

2013-  
2018

# Aboriginal Education Enhancement Agreement



School District No. 43 – Coquitlam  
Aboriginal Education Program



## +Table of Contents

# Table of Contents

### Background to the Aboriginal Education Enhancement Agreement

- Acknowledgement of Territory
- What is an Enhancement Agreement?
- What is the purpose of the Enhancement Agreement?

### Mission and Vision

- Our Mission Statement
- Our Vision Statement

### Core Beliefs

- Our Past, Present and Future
- Our staff
- An Educational Canoe

### Goals for Success

- Introduction
- Performance Goals & Indicators
- Inclusive Learning
- Post-Secondary Transition
- Indian Residential School Survivor's Society
- Family Resource Team
- Storytelling Elders
- Suwa'lkh Learning Centre
- Aboriginal Youth Leadership Committee
- ME2WE and Play it Forward
- The Honouring

### Advisory Committee

- What is the intent of our Advisory Committee?
- Who are our Committee Members?



### **Acknowledgement of Territory –**

School District 43 (Coquitlam) is the core territory for the Kwikwetlem First Nation people and lies within the shared traditional territories of Tsleil-Waututh, Katzie, Musqueam, Squamish, and Stó:lō Nations.

District 43 serves the communities of Anmore, Belcarra, Coquitlam, Port Coquitlam and Port Moody.

The Aboriginal self-identified student population of 1179 represents approximately 3.5% of the 34,205 students currently enrolled for school year 2012/13.

### **Purpose**

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

EAs highlight the importance of academic performance and more importantly, stress the integral nature of Aboriginal traditional culture and languages to Aboriginal student development and success. Fundamental to EAs is the requirement that school districts provide strong programs on the culture of local First Nations' peoples on whose traditional territories the districts are located.

### **The purpose of the Enhancement Agreement is to:**

- Create a climate in which Aboriginal students feel welcome and safe;
- Honour and support the diverse histories and cultures of Aboriginal people;
- Provide opportunities for all students to increase their level of awareness, appreciation, and understanding of Aboriginal cultures;
- Enhance the education of Aboriginal learners-improving levels of success in all areas for all Aboriginal students in the District 43
- Ensure the collection of reliable data to provide evidence of student success;
- Improve Aboriginal parent access to, and comfort level within, district schools.

## **Guiding Principles**

- Recognize that the Enhancement Agreement is a living, evolving process for Aboriginal success;
- Make sure that Enhancement Agreement Goals are considered in all District 43 educational planning processes;
- Ensure that District 43's commitment and responsibility for educating Aboriginal students is recognized and embraced by the Aboriginal community and the educational community at large;
- Work to ensure all interactions are conducted in the spirit of mutual respect;
- Develop new initiatives as we learn from our efforts, and ongoing data gathering;
- Support students so they feel comfortable and confident in expressing their uniqueness in a positive manner.



# Mission & Vision Statements

## **Vision Statement:**

*We envision a world where through community collaboration all Aboriginal children feel a sense of belonging and respect, developed through teachings that reflect indigenous values and traditions.*



## **Mission Statement:**

*The Aboriginal Education Department works collaboratively with district schools, parents and local and regional Aboriginal community to create, measure and report on programs and services designed to give Aboriginal students tools and support towards fulfilling their educational potential and becoming lifelong learners.*



# Oral Tradition

## Core Beliefs–Oral Tradition

First Nations People did not have a written language prior to European contact; therefore, stories were the essential medium by which the knowledge of culture, history, and spirituality were passed down. It was with the upmost trust that succeeding generations accepted and believed these oral teachings. Stories were based on fact, observation, oral claims and contracts. As well, these stories were told in front of witnesses, and included a complex set of social and cultural customs for dealing with the sacred and supernatural. There was no difference between the two worlds; everything was viewed as a vast continuum existing in real time and in a conscious state of existence, whether it is animate or supernatural. In other words, every object that existed in the physical world or came from the rich imaginations of the storytellers was in effect in possession of ‘real’ life and co-existed in perfect harmony with all other living beings, secular or otherwise.

Thus, historical stories create current day cultural norms and values.

The story being written at present is also very important. Aboriginal children and youth will be given many opportunities to share who they are in the present day context. As a department and school district we will work together to provide awareness in regards to Aboriginal people, historically and current issues. The story is the vehicle, and our learning community will steer the stories within a broader social context. The story released within the inclusion model allows all children and youth to have a broader understanding of colonialism and how it impacted Aboriginal peoples. The students are given the opportunity to share their own voice within the cacophony of everyday society; it introduces the idea of personal story nurturing personal power.

The stories of the future harness our Aboriginal children and youths’ dreams for a better future. This is where we talk about aspirations and the goals of reaching beyond the stereotypical norms of the story of the past. It is very important we share stories of our future. Within the ‘vision’ story, our Aboriginal children and youth become productive, global citizens. We all need to hear these stories of the future; without them our children and youth lose focus and purpose. The stories of the future provide the framework for miracles. These aspirations give the entire Aboriginal community a sense of purpose and hope. Our school district’s number one priority is to encourage, entice and empower our Aboriginal children and youth to create a story depicting a successful future. The Enhancement Agreement’s purpose is to promote support from the educational community so the stories of past, present and future are not dismissed as rhetoric.

The story can be woven into the tapestry of our inclusive learning model. We are still in the process of exceeding expectations when it comes to inclusion of the aboriginal story in our school district. The next five years present the challenge that all our schools need to be viewed as a safe place to learn about Aboriginal peoples’ story so our children and youth can build a sense of identity with pride.



## **ABORIGINAL EDUCATION CONTEXT 2012-2013**

### **DEMOGRAPHICS**

1,179 STUDENTS

4% OF SCHOOL DISTRICT 43 (COQUITLAM) POPULATION

### **ABORIGINAL EDUCATION STAFF**

PRINCIPAL

DISTRICT SECRETARY

1 TEACHER ASSISTANT

4 RESOURCE TEACHERS

6 YOUTH WORKERS

3 SUPPORT WORKERS

1 COMMUNITY SCHOOL CO-ORDINATOR

### **SUWA'LKH LEARNING CENTRE**

1 COUNSELLOR

2.8 TEACHERS

1 YOUTH WORKER





# Goals for Success

## Our Educational Canoe –

We liken our goals for success to the birch bark canoe. Much like the canoe, we aim to give our Aboriginal students a strong framework in education. Each rib of the canoe frame is a teaching or a tool, based in Aboriginal philosophy. It is our intention that these teachings will aid in the formation of more empowered youth. The better our youth know their history and the teachings, the stronger this frame will be for their journey. Strong mentoring and solid community connections will also contribute to these frameworks. For so long, these frameworks have been neglected; one was expected to pilot the turbulent waters of Eurocentric society without a strong enough vessel. These floundering vessels not only failed to get to their destination but also forged a sense of fear among the community to attempt such journeys.

**To protect a strong framework, one must select an equally strong cover. Birch bark was selected for canoes, as it was a resilient material that could withstand rivers and rapids.** Our inclusionary model is our birch bark. When given the opportunity to learn one's history, one is better able to make sense of where they fit in the wider social context. When this opportunity is extended to all members of the community, our belief and understandings of our culture are protected. We want to move away from cultural tolerance to cultural appreciation and understanding. Knowledge about oneself enables personal power; the power to know whom one is and where they are from. This knowledge begets resiliency. All district students will have the opportunity to learn respect and knowledge of Aboriginal culture and history. Inclusionary teachings enable our Aboriginal youth to gain a sense of pride and strength as their culture and history are shared with all learners.

The canoe was used for transportation, to assist our ancestors as they traversed a raw and rugged landscape. Our goals for success will also assist our youth to be transported, as they begin their journeys to find their place in society. With our increase in graduation rates, we hope to create more pathways and ultimately, more destinations for our youth. These pathways will be created with more connections being made with post-secondary institutions, the utilization of post-secondary Aboriginal student centers, as well as better communication regarding scholarship and bursaries. The variance of the pathways for our youth will lead to a greater diversity in their destinations.

As our youth dip their oars into the waters of our society, they will be better equipped to navigate and propel themselves forward towards a brighter future. The movements they make will have a ripple effect, impacting their community and their society. By giving them a framework, a sense of self and options regarding their destination, we are allowing our Aboriginal youth a chance to find success in a society that has, for so long, not met their needs or their best interests.





# Goals for Success

## **Introduction --**

Our experience as a department has led us to rethink the model of delivery we use to enhance the learning of Aboriginal children and youth in School District 43. Past practice has utilized a pull out model. Aboriginal children and youth were taught teachings from our support workers. The model has shifted and the process has become one of inclusion. The inclusive model works to address our two primary goals. Improving academic success goes hand in hand with creating school cultures where our students can be proud to be Aboriginal, where their own traditional teachings are honoured. We aim to build a process that integrates all teachings and values so ALL students within our school district will benefit. Creating a sense of pride amongst our Aboriginal children and youth leads to confidence and embracing the values inherent in our school system.

Aboriginal education ideologies and methodologies are inherently child focused, hands on and mentor based. Throughout history Aboriginal people have educated children and youth through storytelling, interaction with elders and through using mentorship and apprenticeship methodologies.

As the Aboriginal Education Department we are changing to a child-focused model that includes ALL school district children and youth. Aboriginal philosophies of engaging and teaching children can become relevant and useful tools for all children and youth. Administrators and teachers in our district recognize this link and embrace the inclusive teachings model. The common sharing of knowledge, coupled with alternative education models from the Indigenous perspective will enrich the educational experiences for the entire school district community.

This child-focused model aligns well with the education transformation underway in the province. The move to a more personalized learning-approach is already being implemented in School District 43 and our Aboriginal students must and will benefit from this change.

## **Goals:**

### **1) Improve Academic Success**

With the assistance of educational community and the Aboriginal community, the graduation rate of our Aboriginal students is on the rise. Over a span of three years, the percentage of Aboriginal students completing their secondary education with a Dogwood Diploma has increased 64% to 69.3%. We believe that the continuation of a strong mentor, community relationships and connections will enable our Aboriginal students to feel a sense of pride and ownership in their education as well as foster a sense of self confidence, resulting in continued academic success at all levels.


**2) Increase knowledge and respect for Aboriginal culture and history for ALL district students.**


# Goals for Success


Improving academic success goes hand in hand with creating school cultures where our students can be proud to be Aboriginal, where their own traditional teachings are honoured. We aim to build a process that integrates all teachings and values so ALL students within our school district will benefit. Creating a sense of pride amongst our Aboriginal children and youth leads to confidence and embracing the values inherent in our school system.


## Performance Indicators


Indicators are provided in Appendix A. They are displayed to show how the indicators will be used in each of the goal areas and in some instances in more than one goal area to provide evidence of progress for Aboriginal students. Indicator tools will be established in the first year of the EA. Baselines will be established where appropriate and targets will be set and reviewed annually for the following years of the Enhancement Agreement. The indicators will be reported annually to all partner groups.


  
Kwakwaka'wakw Chief


  
Superintendent


  
Board Chair


  
Chairperson


  
CUPA president

  
Elder

  
CPMFA rep

  
Parent

  
Students

  
Principal Aboriginal Education SD-43



# Goals for Success

## APPENDIX

### A. Performance Indicators

Goal	Attendance	Transition Rates	Dogwood Completion	Satisfaction Surveys	Numeracy and Literacy Results	Post Secondary transition	Cultural Presentations	Anecdotal Feedback
Improve Academic success	X	X	X		X	X		
Increase Knowledge and respect for Aboriginal culture and history for ALL district students.	X			X			X	X

### B. Potential Strategies Inclusive Programming

It is our hope by providing an inclusive model of delivery we will increase the success of our Aboriginal students. It must be considered that should Aboriginal children and families be engaged in a system that better meet the needs of the families, children and youth, rates of labeled children would likely go down and, subsequently graduation and post secondary achievements up.

We need to ensure our Aboriginal children and youth have a strong connection with the Aboriginal community. Success for our Aboriginal learners means connecting cultural values and positive future aspirations are developed and fostered by connecting the child to their community,

Also, feedback suggests connecting students at any age with community, mentors and opportunities within the Aboriginal community will increase the students' sense of self and provide inspiration and support towards graduating and setting goals for graduation.

### Course Menu of Cultural Teachings

To meet our goal of increasing knowledge and respect for Aboriginal culture and history for all district students, the Aboriginal Education department has moved towards the inclusive

teaching model. As a department, we want to build a sense of community within every classroom, school and child. Through our inclusive teachings, we want to instill a sense of understanding and acceptance rather than tolerance in our non-indigenous students.

To facilitate this method, the Aboriginal Education department has compiled a Course Menu of Cultural Teachings. This menu allows educators throughout the district request the services of the Aboriginal Education staff to teach cultural lessons that, not only educate the community on Aboriginal culture, but also find their foundations in the Prescribed Learning Outcomes from a variety of Integrated Resource Packages.

To look at a copy of the SD 43 Aboriginal Education Department Cultural Teachings Menu, visit the link below:

<http://my43.sd43.bc.ca/departments/AboriginalEd/Pages/Request%20for%20Service.aspx>

To reach our two prescribed goals, the Aboriginal Education department has been moving towards inclusive teachings that reach all students within School District #43. Our cultural teachings, because they find their bases in the Ministry of Education’s Prescribed Learning Outcomes, lend themselves to be integrated and adapted into every school setting. As the table below indicates, the Aboriginal Education department’s service requests have been steadily growing as of 2010 as have the numbers of students that are receiving service through our inclusive teaching model.

	2010-2011	2011-2012	2012-2013
Number of Service Requests	40	198	219*
Number of services provided to identified students	17,993	31,124	In process
Number of SD43 students receiving service	1,657	6,642	In process

\*As of January 14<sup>th</sup>, 2013

### Post-Secondary Transitions

Having our students find success within our school district it our main focus but we want this to be carried forth in their post-secondary ambitions. The transition period between secondary school and after secondary school has been an area of weakness for Aboriginal youth. Data indicates that it is within this first year that we have the highest percentage of post-secondary enrollment in BC public post-secondary institutions and enrollment dwindles the more years that pass.

#### Grade 12 Graduates Entering Community Colleges

Demographic group	Gr. 12 Grads 2007/2008	Year of Transition to a Community College			
		2008/09	2009/10	2010/11	2011/12

	#	%	#	%	#	%	#	%	#	%
Aboriginal	2,979	100	542	18.2	217	7.3	125	4.2	66	2.2
Non- Aboriginal	39,773	100	6009	5.1	2112	5.3	911	2.3	547	1.4

Grade 12 Graduates Entering Teaching-Intensive Universities

Year of Transition to Teaching-Intensive

**Universities**

Demographic Group	Gr. 12 Grads 2007/2008 # %	2008/09		2009/10		2010/11		2011/12	
		#	%	#	%	#	%	#	%
Aboriginal	2,979 100	359 12.1		126 4.2		49 1.6		28 0.9	
Non-Aboriginal	39,773 100	5,705 14.3		1,542 3.9		577 1.5		270 0.7	

To combat this decline, our department is implementing programs to expose our Aboriginal youth to the numerous post-secondary institutions and opportunities available to them. We have partnerships with various career counselors at our secondary schools that have assisted us in facilitating presentations from the Aboriginal student societies from SFU, BCIT, Douglas College, The Justice Institute and VCC. It is our hope that by connecting with the Aboriginal student societies, not only will our students have a sense of community on campus but also be in touch with mentors and real life role models that will inspire them on their journey.

**Indian Residential School Survivor’s Society (IRSSS)**

Aboriginal Education has developed a unique partnership with the Indian Residential School Survivors' Society (IRSSS) in 2011 that has come to support and supplement our vision of inclusion. The IRSSS provided 2-day presentations in Socials 9, 10, 11, BC First Nations Studies 12, and Social Justice 12 within our secondary schools.

On the first day of presentations, Angela White provides students and teachers with a history of residential schools and the intergenerational impacts these schools have had on First Nations communities, both in the past and the present.

Students have learned that, as Canadians, this is our history; we need to be aware of the past and also look ahead to how we can move forward together as a collective to impart change. On the second day of presentations, a residential school survivor joins the class and leads a healing circle, sharing his or her story on life in residential school and how it has impacted the individual and the extended family unit.

This opportunity to hear history from a primary resource is engaging and powerful. Students have left the healing circle with a better understanding of issues that afflict First Nations communities. This presentation has taken place at secondary schools across the district. Students have given feedback to the department stating that it has changed their perspective towards Aboriginal people; for so long they had just believed the stereotypes associated with Aboriginals and not questioned if these stereotypes had any validity. The cultural teaching with the IRSSS allows for empathy and understanding to be fostered within the students, classroom and school district community.

Goals for Success



## Family Resource Team (Context)

# Goals for Success

Academic success presupposes an infrastructure that includes culture, community, and family. Suwa'lkh support services are designed to address the demonstrated and anticipated needs of children by offering support to their families. These needs are rooted in the long standing consequences of colonialism and residential schools and tend to become manifest through patterns of inadequate attachment.

Starting with the work of Bowlby and Ainsworth (1969) the literature on attachment has developed to a point that it offers hope and identified means to possibly address some of the manifested suffering suggested above. In the context of Suwa'lkh support services these means will center on identifying troublesome parenting practices and offering support services to help parents address these challenges. This, by definition, must be a slow and careful process; one that is respectful of the multigenerational suffering endured by First Nations people and one that is considerate of the variety of experiences, cultures and interpretations of the individuals involved.

An endemic characteristic of the residential school experience is a bone-marrow deep distrust of other, when it comes to child care. Finding ways to address this broken trust, on a case by case basis, is a foundational goal of SSS. This challenge is further embedded in adult tendencies towards parenting. A common experience for any parent is the truism that we tend to parent the way that we have been raised. This tendency seems to hold true until and unless an individual parent decides to deliberately change his or her parenting practices. Such efforts are most often precipitated by a crisis and require courage, honesty and energy to address. Successful change of this magnitude most often also requires professional support.

**(PROCESS)** Building relationships with families in need is foundational to any professional support. Aboriginal Youth Workers are most aptly positioned to identify families in need and to offer support services if and when required. It is anticipated that YW's will be a primary source of client identification. Towards this end school based team meetings, teacher/administrator concerns, and student self-identification will be utilized to identify present and pending family needs. Regularly held Talking Circles may also provide a source of identified family/child need. Other avenues (childcare, transportation, meal program, adult education, etc.) may also provide means of building relationships and identifying needs

### Storytelling Elders

Learning from our Elders is a key component in achieving our goals. We have forged a relationship with the "Storytelling Elders" who have become a part of our district community. They have been sharing their teachings with our students, building relationships and participating in community events that have been held at Suwa'lkh. Students have been responsive to their growing relationship and value the idea that they





are learning from each other; the students learn from the Elders and the Elders learn from the students.

### Suwa'lkh Learning Centre

Suwa'lkh, meaning 'First Beginning' in hul'qumi'num, includes culturally relevant curriculum to support Aboriginal and non-Aboriginal students within the district who are struggling to succeed. The program includes support from teachers, youth workers, support workers, community members, parents, and Elders. Inclusion of local knowledge, culture, and traditions will help students connect with their urban community.

#### Rationale:

Our two-part goal, for students at Suwa'lkh Learning Centre, reflects both an immediate and long term focus; the former (engagement) might be looked at as an ongoing, process-goal that gives rise to the product-goal (improved student learning). School engagement will be monitored using the Disengagement/Engagement Scale over the course of the 2012/2013 school year. The intent is to have teachers start to identify each of their students at the end of September and then to track their movement via subsequent ratings (i.e. April/May). Student learning will be measured by a comparative yearly rate of course completions

A large body of correlational data supports the notion that student achievement presupposes school engagement. A smaller, though potent number of qualitative studies have identified the relationship between disengagement and reduced student success or failure.

Our experience at Suwa'lkh this year (intake interviews, regular school attendance patterns, report card grades, and expressed parental helplessness in light of their children's poor performance) corroborates research findings about the relationship between disengagement and reduced school success. Typically, students starting at Suwa'lkh have disengaged from the school learning process. On an individual level disengagement is often marked by experiences of resignation (i.e. academic success is seen as being outside of one's realm of possibility) vs. arrival (school graduation is an imagined possibility).

Before any kind of academic success (i.e. course completion) can occur, experiences of resignation and the defensive postures and stances which often accompany resignation must be addressed. This is the first task of the Suwa'lkh staff. This is where the possibility of school engagement begins. While tracking this progress is new, it has been an unwritten goal and focus of Suwa'lkh since it was created.



# Goals for Success



This is a shift that is rich with possibilities.

The school's less tangible, though perhaps more valuable measure of success is depicted through individual student engagement. A large percentage of our population starts out at Suwa'lkh Learning Centre in various stages of disengagement.

Students present as angry, withdrawn, over-whelmed and resigned. Finding ways for the disenfranchised to find hope is the primary focus and success of the school. Given the complexities of their stories, such success is best understood on an individual basis and can only be measured on a contextualized basis.

### **Key Instructional Interventions:**

#### **Strategies \***

- 1. Disengagement/Engagement Scale*
- 2. Individual relationship building*
- 3. Planned and/or spontaneous field trips*
- 4. Cooking class*
- 5. Food program*

\* All strategies are designed to foster relationship. Since in many instances our students come to Suwa'lkh with tattered relationships a positive connection with some adult in the building is often a prerequisite to any academic accomplishment.

Relationship allows for guidance with necessary force – without relationship, the latter may be experienced as punishment, which in turn, invites defensiveness and a deepening of their disengagement. On the other hand, necessary force used judiciously may enable students to realize success, which in turn fosters agency – arguably, the ultimate goal of education.

#### **Structures**

- 1. Monitored attendance*
- 2. Individual instruction*
- 3. Focused goal setting*
- 4. Expected completion dates*
- 5. Optional take home course completion*
- 6. Shortened school day*
- 7. Evening classes*

Tracking this progress (i.e. refining the scale) has the potential to benefit students in a variety of ways beyond the obvious. First, educators develop a common language that enables them to articulate problematic student behavior more accurately and more quickly.

Second, educators learn about the inherent biases in their typical observation system and have the opportunity to refine and improve the skills required to work with the population in question. In short, the process of scale construction is inherently an exercise in staff development. The approach used in scale construction relies on research methodology used to establish reliability and validity in qualitative studies. The essential component (i.e. cross-referencing) is the source of both the development of a common language and the bias reduction cited above.

Since this component has been successfully and increasingly utilized by scholars from a number of different fields we are assuming that it will benefit the Suwa'lkh Learning Centre as well.

### **Aboriginal Youth Leadership Council**

Building off of our connections with our students and fostering a sense of pride in, not only themselves but in their culture, the Aboriginal Education Department has created The Aboriginal Youth Leadership Council (AYLC). This program empowers Aboriginal youth and brings youth leaders from across District 43s high school population, providing the ingredients to build effective leaders through meaningful skill development including identification of common issues, challenges, opportunities and values.

Youth are expected to demonstrate mentoring, role modeling and leadership among K-8 youth in the District. They will be provided with opportunities to combine cultural teachings with the guidance of Aboriginal Elders. The AYLC initiative is to create **lasting, positive change for Aboriginal youth.**

#### **Goals:**

- Create a pool of indigenous youth and develop a mentorship program that builds;
- Increase education, training and cultural opportunities;
- Participation in personal growth and development workshops, with youth led fundraising initiatives and events.

### **ME2WE**

With the goal of creating a sense of community in the district of Coquitlam and instilling values within our Aboriginal youth to give back to the community, The Coquitlam Aboriginal ME2WE students (grade 7&8s) began the Aboriginal Play It Forward Foundation. This foundation collects gently used and new sports equipment to donate to Aboriginal communities who are in need. Each year the ME2WE students choose a community who has identified themselves as having a need and begin fundraising and collecting equipment. They **then travel to the community to deliver the equipment and participate in a sports focused** weekend playing with the students of that community and the equipment. The ultimate goal for the ME2WE students is to inspire other communities to 'Play It Forward' and look for communities in their area that need equipment.

2013-2018



### **The Honouring**

The Honouring Ceremony is held to celebrate the achievement of our Aboriginal Youth in the district. All Grade 12 graduates are honored in front of friends, family and the educational community. As well, Aboriginal award winners in Grades 9-12 are invited to receive recognition. A feast is hosted after the formal event where we all share in the success and accomplishments of our graduates. Not only is this event an opportunity to commemorate the achievements of our Aboriginal youth, but it is celebration that involves our entire community. Youth workers, educational staff and families from all over our district are invited to take part in the event, reflecting the connections forged in school district 43s schools. The Honouring Ceremony will be on June 12<sup>th</sup> at the Red Robinson Show Theatre.



# Advisory Committee

## Advisory Committee

**The intent of this committee** is to represent the diversity of Aboriginal peoples residing in the district, as well as school district partners.

**The committee includes representatives from:**

- Kwikwetlem First Nation,
- Current and former Aboriginal student representatives, and
- **One representative from each of the following groups:**
- Coquitlam Teachers' Association (CTA), and
- Coquitlam Union of Public Employees (CUPE), and
- Coquitlam Principals' and Vice Principals' Association (CPVPA).
- The Enhancement Agreement has a unique focus and identity, while being respectful and mindful of other district directions and priorities.
- The Committee meets throughout the school year to review the Enhancement Agreement.

### Advisory Committee Members

Laurie Ebenal	Principal, Aboriginal Education
Tristan McCutcheon	Coquitlam Vice Principals, Principals Association
Colleen Kelly	Aboriginal Tri City Mental Health
Paula McKee	Aboriginal Ministry of Children & Families
Trista Fuller	Coquitlam Teachers Association
Jackie Toombs	CUPE
Dale Lessoway Shannon Courchene	Kwikwetlem First Nation
Carole Pierce	Elder
Jennifer Slinger	Parent
Kayla Burgess Jonathan Baker	Students