or more Aboriginal representatives from ya:yəstəl', as appropriate, to participate in a meaningful consultative process for the selection of staff hired for the Aboriginal Program.
 - e) to establish ad-hoc sub-committees, or representatives, to do the work on specific needs pertaining to the Aboriginal programs and community, as they arise.
 - f) ya:yəstəl' shall provide informed consent with respect to the expenditure of Aboriginal funds.
4. **Decision Making**
Decisions made by ya:yəstəl' shall occur through respectful consensus.
5. **Targeted Funding**
ya:yəstəl' shall provide informed consent with respect to the expenditure of Aboriginal funds.
6. **Composition**
The composition of ya:yəstəl' is comprised of representatives from the following groups and shall include:
Elders
q'w'a:n'xə'n (Kwantlen First Nation) may have alternate
q'icəy' (Katzie First Nation) may have alternate
Matsqui First Nation (Sto:lo Nation representative) may have alternate
Waceyá Métis Nation, Langley Local
Lower Fraser Valley Aboriginal Society
Aboriginal Parents
School Trustees
Aboriginal Program, School District #35
7. **Meetings**
Meetings shall be held on a regular basis, commencing in September, or as needed.
Guests may be invited to specific meetings.
8. **Review**
ya:yəstəl' will review the Terms of Reference in 2014.

Adopted by ya:yəstəl'
April 23, 2009

MEMORANDUM OF AGREEMENT

LANGLEY ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT

BETWEEN

School District No. 35 (Langley) AND ya:yəstəɫ (Aboriginal Advisory Committee)
AND Ministry of Education

We, the undersigned, in recognition of our shared responsibility to promote the success of all Aboriginal students in School District No. 35 (Langley), agree that the terms of the attached Langley Aboriginal Education Enhancement Agreement form the basis of Aboriginal Education funding for programs and services of School District No. 35 (Langley) for the period of September 2010 to July 2015.

Dated in Langley on the 21st day of June, 2010.

ON BEHALF OF THE MINISTRY OF EDUCATION

Margaret MacDiarmid, Minister of Education

ON BEHALF OF THE BOARD OF SCHOOL TRUSTEES

Joan Bech, Chairperson

Cheryle Beaumont, Superintendent

ON BEHALF OF ya:yəstəɫ (ABORIGINAL ADVISORY COMMITTEE)

Dave Coutu, District Administrator

Chief Marilyn Gabriel, q̣ʷa:ṇx̣əṇ̣ First Nation

Chief Jay Bailey, q̣içəỵ First Nation

Chief Alice McKay, Mathexwi First Nation

Cecelia Reekie, Lower Fraser Valley Aboriginal Society

Philip Gladue, Waceyá Métis Nation



Phyllis Atkins '10

ABORIGINAL ENHANCEMENT AGREEMENT

2010 - 2015