



Council/School Board Liaison Committee

Date: Wednesday, October 15, 2014

Place: Anderson Room
Richmond City Hall

Present: Councillor Linda Barnes, Chair
Councillor Linda McPhail
Trustee Donna Sargent
Trustee Norm Goldstein

Also Present: Trustee Grace Tsang

Call to Order: The Chair called the meeting to order at 9:00 a.m.

AGENDA

It was moved and seconded

That the Council/School Board Liaison Committee agenda for the meeting of Wednesday, October 15, 2014, be adopted as circulated, with Item No. 5 to be considered after Item No. 2.

CARRIED

MINUTES

It was moved and seconded

That the minutes of the meeting of the Council/School Board Liaison Committee held on Tuesday, June 10, 2014, be adopted as circulated.

CARRIED

BUSINESS ARISING

1. GENERAL LOCAL ELECTION SOCIAL MEDIA PLAN

(COR – David Weber, Ted Townsend, Justinne Ramirez) (Verbal Update)

David Weber, Chief Elections Officer, provided an overview of the 2014 Election social media plan, which included the Richmond Election App, Twitter, Facebook, “Be a Voter Campaign” and the Candidate Voters Guide. Mr. Weber advised that the Richmond Election App is available to iPhone and Android users, and it displays key information such as who can vote, candidate profiles, and election results. Also, he stated that the “Be a Voter Campaign” is a series of advertisements targeted at encouraging citizens to vote on Election Day - November 15, 2014. Mr. Weber distributed copies of the advertisements (copy on file in the City Clerk’s Office).

Ted Townsend, Senior Manager, Corporate Communications, spoke on the Richmond Election App’s significant media coverage, highlighting that it is one of a few in the province. Also, Mr. Townsend advised that news releases have been provided in other languages, in an effort to reach a larger audience.

Justinne Ramirez, Elections Communication Coordinator, discussed how Twitter has become a big part of the social media plan for the 2014 Election, and stated that those individuals who wish to follow Richmond Election tweets can use the hashtag “rmdelxn” (#rmdelxn).

In a reply to a query regarding the percentage of Richmond citizens who require translation services, Mr. Weber noted that translators are available at polling stations on Election Day and are kept busy throughout the day.

The Chair requested that Mr. Weber forward the statistics to Mark De Mello, Secretary-Treasurer, Richmond School District (RSD), regarding the number of voters that required translation services in the past Election.

NEW BUSINESS

2. DRAFT 2015-2020 YOUTH SERVICE PLAN

(COR – Kate Rudelier) (For Information)

With the aid of a video, Kate Rudelier, Coordinator, Youth Services, provided background information and spoke on the Richmond Media Lab, and the opportunities it provides for children and youth.

Trustee Sargent invited Ms. Rudelier to present the Draft 2015-2020 Youth Service Plan to the Richmond School Board as well as the Richmond District Parents’ Association. Also, Trustee Tsang suggested that T.A.B.L.E. 38 – a district sponsored secondary student organization, also receive this presentation.

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Ms. Rudelier noted that the Draft 2015-2020 Youth Service Plan was endorsed by Council on October 14, 2014 and that the public consultation process has begun and will continue until November 14, 2014.

It was moved and seconded

That the Draft 2015-2020 Youth Service Plan be received for information.

CARRIED

5. ABORIGINAL EDUCATION ENHANCEMENT AGREEMENT

(RSD – Andrea Davidson) (For Information)

Lynn Archer, Assistant Superintendent, RSD, commented on Aboriginal studies as part of the BC curriculum and introduced Andrea Davidson, District Administrator, RSD, who is the District's contact for aboriginal related matters.

Ms. Davidson provided a presentation called "Beaded Timeline." Ms. Davidson noted that, traditionally, students have studied Aboriginals post-contact with British Columbia and Canada; however, students also need to study pre-contact history in an effort to understand Aboriginal history. She commented on ways in which students may learn the complete history of Aboriginal people, noting that one way is Acknowledging Traditional Territory. Ms. Davidson then distributed material regarding ways to Acknowledge Traditional Territory (attached to and forming part of these Minutes as Schedule 1).

Ms. Davidson highlighted events put on by the RSD, to honour the Aboriginal time immemorial, including a tour of the Musqueam First Nations reserve, a Blanketing ceremony for those transitioning from elementary school to high school, and grade twelve students graduating.

Also, Ms. Davidson advised that Aboriginal male youth will be focussed on this year, and noted that a copy of her presentation (attached to and forming part of these Minutes as Schedule 2) was provided to the Richmond Intercultural Advisory Committee.

It was moved and seconded

That the Aboriginal Education Enhancement Agreement be received for information.

CARRIED

3. IMPLEMENTATION OF RICHMOND SOCIAL DEVELOPMENT STRATEGY

(COR – John Foster) (For Information)

John Foster, Manager, Community Social Development, provided background information noting that the Implementation of Richmond Social Development Strategy report was endorsed by Council on October 14, 2014.

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Trustee Sargent suggested that the report be added to the next Richmond School Board and Executive Team meeting agendas.

It was moved and seconded

That the Implementation of Richmond Social Development Strategy be received for information.

CARRIED

4. **POST TEACHER'S STRIKE DEBRIEF**

(RSD – Mark De Mello) (Verbal Update) (For Information)

Mark De Mello, Secretary-Treasurer, RSD, thanked the City for allowing the School District to use the City's facilities, for maintaining the school fields, and for providing children's programs throughout the labour dispute.

Trustee Sargent expressed her gratitude to the City for accommodating the School District throughout the teacher's labour dispute. Trustee Sargent commented on how grateful the School Board was to have the Community Services Department offer so many programs, on short notice, for children and youth throughout Richmond. In particular, Trustee Sargent stated that she was impressed with community centre staff's efforts to keep the children busy and safe during the strike.

Cathryn Carlile, General Manager, Community Services, advised that she would relay the School Board's appreciation to the Community Services Department staff and the community facilities in Richmond on their behalf.

6. **LETTER TO SELECT STANDING COMMITTEE ON FINANCE AND GOVERNMENT SERVICES**

(RSD – Mark De Mello) (For Information)

Mr. De Mello spoke on the RSD's budget, noting that it continues to decrease, although there are areas that need improvement. He noted that School District staff will be presenting to the Select Standing Committee on Finance and Government Services to advocate for Richmond's budgetary needs.

Monica Pamer, Superintendent of Schools, RSD, advised that RSD staff will verbally report back on the results of the presentation to the Select Standing Committee on Finance and Government Services at the next Council/School Board Liaison Committee meeting.

Discussion ensued regarding whether it was possible to send a letter to Mayor and Councillors informing them of all the actions that have been taken by the School District in an effort to increase and/or maintain funding.

Discussion then ensued regarding whether Council would want to write their own letter to the Select Standing Committee on Finance and Government Services with regard to the City's budgetary needs.

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As a result of the discussion, the following **referral** was introduced:

It was moved and seconded

That the City of Richmond / School Board be requested to consider:

That staff investigate the potential for City and/or its affiliates to present to the Standing Committee on Finance and Government Services and the process for presenting and report back.

CARRIED

7. FACILITIES UPDATE ON CONSTRUCTION

(RSD – Clive Mason) (Material to be distributed at the meeting)

Clive Mason, Director of Facilities and Planning, RSD, read from his submission (attached to and forming part of these Minutes as Schedule 3) with regard to the Long Range Capital Plan, the 5 Year Capital Plan, and construction at Tait and Anderson Elementary schools.

Discussion ensued regarding how the Federal government is no longer accepting 5 Year Capital Plans from School Districts. Mr. De Mello stated that the School District's 5 Year Capital Plan outlines funding needs for the upcoming years, and noted that the School District is concerned about future funding.

Discussion then took place regarding declining enrolment in Richmond's schools and Mr. De Mello stated that enrolment is declining across British Columbia, and is not limited to Richmond.

Trustee Sargent thanked Councillor Barnes for her leadership role on this Committee, and wished her all the best in her retirement.

NEXT COMMITTEE MEETING DATE

The Chair advised that the next Council/School Board Liaison Committee is tentatively scheduled for Wednesday, January 21, 2015.

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ADJOURNMENT

It was moved and seconded

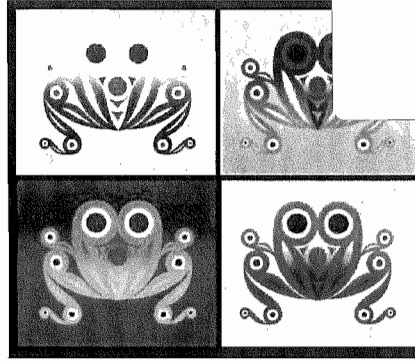
That the meeting adjourn (10:40 a.m.).

CARRIED

Certified a true and correct copy of the Minutes of the meeting of the City of Richmond Council/School Board Liaison Committee held on Wednesday, October 15, 2014.

Councillor Linda Barnes
Chair

Amelia White
Acting Assistant Committee Clerk
City Clerk's Office



Acknowledging Traditional Territory

- Acknowledging territory is a way of honouring and showing respect for a group of people who have been living and working on this land from time immemorial.
- The only people who would *Welcome* to the Territory are the First Nations people who are traditionally/originally from that territory. The majority of school district personnel likely would *Acknowledge* Territory.
- Acknowledging territory is performed at any important function such as a school assembly, awards night, graduation, a celebration including Aboriginal communities etc. It can also be performed before an important meeting or presentation.
- The host is the person who would acknowledge territory, you would usually not ask a guest to acknowledge territory as it is not his/her function/event. It is not necessary to have an Aboriginal person acknowledge territory.
- Acknowledgement/Welcome is usually the first item on the agenda. (If you forget, just quickly acknowledge then, and don't worry about it!)
- For larger events, it is always respectful to have a member of the local First Nation, preferably an Elder, perform a welcome, if possible. This would require an honorarium to be given to this person, to acknowledge his or her knowledge and respect within the community.
- Seek out the name of the traditional territory you will be on, if you are travelling to speak and work with people.

The introduction is flexible, please introduce and welcome people as you naturally would, the important part in this protocol is the second sentence. Even this though, can be worded in such a way as to be most natural for you.

Some wording suggestions:

"Welcome everyone and thank you for being here. I would like to acknowledge that we are on the traditional territory of the Coast Salish peoples."

"Welcome everyone. I would like to start by acknowledging the land where we gather today, the unceded territories of the Coast Salish peoples who have been stewards of this land since time immemorial."

"Welcome...I would like to acknowledge that Richmond is located on the traditional and unceded territory of the Coast Salish people, and that we are guests in the territory of the Indigenous peoples of this land. For this, we give thanks."

RATIONALE:

Through acknowledging territory, we not only honour the ancestors who walked this land long before we were ever gathered here together but we also express gratitude for the land and we develop an appreciation of this beautiful place.

The Richmond School District has an educational partnership with Musqueam First Nation who had traditional sites for fishing, hunting and gathering across the land we call Richmond today, but this was also shared territory with other First Nations and, as such, we acknowledge the larger Coast Salish territory and peoples to be inclusive and respectful.

A LITTLE BIT OF HISTORY AND POLITICS:

The land that is now called Lulu Island (Richmond) has been inhabited by First Peoples for thousands of years. Surface excavation under the Arthur Laing bridge has unearthed archaeological evidence that dates back more than 5,000 years. The shores of the Fraser River where Richmond and Vancouver meet was once home to one of the biggest coastal First Nations communities in BC (Musqueam). Complex, vibrant and sophisticated communities lived here long, long before European explorers landed on these shores. With European contact came devastating disease that wiped out 60-95% of the First Peoples in BC (depending on location), and then federal laws (the Indian Act) were passed to force assimilation through systemic segregation and abuse. The reality is that assimilation policies were enforced until fairly recently. As a Canadian population, we are now developing a deeper understanding of this aspect of our collective history. By stating that this is "unceded" territory, we recognize that this land was never secured for settlement through the treaty process; there was neither negotiation nor compensation. When we formally acknowledge territory, we are engaging in the process of reconciliation in a respectful way.

The Aboriginal Community in Richmond School District

An overview of Aboriginal diversity presented to Richmond Intercultural Advisory
Committee

Andrea Davidson • District Administrator - Learning Services • 19 February, 2014



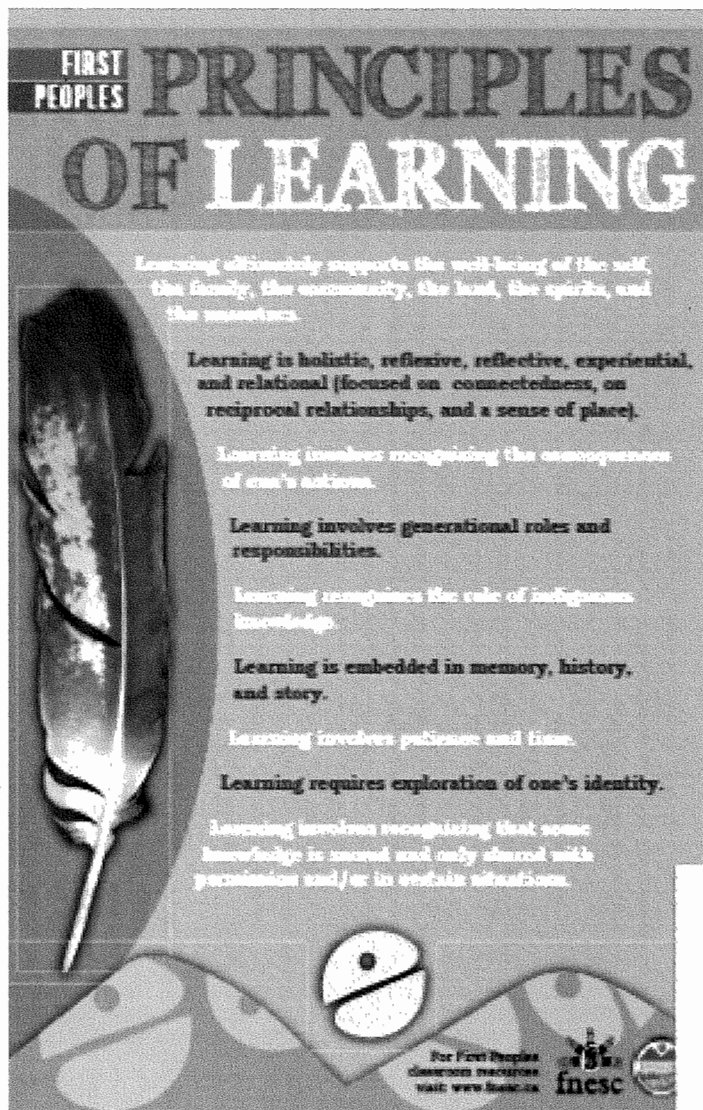
A detailed black and white topographic map of the Pacific Northwest region, showing the coastline from the Pacific Ocean to the interior. The map highlights major geographical features such as the Puget Sound, Strait of Juan de Fuca, and various mountain ranges. Numerous cities and towns are labeled, including Seattle, Tacoma, Olympia, Everett, and Vancouver. The map also shows the international border between the United States and Canada.

We thank the First Peoples, stewards of this beautiful place since time immemorial, for sharing this land. In partnership, we strive to enrich the lives and life chances of our youth so that they may reach their full potential.



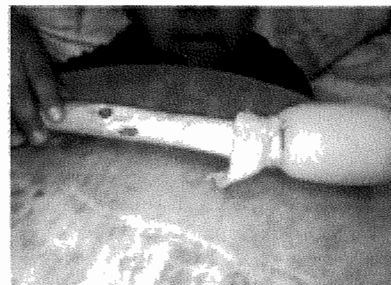
CNCL - 77

Richmond's schools are home to approximately 250 self-identified Aboriginal students who come from all across North America. This constitutes approximately 1.2% of the student population, although we believe that there are many more families who have chosen not to self identify because of the history and treatment of Canada's Aboriginal population. Languages and cultures of Aboriginal peoples in BC are greater in number than languages and cultures in Europe. Despite the diversity of Aboriginal cultures and peoples from across North America, there are common or shared understandings. In education, we refer to the First Peoples Principles of Learning as shared understandings about First Peoples pedagogy:



Imagine a community that has lost all its children? Imagine a child that has lost a sense of community? Imagine the impact over multiple generations?

Aboriginal people believe that each child has a gift to give the world, and that we must nurture the gift to benefit all people.



Richmond's students with Aboriginal ancestry (at least those who have shared their identity*) have self-identified as having their ancestral roots in:

Musqueam: The Musqueam people have lived in our present location for thousands of years. Our traditional territory occupies what is now Vancouver and surrounding areas. The name Musqueam relates back to the River Grass, the name of the grass is məθkʷəy. There is a story that has been passed on from generation to generation that explains how we became known as the xʷməθkʷəy̓əm (Musqueam) - People of the River Grass.

Tsleil-Waututh: We are the Tsleil-Waututh Nation, "The People of the Inlet." We have inhabited the lands and waters of our traditional territory surrounding the Burrard Inlet in British Columbia since time immemorial.

Squamish: The Skwxwú7mesh Úxwumixw (Squamish People, villages and community) have a complex and rich history. Ancient connections are traced within our language through terms for place names and shared ceremony among the Salmon Peoples of the cedar longhouse. We are the descendants of the Coast Salish Aboriginal Peoples who lived in the present day Greater Vancouver area, Gibson's landing and Squamish River watershed. The Squamish Nation has occupied and governed our territory since beyond recorded history.

Katzie: The Katzie First Nation once comprised at least ten villages throughout the territory. The Katzie First Nation derives its name from the Halkomelem word for a type of moss, and it is also the name of an ancient village site in the immediate vicinity of the Katzie Indian Reserve at Pitt Meadows. The only other Katzie village sites permanently occupied at the time of this writing are the Katzie reserves at Barnston Island and at Yorkson Creek in Langley. Long before the emergence of any other human community in the Lower Fraser region, the Creator placed five communities, each with its own chief, at different locations on the Land. Those locations are now known as Pitt Lake, Sheridan Hill, Port Hammond, Point Roberts and Point Grey.

Sliammon: The Sliammon First Nation (Tla'amin) are part of the Coast Salish indigenous peoples inhabiting the western coast of Canada. The Tla'amin Nation is located north of Powell River in British Columbia.

Haida: Haida people have occupied Haida Gwaii since time immemorial. Our traditional territory encompasses parts of southern Alaska, the archipelago of Haida Gwaii and its surrounding waters. Our pre-contact population was in the tens of thousands in several dozen towns dispersed throughout the islands. During the time of contact our population fell to about 600, this was due to introduced disease including measles, typhoid and smallpox.

Métis: The Métis are a distinct group of Canadian people who developed a unique culture that grew out of Canada's fur trade heritage. The Métis are descendants of French Canadians involved in the fur trade, and First Nations people. The roots of the Métis go back to the first French explorers who penetrated to the interior of Canada, where Canada's Aboriginal People had been living for thousands of years. French Canadian fur traders married and co-habited with Native women. Their offspring became known as Métis, people of mixed blood. They developed a proud culture, with elements of both people from whom they descended.

Dakelh / Sekani - Carrier People: In our language, Dakelh (da-kelh) means people who “travel upon water.” Our homeland is Dakelh Keyoh - a vast land of thousands of lakes and rivers spanning central British Columbia from the Coast Mountains in the west to the Rocky Mountains in the east. Flowing roughly through the centre of this land is the Necha-Koh - “the river in the distance.” Born in the Coast Mountains, emptying into the Fraser River, it is the most important tributary to the most important salmon-bearing river in the world. For the ten Dakelh communities on its banks or the lake and tributaries flowing into it, the Necha-Koh is sustenance, an ancient corridor, and the place where all our stories begin.

Snuneymuxw (Nanaimo): When Europeans first traveled to Snuneymuxw Territory Snuneymuxw villages dotted all of our Territory, including the mid-Island region of Vancouver Island, Gulf Islands, and the Fraser Valley. Snuneymuxw society, way of life, culture and economy extended throughout the Territory, which was governed by Snuneymuxw according to our Snawaylth. The Snuneymuxw population at the time was in the thousands.

Kwantlen: The Kwantlen are Sto:lo people, or “river people” who depend upon the river and land for their survival and livelihood. The Sto:lo share a common

language known as Halkomelem (Halq'eméylem), of the Coast Salish language family. Halkomelem contains three different dialect groups, which include Island, Downriver and Upriver Halkomelem.

Ucluelet: Ucluelet (pronounced you-KLEW-let) is a local First Nations word meaning "people with a safe place to land". British Columbia's recorded history began with European explorers searching for the legendary Northwest Passage to the Orient. We know that the Europeans were not the first to perceive this land's wealth. Archaeological evidence indicates the presence of First Nations along this outer coast for at least 4300 years.

Nuu-chah-nulth: The ha'houlthee (chiefly territories) of the Nuu-chah-nulth First Nations, or tribes, stretches along approx. 300 kilometres of the Pacific Coast of Vancouver Island, from Brooks Peninsula in the north to Point-no-Point in the south, and includes inland regions. Although Nuu-chah-nulth people of the past shared traditions, languages and many aspects of culture, they were divided into chiefly families, local groups and, later, into Nations. Each Nation included several local groups, each centred around a ha'wiih (hereditary chief), and each living from the resources provided within their ha'houlthee.

Gitksan: The Gitksan traditional territories occupy an area of 33,000 square kilometres (about five times the size of P.E.I.) in northwest British Columbia. It is a land of rugged, glacier-capped mountains, lush forests and swiftly flowing rivers heavily influenced by the north Pacific Ocean climate. The Babine, Bulkley, Kispiox and Skeena Rivers are all found in Gitksan territory and they are home to abundant salmon and steelhead runs. The Gitksan had a well-organized society pre-contact with political, social, legal and economic institutions based on the Huwilp (House groups). Gitksan institutions based on natural law, balanced lifestyle, respect, and obligation to the community, which governed pre-contact Gitksan society continue to be at work today.

Nisga'a: We are Nisga'a, people of the Nass River. We have lived here, on British Columbia's northwest coast, since before recorded time — long enough to see our culture thrive, adapt, and endure. Ours is a world of teeming inlets, dense forests, and sleeping volcanoes. It is a land that is as much a part of us as our own flesh and blood. Flowing through this land and our lives is Lisims, or "the

Nass River” as it has become known in modern times. The resources of the Nass Valley have sustained our people for millennia. This bounty allowed us to develop one of the most unique and sophisticated cultures in North America.

Tutchone: The Tutchone, a people numbering several thousand, are among the most numerous of the more than 7200 Yukon Aboriginal people. Their homeland is the vast plateau dissected by the Alsek and Yukon River headwaters, flanked on the southwest by the Coastal and St Elias mountains and on the northeast by the Selwyn range. The Tutchone hunted caribou, moose, sheep and smaller game, especially marmots, varying hare and ground squirrels. They also took birds and fresh water fish, and some bands had access to annual salmon runs.

Heiltsuk: Culture has been defined as the total means by which a people provide for material, emotional, and intellectual needs. It is a complex system which includes language, arts, customs, and beliefs. Our ancestors believed that culture was a gift of the Creator, given to them as the first born of this land, and inextricably linked to the natural environment and resources of our natural territories. Over thousands of years, our culture has continued to evolve through an ancient and continuing dialogue between our people, the Creator, and this environment.

Plains Cree: Saskatchewan, Alberta, Northern Manitoba

Pasqua: Regina and surrounding areas

Anishinaabe / Ojibway: The Ojibwe (also Ojibwa or *Ojibway*), Anishinaabe (also Anishinabe) or Chippewa (also Chippeway) are from the Great Lakes Region and extend into Manitoba and South

Eastern Woodland: Miq'Mak (Newfoundland, Labrador , PEI) and Algonquin (Great Lakes region)

* As an Aboriginal Success Team, we find that a number of students don't know their ancestry due to the history and because they have lived in a shame-based environment in many cases. Identity in education is essential and Aboriginal people are largely invisible in the content they learn or their contributions are marginalized, generalized and trivialized. This is something we are working very hard at changing for the benefit of all learners. The new curriculum addresses the inclusion of the Aboriginal worldview and we continue to support initiatives that bring together the Aboriginal community in a good and connected way.

A Brief History of Aboriginal Peoples in BC

Pre-contact

According to some estimates, about 5000 years ago settlements with increasingly complex cultures developed in all areas of British Columbia. By the 1700s, just before contact with Europeans, over 100000 Aboriginal peoples had settled throughout BC. About 40 percent of the total Aboriginal population of Canada at the time lived within the present boundaries of British Columbia.

Post-contact

Contact with Spanish and British explorers in the late 1700s brought the fur trade, increasing the material wealth of some Aboriginal societies. European contact also brought diseases, firearms, and alcohol. From the time of contact to 1929, the Aboriginal population dropped from 100000 to 22000. In 1847, the British government established Vancouver Island as a colony in order to encourage settlement and confirm British sovereignty in the area.

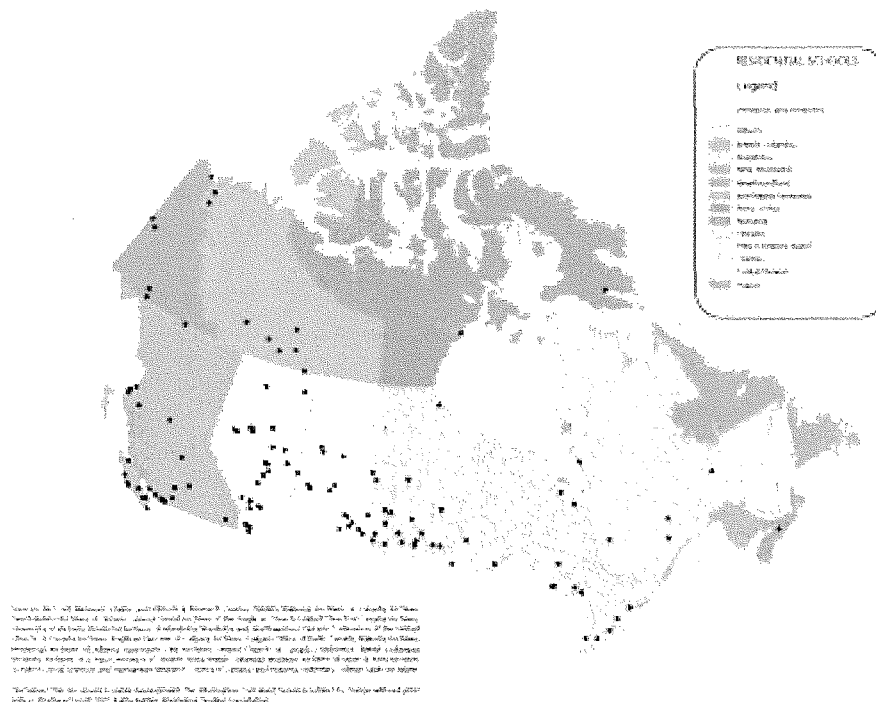
With increasing pressure for land from settlers, it became necessary to set policies to establish ownership of land. Around this time, James Douglas, Chief Factor of the Hudson Bay Company, recognized Aboriginal title to the land. Between 1850 and 1854, he negotiated 14 treaties, known as the Douglas Treaties, which covered parts of Vancouver Island. On the mainland, the colonial government ignored official federal government policy of the time and simply allotted reserve lands to Aboriginal peoples.

The Indian Act, the first all-inclusive legislation for Indians, was passed in 1876. It consolidated and revised all previous legislation dealing with Aboriginal people in all existing provinces and territories. The Indian Act tightly defined and controlled Aboriginal people in Canada, ensuring their marginalization.

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill.” Dr. Duncan Campbell Scott - 1920

Quick Facts on Residential Schools (from the Truth and Reconciliation Commission)

- ## Residential School Map

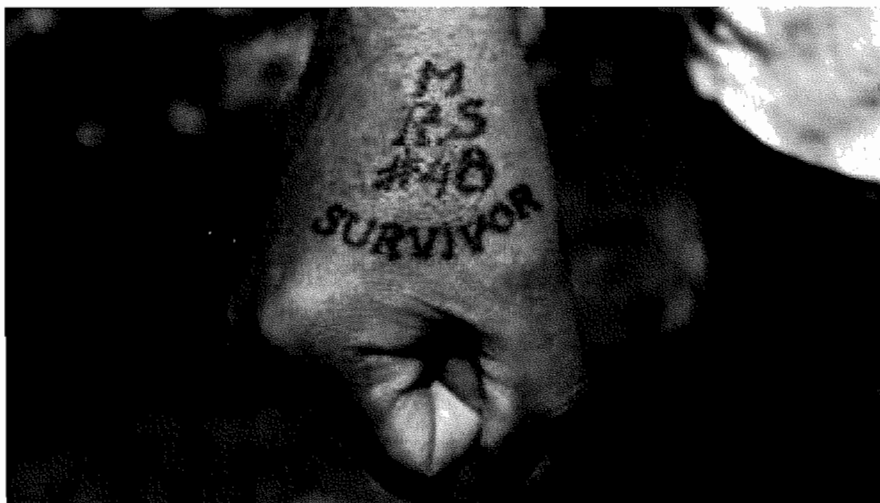


An excerpt from Prime Minister Harper's Apology on June 11, 2008

"To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey. The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly.

Nous le regrettons
We are sorry
Nimitataynan
Niminchinowesamin
Mamiattugut"



Forcibly removing children from healthy, safe homes is an act of cultural genocide. This cultural genocide continued with the 60s Scoop whereby provincial social services organizations scooped children from homes and put them in foster care, with the belief that they were saving the children from dysfunction that was created through the residential school system. The Scoop perpetuated the disconnection and the foster homes were often uncaring and abusive environments. Canada's First Nation, Metis, and Inuit peoples have been reeling from 150 years of systematic cultural eradication.

Aboriginal people believe that each child has a gift to give the world, and that we must nurture the gift to benefit all people.

Imagine a community that has lost all its children? Imagine a child that has lost a sense of community? Imagine the impact over multiple generations?

Understanding this impact and acknowledging the history is the first step to reconciliation and healing. We are on a journey together, learning to walk in both worlds together. We are products of our collective pasts and we must support the healing process to create healthy and productive futures for all of our children.

The urban Aboriginal in Richmond lives in a place where land is at a premium. In Richmond, there are no reserves where cultural preservation is in action by a collective community. The connection to nature and to the natural world is the language of life - "The Voice of the Land is Our Language" - and a unifying principle that unites all Aboriginal communities. In Richmond, opportunities to connect to the land in ceremony are scarce.

The diversity of the Aboriginal population in Richmond provides an incredible opportunity for learning but also poses a challenge because the pan-Indian approach is neither accurate nor respectful given the rich and varied identities, histories and cultures that live within Richmond's city limits. We continue to look for meaningful ways to connect our students and their families to their wonderful and resilient roots.

There is a community request to build a healing lodge, also known as a purification lodge or a sweat lodge. Healing through ceremony is universal and this would provide the community a sacred place to engage in a rich cultural tradition that clears the mind, mends the body, engages the spirit, and grounds the soul.



This is a painting of a very powerful ceremony...

...There is more wonder I could share about those days but instead I will talk a little about the sweat lodge in general terms.

It is constructed of a wood frame and hide is spread over top, creating a pitch black interior. In the middle of the circular lodge a hole is dug into which are placed red hot stones collected from the land and placed in a roaring fire until they are ready to be brought into the lodge. There is one entrance.

When the door is shut, water is poured over the rocks creating a cleansing, steamy heat, and you sweat out your impurities, cleansing your body. You also let go of any thoughts that are keeping you down, any sickness that is robbing you of strength. You pray for family and friends, you focus on what you are grateful for. In this way, your spirit is cleansed.

Of the ceremony I will say only this: there are four sessions in which there is song and prayer, presided over by the elders.

Afterward there is a small, shared feast of tea, salmon and blueberries or saskatoon berries.

Artist: Aaron Paquette

**Schedule 3 to the Minutes of the
Council/School Board Liaison
Committee meeting held on
Wednesday, October 15, 2014.**

October 15, 2014

Council Board Liaison Committee**School Planning and Construction Schedule Verbal Update**

Old Business: June 10, 2014

Planning:***Long Range Capital Plan***

In 2012, the District produced its first Long Range Capital Plan. The Colliers plan identified a few specific items for the District to undertake and more generally identified how declining enrollment was beginning to affect our Facilities. While the District has taken action on the major items in the plan, the more general effect of declining enrollment has yet to be overtly addressed.

In concert with work on achieving elements of the Colliers' plan, this summer the Ministry confirmed that of the District's 38 elementary schools, 24 have been assessed as high seismic risk that require seismic upgrading.

In order to address potential school consolidations resulting from declining enrollment and as a way to prioritize the funding for seismic upgrades, an update of the Capital Plan is underway with a large focus on Community engagement.

An initial advisory group consisting of School District Administrators, Executives and Managers has been organized to begin to guide the process. It is foreseen that in the months following the confirmation of the new Board, various discussions with the Public will commence. The goal will be to develop a revised Long Range plan that will improve the way our facilities support our students and staff in their learning objectives for the foreseeable future.

5-Year Capital Plan

Typically at this time of year the Ministry collects updated 5-year capital plans from School Districts. These plans generally provide business cases and funding requests for capital projects in a format specifically prescribed by the Capital Management Branch of the Ministry.

This year, the Ministry will not be collecting these plans and sights two principle reasons; firstly, the software and systems used to develop the Plans (called Webcaps) is being retired and as yet, there is no replacement; secondly, the interruptions stemming from ongoing labour relations issues is being acknowledged to have strained the resources that are typically focused on Capital Plan development.

Although there is no submission required from the Ministry at this moment for the Capital Plan, because of the seismic mitigation issues and the anticipated revision of the Long Range Capital Plan, staff is anticipating a significant submission to the Ministry once they have redesigned their submission processes.

Construction:

Tait

Using the surplus funds from the Boyd Building Envelope project, Tait is undergoing a Building Envelope Remediation project. Currently in the tender stage, the construction work is hoped to begin in December of this year.

Anderson

The initial 2010 proposal by the District to the Ministry was approved for funding refinement in 2011. At the time of the initial request, a 4-classroom addition was under construction and enrollment projections were uncertain. The District has now confirmed with the Ministry that an 8 classroom addition is needed for the school and is finalizing the funding negotiations to implement the project.

The District hopes to begin the final design work for the project in January, after the funding has been secured. The target date for completion is 2017.



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