



caawidkw  
Aboriginal  
Peyak mimwayr Peyak ispri  
School Enhancement Agreement  
District #62 (Sooke)

Sooke School District acknowledges the traditional territories of the  
Coast Salish: T'Sou-ke Nation and Scia'new Nation and  
Nuu-chah-nulth: Pacheedaht Nation



In the SENĆOŦEN language, the word T'Sou-ke is the name of the Stickleback fish that live in the estuary of the river.

Exposure to Europeans through the Hudson's Bay Company saw the name changed first to Soke and then Sooke. That English name is now common and is used for many things including the name of our neighbouring town, the river and basin, the main road.

**- T'Sou-ke Nation**



The Sc'ianew (Cheanuh) First Nations' main community is on Beecher Bay in East Sooke, 30 km southwest of Victoria (capitol city of British Columbia). They can trace their ancestry to people who spoke four different languages. The English translation of the name means "salmon people".

**- Scia'new Nation  
(Beecher Bay)**



Pacheedaht territory includes the lands and waters along the southwest coast of Vancouver Island between Bonilla Point and Sheringham Point. The name "Pacheedaht" translates to English as "People of the Sea Foam"

**-Pacheedaht Nation**

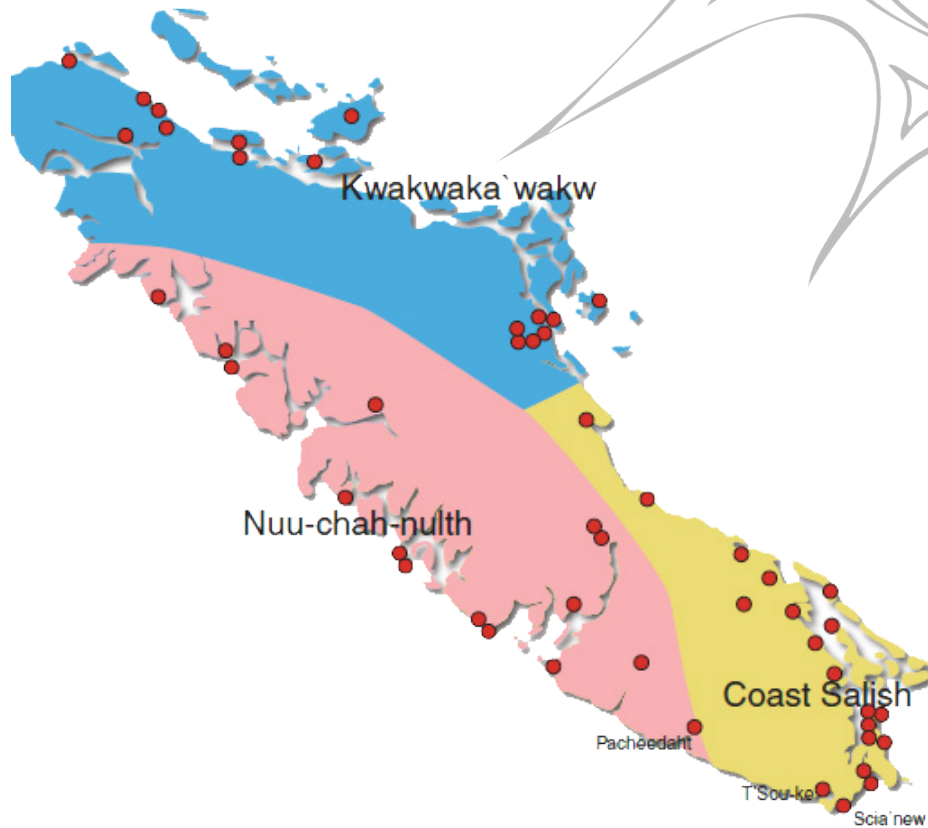
We also recognize some of our schools reside on the traditional territory of the Esquimalt Nation and Songhees Nation

We recognize these territories, the First Nations people and thank them for sharing this beautiful land!



The Métis are – “Lii Michif – Apetaw Kosisan”; we are “The Michif – “of the people”. The Métis community in Greater Victoria is present within both the Métis Nation of Greater Victoria (MNGV) and the Island Métis Family & Community Services Society (IMFCSS). As guests of our host Nations we are thankful to live and share our Michif Culture and Language as we honour our Ancestors. Respectfully, All My Relations, Kah kiyaw ni Wahkomakanak. Marci

**- Métis Community of Southern Vancouver Island**

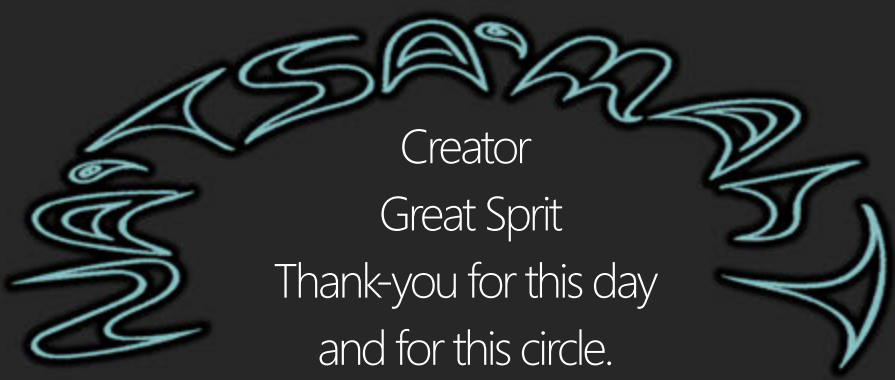


Hych'ka

Kleco Kleco or ʔekoo ʔekoo

Marsee or Miigwich





Creator  
Great Spirit  
Thank-you for this day  
and for this circle.

Thank-you for this land we stand on  
and all the blessings of this land.

Thank-you for the bounty of Mother Earth.

Thank-you for our Elders and for our ancestors.

Thank-you for our communities  
and all the support over the past year.

Thank-you for all words shared,  
helping us to move forward  
for the good of our children.

Bless each one for the  
dedication and work done  
on this new Aboriginal  
Enhancement Agreement.

May each community  
go forward from here  
with this foundation.

Hych'ka

K'ekoo 'ekoo

Marsee

- Elder Shirley Alphonse







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“Na'tsa'maht means...

being of one mind, one spirit.  
Together, working side by side,  
supporting each other, walking together.  
Good mind, good spirit for the good of our children,  
for the good of Mother Earth sustaining us.”

– Elder Shirley Alphonse





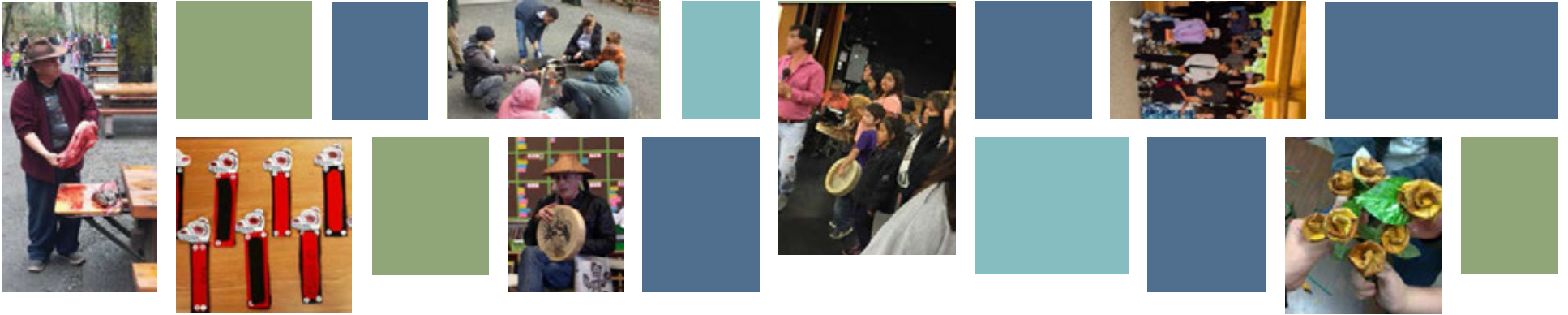
INTRODUCTION  
O SIA'M (HONOURED PEOPLE)\*

We would like to acknowledge and thank our communities for sharing their voices during the development of our new Enhancement Agreement, named Na'tsa'maht. We thank you for your good mind and good spirit: Na'tsa'maht.

Na'tsa'maht is a five-year working agreement made by our school district, all local Aboriginal communities and the Ministry of Education, to maintain the ongoing collective ownership to improve the success of Aboriginal students while providing learning opportunities to all students, staff and community. The intent of Na'tsa'maht is to engage staff, students, families, and communities in collective ownership, the agreement's goals and aspirations. Collective ownership, in this place, is each person within the Sooke School District (SD62) community embracing and taking responsibility for the success of the Na'tsa'maht goals. Na'tsa'maht is in alignment with goal #3 of the District Achievement Contract as it focuses on Aboriginal Ways of Knowing at all levels.

*\*HEADINGS IN THIS DOCUMENT ARE CURRENTLY AVAILABLE IN ENGLISH & SENĆOTEN, PACHEEDAHT LANGUAGE COMING*

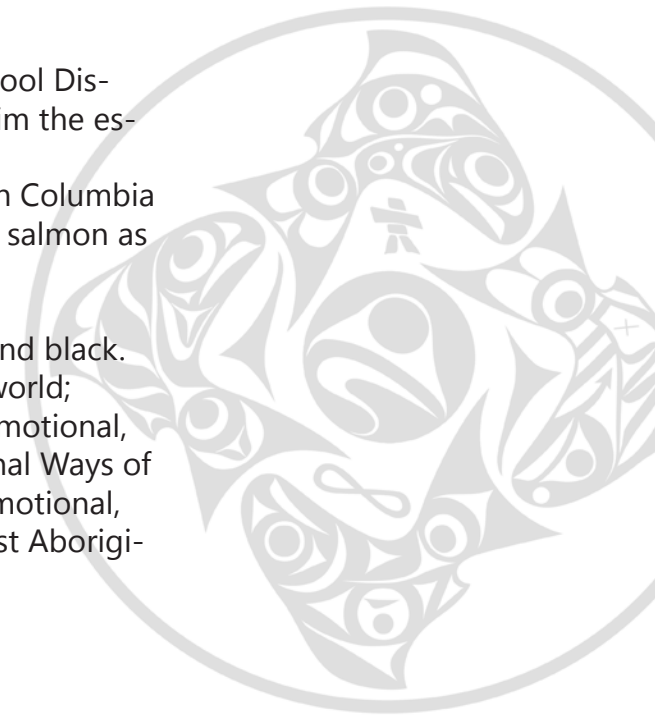




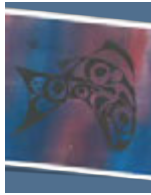
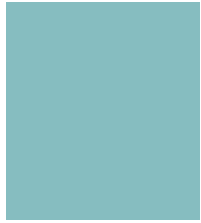
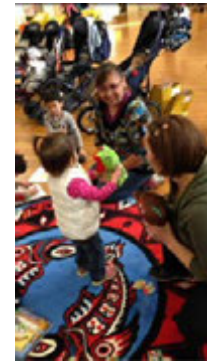
## ABOUT THE LOGO

The cycle of Life is a contemporary design by artist Rande Cooke, commissioned for Sooke School District's first Aboriginal Enhancement Agreement created in 2009. Rande's grandfather taught him the essential elements of art and impressed upon him how art reflects and connects to the culture. This rich vibrant design symbolizes the diverse Aboriginal populations of Vancouver Island, British Columbia and Canada. The Aboriginal peoples of the West Coast, known as the salmon people, considered salmon as the givers of life. In the Cycle of Life salmon flow eternally, circling a salmon egg.

In Rande's design, the salmon reflect the four colours of the Medicine Wheel, white, yellow, red and black. The medicine wheel which guides Aboriginal Ways of Knowing, represents the four races of the world; Caucasian, Asian, Aboriginal and African; the four aspects of the human body: the physical, the emotional, the spiritual and the intellectual and the four directions. It is also a significant number in Aboriginal Ways of Knowing, and in this case, relates to the "one mind" goal in developing the four of intellectual, emotional, spiritual and physical strengths of Aboriginal students. It also represents the four goals of the first Aboriginal Enhancement Agreement from 2009-2014.







NOS means FOUR

Each one of the salmon exhibits design elements which echo the distinct styles of West Coast Aboriginal art. The white salmon, to the north, represents the Aboriginal peoples of Northern B.C. Underneath it is the Inuk'shuk representing the Inuit. The yellow salmon, to the east, represents the Kwakwaka'wakw of North-Eastern Vancouver Island. The red salmon, to the south, represents the Coast Salish of Southern Vancouver Island. The Infinity Symbol represents the Métis. The black salmon, to the west, represents the Nuu-chah-nulth of Western Vancouver Island. The salmon egg in the middle represents our most important commodity. Our treasures. Our future. Our children.

As salmon eternally flow in the Cycle of Life, it is anticipated that Sooke School District's Na'tsa'maht Enhancement Agreement will eternally flow improving success and opportunities for Aboriginal learners.





THE ABORIGINAL EDUCATION COUNCIL (A.E.C.)  
**ŚWELOKE I ŚCALEĆE (RELATIVES AND FRIENDS)**

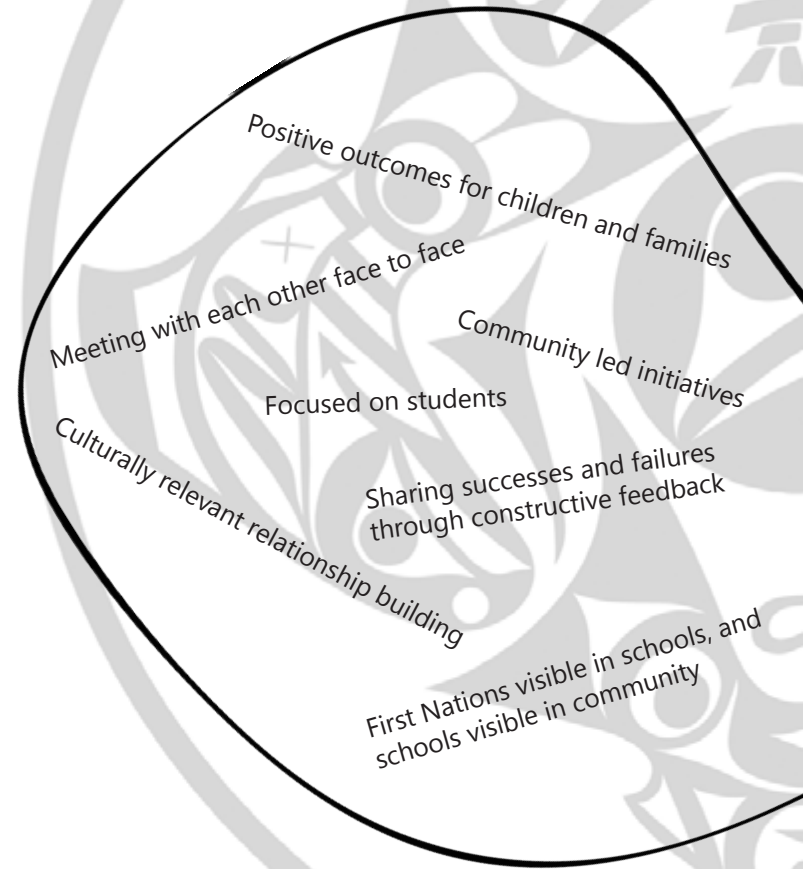


We, the Aboriginal Education Council, work together to share opportunities to enhance student learning and engage families. We are representatives of our organizations and report back on the progress of the AEC to our respective groups and continue to engage our nation or organization in the work of the council. We operate in a manner that is respectful of all. We monitor (and revise as needed) the Aboriginal Enhancement Agreement for School District No. 62 (Sooke).

**VALUES**

We view student success as integral in relation to a healthy and safe educational experience that promotes a proud form of cultural expression that is open to Aboriginal and non-Aboriginal alike. We believe in honouring and acknowledging the local treaties; T'Sou-ke Nation and Scia'new Nation, including Pacheedaht Nation treaty process as territorial peoples.

The Aboriginal communities, as well as School District #62, who form the Aboriginal Education Council, acknowledge and honour the First Nations in whose territories they work and study. We, as members of the Aboriginal Education Council, recognize and support the historical and contemporary importance Aboriginal peoples place on the preservation of their culture and language.

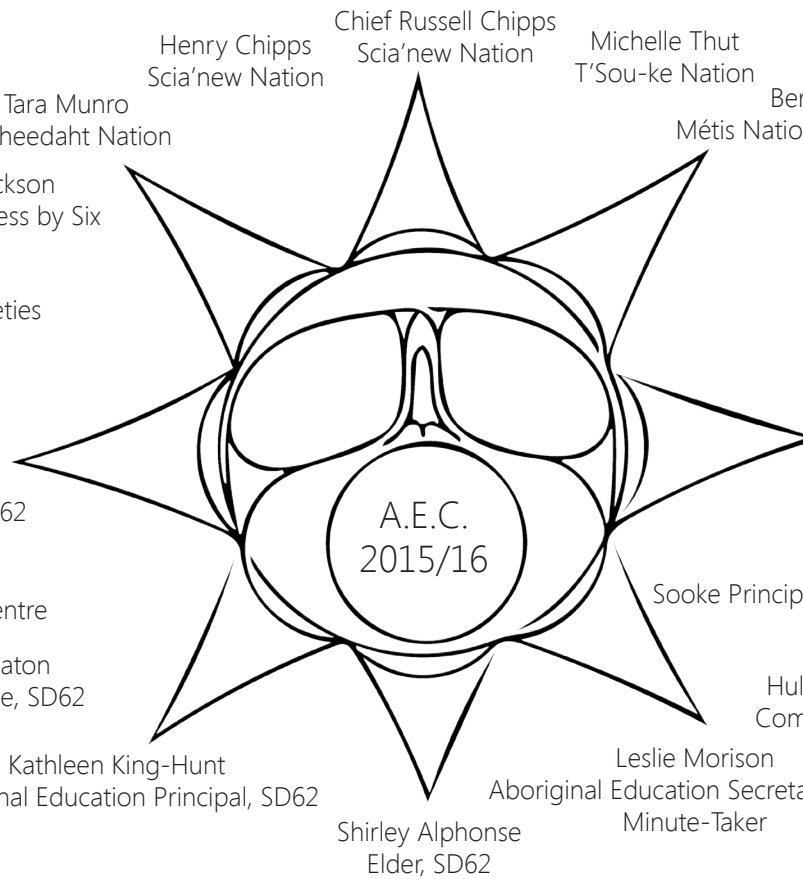






What does a successful partnership look like?

Telling stories





## CONTEXT

### Who we are:

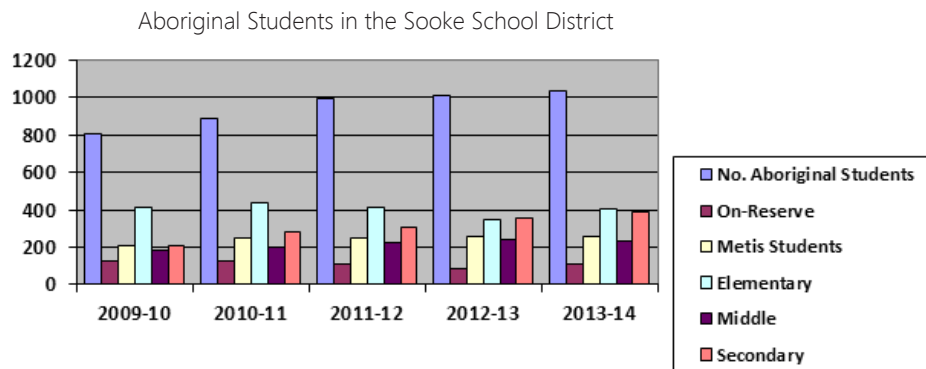
Sooke School District has approximately 9,200 students and serves the communities of Sooke, Port Renfrew, Metchosin, Highlands, Langford and Colwood. Surrounded by forests, ocean, mountains and lakes, we are located a short distance from Victoria, the capital city of the province of British Columbia. We are a busy school district and unlike many other districts in our province, we are increasing in size! In fact, we anticipate to growing by 300 students per year for the next 15 years.

### Our Vision

We honour student voice and choice through engaging, purposeful and experiential learning in a safe and respectful community.

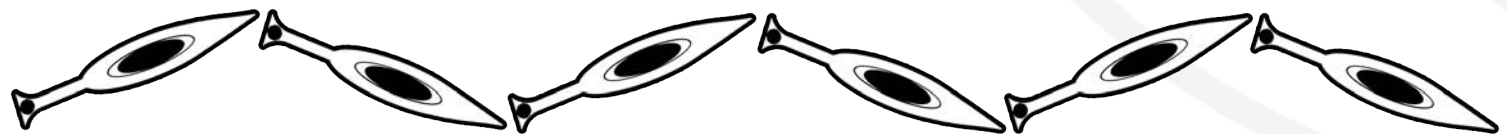
### Our Values

Relationships – Choice – Respect – Integrity – Trust – Safety



### Recent Trends

- Elementary increase due to larger Kindergarten enrollment
- Middle school increases in Sooke and Milnes Landing schools
- Secondary student numbers increasing at all schools including alternate schools (not over representation)
- Métis student numbers increasing
- On-reserve student numbers decreasing
- Students are more comfortable identifying Aboriginal Ancestry on the registration forms



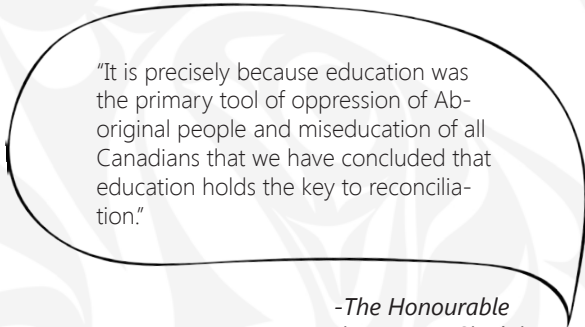


COMMITMENT TO TRUTH & RECONCILIATION  
OLESET (HONOUR YOURSELF AND EACH OTHER)

The recent publications from the Truth and Reconciliation Commission have stressed the role each individual must take in the decolonization of society - roles that act in ways of decolonizing in solidarity with Aboriginal people. It is a public commitment.

For more information please visit: <http://www.trc.ca>

The Aboriginal Education Council, on behalf of its organizations, continues to support a system-driven commitment to the process of 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.*

**Quotes from the 2015 Truth and Reconciliation Commission of Canada**

"To the Commission, "reconciliation" is about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. For that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted atonement for the causes, and action to change behaviour."

"Our public education system also needs to influence behaviour by undertaking to teach our children—Aboriginal and non-Aboriginal—how to speak respectfully to, and about, each other in the future. Reconciliation is all about respect."

"The Commission believes that to be an effective force for reconciliation, curriculum about residential schools must be part of a broader history education that integrates First Nations, Inuit, and Métis voices, perspectives, and experiences, and that builds common ground between Aboriginal and non-Aboriginal peoples. The education system itself must be transformed into one that rejects the racism embedded in colonial systems of education and treats Aboriginal and Euro-Canadian knowledge systems with equal respect."







## OUR STORY TOWARDS A NEW ENHANCEMENT AGREEMENT SXIA'M (STORY)

Our journey towards the next Aboriginal Enhancement Agreement began in January 2016. The First Nations Advisory (FNA) group, made up of representatives from our local Aboriginal communities & school board, gathered for a series of meetings to determine the process to develop the second Enhancement Agreement for our district. Each gathering began with an opening prayer from Elder Shirley Alphonse and a territory welcoming from an Elder.

The FNA shared deep discussions, conversations and aspirations for a collaborative process that would bring together members from across the district and communities, including: students, parents, Elders, Chiefs, Councilors, trustees, school staff, and district employees. Together, they determined that input would be invited through gatherings in communities, schools, classrooms, meetings, and an online survey.

The FNA then presented what the development process would look like for the new Enhancement Agreement to the Aboriginal Education Council (AEC). The AEC provided feedback on the process – wording for survey questions, ways to engage with community and more. Both the FNA and AEC acknowledged the nature of the inclusive programming in the Sooke School District, and therefore suggested the new Enhancement Agreement not only serve Aboriginal students but rather serve all students, staff and community.

### **FIRST NATIONS ADVISORY TEAM**

T'SOU-KE NATION:  
ELDER SHIRLEY ALPHONSE  
MICHELLE THUT

SCIA'NEW NATION:  
CHIEF RUSSELL CHIPPS  
ELDER HENRY CHIPPS  
ELDER PHYLLIS CHARLES

PACHEEDAHT NATION:  
ELDER BILL JONES  
TRACY CHARLIE  
TARA MUNRO

MÉTIS NATION OF GREATER VICTORIA:  
ELDER BERTHA LANDRIE

SOOKE SCHOOL DISTRICT:  
DISTRICT PRINCIPAL KATHLEEN KING-HUNT  
TEACHER-COORDINATOR JON CARR

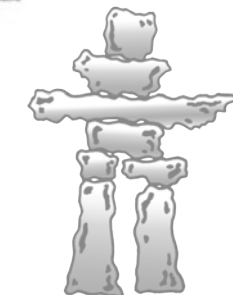




The process was agreed to start with the Aboriginal communities for input. Gatherings for community input were developed by the FNA in collaboration with each nation. The gatherings took place directly in the communities and included:

- A lunch session at Yellow House in Pacheedaht Nation
- Input sessions at T'Sou-ke Nation culture night and a community lunch gathering
- A two-day gathering at Scia'new Nation band office
- An input session at the Victoria Native Friendship Centre during the Métis Nation potluck

Advertisements of the gatherings were communicated through newsletters, Facebook, e-mails, community poster boards, school poster boards, online posts, and through personal invitations. To increase participation, door prizes were offered at each of the gatherings. Community members were able to participate through: in-person interviews, online or paper-based surveys or group discussions. A qualitative research approach was taken by collecting responses to open-ended questions, collaborative activities, informal conversations, and group discussions.



OUR STORY CONTINUED  
KĒLA'T SXĪA'M – MORE STORY

**Community Input Dinners**

In an effort to bring Aboriginal and non-Aboriginal people together, especially parents, staff, and off-reserve Aboriginal families, the FNA organized open community dinners in two school communities, Westshore (at Ruth King Elementary) and Sooke (at Saseenos Elementary). Participants included Aboriginal and non-Aboriginal families, Elders, First Nations Leadership, Métis representation, youth workers, and school district administrators. The delicious dinners were catered by Caroline Frank, Cassandra Scow, and Sandra Seaweed, who are all part of our Aboriginal Role Model program.

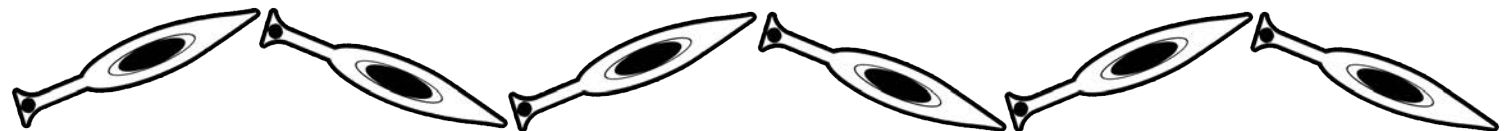
At these dinners, the participants were guided by the question of “What is success for students in the Sooke School District?” Each dinner followed local First Nations protocol and opened with a Chief or Elder welcoming and blessing. Some of the feedback from the discussions indicated:

- pride in school, community, and individual initiatives
- continue to develop more ways to assess and recognize student achievement (in academic, physical, personal and cultural areas)
- continuation of providing safe, flexible learning environments that foster a sense of place and community
- emphasis on each of the four previous Enhancement Agreement goals
- continue to build more cultural, hands-on resources that engage learners in the classroom and out in the community
- continue to provide meaningful learning support so students can reach their full potential (especially in literacy, mathematics and social skills)



**No longer an assumption that  
Aboriginal students will struggle**

**– community input quote**







### Student Input

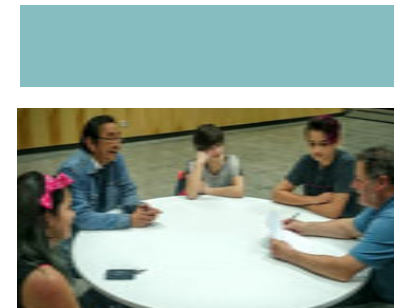
We also ensured that our most important treasures, our children, were heard. We went to each middle and secondary school and listened to students during lunchtime gatherings, totaling nine schools and over 300 student participants. A community member was present at each gathering to accompany students in their collaborative groups. Some students chose to work independently and all students were thankful to have been part of the process. The enthusiasm was incredible!

### Naming of the Enhancement Agreement

The word Na'tsa'maht is used to represent the graduation ceremony in our school district. As graduation is such an important milestone for our students, it became clear that Na'tsa'maht was, in fact, the overarching goal. The First Nation Advisory was granted permission to use Na'tsa'maht as the naming of this Enhancement Agreement. The Métis community followed and provided a name for the Enhancement Agreement: the Michif expression "Peyak mimwayr Peyak isprii" meaning one mind, one spirit. Pacheedaht community approved the use of the Dididaht word, 'caawidk', which means "do together."

### Creating the Goals

The responses were first collated into themes by a working group of the FNA: mind, spirit, body, and emotion. Next, the responses naturally transformed into our Na'tsa'maht teaching: one mind and one spirit. These teachings led to the creation of goals, rationales and indicators for which the FNA and AEC provided feedback on for the exact wording. The input recognized the value of the previous Enhancement Agreement focus areas (sense of belonging, achievement, Aboriginal ways of knowing, and language) which are embedded into Na'tsa'maht in a deeper and more meaningful way. The interconnectedness of the two goals, and shared responsibility of them, is represented through the Na'tsa'maht teaching of unification. Strategies emerged that demonstrated ways in which educators, parents, community, and individuals can continue to make positive change and achieve the Na'tsa'maht goals.



VOICES FROM THE COMMUNITY

SĆA'LS TFE EŁTA'LNEW (WORDS OF THE PEOPLE)

Chief Russell Chipps,  
Scia'new Nation



Every child, whether they are Coast Salish, Nuu-chah-nulth, Métis, Inuit, or non-Aboriginal, can celebrate who they are and see their cultures reflected in classrooms. Our communities and school district have worked together to develop the Role Model program which welcome our members into classrooms, and welcomes classrooms into communities. I am happy our children are not being pulled out of classrooms. Aboriginal learning is for everyone. Each student and staff member can experience a part of our culture. Students come to our longhouse and we like that. They aren't only learning about the longhouse, they are learning that we're all equal. I hear students call our language teacher grandma or aunty. That is a sign of success. First Nations people are not just historic- we are part of the future that all of us are responsible to create. By working hard at providing meaningful support, our children can thrive. My message is to stay in school, and stay in class. I graduated as an adult, and until I graduated, I felt like I was spinning my wheels! I could have gone a lot further, a lot faster, had I stayed in school when I was younger. It is so important to graduate with a Dogwood diploma; it opens up so many doors for a meaningful career. It is also important that when students graduate, they have been prepared by the system to be successful. That is why learning in school must be relevant. Together we can work hard so each child can feel belonging, be themselves, and develop into positive members of our communities.

- Bill Jones, Pacheedaht Elder

Success in school means that students have been given all the tools, as well as the abilities to use these tools, to have a full and joyful life. Communication skills are especially important for visible minorities, especially First Nations, for success in employment and socialization. By implementing and executing this Enhancement Agreement, our children will have added mobility in life. There is now a greater success rate in School District #62.



With the signing of the first Enhancement Agreement (EA), T'Sou-ke Nation was looking for improved education of our students and a strong cooperative and collaborative relationship with the School District. We are happy to report that this is what was achieved for our nation. Our nation has a strong presence within the schools in the district: you can see us in the classroom teaching SENĆOŦEN, drumming and art. We are present at district Aboriginal functions educating on our medicinal teas. District representatives are even present in our communities at lunches and culture nights. We have created a fantastic reciprocal relationship and we look forward to improving this with the new EA.

Councillor Rose Dumont,  
T'Sou-ke Nation

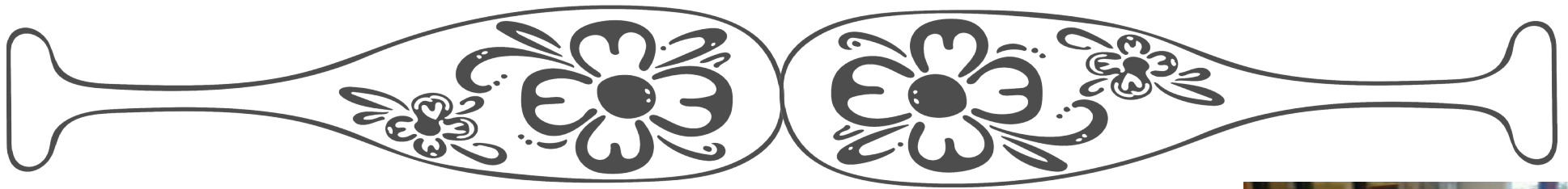
For 36 years, I have worked in the Sooke school district. Early in my career I observed a systemic lack of success for Aboriginal learners. First Nation and Metis children and youth struggled to find an identity in the system that was created without them in mind. Over the last five years, the district and community has worked hand in hand in developing a more positive experience for aboriginal learners. The sense of belonging, understanding of Aboriginal ways of knowing, and development of local language resources has significantly impacted the achievement and success of our students.

A true partnership has developed between the district and T'Sou-ke, Scia'new, and Pacheedaht nations. The school district has members of these Coast Salish and Nuu-chah-nulth nations as well as the Métis nation attending our schools as learners. The words of Na'tsa'maht have been carefully and deliberately crafted through consultations with many communities...but the power of agreement will be through the collective actions we commit to support our children and youth.

Jim Cambridge  
Superintendent  
School District 62







VOICES FROM THE COMMUNITY CONTINUED



A long time ago in Métis Settlements children learned mainly by observation at home and in their community, therefore they were not subject to classroom regimes. It was by participating in and belonging to the community that they acquired the skills and knowledge they needed to be a productive member of their community. The learning fit the child. Today we must encourage that same participation and feeling of belonging in our schools.

Education is not a one size fits all and it is my belief that the new Aboriginal Enhancement Agreement will strive to meet the needs and abilities of Aboriginal and non-Aboriginal students while bridging any gaps between culture so every student feels valued and included.

It has been an honour and a privilege to have been invited to be part of the Education Agreement Advisory Committee. It has given me the opportunity to sit with community members and students in an effort to learn from each other of what work what doesn't work in achieving the ultimate goal of success for every student.

Jon Carr has worked very hard to ensure no one was left out of this process and everyone had a voice to contribute thoughts and ideas for this Education Agreement. I have seen many positive changes during the last Education Enhancement Agreement and I know we will all build on those as we move forward with the new one as well.

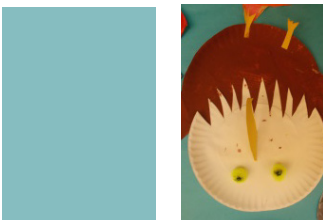
We truly appreciate the authentic and practical support of Métis students and Community in Sooke School District. The success and energy of the role model program with our elders, Joe and Bertha Landrie, Fern and Mark Perkins, and other Métis Role Models, is a benefit to students, families and the community. Our Métis history, culture, language and spirit is celebrated in the schools and with the students we connect with – this is reason to be proud! There is a true positive spirit of recognition and partnership with School District 62. The collaborative and supportive nature of the partnership flows through relationships with our Métis community, local First Nations and the school students, and teachers. We are very proud to participate in the process of the Enhancement Agreement and all aspects of Aboriginal Education with School District 62.

Elder Bertha Landrie, Role-Model  
Métis Nation of Greater Victoria



Victoria Pruden, President of  
Métis Nation of Greater  
Victoria





Community and a Sense of Belonging are two extremely important aspects to achieving a healthy, holistic Métis spirit. For that spirit to have the honour of gaining and sharing knowledge on our Host Nations' Territories, in a school district that supports and enables the achievements of our Métis students, positively contributes to the sense of "Peyak mimwayr Peyak isprii": one mind, one spirit for our Métis Community as a whole. At Island Métis Family and Community Services Society we assist children and youth that require strong community wrapping each of them in a blanket of supports that instill in them a sense of belonging and independence to provide them with the confidence to turn their hopes into goals. This Enhancement Agreement provides the support the students require to achieve their goals through supported places of learning, wherein, each student may develop their personal, social and emotional competencies, their core educational competencies, and acquire the tools they will need to be successful in their educational goals, ultimately leading to graduation. This Enhancement Agreement supports all students through its overarching purpose, which in part, is to, "...reach beyond Aboriginal students to increase knowledge and respect for Aboriginal culture, language and history among all students," which only furthers our commitment to Reconciliation, and enhances the concepts represented within this Enhancement Agreements' name: graduation, one mind, one spirit, and do together. Looking forward to the collaboration and building of relationships this Enhancement Agreement provides the foundation for, in supporting our most valuable treasures: our children, our youth, our students, our future leaders.

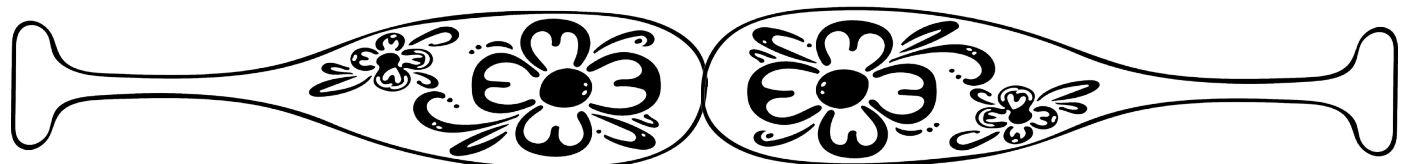
Colleen Spier  
Executive Director,  
Island Métis Family and Community  
Services Society



Pishshapmishko means "Take Care" in Michif  
<http://www.learnmichif.com/language/greetings>

I thought back to 2009 and all the Aboriginal Education Committee meetings to create our current Enhancement Agreement. I never ever imagined back then that one outcome would be having Richard Van Camp come and be with our staff and students. Richard is regarded as being one of the best story tellers in the world! Our stories tell us who we are and what we aspire to be. They are like visions that light our eyes to see new understandings that then shine across the generations in the hearts and minds of our children. Our first Enhancement Agreement is now a good story to tell, but we have new stories to create together as the cycle of shared understanding, imagination and living unfold here in SD 62. We put new words on paper, but the enhancement comes with the walking of the words on this earth, the sharing both ourselves and our cultures.

Bob Phillips,  
Chair, Board of  
Education  
School District #62





SUCCESSES FROM THE FIRST ENHANCEMENT AGREEMENT  
 ÍY TĚEN SCÁ (YOUR GOOD WORK)

Progress in the six-year graduation completion rate\* of Aboriginal students:

Year	Rate*
2006/07	38%
2007/08	49%
2008/09	68%
2009/10	61%
2010/11	73%
2011/12	62%
2012/13	59%
2013/14	58%

\* Six-Year Completion Rate - The proportion of students who graduate, with a British Columbia Certificate of Graduation or British Columbia Adult Graduation Diploma, within six years from the first time they enrol in Grade 8, adjusted for migration in and out of British Columbia.

Increases in English 10 & Foundations of Math enrollment and achievement

Development of Aboriginal Education Department Staff – including District Principal, secretary, Aboriginal & ESD teachers, Aboriginal Education Support Workers, Elders

Integration of in-classroom support for Aboriginal students provided by Aboriginal Education Department in collaboration with classroom teachers and school staff

Aboriginal Service Plan partnership with Camosun College, Scia’new Nation, SD62 AbEd Youth Drum Group

Growth of Aboriginal Role Model Program: First Nations, Métis, Inuit cultural presenters visit classrooms to present topics connected to the curriculum. From 181 presentations in 2010/11 to over 800 in 2015, this initiative has been recognized provincially (FNESC) & nationally (Indspire)

Curriculum & Learning team integrated Principles of Learning as part of the professional learning initiatives offered by the school district



Growth of district resources available at the DRC and through Ab. Ed. Department, including First Nations, Métis, Inuit books and kits

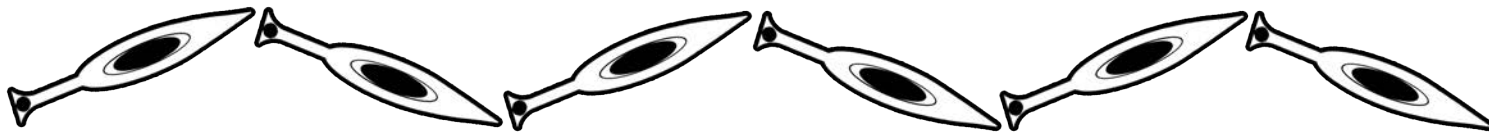
Community & district events (three times a school year) that are attended by families, communities, and district staff – themes based on local culture and include student leadership and community collaboration with role models, Elders, and Chiefs. Family Fall Gathering District event hosted by Scia’new Nation in 2013 where Role-Models were blanketed

Aboriginal Recognition Ceremony at Camosun College Na’tsa’maht

Blessing of new secondary schools and opening of Teechamitsa Theatre with collaboration with local nations

District facilities indigenizing their work through cultural installations, involvement in Aboriginal district events and school-based initiatives

Richard Van Camp, Best Selling Author, presents writers workshops







Halq'emylem Language in elementary classrooms expanded to First Nations Grad Program

One Page Language Word List of SENĆOŦEN and Halq'emylem Language distributed to staff



T'Sou-ke Nation Elder Program - SENĆOŦEN Language expanding to Sooke area elementary schools. 101 Kindergarten participated

Pacheedaht received one-time funding to support language development



Elder In Residence at two high-schools Scia'new Nation and Pacheedaht Nation Elders

School Parent Advisory Councils are supporting cultural events with additional funds

Growth of classrooms attending experiential learning opportunity at T'Sou-ke Solar Tours

Pit Cooks at Journey Middle School, Millstream Elementary and Poirier Elementary



First Nations Grad Program, recognized provincially (FNESC)

Pacheedaht WestShore Graduation 2013 – Largest graduation group

Ready, Set, Learn Community Events with Aboriginal Role-Models and activities

Updated territory Acknowledgement & Treaty posters at each school site, completed with collaboration from the five nations

Grade 5 Principles of Learning Program Pilot at Sooke Elementary (See Appendix)

Growth of Métis Enhancement Project

Installation of Welcome Post at District Office

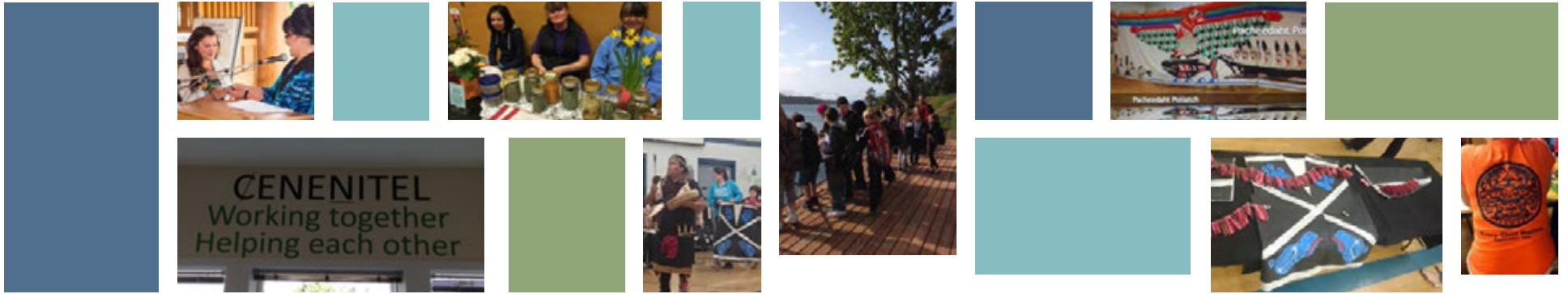
Aboriginal elementary Real Aloud Program, recognized nationally (Indspire)

ÇENENĪTEL Elementa y Curriculum Project – T'Sou-ke Nation, Scia'new Nation

Success of the Pacific Institute for the Mathematical Science (PIMS)- Mentorship Program that coordinates a wide assortment of educational activities targeting K-12 students, and teachers

VNFC Box of Treasures Program very popular – hych'ka for all the great work over the years





INDIGENIZATION & CONSIDERATIONS  
 QOM-QEMTWTŦEN ŚKELEŦEN (HAVE STRONG THOUGHTS AND MIND)

N'a'tsa'maht reflects the voices of our community who participated in the Enhancement Agreement journey. We worked together to develop a vision for success, based upon our strengths from our last Enhancement Agreement, and ways to move forward to ensure better outcomes for all students and families.

Indigenization of the school district not only creates a more welcoming and relevant environment to Aboriginal learners, but also prepares non-Aboriginal students, families, and staff the opportunity to better understand and co-exist with Aboriginal peoples. Indigenization is an ongoing journey of collaboration, action, and reflection.

This endeavor requires the efforts of indigenization - from individuals and departments across the system – students, families, staff, and the Aboriginal communities – for not just the words on paper, but the actual “living” of the Enhancement Agreement.

**Considerations**  
 Although the school district does its best to provide funding for initiatives, it may not be able to support all initiatives. In each Aboriginal community or organization, there are unique strengths, needs, and priorities in providing resources for education initiatives. We need to adapt and be flexible while working in these contexts.

Indigenization, according to Camosun College:  
*“is the process of infusing Aboriginal knowledge and perspective into the structural layers of an institution. The goal is to create a more inclusive environment through the presentation of a different world view, and to enhance and enrich the educational and cultural experience of the educational community. This does not mean the institution is Indigenous-centred, but it does mean that consideration of Aboriginal issues comes naturally”*

It is important to each community to have a voice in the development of initiatives involving their members or children. True collaboration ensures cultural safety by involving students, parents, and community resource people in the development of educational initiatives. Culturally responsive practice creates trust, understanding, and rewarding, reciprocal relationships.





## IMPLEMENTATION



### Goals

Community input identified the importance to continue the work that is already being done in our district, so we can continue to work towards our previous goals that were set forth from our First Enhancement Agreement. These goals increased a sense of belonging by promoting the teaching of Aboriginal Ways of Knowing and the education surrounding local Aboriginal Languages. As a result, Aboriginal students were more successful. Our new goals “One Mind” and “One Spirit” intertwines the 4 previous goals. These new goals provide us with the direction needed to improve the success of Aboriginal students in our school district.

### Success Indicators

Success indicators identify progress for each goal and provide specific data so that progress can be tracked over time. Indicators are selected from all sources of data available at the district-level, and allow opportunities to develop data at the school and community levels. It is important that data used to measure the goals are reliable, valid, and can be tracked over time. Data can be quantitative and qualitative.

### Targets

Targets will be determined from baseline data collected after the first year of implementation. District-level, school-level, and community-level targets will be established at the beginning of each year and monitored over the five years of the agreement. Targets are assessed annually by schools and the AEC to determine whether they are realistic and attainable, and are adjusted as needed.

### Suggested Strategies (see Appendix)

Strategies are actions which focus resources to support the goals of the agreement. They have been recommended from community, staff, and students. Schools, educators, community, and families can choose from these suggested strategies, or decide on their own through consultation with the Aboriginal Education Council. Strategies are also revised as needed.

### Annual Report

The annual report communicates the progress of the goals, and the strategies used by the district, schools, and communities. The Aboriginal Education Council approve an Annual report to the Board of Education and the Ministry of Education following each school year.





# NIŁ SŪOXŁTE (WHERE WE ARE GOING)

## ONE MIND GOAL

To continue to build the intellectual, emotional, physical and spiritual strengths of Aboriginal students from their early years, leading to a Dogwood Diploma, and preparing them for post-secondary education, by providing safe, flexible, and culturally responsive learning environments

### RATIONALE

This goal strives to better serve Aboriginal students as opposed to expecting them to adjust and conform to the system as it is. Transitioning through the K-12 system requires a strength-based more holistic approach to education that values the "whole child", rather than focusing on merely traditionally valued academic successes. In this goal, the "whole child" refers to the intellectual, emotional, physical, and spiritual components of a person. Community members and students expressed the need for flexible learning environments that recognizes each child's strengths, priorities, and culture. By ensuring that Aboriginal students are meeting grade-level expectations in literacy and numeracy foundations, as well as developing a broad range of interests, more students will be able to pursue positive roles in their communities and in their own lives. It was also expressed by students and families, the need for better school transitions, career preparation, and a clearer understanding of both graduation and post-secondary requirements. Successful grade to grade transitions will foster a path towards a Dogwood Diploma, preparing students for post-secondary options. Educating the spirit as well as the mind helps young people to reach " Na'tsa'maht " - critical thinkers who are also engaged and compassionate citizens.





## SUCCESS INDICATORS LOEŁTE U SŪŪTEM (ARE WE DOING A GOOD JOB?)

Indicator	Intellectual	Emotional	Physical	Spiritual
Literacy & Numeracy Assessment				
DART				
# ESD				
# of C+ or better in Academic				
# in physical sciences				
Grade-to-grade transition				
# of Dogwood % of Dogwood				
Transition to post-secondary				
# of scholarships				
Satisfaction Survey				
School-based data				
Community-based data				
Anecdotal evidence				

### District-based data

Future Completion Rates\*  
 Grade-to-grade transitions  
 Number of Dogwood Diplomas  
 Six Year Completion Rates  
 Transitions to Post-Secondary programs  
 Number of scholarships to Aboriginal students  
 Number of Aboriginal students achieving a C+ or better in academic courses  
 Number of Aboriginal students meeting expectations in provincial literacy and math skills assessments

### School-based data

Assessments of literacy and numeracy (such as DART assessments, school wide writes)  
 Number of Aboriginal students entering a physical science course in Grade 11  
 Number of Aboriginal students participating in elective courses, extra-curricular activities and sports  
 Number of Aboriginal students successfully achieving a C+ or better in Physical & Health Education  
 Number of Aboriginal students receiving school credit for participation from cultural activities  
 Number of Aboriginal students receiving E.S.D. services (English Skills Development)  
 Family involvement and participation in school initiatives  
 Anecdotal evidence (such as: personal or cultural achievements)\*\*\*  
 Satisfaction Survey Question Results from students & families  
 examples: number of students reporting that they feel safe at school  
 number of students reporting that they are bullied, teased or picked on  
 number of students reporting that they like school  
 number of students reporting that they have two or more adults who care about them at school  
 number of students reporting that they participate in sports or dance academies  
 number of students reporting that they are learning how to stay healthy

### Community-based data

Students pursuing positive roles in their communities\*\*  
 Students participating in community events hosted in partnership with the school district\*\*  
 Students and families participating in community events

Indicators are reviewed and monitored annually by the Aboriginal Education Council to ensure viability. Cohort data/evidence will be used when available in order to better our understanding of student performance.

\*Future Completion rates may include: Reading, Writing, Numeracy Assessments, Provincial Course results, Graduation Requirements and School Completion

\*\* data collection instrument to be developed

\*\*\*examples will be provided within the first year of implementation



# NIŁ SXOXŁTE (WHERE WE ARE GOING)

## ONE SPIRIT GOAL

To continue to develop awareness and knowledge of local First Nations, Métis, and Inuit: languages, cultures, histories and contemporary practices created through community collaboration and authentic resources founded on the First Peoples' Principles of Learning

### RATIONALE

Aboriginal learning is inclusive for all staff, students, and community members. Aligned with Canada's Truth and Reconciliation Commission's Calls to Action (2015), this goal allows all of our school community (Aboriginal and non-Aboriginal) to gain historical and contemporary knowledge of our local Aboriginal communities, while also developing respect and empathy for each other. We know from our first Enhancement Agreement that when Aboriginal learners and their families see their culture reflected in schooling, they feel a sense of belonging and safety during their education. By learning about one another's culture, we respect the relationships and commonalities that we all share, as well as our important role in reconciliation (see Truth and Reconciliation page for more info).

By focusing on a localized approach, true collaboration is possible between schools and communities. We have formed, and will continue to foster a reciprocal relationship whereby the school belongs to the community, and the community belongs to the school. Students and community have expressed that learning is enhanced when local Elders share their teachings with the students, or when the classroom learns in the community.

In addition, by using Authentic Resources founded on the Principles' of Learning, we are ensuring materials have been created by or collaborated with Aboriginal people. There is a growing list of resources to guide K-12 educators and students enrich their knowledge about Aboriginal learnings.

Educating the spirit as well as the mind helps young people to develop into critical thinkers who are also engaged and compassionate members of their communities.





## SUCCESS INDICATORS LOEŁTE U ŠTOĪTEM (ARE WE DOING A GOOD JOB?)

### District-based data

Role-model visits at district events, meetings and initiatives  
Participation rates & achievement in First Nation Studies 12, First Peoples English 10-12 by all students  
Number of Aboriginal employees\*\*

### School-based data

Role-model visits to Elementary, Middle & Secondary Schools  
Classroom & staff presence in Aboriginal communities  
Elders-in-residence programs  
Participants at School & Aboriginal community events  
Whole-school Aboriginal activities (i.e. Pit Cook, Lahal games, etc.)  
Classrooms receiving language programs at the Elementary, Middle and Secondary Levels  
Number of school-related meetings held in Aboriginal communities\*\*

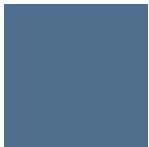
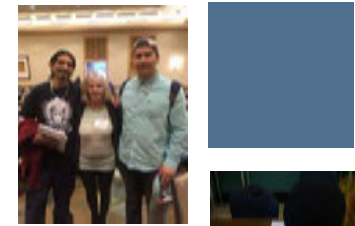
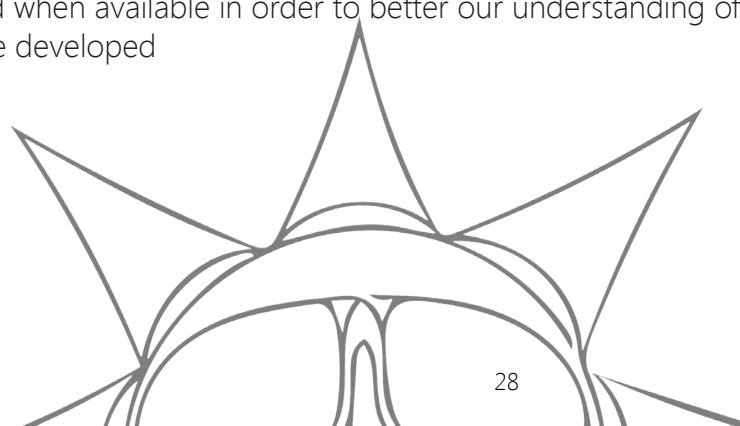
Satisfaction Survey results of students and parents

Examples: Percentage of all students reporting they are taught about the history, language, and culture of local Aboriginal people  
Percentage of all students reporting they are taught about Aboriginal peoples in Canada

### Community-based data

Student & staff presence in Aboriginal communities\*\* (includes classroom visits, Pro-D initiatives, meetings held in community)  
Participants at School & Aboriginal community events  
Anecdotal evidence (qualitative) such as focus groups, interviews, observations, etc.

Indicators are reviewed and monitored annually by the Aboriginal Education Council to ensure viability.  
Cohort data/evidence will be used when available in order to better our understanding of student performance.  
\*\* data collection instrument to be developed



# MEMORANDUM OF AGREEMENT OŁESET – HONOUR YOURSELF

## MEMORANDUM OF AGREEMENT

### Na'tsa'maht – Aboriginal Enhancement Agreement

By working together with Na'tsa'maht (one mind, one spirit) we, the undersigned, acknowledge and honour our collective responsibility for fostering the success of all Aboriginal students, and for enriching the educational experience of all students. We recognize the Coast Salish and Nuu-chah-nulth traditional territories where we strive to work together for the good of our children.

Na'tsa'maht will be in effect from September 2016 to August 2021.

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Pacheedaht Nation

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T'Sou-ke Nation

---

Scia'new Nation

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Métis Nation of Greater Victoria

---

Island Métis Family and Community Services Society

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Ministry of Education

---

Sooke Teachers' Association

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CUPE Local 459

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Sooke Principals' and Vice-Principals Association

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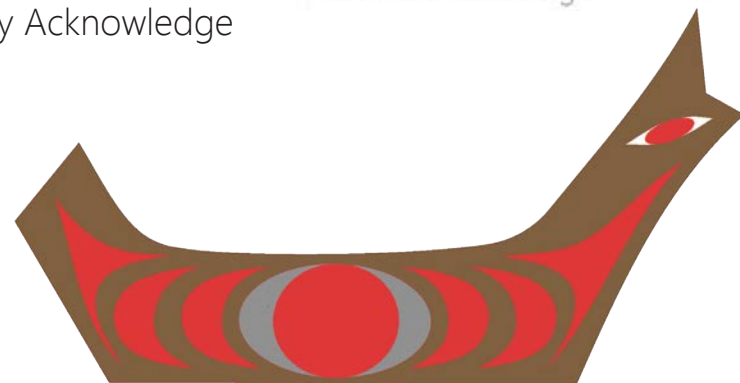
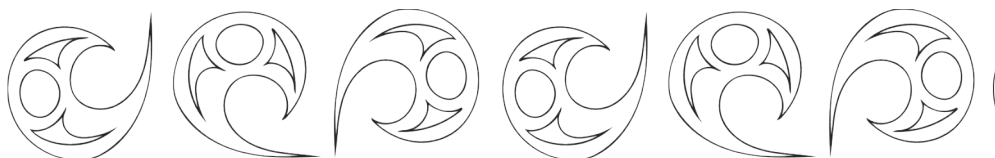
Sooke Board of Education



LELA'NEN ETTEN SELALEW (LISTEN TO YOUR ELDERS)

## APPENDICES

1. Suggested Strategies
  - a. One Mind
  - b. One Heart
2. Resources
  - a. Territory Acknowledgement Tips
  - b. Adding Aboriginal Content & Authentic Resources
  - c. First Peoples' Principles of Learning
  - d. Language Starting Point
  - e. Helpful Web Links
3. Acknowledgements
  - a. The Enhancement Agreement Development Record
  - b. Our Hands Are Raised Up To Humbly Acknowledge





## APPENDIX 1A: SUGGESTED STRATEGIES **FOR ONE MIND GOAL** NINEWET (ADVICE)



### THE SCHOOL DISTRICT WILL CONTINUE TO...

- support classrooms with Aboriginal Education staff (teachers and support workers) who are connected to the Aboriginal students, families, and communities
- provide culturally relevant curricula to Aboriginal students (including resources for French immersion students) by developing, acquiring, and distributing authentic Aboriginal resources to schools through the District Resource Centre and a teacher-oriented learning commons room with resources sorted and labeled to match curriculum organized by grade level
- provide opportunities for teachers to develop skills in working with Aboriginal children and communities, including informing teachers of workshops in cultural sensitivity, resiliency, anti-racism, FNEC curriculum, etc.
- support teachers' work by providing staff development opportunities in Aboriginal Mathematics & Sciences, including locally grown Pro-D with the STA, UBC Math Symposium
- provide school staff with development and resources to incorporate Aboriginal related games in P.E. curriculum, as well as active learning on the land with community members
- clearly communicate role of the Aboriginal Education department: roles of Aboriginal Education Support Workers, Aboriginal Education teachers, E.S.D. teachers, and the district office
- provide team-teaching strategies for school staff in order to better integrate Aboriginal Education and E.S.D. programs
- provide E.S.D. services in-classrooms with language development skills and oral language strategies, include parents/guardians and student input in delivery of service
- distribute to educators the district developed E.S.D. Lesson Plans and Strategies Resource
- involve students and community continue to co-host events to celebrate student & community achievement
- support "Ready, Set, Learn" initiatives at Elementary Schools with Aboriginal role-models
- support existing partnership with 'Journeys of the Heart' to provide transitions to Kindergarten at Wishart Elementary
- support additional Strong Start Program in Pacheedaht Nation
- support homework clubs in T'Sou-ke Nation and Pacheedaht Nation
- offer Port Renfrew & Pacheedaht students opportunities to participate in specialized programs (such as the Principles of Learning program)
- support existing partnership with UBC Literacy Camp (10% Aboriginal seats)
- hold a meeting at start of school year with Pacheedaht and applicable schools to review lines of communication between school and Nation (as per the Local Education Agreement)
- provide district transportation for students living in remote communities
- support the Camosun College Partnership in conjunction with the Aboriginal Service Plan
- ensure appropriate staff are aware of specific protocols in the Local Education Agreement, as well as the roles of personnel in community (i.e. role of Education & Youth Manager)
- district to ensure the collection of reliable data to provide evidence of "whole child" achievement – intellectual, social, personal and emotional

Suggested Strategies are actions which focus resources to support the goals of the agreement. They have been recommended from community, staff, and students. Schools, educators, community, and families can choose from these suggested strategies, or decide on their own through consultation with the Aboriginal Education Council. Strategies are also revised as needed. Please contact Kathleen King-Hunt, District Principal Aboriginal Education if you have any questions.

### THE COMMUNITIES WILL CONTINUE TO...

- build capacity for Aboriginal student voice & leadership in community initiatives
- provide opportunities for teachers to visit Aboriginal communities with their classroom or through locally developed Pro-D working with the STA (Sooke Teachers Association)
- encourage and recruit Aboriginal parents to participate in Parent Advisory Councils (PACS)
- encourage, recruit and/or develop capacity for community members to become part of the Aboriginal Role-Model Program
- recognize schools and educators for their hard work, taking risks, and trying something new
- encourage Aboriginal students' participation in extra-curricular sports, active lunchtime activities (nature walks/running clubs) and school-based academies, clubs, or field trips
- encourage and recruit students for "Bold Eagle" Canadian Forces Program
- recognize students' social, cultural and academic achievements in community (community may provide incentives for such achievements)
- provide opportunities for staff to incorporate local traditional foods and plants into the curriculum with community collaboration and guidance (Examples include: traditional tea, seaweed, salmon, berries, etc.)
- guide educators in their work with the Aboriginal community, students and Aboriginal resources



## SCHOOLS WILL CONTINUE TO...

- provide opportunities to include Aboriginal parents/guardians and student input in programming for Aboriginal Education services, including delivery of E.S.D. services
- support Aboriginal student mentors for middle and secondary Schools through partnership with UBC Pacific Institute for Math & Science Mentoring Program
- provide transitional opportunities for students & families coming from Port Renfrew Elementary to Sooke area schools (examples include: invitations to events and tours at Sooke area schools, mentorship opportunities between elementary, middle and secondary students, mentorship with Elders, and learning activities that bring classes to Pacheedaht Nation)
- utilize Aboriginal themed books in guided reading/reading recovery intervention programs
- hold meetings about the graduation programs, and prerequisites for post-secondary programs in-communities
- create an environment where all students feel welcome, safe, and accepted for their differences
- ensure IEPs of Aboriginal students are: culturally relevant, strength-based, and have Appropriate representatives included in meetings (Aboriginal family/Aboriginal teacher/Education Manager)
- promote the communication of courses missing for graduation and strategies for student to complete those courses
- monitor and establish a plan to address barriers for students who do not have the required courses for their grade level and graduation
- support the creation programs for students to obtain skills which will assist in the development of the Aboriginal communities (i.e., education, leadership, fisheries health, housing, governance, treaty, etc.)
- support students in online (DL) courses who may have limited access to the internet or may not have access to internet at home
- develop a database to track reasons why Aboriginal students move in and out of the district, and to subsequently develop an outreach plan to engage the students who have left the school district
- encourage Aboriginal students to participate in career-related programs in order to increase their knowledge of workplace-based expectations and post-secondary options.
- provide resources for Aboriginal students on careers, for example, the First Nations Health Authority Health Careers Guidebook
- provide field trips for Aboriginal students to post-secondary schools and job fairs featuring a variety of career paths (academics, trades, arts, etc.)
- provide culturally relevant topics in Career Education curriculum, incorporating an Indigenous lens
- develop mentorship opportunities that include youth, Elders, and university/college students
- promote scholarships, bursaries, and exchanges for Aboriginal students, providing support for application letter and/or speech writing
- encourage Aboriginal students to complete English 11/12 rather than Communications 11/12 to avoid future upgrading
- encourage Aboriginal students to complete academic Mathematics to avoid future upgrading
- provide graduation credits to students who complete employability training, volunteer initiatives, and other means of social or cultural development in their communities
- explore ways to gain graduation credits for significant cultural learning and knowledge
- encourage and recruit students for "Bold Eagle" Canadian Forces Program
- encourage Aboriginal students from community to complete work placements or practicums in SD62 schools and communities
- develop and support opportunities to engage and recognize Aboriginal students' voice and their perspectives on education
- build capacity for all Aboriginal students to have leadership opportunities; including French Immersion students
- effectively communicate with the family and/or community, by utilizing appropriate lines of communication (may include protocols outlined in the Local Education Agreement)
- recognize student social, cultural and academic achievements through recognition assemblies, events, positive phone calls home to families, etc.
- promote availability and circulation of Aboriginal Education newsletter
- ensure each family receives school newsletters electronically or paper-based, especially families who may not have regular access to internet
- maintain and update an Aboriginal Education bulletin board in each school
- promote and support awareness of healthy personal choices and active lifestyle to develop students' physical well-being
- access and develop breakfast and lunch programs that provide nutritional food for students at all levels
- encourage Aboriginal students' participation in extra-curricular sports, active lunchtime activities (nature walks/running clubs) and school-based academies
- ensure student and community awareness regarding sporting events, achievements, and opportunities
- ensure student and community awareness of the availability of school facilities for active living
- actively promote and provide information on self-care throughout schools, incorporating an Indigenous lens
- provide and promote educational opportunities on common Aboriginal health topics (for example: nutrition, diabetes, sexually transmitted infections, substance abuse, parenting)
- utilize culturally-sensitive approaches for dealing with conflict discipline, and/or suspension that promote self-worth by working directly with the parent/guardian, community member, Education Manager
- ensure the collection of reliable data to provide evidence of "whole child" achievement – intellectual, spiritual, physical, and emotional
- inform educators opportunities to become involved in the Networks of Inquiry and Innovation & Aboriginal Enhancement Schools Network (<http://noii.ca/>)

## APPENDIX 1B: SUGGESTED STRATEGIES **FOR ONE SPIRIT GOAL**

### NINEWET (ADVICE)



Suggested Strategies are actions which focus resources to support the goals of the agreement. They have been recommended from community, staff, and students. Schools, educators, community, and families can choose from these suggested strategies, or decide on their own through consultation with the Aboriginal Education Council. Strategies are also revised as needed. Please contact Kathleen King-Hunt, District Principal Aboriginal Education if you have any questions.

#### **THE SCHOOL DISTRICT WILL CONTINUE TO...**

- create awareness and knowledge of the Na'tsa'maht Enhancement Agreement through collaborative school implementation, inquiry, and showcasing of learning
- support learning opportunities for staff on the First Peoples' Principles of Learning, authentic First Peoples' resources, and incorporating Indigenous worldviews (examples include: Indigenous topics provided by the Curriculum and Learning team, Aboriginal Inquiry projects, collaborative curriculum, projects, working with Sooke Teachers Association and CUPE on Pro-D initiatives)
- to build and utilize the Aboriginal Role Model program with community to develop grade-specific presentations on content in the curriculum redesign, in particular traditional and contemporary culture, language, and worldviews
- to acquire and distribute authentic resources relating to the teaching of Residential Schools (i.e. FNEESC resources, Project of Heart, Blanket Exercise, etc.), as well as providing educational staff with guidelines in approaching sensitive topics
- support Pacheedaht community initiatives in the revival of their culture and language by building capacity for more Pacheedaht Role-Models to visit schools, (examples include: offer transportation incentives, co-ordinate Role Model mentorship and/or provide cultural presentation development, curriculum development, language program at Port Renfrew Elementary and/or other Sooke area schools)
- indigenize meetings, events, newsletters, memos, websites, e-mail, etc. with the presence of a territory acknowledgement and Coast Salish, Nuu-chah-nulth, Métis & Inuit languages (with a focus on the SENĆOŦEN and Diitiid?aatx languages)
- provide opportunities for staff & students to learn pronunciations and meanings of beginners words from Coast Salish, and Nuu-chah-nulth, Métis & Inuit languages (as available) with a focus on the SENĆOŦEN and Diitiid?aatx languages
- develop or acquire, with community collaboration, local cultural learning resources for classroom learning, such as: picture books, language/culture books in SENĆOŦEN and Diitiid?aatx languages, posters, media, kits, etc.
- provide authentic First Peoples' resources (including resources for French immersion students) for distribution coordinated through the District Resource Centre and a teacher-oriented learning commons room with resources sorted and labeled to match curriculum organized by grade level (such as books, kits, web links, lesson/unit plans, experiential learning opportunities, outdoor classroom activities, field trip ideas, etc.)
- support the Nations in the development of advanced Coast Salish & Nuu-chah-nulth language curriculum, eventually leading to a locally developed course at middle & secondary levels in conjunction with the curriculum redesign, focusing on the SENĆOŦEN and Diitiid?aatx languages
- Expand Elder Language program to more schools with collaboration of local Aboriginal community to include Coast Salish and Nuu-chah-nulth, Métis & Inuit Elders (as available) with a focus on the SENĆOŦEN and Diitiid?aatx languages
- Indigenize the design of new schools to represent local Aboriginal culture where possible (Examples include: District facilities supporting pit cook areas, school gardens, traditional naming of school facilities, new schools to incorporate Aboriginal influence designs, Aboriginal language signage, etc.)
- Expand "Principles of Learning" classroom model to other grades and schools, connecting the schools with the communities, and building capacity for opportunities at Pacheedaht Nation, learning on the land
- Develop joint district & unions policy on Employment Equity for Aboriginal Employees so the Aboriginal staff to Aboriginal student population in the district is more proportionate
- Increase the presence of teachers with Aboriginal ancestry beyond Aboriginal Education department positions
- Develop a district / union process to track employees who self-identify as Aboriginal
- Develop district-based surveys to measure goals of this Enhancement Agreement, including a child-friendly survey for early-years and intermediate Elementary students





## THE SCHOOLS WILL CONTINUE TO...

- follow local protocol by providing respectful school & classroom environments where Role Models & Elders are greeted, offered water, and a gift or an honouraria of appreciation for sharing their knowledge (please complete honouraria form as indicated in the Role-Model binder)
- promote and offer First Nations Studies 12 & First Peoples English at each Secondary school, promoting the equivalency of these courses in comparison to English 10-12 and Socials 11
- indigenize meetings, assemblies, announcements, events, websites, e-mail, etc. with the presence of an Aboriginal feature and/or standing item, (examples include: inviting an Elder or community member to attend, highlighting Aboriginal community updates, drumming/singing/dancing groups, Aboriginal Remembrance day topics, Aboriginal keynote speakers, workshops, etc. - See Appendix for Tips)
- indigenize meetings, assemblies, announcements, events, welcome signs, newsletters, memos, websites, e-mail, etc. with territory acknowledgement, and Coast Salish, Nuu-chah-nulth, Métis & Inuit languages (with a focus on the SENĆOŦEN and Diitiid?aatx languages)
- Utilize the 'Territory Acknowledgement Activities' resource created through collaboration with the district & Aboriginal communities; including the territory acknowledgement available in French language
- develop territory acknowledgement in other languages offered in schools
- utilize learning opportunities around the traditional territory map and treaty poster available at each school site
- follow protocols to preserve and protect any intellectual property rights the Aboriginal communities may have in curricula (ownership of cultural knowledge, art/music materials, etc.)
- connect local Aboriginal learning to global Indigenous content. (Examples include: guest speakers from other countries, comparative inquiry projects, collaboration with Pearson college Indigenous students)
- develop or acquire, with community collaboration, local cultural learning resources for classroom learning, such as: picture books, language/culture books in SENĆOŦEN and Diitiid?aatx languages, posters, media, kits, etc
- provide opportunities for staff & students to learn pronunciations and meanings of beginners words from Coast Salish, and Nuu-chah-nulth, Métis & Inuit languages (as available) with a focus on the SENĆOŦEN and Diitiid?aatx languages
- utilize authentic First Peoples' resources (see Appendix) by accessing the District Resource Centre and a teacher-oriented learning commons room with resources sorted and labeled to match curriculum (such as books, kits, web links, lesson/unit plans, experiential learning opportunities, field trip ideas, etc.)
- evaluate Aboriginal classroom resources by utilizing the FNEESC Resource Evaluation process
- utilize the 7-E Model for developing learning activities: Environment, Engage, Explore, Elder, Explain, Elaborate, Evaluation(see FNEESC Science Resources)
- Indigenize schools and office by creation or acquisition of Coast Salish, Nuu-chah-nulth (Pacheedaht), Métis and Inuit visual items infused throughout entire school – rather than one area or room. Examples include: welcome signs, cultural artifacts, pictures, posters of community members, role-model photos on walls, and art displays created by students and community members
- Indigenize school layout to represent local Aboriginal culture where possible (examples include: a pit cook area, welcome signage, Aboriginal language signage, etc.)
- implement and develop school-based surveys to measure the progress of the goals of this Enhancement Agreement

## THE COMMUNITIES WILL CONTINUE TO...

- provide the district feedback and guidance on the development and acquisition of teaching resources for all subjects
- develop Coast Salish & Nuu-chah-nulth language resources and speakers; eventually leading to a locally developed course at middle & secondary levels in conjunction with the curriculum redesign, focusing on the SENĆOŦEN and Diitiid?aatx languages
- develop authentic learning opportunities for students & staff on both the historical and present-day practices of local Aboriginal communities, including visits to the Nations, utilizing resources available within the community, and working with the Sooke Teachers Association and CUPE Pro-D committees (examples include: community-led initiatives, experiential learning at T'Sou-ke Solar Tours, visits to longhouse, community club, etc.)
- provide music education resources to schools that be incorporated into the curriculum for classroom use
- develop territory acknowledgements available in Coast Salish, Nuu-chah-nulth, Métis & Inuit languages, with a focus on the SENĆOŦEN and Diitiid?aatx languages
- provide learning opportunities and teaching resources around band governance and structure
- provide opportunities for reciprocal sense of belonging (i.e., recognition of school staff, planning meetings in community, opportunities arising from South Island Wellness partnership)





## ABORIGINAL EDUCATION DEPARTMENT – TIPS for TERRITORY ACKNOWLEDGEMENT

- > Put territory acknowledgements in school newsletters.
- > At school assemblies book a role model if they would like to do the territory acknowledgement.
- > Principals, guests, teachers can do territory acknowledgement and acknowledge role model if they are there.
- > Welcome role model to the respective territory.
- > Put heart in the message when doing territory acknowledgement.
- > If a role model/community member is in the building from the territory that the school/building is on, discretely ask if they would like to do the territory acknowledgement.
- > Put territory acknowledgements on lanyards and take turns with colleagues. Ab Ed is making mini-cards with mini-maps to have the information at your finge tips.
- > VP/Principal or student does territory acknowledgement on PA
- > AbEd staff to combine your schedule / territory acknowledgement together.
- > Put acknowledgement in school monthly announcements, agendas or other paperwork.
- > Post territory acknowledgements in all classrooms with map.
- > Alternate between teacher/AESW to do acknowledgement dependent on available time.
- > Do the territory acknowledgement in French.
- > Do acknowledgement during fi st lesson in art class. Feature Aboriginal art in art class.
- > Give each teacher territory acknowledgement
- > Keep territory acknowledgement at your finge tips in case you are asked to do it.
- > Bring in Elders to help out with assemblies / special events. Important – if you have Shirley Alphonse in your schools, make sure a form is fille out by school officia and school pays honouraria in Sept/June.
- > Students can read territory acknowledgement.
- > At Belmont territory acknowledgement is done anywhere we are gathered together; i.e. staff meeting, fi st day of school.
- > It is good to layer in the territory acknowledgement and want it to become natural. Some are able to step in – so give them the script. **Our Nations are forgiving if mistakes are made with pronunciation**
- > Hand out territory acknowledgement to all staff at meetings.
- > If forgotten at the beginning of a session regroup and do mid-way or at the end. Naturally.
- > See territory and treaty info poster at entrance of each school
- > Be a leader.





**School District No. 62  
First Nation  
Communities  
we work with:**  
Pacheedaht Nation  
T'Sou-ke Nation  
Scia'new Nation  
Map approved by  
the three Nations 2014

**TRADITIONAL TERRITORY ACKNOWLEDGEMENT**

**Coast Salish**

Sooke District Schools would like to acknowledge the traditional territories of the Coast Salish, specifically Esquimalt Nation and Songhees Nation on which the school is built; and the nations' SD 62 works with - Beecher Bay Scia'new Nation, T'Sou'ke Nation, and Nuuchahnulth Pacheedaht Nation to the west.

We recognize the territory, the First Nations peoples, and thank them for sharing this beautiful land.

*Hych'ka – Coast Salish  
Kleco Kleco – Nuuchahnulth*

### Port Renfrew Schools

Sooke District Schools would like to acknowledge the traditional territories of the Nuuchahnulth, specifically Pacheedaht Nation, on which the school is built; and the nations' SD62 works with Beecher Bay, SCIA'NEW Nation, T'Sou-ke Nation, and Nuuchahnulth Pacheedaht Nation to the west.

### Hans Helgesen and MTC

Sooke District Schools would like to acknowledge the traditional territories of the Coast Salish, specifically SCIA'NEW Nation, on which the school is built; and the nations' SD62 works with Beecher Bay, SCIA'NEW Nation, T'Sou-ke Nation, and Nuuchahnulth Pacheedaht Nation to the west.

### Saseenos, John Muir, Poirier, Sooke, Journey, EMCS, WS Sooke

Sooke District Schools would like to acknowledge the traditional territories of the Coast Salish, specifically T'Sou-ke Nation, on which the school is built; and the nations' SD62 works with Beecher Bay, SCIA'NEW Nation, T'Sou-ke Nation, and Nuuchahnulth Pacheedaht Nation to the west.

### Westshore Area Schools

Sooke District Schools would like to acknowledge the traditional territories of the Coast Salish, specifically Esquimalt Nation and Songhees Nation on which the school is built; and the nations' SD62 works with Beecher Bay SCIA'NEW Nation, T'Sou-ke Nation, and Nuuchahnulth Pacheedaht Nation to the west.

### All Schools

We recognize the territory, the First Nations peoples, and thank them for sharing this beautiful land. Hych'ka - Coast Salish; Kleco Kleco - Nuuchahnulth

### Reconnaissance de Territoire traditionnel:

Aujourd'hui, nous voudrions reconnaître les territoires traditionnels des nations Salish de la côte ouest, en particulier les nations \_\_\_\_\_ où notre école se situe. Nous voudrions aussi reconnaître les nations avec lesquelles la commission scolaire 62 travaille, incluant la nation SCIA'NEW/Beecher Bay, la nation T'Sou-ke et la nation Pacheedaht (du groupe Nuuchahnulth) à l'ouest. Nous reconnaissons le territoire, les Premières Nations, et les remercions d'avoir partagé cette belle terre avec nous.





## APPENDIX 2B: ADDING ABORIGINAL CONTENT & AUTHENTIC RESOURCES

### Start Local

"If not here, then where?" asks Jo-Anne Chrona, Spokesperson for FNEC, referring to Aboriginal understandings as being the understandings of 'this' place – the teachings of the land, people, and territory in which we live and teach. By starting local, you show respect for the people and the land, which is part of what is referred to as cultural protocols. Other cultures and languages are still thriving and being taught and practices in other parts of the world. The same must be done here. Educators should challenge themselves to integrate local content and perspectives where it doesn't seem obvious. In SD 62, we are connected to T'Sou-ke Nation, Scia'new Nation, and Pacheedaht Nation. Unless the curriculum specifically states a nation or cultural area (i.e. Haida, Northwest Coast, Iroquois, etc.) start from local territories of where we live and move outwards to different nations and cultures.

➤ **To begin collaboration process with Aboriginal community, please contact the Aboriginal Education Department, or District Principal Kathleen King-Hunt at 250-474-9833**

### Authentic Resources

When incorporating Aboriginal content into classroom learning, it is important to consider the source of the content. Teachers are not expected to be the cultural experts; however, they can connect their classroom to authentic resources such as presenters and authentic First Peoples texts. Aboriginal community presenters can authentically speak about their background, history, culture, and contemporary practices. Authentic voice can also be found in texts. Check the book, poem, article, visual, etc. to ensure it was created by someone who can speak with authentic voice about the community they are representing.

### Authentic Resource Evaluation Form for guidance:

[http://www.aboriginaleducationsd83.com/uploads/4/0/3/7/40378849/evaluating\\_literature\\_for\\_authentic\\_aboriginal\\_voice\\_apr2016.pdf](http://www.aboriginaleducationsd83.com/uploads/4/0/3/7/40378849/evaluating_literature_for_authentic_aboriginal_voice_apr2016.pdf)

Authentic First Peoples texts are historical or contemporary texts that:

- present authentic First Peoples voices (i.e., are created by First Peoples or through the substantial contributions of First Peoples)
- depict themes and issues that are important within First Peoples cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition, the experience of colonization and decolonization)
- incorporate First Peoples story-telling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour).

*From BC First Peoples Learning Resources: Books for Use in K-7 Classrooms, 2011*





When considering Aboriginal content in your classroom ask yourself:

- Is this Authentic?
- Is Aboriginal content explicit?
- Are Aboriginal values evident in the learning progression?
- Are there learning opportunities that make connections to land and/or language?
- Is it local (Coast Salish/Nuu-chah-nulth)?
- If not local, is it Metis, Inuit or from another First Nation (identify to avoid generalizations)?
- Are both historical and contemporary content and resources included?

### Characteristics of Aboriginal Worldviews and Perspectives



From British Columbia Ministry of Education. (2015).  
Aboriginal Worldviews and Perspectives in the Classroom.  
[https://www.bced.gov.bc.ca/abed/awp\\_moving\\_forward.pdf](https://www.bced.gov.bc.ca/abed/awp_moving_forward.pdf)





**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)

The Principles' of Learning rewritten by Grade Five Students at Sooke Elementary:

**Learning...**

- ... supports your self, your spirit, your family, your ancestors, and your community.
- ... can happen automatically or through exploration, experience, and reflection. You learn with your whole self, through your relationships and connections with the land, other people, and nature.
- ... involves seeing and understanding the results of what you do, say, or think.
- ... involves different ages, roles, and jobs. Everyone can teach you something.
- ... includes indigenous worldview and ways of understanding.
- ... is connected to memory, history, and story.
- ... takes time, dedication, and patience.
- ... involves exploring your own identity and who you are.
- ... involves recognizing that not all knowledge should be shared without permission or guidance.

**First Peoples Principles of Learning**

The grade 5 students in Sooke Elementary School's "Principles of Learning Class of 2016" acknowledge the original Principles of Learning as developed by FNESC, as well as the artwork gifted from the BCTF for use in our classroom. Thank you for your dedication to learning in British Columbia.

For more information on FNESC and the Principles' of Learning:

<http://www.fnesc.ca/learningfirstpeoples/>

**French Immersion Principles of Learning**

[http://www.bcatml.org/uploads/3/9/5/8/39584835/frenchfi\\_stpeoplelearning8.5x11.pdf.pdf](http://www.bcatml.org/uploads/3/9/5/8/39584835/frenchfi_stpeoplelearning8.5x11.pdf.pdf)





## ABORIGINAL PRINCIPLES OF LEARNING AT SOOKE ELEMENTARY

Contributor:  
**Kerry Arnat**  
 Principal, Sooke Elementary  
 SD62 (Sooke)

When offered the opportunity to host a Grade 5 classroom based on the Aboriginal Principles of Learning at Sooke Elementary, I immediately accepted. The idea of sharing knowledge with Elders, our community and the T'Sou-ke Nation was too good an opportunity to pass up. This program began as the vision of our Aboriginal Education Department with Kathleen King Hunt and Maryls Denny. A seed was planted! Many months of planning and hard work by the Aboriginal team and I went by and our program moved from planning and connecting to community groups to staffing and talking to parents. The seed had begun to grow.



Our new Principles of Learning (POL) class began to take shape with the addition of two talented teachers, Lisa Stuart and Erin Wood.

"All of this happened [planning] before I had the honour of being selected as the Grade 5 Principles of Learning classroom teacher and I am so thankful to our team members for doing all the heavy lifting to get us where we are today," said Lisa. "Our first couple of months have been a whirlwind with getting to know our students, setting up routines, and deciding how we wanted to get started. We have a diverse group of 28 students that range in learning style, needs and abilities. I can say with confidence that the majority of our students were hooked on outdoor education and exploration of the Principles of Learning from our first few discussions and planning sessions. Their questions were thoughtful and their ideas on how to make use of our surroundings and communities to learn across the curriculum inspired us.



### Student Quotes on the Principles' of Learning

"I learn better with hands on and stuff like that so going out and seeing and touching being able to be there helps me learn."

"I learned that the moon and the sun powered the solar panels because the sun reflects off the moon to the solar panels. I think it's cool to see and learn because I never knew that the sun was always by the moon to make it bright." "I noticed that when I go on walks with my family I notice what plants I see and I know more about nature."



"I noticed that when I go on walks with my family I notice what plants I see and I know more about nature."

"We are very fortunate to have the ocean and forests at our doorstep. We also have access to a 250-acre Scouts Canada camp and all of its facilities – cabins, green spaces, archery range, canoes, creeks, trails, kitchens, and more. An incredible scout leader, Denyse Koo, has agreed to work with our program once a month at the camp to teach our kids a variety of outdoor awareness and recreation activities. We are always pleased and honoured to have members of the T'Sou-ke Nation accompany us whenever possible and to spend time at T'Sou-ke Nation to learn about their economic and environmental initiatives, to build ties and to share knowledge.

"As I mentioned, it's only been a couple of months and we have already been on five out trips and had three in-school visitors to talk about outdoor awareness and to begin our local plant study



(thanks to Ab. Ed. role model Della Sylvester). I can truly see the difference in our students already. Their questions are richer, their eyes are open and observing where ever we go and they are sharing their knowledge with friends and family on a regular basis. They are fully engaged in the experiences and the wealth of information that they are retaining continues to surprise us. They know that they will have opportunities to teach others in the school and community, so they are diligent about recording their learning in their field guides and can't wait to start planning "lessons." The level of discussion and output is evidence to me that these kids are reaping the benefits of this fantastic outdoor, experiential learning program. I can't wait to work with the students, my teaching partner, and the rest of the team to plan our upcoming adventures. The place-based learning opportunities are plentiful."

This is a legacy classroom with multiple experiences and opportunities for students take subject-specific concepts and content, and transform them into a new understanding. These opportunities relate to students' identity in the world, both as individuals and as members of their community and society and allow the students to impart and exchange information, experiences and ideas, and to explore the world around them. What a concept!







APPENDIX 2D: LANGUAGE STARTING POINTS



**Language is at the core of our identity as people, members of a family, and nations; it provides the underpinnings of our relationship to culture, the land, spirituality and the intellectual life of a nation.**

*10 Ways to Include More Language in Your Life*

- Learn the *traditional greeting* in your language and use it with everyone you meet.
- Make a list of all the *language speakers* in your community and ask them to speak to you in the language.
- Find out if you have a dictionary or *FirstVoices archive* in your language; use it to create labels for all your household items. [WWW.FIRSTVOICES.COM](http://WWW.FIRSTVOICES.COM)
- Find out if *language classes* are offered in your community or a neighbouring one and start attending.
- Download the *FirstVoices Chat App* and use it to text in your language. [WWW.FIRSTVOICES.COM/EN/APPS](http://WWW.FIRSTVOICES.COM/EN/APPS)
- Organize a *language-only coffee night* every week to bring together speakers and learners.
- Parents:* learn basic phrases for morning or bedtime routines to use with your children.
- Grandparents:* if you are fluent, only speak your language to young grandchildren.
- Talk to your school about adding or increasing *immersion-style* language classes for the children.
- Advocate* with your leadership and with other governments to provide more support for language.



**FIRST PEOPLES' CULTURAL COUNCIL**  
[WWW.FPCC.CA/LANGUAGE](http://WWW.FPCC.CA/LANGUAGE)

Please keep this resource for reference or share with a friend. ♻️

SENĆOTEN (S)  
 HALQ'EMEYLEM (H)  
**SAYINGS**

CLOSE MEANING

1.	Q.SIEM (H) O.SIA'M (S)	'Honoured People'
2.	ly 3QACEL (S)	Good Day
3.	ly 3QAYEL (H)	Good Day
3.	Mi-Nu-wi-lun	Come on in
4.	IMESH SIEM (H) IMES' SIA'M (S)	WALK HONOURED PEOPLE (to come in)
5.	HWADE (S) HI'KYWEE (H)	GOOD-BYE " "
6.	HYCH'EX (S) KLECO, KLECO (PACHESDANT)	THANK YOU " "
7.	ly SNAI (S) ly SNAI (H)	GOOD NIGHT
8.	ly NAT'EM (S) ly NATU'HH (H)	GOOD MORNING
9.	LOLOM'ET (S) le ly mu'hu'et (S)	TAKE CARE
10.	ly'e OL (S) ly'e AL (S)	STAY HAPPY
11.	KETE'OL (S)	SPIDER

Note: Spelling and pronunciation varies by family or dialect.  
 Words provided by Shirley Alphonse.



APPENDIX 2E:  
HELPFUL WEB LINKS TO GET STARTED  
XEN ESW I ÇENANES – CAN YOU HELP ME?



Aboriginal Worldviews and Perspectives in the Classroom. [https://www.bced.gov.bc.ca/abed/awp\\_moving\\_forward.pdf](https://www.bced.gov.bc.ca/abed/awp_moving_forward.pdf) School District 62 Virtual Learning Commons Aboriginal Resources <http://learningcommons62.staff.sd62.bc.ca/information-centre/aboriginal-ways-of-knowing/>

First Voices - Learn Aboriginal Languages [Http://www.fistvoices.com/](http://www.fistvoices.com/) District Resource Centre (DRC) Aboriginal Resources <http://www.sd62.bc.ca/programs/aboriginal-education/resources/>

Learn Michif <http://www.learnmichif.com/> Sooke Teachers Association Link to New Curriculum Resources <http://www.sooketeachers.org/new-curriculum.html>

First Peoples' Principles of Learning Blog <https://firstpeoplesprinciplesoflearning.wordpress.com/> Indian Residential Schools : Grades 5, 10, 11 & 12 <http://www.fnesc.ca/irs/> English First Peoples 10, 11, and 12 <http://www.fnesc.ca/learningfirstpeoples/efp/>

Our Words, Our Ways <https://education.alberta.ca/media/563982/our-words-our-ways.pdf> Teaching Mathematics in a First Peoples Context: Grades 8 and 9 <http://www.fnesc.ca/wordpress/wp-content/uploads/2015/05/PUB-LFPMath-First-Peoples-8-9-for-Web.pdf>

TRC For Students & Educators <http://nctr.ca/educators.php> Weaving Words: Enhancing the Learning of Aboriginal Students <http://www.cclcca.ca/ccl/Events/Minerva/PastLectures/PastLecturesWilliams.html>

FNESC (First Nations Education Steering Committee) <http://www.fnesc.ca/> The Royal Commission on Aboriginal People (1996) <http://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637>

Project of Heart <http://projectofheart.ca/bc/> The United Nations Declaration on the Rights of Indigenous Peoples (2008) [http://www.un.org/esa/socdev/unpfi/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfi/documents/DRIPS_en.pdf)  
<http://bctf.ca/HiddenHistory/>

Shared Learnings (2006) <http://www.bced.gov.bc.ca/abed/shared.pdf> First Nations Pedagogy <http://firstnationspedagogy.com/EIR.html>

Enabling the Autumn Seed: Towards a Decolonized Approach to Aboriginal Knowledge, Language and Education (1998) <http://www.cbu.ca/mrc/autumn-seed> Aboriginal 101: The Relationship in 3 Minutes: <http://www.cbc.ca/8thfe/2012/01/the-relationship-in-3-minutes.html>

Free Online Course on Aboriginal Education <https://www.coursera.org/course/aboriginal> Aboriginal Identity Terminology <http://indigenousfoundations.arts.ubc.ca/home/identity/aboriginal-identity-terminology.html>  
Aboriginal Education SD 83 <http://www.aborignaleducationsd83.com/>

A condensed timeline of residential school events: <http://wherearethekids.ca/en/timeline/#11> Aboriginal Education - BC Repository of Resources [aborignaleducation.ca](http://aborignaleducation.ca)  
The Truth About Stories. Massey Lectures. Available for listening online at: <http://www.cbc.ca/radio/ideas/the-2003-cbc-massey-lectures-the-truthabout-stories-a-native-narrative-1.2946870> <https://sites.google.com/a/aborignaleducation.ca/aboriginal-education-resources/home>

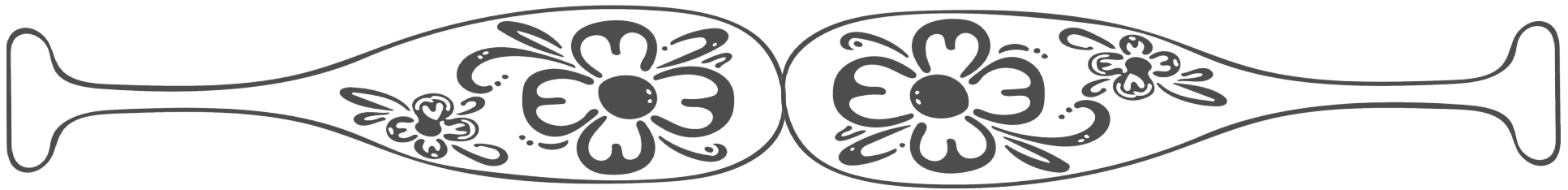
School District 79 (Cowichan) Aboriginal Printable Resources <http://abed.sd79.bc.ca/curriculum-resources/printable-resources/> Traditional Foods Factsheet [http://abed.sd79.bc.ca/wp-content/uploads/2011/10/Traditional\\_Food\\_Fact\\_Sheets.pdf](http://abed.sd79.bc.ca/wp-content/uploads/2011/10/Traditional_Food_Fact_Sheets.pdf)  
French Immersion Principles of Learning <http://www.bcatml.org/uploads/3/9/5/8/39584835/frenchfirstpeoplelearning8.5x11.pdf>

University of Regina - Aboriginal Perspectives Resources <http://aboriginalperspectives.uregina.ca/videos.shtml> Four Directions Online Interactive Website <http://www.fourdirectionsteachings.com/>

Virtual Museum - Metis <http://www.metismuseum.ca/index.php>







## APPENDIX 3A: ACKNOWLEDGEMENTS

### Enhancement Agreement Development Events

Nov. 2015	Board of Education Approves E.A. Coordinator Position	Apr. 8	First Nations Advisory Gathering
Dec. 10	Stz'uminus Community School & Strong Nations Tour with Pacheedaht Nation	Apr. 8	Aboriginal Education Teacher Input
Jan. 13	Pacheedaht Community Club Introduction	Apr. 11	Scia'new Nation Band Office
Jan. 18	Ministry of Education - Elluminate Introduction to Data	Apr. 12	Dunsmuir Middle Input
Jan. 19	Scia'new Nation Band Office Introduction	Apr. 13	Journey Middle Input
Jan. 21	T'Sou-ke Nation Elders Lunch	Apr. 13	Community input dinner @ Saseenos Elementary
Jan. 26	Meeting with Chief Russell Chipps for Input	Apr. 14	Scia'new Nation Band Office
Jan. 28	Review of District Data	Apr. 14	Aboriginal Education Support Workers (AESW) Input
Feb. 1	Pacheedaht Yellow House	Apr. 15	Sooke Teachers Association - E.A. Locally Developed Workshop
Feb. 3	First Nations Advisory Gathering	Apr. 18	Westshore Colwood Campus Input
Feb. 5	Aboriginal Teacher Meeting - Introduction	Apr. 19	Royal Bay Secondary Input
Feb. 9	Nuu-chah-nulth programs visit @ Port Alberni Secondary	Apr. 20	Aboriginal Education Council (A.E.C.) Meeting
Feb. 10	Nuu-chah-nulth programs visit @ Haahuupayak School	Apr. 20	Victoria Native Friendship Centre - Métis Potluck
Feb. 12	First Nations Advisory Gathering	Apr. 21	Principal/Vice-Principal Leadership Meeting
Feb. 17	Aboriginal Education Council (A.E.C.) Meeting	Apr. 26	John Stubbs Middle Input
Feb. 18	E.A. Guidance Meeting from Langley School District	Apr. 26	Art & Design Input @ T'Sou-ke Nation Band Hall
Feb. 24	Pacheedaht Parents Club	Apr. 29	Nuu-chah-nulth language visit with Pacheedaht Nation @ Ucluelet Elementary & Secondary School
Feb. 26	Aboriginal Education Vancouver Island Circle Network	May 2	Art & Design Input
Feb. 29	Pacheedaht Yellow House Lunch	May 4	Pacheedaht Culture Club
Feb. 29	Ministry of Education - Elluminate - Working with Data	May 5	Seabird College Adult Ed. Program Tour with Pacheedaht Nation
Mar. 1	T'Sou-ke Nation Band Hall - Culture Night Gathering	May 10	Update to Board of Education @ ECOW Belmont
Mar. 2	T'Sou-ke Nation Band Hall - Community Lunch Gathering	May 11	Sooke Teachers Association President Input Meeting
Mar. 4	First Nations Advisory Gathering	May 13	First Nations Advisory Gathering
Mar. 8	Aboriginal Education Council (A.E.C.) Extra E.A. Meeting	May 13	Aboriginal Education Teacher Update
Mar. 9	UVic IdeaFest with Community	May 18	Aboriginal Education Council (A.E.C.) Approves Draft to the Board
Mar. 10	Westshore Langford Campus Input	May 20	E.A. Implementation Meeting
Mar. 11	First Nations Advisory Gathering	June 1	Pacheedaht E.A. Draft Review & Education Ceremony
Mar. 11	Métis Nation Greater Victoria Gathering	June 6	First Nations Advisory Gathering
Apr. 5	Belmont Secondary Input	June 7	SENĆOFEN Language Meeting
Apr. 5	District Student Council Input	June 14	Presentation & Drumming "hych'ka song" to Board Signing
Apr. 6	Edward Milne Community School Input	June 16	SENĆOFEN Language Meeting
Apr. 6	Community input dinner @ Ruth King Elementary	June 21	Display Booth Presentation @ Langford Aboriginal Day
Apr. 7	Spencer Middle School Input	Sept. 13	Signing Ceremony with signatories



# Our Hands Are Raised Up to Humbly Acknowledge SA'ET SEN TFEN SA'LES ÇENE JIESE HA'LE



Our First Nations  
**Pacheedaht Nation, T'Sou-ke Nation, and Scia'new Nation**

Our Elders  
**Elder Bill Jones, Pacheedaht**  
**Elder Henry Chipps, Scia'new**  
**Elder Shirley Alphonse, T'Sou-ke**  
**Elder Bertha Landrie, Métis Nation Greater Victoria**

The Belmont Students who gifted us their skills in design  
**Christine Camaso and Joey Wilson**

The wonderful cooks who are part of our Aboriginal Role Model program  
**Caroline Frank, Cassandra Scow, and Sandra Seaweed**

Our language knowledge keepers and Elders  
**Grandma Lee Charles, Elder Shirley Alphonse, Tracy Charlie**

For their guidance on this project  
**Katheleen King-Hunt**  
**Langley School District Aboriginal Education**  
**Vancouver Island Circle Planning Aboriginal Network**  
**Colleen Hannah, The Ministry of Education - Aboriginal Enhancements Branch**

The Enhancement Agreement Coordinator **Jon Carr**

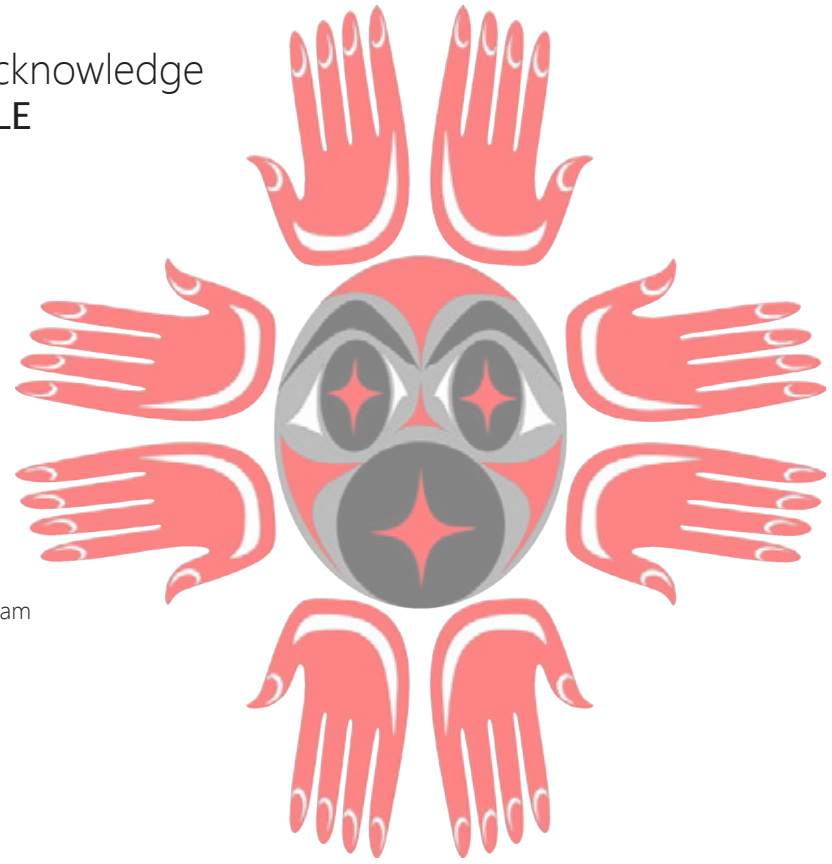
**The Aboriginal Education Council Members**

**School district staff who assisted with editing, photography, and organizing school input sessions**

**Students, Elders, parents, school staff, district staff, and all the families**  
who participated in gatherings, surveys, school input input lunches  
who are leading the realization of this Enhancement Agreement

**The Board of Education** who provided funding and support for the development of this Enhancement Agreement

The talented artists who gifted us their designs  
**Charlene George, T'Sou-ke Nation, Pacheedaht Nation**  
**Weyla Chipps-Roy, Scia'new Nation**







— designs by Charlene George and Weyla Chipps-Roy  
caawidk™ means "do together" in the Nuuchahnulth language Diitiid?aatx  
Na'tsa'maht means "one mind and one spirit" in the Coast Salish language SENCOTEN  
Peyak mimwayr Peyak ispri means "one mind one spirit" in the Michif language of the Métis